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CONVERSATIONS  
ON  
"THE TONGUES"

H. L. Crockett.

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CONVERSATIONS ON  
"THE TONGUES."

By Rev. H. L. Crockett



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[*Preliminary Note.*—Real persons and places are referred to in these conversations, but where the disclosure might seem to any unjust or become embarrassing to their friends, other names have been substituted for the real ones. The names given in connection with quotations taken from other publications are all genuine. Therefore, where facts are alleged, they are susceptible of proof. The author invites correspondence on the subject of these articles by the “Tongues People” and others interested. Rev. H. L. Crockett, 121 S. Keystone Ave., Sayre, Pa.]



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## CHAPTER I.

### A LONGING SOUL.

The door-bell rings and Mr. Free M. Pastor finds outside an old and very dear friend. "Why, Ima Seeker! where in the world did you come from?"

Mrs. Seeker (laughing): "You do well to ask, 'Where in the world?' for I have come half way round it to see you."

Mr. Pastor: "Well, *come right in*. Delighted to see you. Hope you can make us a good, long visit. Where is Mr. Seeker?"

Mrs. S.—"I do not think we can make you a long visit, but we can do better than that. You see we are home on furlough and husband has accepted a call to Bethany Church on the west side of town. He is there now settling things in the parsonage. Being so near we can make you many long calls which will be better than one long visit. And we shall expect as many calls and as long from you."

Mr. P.—"Well, praise the Lord! How good He is to grant us such a wonderful privilege. But I must call Mrs. Pastor. She has so yearned to see you. Then we will have a good talk."

(After greetings and laying aside of wraps, they settle down in the easy chairs of the cozy sitting room.)

Mr. P.—"I am so glad to have you here. I

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have been exceedingly concerned about you and felt I must write, but the subject would require so many letters and such long ones that I hesitated. You know carrying on a long conversation by letters half way round the world, when it takes them five weeks to go and the answers five weeks to come, is an awkward process. Talking is much better."

Mrs. S.—"What about me so stirred you up as to necessitate so many and such long letters?"

Mr. P.—"Well, ever since receiving that last letter from you in which you told about your years of yearning for an experience above and beyond what most holiness people have; about your meeting those 'Latter Rain' missionaries up at M——, and about your accepting their teachings and you and your husband seeking your Pentecost with signs following; I have been troubled about you. In that letter you assumed you were showing me a side of the so-called 'tongues movement' that I didn't know, but you were mistaken. I have known the best side of it for years, as well as the other side; and am acquainted with some excellent people that are in it. And I know all that can be said in favor of it."

Mrs. S.—"I know what the general attitude of the churches in America is. It has been brought about by some things which are very evidently not of the Spirit of God. No one can defend such things in the Pentecostal movement any more than in any other, for the Spirit does not prompt

people to do things or say things that are unseemly, or of questionable morals, or that exalt self, or that seek publicity through spectacular displays.”

Mr. P.—“I am very glad to hear you say that. It is my position exactly. Please remember this statement of yours as our conversations progress, for it will have weight further on.”

Mrs. S.—“I was going on to say when you interrupted me”—

Mr. P.—“I beg your pardon. I thought you had finished your statement.”

Mrs. S.—“No, I was about to say that these things do not prove that no such genuine experience exists or that God will not give it to those who see it to be their privilege in Christ. I had heard nothing but evil of the whole movement, that it was of the devil, and fanatical and wild-fire, and everything else derogatory to it. I was still prejudiced when we went to M——, but I was so hungry for God that I was willing to go anywhere where I could get help. I have seen so much in even our own good people that savored so manifestly of self that, in the first place, that was what made me feel that the Word of God held up a higher standard of being ‘filled with the Spirit’ than I often had the privilege of seeing. I have been reading many books the last few years along this line, especially the last five years. But before that I was not at all satisfied with my experience for long at a time. I have

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sought and claimed the experience of sanctification a number of times. After the blessing received at the time had subsided, I was much the same as before. And yet I have been a good Christian most of my life, an evangelist and a missionary. As soon as we came in contact with these Pentecostal people this year, I felt 'They have the kind of an experience that I have so long been looking for.' The first meeting we attended showed us that God was with these Pentecostal people, whatever their doctrine was or however they differed from us in belief."

Mr. P.—"Have you not put that pretty strong? You surely would not put your impressions of people above the doctrines of God's Word."

Mrs. S.—"Well, we didn't feel that we should stumble over something that we had not understood before, when the preaching and lives of the people who taught it were blessed of God and used to the salvation of souls. But I must be going. Husband will wonder what has become of me, for I was coming right back. Come over tomorrow afternoon and we will continue our conversation. I am aching to tell you more about this wonderful 'latter rain' movement and to hear what you have to say."

[NOTE.—Mention of their coming together and that prayer was offered at the beginning and close of each conversation will be omitted from all other chapters except the last. They meet once a week for these conversations.]

## CHAPTER II.

### TONGUES AS A SIGN.

Mr. Pastor: "Sister Seeker, what were you saying when you left so suddenly yesterday?"

Mrs. Seeker: "I was saying that we did not think we should stumble over the tongues matter when some in it were so good and so blessed and used."

Mr. P.—"Oh, yes. Now Sister Seeker, if you stop to think of it, you will see that the 'good man' argument has little weight. Every heresy has good people in it. They even made that argument for the liquor traffic, and some of the British martyrs were liquor dealers. There are some, beautiful in character and spirit, who hold very erroneous doctrines. All it proves is that even good, gracious, talented and learned people are carried away by every kind of doctrine. Such are more dangerous to the truth and to souls. Speaking, in your letter, of the evils associated with the 'tongues movement' in America you say, 'That there is a counterfeit only proves that there is a genuine.' But when a country has more counterfeit money than genuine in circulation, the whole issue has to be retired, or the country is ruined. It is true that 'the exception proves the rule,' but you are trying to make the rule prove the exception; for in the tongues movement the evils ex-

ceed the good, and the shady "tongueites" outnumber the good ones ten to one, and some of them are the most prominent leaders. How can God prove anything to the world through them? And they all claim to have spoken in tongues. It is a slander on God to accuse Him of being in the movement, but some of His dear children have been snared by it."

Mrs. S.—"Oh, brother, you grieve me by the terms you use. We do not like to be called 'tongueites,' or to have our work called the tongues movement.'"

Mr. P.—"Forgive me, sister, and pardon my ignorance. I did not know of any other terms that applied to the movement as a whole or to each individual in it. They call themselves by so many different names it is confusing: 'Assembly,' 'Assembly of God,' 'Pentecostal Assembly,' 'Christ's Ambassadors,' 'Church of the Full Gospel,' 'Full Gospel Tabernacle,' 'Light House Mission,' 'Pentecostal Mission,' 'Pentecostal Church,' 'Church of God,' 'Glad Tidings Assembly,' 'Full Gospel Assembly,' 'Interdenominational Assembly,' 'Gospel Light Pentecostal Church,' 'Glad Tidings Church,' 'Evangelistic Full Gospel,' 'Four Square Assembly,' 'Highway Pentecostal Assembly,' 'Latter Rain Movement,' 'Latter Rain People,' 'Pente—'

Mrs. S.—"Oh, stop, stop, brother. I did not realize that the movement had split up like that."

Mr. P.—"Yes, sister, I had not nearly comple-

ted the list in America, to say nothing of their foreign organizations. But if I am at sea for a collective name, I am even more puzzled over what to call them individually, for they never seem to apply a usable name to each other. In the one case their names are legion, and in the other case all names seem lacking."

Mrs. S.—"You might call them 'Pentecostals.'"

Mr. P.—"But, sister, that would not be fair. They cannot monopolize that name, for there are other religious organizations by the name of 'Pentecostals.' They would resent being confused with the so-called 'tongueites.'"

Mrs. S.—"Well, as to a general name for us, I belong to that part of the movement known as 'The Assemblies of God,' which is, I think, the most widespread organized branch of them in the United States."

Mr. P.—"But, my sister, look at what an unwieldy term you are requiring me to use. And then, in these conversations, I wish to refer to those of like belief and practices who do not belong to that branch of the movement and also to those in foreign lands. Alas! what shall I do?"

Mrs. S.—(laughing): "Well, Brother Pastor, I withdraw my objections to those terms 'tongues people' and 'tongueites.' We will make a virtue of necessity, and I promise not to be offended at them. But even if all you say is true, we must nevertheless abide by the Scriptures; and their

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teachings on the matter of tongues are plain and irrefutable.”

Mr. P.—“I fully agree with you there, so suppose we examine just what the Bible does say about tongues. Its teachings begin with the confusion of tongues (Gen. 11:1-9), a punishment. It tells about the muttering of wizards (Isa. 8:19), which is rebuked. It warns of another ‘tongue’ (singular number, not ‘other tongues’) as a part of the punishment for sin (Deut. 28:49 and Isa. 28:11, 12), but also prophesies their deliverance from that ‘stammering tongue,’ if they will repent (Isa. 33:19); all of which came to pass in Old Testament times. I think that is all the Old Testament says about tongues that would apply to our subject.”

Mrs. S.—“Why, Brother Pastor, I am surprised. I supposed the Bible always associated the speaking in tongues with the Holy Spirit, as a miraculous favor. I never thought of it as a punishment.”

Mr. P.—“Well, you see that neither its origin nor its results are always good. Now let us see what the New Testament says about tongues. Jesus includes ‘tongues’ in the miracles that should attend His gospel (*Mark 16:17*), *if indeed, Jesus ever spake those words at all*; of which there are most serious doubts since verses 9 to 20 of this chapter appear to have been added years after Mark’s death. Many of the older manuscripts do not contain them. But even if

Jesus said this, speaking with 'new tongues' is a sign only in the same sense that casting out devils and the other miracles mentioned in this passage are signs. It is a sign of nothing that the others are not."

Mrs. S.—"Why, I supposed that passage of Scripture upheld our contention that speaking in tongues was the one, sure and only sign that we had received the Holy Ghost."

Mr. P.—"Well, you see it does not. If one claims that he has laid hands on the sick and they have recovered and another that he drank some deadly thing and it did not hurt him, each of these has just as good a claim that he has received the Holy Ghost, under this passage of Scripture, as you who claim to have spoken in tongues. But this passage does not refer to those who have received their Holy Ghost baptism, but merely to 'them that believe,' that is, any believer, including new converts. So then these 'gifts of the Spirit' are promised to all who believe and are baptized unto salvation. See verse 16."

## CHAPTER III.

### TONGUES AT CESAREA.

Mrs. Seeker: "We were examining the tongues question in the New Testament."

Mr. P.: "Yes, we will go on. Next comes the account of Pentecost (Acts 2:4). Here four things attended the coming of the Holy Ghost: wind, tongues of fire, speaking in other languages, and the Holy Spirits' effects upon the multitude. But there is not the least intimation that 'tongues' was a 'sign' of the baptism, any more than the others. Indeed, the only one of these which John Baptist foretold as attending that baptism was the 'tongues of fire' (Matt. 3:11 and Luke 3:16), therefore they should be considered the sign, if any. Jesus Himself never mentioned speaking in tongues as attending the baptism of the Holy Ghost, not even in Acts 1:5, just before the event; although He plainly told of the Holy Spirit's coming at least six times: a strange omission, if it was to be *the sign*. Evidently He did not consider it as important as the tongues people do. At Pentecost Peter's address was delivered in the ancient Hebrew (Aramaic), as is evidenced by its language, and not in tongues. Now in how many of these characteristics does the modern tongues experience correspond to the signs at Pentecost? In not one, and if their

claims were true, it should agree in every one; for they are repeatedly asserting that they get the baptism 'just as the disciples did at Pentecost.' Their experiences do not agree with the Pentecostal experience in any particular, and no one has ever brought a clearly proved, authentic case in which it does. What is this spirit that keeps telling them that it is 'just as it was at Pentecost,' and makes them believe it, too, in spite of all the evidence against it?"

Mrs. S.—“Now, Brother Pastor, you are going too far. There are thousands of cases reported where they actually spoke in other tongues, and were understood by natives of those languages. That much, at least, is like the Pentecostal experience. All of those whom I have heard speak in another language have interpreted their own messages or some one else has been given the interpretation, according to the instructions given in First Corinthians.”

Mr. P.—“But, sister, how do you know those interpretations were genuine?”

Mrs. S.—“Why, they said the Lord told them the meanings of the strange utterances.”

Mr. P.—“But what way was there of verifying that? May it not be true, as one penitent 'interpreter' confessed, that they merely speak out what comes into their minds as the meaning of the unknown utterances?”

Mrs. S.—“Oh, Brother Pastor, you shock me. I would not dare question for a moment what

those holy men and women say when moved by the Holy Ghost. I have not happened to be present when the language spoken was the native tongue of any one present at the time, but there have been many such experiences told us by eye witnesses. I have heard it said many times that there was no proof of a real language being spoken, only 'gibberish,' but that is not the case on our mission field. I have heard many tell of cases that they personally witnessed or knew about from responsible people, whose veracity was unquestioned, when the language spoken was understood by one or more persons present, was perfectly spoken, and correctly interpreted."

Mr. P.—"But it seems strange that among all the hundreds of cases reported that there should not be at least ten that took place in the presence of impartial and competent investigators who could certify to them, and furnish proofs to the world. But, on the other hand, such investigators have caught them over and over again in trying to put over a fraud, both as to the language and as to its interpretation. Take for instance, this case. In Southern Illinois Rev. Sam E. Polovina and seven other foreigners, who among them could speak twenty-five languages, caught the tongues people in lying, both as to the languages they claimed were spoken and as to the interpretations. Did it ever occur to you that it would be foolish for God to make a man speak to a congregation in a language not under-

stood by them, when He intended presently to give the interpretation? Why not give the interpretation at once, and cut out the unknown language? You would be foolish to write down for your child, who could not read it, what you wanted him to do, and then read it to him afterward. If it was a sign of anything, it would be a sign of an unbalanced mind. But let us pass this part of the subject for the present, for we are examining the Word of God. Have you stopped to think that there is no record that any one of those 120 at Pentecost ever spoke in tongues again, or ever taught that any one should speak in tongues as an evidence or sign of the baptism? A strange omission, if it were so important. And many of them were foreign missionaries, and needed tongues, if any one did."

Mrs. S.—"But our people make a clear distinction between the 'utterance' given by the Spirit at the time of receiving the baptism (as all the 120 spoke at Pentecost) and the 'gift of tongues' which is not given to all subsequently, any more than all are given the gift of faith or of discernment of spirits."

Mr. P.—"Well, we will have more of that later. The next case of tongues was at Cesarea (Acts 10:46), eight years after Pentecost. Not a case is recorded of speaking in tongues during all those eight years, and no teaching it. And the tongues at Cesarea also were clearly understood (Acts 11:15). And in connection with his re-

port of this occasion, Peter gives us a key to the all-important thing that happened at Pentecost. Instead of emphasizing the speaking in tongues at Jerusalem or at Cesarea, he emphasizes 'purifying their hearts by faith' (Acts 15:9). And right here the tongues people are at variance with Peter and the Holy Ghost in their teaching, for they say there is no purifying in the baptism of the Holy Ghost; that purifying the heart takes place before the baptism, and the baptism is merely the enduement with power. Peter speaking, by inspiration, says the thing worth mentioning at Pentecost was the '*purifying.*' They did receive 'the power of the Holy Ghost coming upon' them (Greek), for that power is always in the Holy Ghost, and never apart from Him. Yours is the many times exploded 'third blessing' theory.

## CHAPTER IV.

### CASES OF HOLY GHOST BAPTISM.

Mr. Pastor: "Now we will take up the third case of tongues which was at Ephesus, where Paul found twelve of John Baptist's disciples and laid his hands on them. Little is known about attending circumstances, but it took place fifteen years after the experience at Cesarea; and during all those fifteen years there is not a single case recorded of any one speaking in tongues or of any of the Christians teaching it.

"There are these three cases of speaking in tongues when baptized with the Holy Ghost, and only these three in the entire Bible, except the discredited cases at Corinth; and on these three isolated and exceptional cases the tongues people must build their doctrines chiefly, if they build them at all. And there was a valid reason for God making men speak in tongues at *these three particular places*. Jerusalem was a religious center, Cesarea was a maritime center, and Ephesus was a caravan center. In these places men of all nations congregated temporarily, who would be going back to their own countries and people presently, and could carry the gospel news. They could not stop long enough for extended teaching, so must be reached at once, if the good news was to be quickly scattered. This accounts for

the rapid spread of the gospel in the first thirty years after Pentecost.

*“Receiving the Holy Ghost is spoken of in twenty cases in the New Testament, besides the cases at Corinth; and in only three cases did they speak with tongues. Besides the three already mentioned, there was the case of John Baptist (Luke 1:15); of Mary the mother of Jesus (Luke 1:35); of Elizabeth (Luke 1:41); and of Simeon (Luke 2:25, 26). None of these spoke in tongues. There was the case of Jesus (Matt. 3:16), and He did not speak with tongues, and He is our pattern. He never spoke with tongues during all His ministry. There were the cases of Stephen and Philip and five other deacons (Acts 6:3-6), and none of them ever spoke in tongues. Then there was Peter and John’s company (Acts 4:23, 31). No speaking in tongues. There is the case of the Samaritans (Acts 8:14-17), and no tongues are recorded. Peter and John, who were both baptized at Pentecost, managed this affair, and would have insisted that they speak in tongues, if it had been necessary. There is the case of Saul (Paul) (Acts 9:17), and there is no evidence that he ever spoke in any language that he had not learned. He had acquired several languages that we know of. There is the case of Barnabas (Acts 11:22-24), but in all the record he never spoke in tongues. And there is the case of the Ephesians as recorded in Eph. 1:13 and 4:30, and no mention is made of tongues in either*

place. Among the 8,000 converted at Pentecost and directly after (Acts 2:41 and 4:4), not one case of speaking in tongues is recorded. How differently from this the tongues people talk and write about their meetings. If any of those people spoke in tongues, Luke and the Holy Spirit did not think it worth mentioning."

Mrs. S.—"But speaking in tongues is implied in many of these cases, and we may assume that it took place in all. Neglect to mention an act does not prove that it did not take place."

Mr. P.—"In unimportant matters that might be true, but if speaking in tongues is *the sign* of the Holy Ghost baptism, and is therefore as important as the tongues people claim, silence in these places proves that the act did not occur, for it would be criminal to omit mentioning it. And by whom and when and where was it ever '*implied*' that in any of these cases they spoke in tongues? There is no such implication, save in the imagination of the tongues people. It is a deception. Moreover, the New Testament says that the prophets of the Old Testament 'spoke as they were moved by the Holy Ghost,' and it is not implied that even one of them ever spoke in tongues (1 Pet. 1:10-12; 2 Pet. 1:21).

"While we have been studying these cases, have you noticed that in all the many *cases of single individuals being baptized with the Holy Ghost* as recorded in the entire Bible *not one spoke in tongues*, either at the time or thereafter?

In the only three cases where they spoke in tongues, *the Spirit came on them in masses* ranging from twelve persons at Ephesus to one hundred and twenty at Pentecost. And in each case they 'all', each and every one present, spake in tongues. Where in the assemblies of tongues people has this ever been duplicated? It is Scriptural to look for a personal baptism with the Holy Ghost, but it is unscriptural to expect it with speaking in tongues. On the contrary, instead of teaching that the tongues was a sign that a person had received his baptism with the Holy Ghost, the Scriptures plainly say that all the 'gifts of the Holy Spirit,' of which 'tongues' and 'interpretation' are last and consequently least, were simply God's witness that the word spoken 'by them that heard him' was His word (Heb. 2:1-4). Right here again the tongues people contradict God, for they teach that one of those gifts (tongues) is the sign of the Holy Ghost baptism. Can anything be savingly true which is founded on so much false teaching?"

Mrs. S.—"Oh, but I see you are bitter against the movement."

Mr. P.—"In 1906, when the first news of the tongues movement in the Azusa Street Mission, Los Angeles, California, came to us, that same spirit came very near deceiving me by a vision and getting hold of me. I did not know but what the movement might be of God and hoped it was; so I waited to learn more about it. I investigated the

facts implied in my vision and found them false, then added reports of the movement increased my doubt. It soon became manifest that the Holy Ghost could never be the author of such a movement. Over twenty years of contact with the movement and of investigation have fully confirmed that conviction. You accuse me of being 'bitter' toward the movement. What is bitterness in such a case? Is it true that one cannot oppose what they believe to be error or argue against it without being bitter? I may oppose the doctrine of the annihilation of the wicked, but there should be no bitterness therein. When can an opposer be justly accused of bitterness? When he resorts to misrepresentation, persecution, vile epithets or vituperation. I have never done those things, and the charge is not true. And as to the tongues people themselves, I have only tenderness, compassion and pity for them."

## CHAPTER V.

### TONGUES IN THE EPISTLES.

Mrs. S.—“Some time ago you referred to the cases of tongues in the Corinthian Church as being ‘discredited.’ What did you mean by that? We make much of those cases and consider First Corinthians our Scriptural stronghold.”

Mr. Pastor: “Well, let us make a special study of Paul’s epistles to the Corinthian Church in connection with the tongues question, and I will show you how they are discredited. In the first place, the expression ‘*unknown tongues*’ is not used anywhere in the inspired writings, either in the Old Testament or the New.”

Mrs. S.—“Hold on now, Brother Pastor, I have caught you at last in a serious mistake. Why I can show you the expression ‘unknown tongues’ at least half a dozen times in a single chapter of First Corinthians, the fourteenth.

Mr. P.—“Not so fast, sister. You know I said ‘in the *inspired* writings.’ I meant the original manuscripts, which were written in Hebrew and Greek by inspiration. Our King James version of the Scriptures is only a translation of those inspired writings out of Hebrew and Greek into English, and I repeat that the expression ‘unknown tongues’ is not used anywhere in the original Hebrew or Greek Scriptures. Look at

this fourteenth chapter of First Corinthians and you will see that in every place where the expression 'unknown tongues' occurs the word "unknown" is printed in italic letters. That is a confession of the translators that the word 'unknown' was not in the original Scriptures, but that they have put it into their translation because they thought it was needed to make clear sense. In this case it has muddled the sense and deceived the unlearned readers to a pitiful degree. Paul never wrote that word 'unknown,' for the Holy Ghost knew better than to inspire any such thing. The Greek word Paul used is *glossa*, meaning tongue as an organ of speech, and also tongue in the sense of language. When used in the second sense, it should always be translated *language*, and it should have been so translated here. Your common sense will tell you that there is no such thing as an 'unknown tongue,' for if it is a tongue at all, somebody knows it."

Mrs. S.—"Well, anyway, St. Paul commends the Corinthian Christians that spoke in tongues, and wished they all did."

Mr. P.—"I doubt if Paul really commended them for it, but he did courteously concede some things and commend some, as far as he could; which a wise antagonist will always do in beginning an argument. Let us look at some of them:

"1. Paul admitted that there were such things as spiritual gifts, and that 'tongues' and 'interpretations' were among them, chapter 12. It

would be foolish for any one to attempt denial of this. He also seems to admit that the Corinthian Church excelled in them (1 Cor. 1:7); but we cannot be absolutely sure he meant the same 'gifts' as in chapter 12.

"2. He also says he would be glad if they all spake with languages (real languages, of course) (1 Cor. 14:5), but was more anxious that they should 'prophesy.' The Greek word here is *prophetea*. Liddel and Scott define it thus: 'The gift of interpreting the will of the gods. The gift of expounding of scripture, public instruction, preaching.' It has little of the idea of foretelling, and yet is used in that sense sometimes.

"3. He tells the Corinthian Church not to forbid speaking in tongues; but, of course, he means so long as they do it under the rules and restraints which he, by inspiration, imposes in this epistle. He himself forbids their speaking in tongues, except under those restraints.

"The Corinthian Church seems to be the only early church the tongues movement got into, and the way tongues were used there was severely condemned by the apostle. Paul wrote to the Romans, the Galatians and the Ephesians, and never mentioned tongues. Were none of those Christians baptized with the Holy Ghost? He wrote to the Philippians and two letters to the Thessalonians without mentioning tongues. Why did he not urge them to get "their baptism with tongues"? He wrote to Titus, to Philemon, to the

Hebrews, and twice to Timothy. If speaking in tongues is *the sign* of the baptism with the Holy Ghost, it is the most important thing in Christianity, for without it we cannot have the baptism. Why does Paul omit 'the most important thing in Christianity' from his instructions to those early churches and Christians, and to us, if, indeed, it is at all important? He writes to the Ephesians, 'That ye might be filled with all the fulness of God' (Eph. 3:19). If that is not the baptism with the Holy Ghost, what is it? And while Paul is on that subject, why does he not mention the importance of speaking in tongues? He said to the Thessalonians, 'God \* \* \* hath also given unto us [to you Thessalonians and to me] His Holy Spirit' (1 Thess. 4:8). Why does he not mention tongues as the 'sign' of it? To the Romans he wrote, 'And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.' (Rom. 5:5). Why did he not say 'by the Holy Ghost which caused us to speak in tongues'? He reminds the Hebrews, 'God also bearing them witness [note that] both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will.' Now here was the chance for Paul to emphasize tongues, if they were important; for he was right on the theme of the gifts of the Spirit; but he is so far from considering tongues important that he does not even mention them. Can you imagine

a modern tongues teacher doing such a thing as that?"

Mrs. S.—(Laughing), "I must admit that I can't. I never noticed or thought of it before, but it certainly does seem strange that Paul never mentions tongues in all his writings, save to the Corinthian Church."

Mr. P.—"Peter does not mention tongues in his two epistles, although he was the leading spokesman at Pentecost. John, who was also at Pentecost, wrote three epistles by inspiration of the Holy Ghost, and did not mention tongues; nor did Jude mention them in his. Jesus Christ in His vital messages to the churches at Ephesus, Smyrna, Pergamos, Thyatira, Sardis, Philadelphia and Laodicea does not mention tongues. Sister, do you think all these, including Jesus Christ, were neglectful of duty?"

Mrs. S.—"I certainly do not."

Mr. P.—"Then speaking in tongues is not important, for, had it been as important as the tongues people claim, these inspired writers and Jesus Christ glorified would not have neglected it. I wish the tongues people would realize that *their claims constitute a serious charge against the the very Holy Ghost they claim to honor*, for He inspired all the writers of the Bible who ignore speaking in tongues, and also a charge *against Jesus Christ in heaven.*"

## CHAPTER VI.

### THE FIRST "TONGUES" CHURCH.

Mrs. S.—“In the first part of our talk a week ago the case of the tongues in the Corinthian Church came up. You know that church at least was blessed with the baptism of the Holy Ghost and spoke with tongues, just as the disciples did at Pentecost, and had the predicted ‘signs following.’ And Paul has a great deal to say about tongues in his first epistle to them. I know he forbids their speaking in tongues in a public service, unless an interpreter is there (1 Cor. 14:27, 28), and some of us try to obey that restriction; but on the whole you must confess that he admits the reality of the gift of tongues and approves its use.”

Mr. Pastor: “Certainly I concede that Paul admits there is such a thing as the gift of languages, and that he approves of its use, when genuine and given by the Holy Ghost. Why should he by inspiration of the Holy Ghost oppose the Holy Ghost? But the Holy Ghost through him insists that when genuine, *tongues must be understood by the hearers and must be used only for their edification.* He implies that when not so used, and when evils creep in under its exercise, it is counterfeit, and is to be suppressed by both the individual and the church. Sister Seek-

er, do you believe that the apostle Paul was inspired by the Holy Ghost in writing the epistles to the Corinthians to the extent that they are the very Word of God to them and to us?"

Mrs. S.—"Most certainly I do, Brother Pastor, except where he expressly denies inspiration."

Mr. P.—"I suppose you mean where he denies having any divine command, but expresses his own opinion. But I believe he was inspired to write even that portion. If he is inspired to mention it wherever he gives his own thought, that certainly implies that in other places he is giving the thought of God. But if you believe that Paul was inspired, you certainly cannot believe that those Corinthian tongues people who opposed him were inspired. God's kingdom is not divided against itself.

"Apparently the Corinthian Church was the only one that spoke in tongues. Now let us see what kind of a church a tongues church was in those days, only twenty-six years after Pentecost. But I first call your attention to the fact that the evils Paul mentions and opposes in his epistles to the Corinthians must have actually existed there, for he says he is 'not beating the air' (1 Cor. 9:26); and they must have been within the Corinthian Church itself, for he admits that he and the church have nothing to do with judging those that are outside, but only those inside (1 Cor. 5:12).

"Corinth, with its two harbors, was the great commercial center of Greece. All nations were represented there, and the first baptism with the Holy Ghost there may have been attended with speaking in tongues, that those foreigners (as at Cesarea and at Ephesus) might carry the news quickly to their several nations; *but there is no mention of such an event in the Scriptures.* The Corinthians coveted human wisdom and eloquence. It was a city of literati and orators, but it was the most licentious city in all Greece. Its temple of Venus had 1,000 prostitutes, called 'pythons' (name of a serpent). They claimed to speak in tongues by the inspiration of the gods. A Greek poet says, 'These pythons gave themselves over to their gods: they are possessed by a power which they cannot resist; they labor under the afflatus of the gods. Wild, unearthly sounds, often hardly coherent, burst from their lips.' The Corinthian converts had but lately emerged from this gross paganism. They had been very wicked before their conversion (1 Cor. 6:9-11). They had been washed, set apart, justified; but now many were returning to those things again, as the whole epistle shows, but professing Christianity just the same.

"Let us enumerate some of the *evils attending the tongues movement today* (and in every other day, where tongues have flourished, from Corinth to Los Angeles) and which were practiced by the Corinthian tongues people. Paul's mere refer-

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ence to these things shows that they existed there:

“1. Women were unduly prominent. It is pre-eminently a woman’s movement, because they are especially susceptible to its emotionalism (1 Cor. 11:1-16); and because they were the uncontrollable element, Paul forbade their speaking at all in the churches (1 Cor. 14:34).

“2. Divisions and contentions. It is the most divisive thing that ever got into Christianity. They divide the churches they get into, and then subdivide themselves again and again as though they were trying to prove the infinite divisibility of believers (1 Cor. 1:10-17; 3:3; 11:18).

“3. Glorying in men. They idolize and almost deify certain leaders (1 Cor. 3:1-4; 4:6; 3:21).

“4. Turning against former leaders, forsaking long tried friends and their counsel for new acquaintances, forsaking long established authorities for factions (1 Cor. 4:3, 10). The Corinthian converts turned against even their spiritual father, the apostle Paul (1 Cor. 4:15).

“5. Puffed up, claiming superior wisdom and revelations, handling the Word of God deceitfully (2 Cor. 4:2; 10:5; 11:18; 1 Cor. 1:19-25; 4:6, 18, 19; 5:2; 8:1).

“6. Seeking for signs and miracles and thrills (1 Cor. 1:22). Compare Matt. 16:4.

“7. Making martyrs of themselves by great and unnecessary sacrifice, and thirsting for per-

secution (1 Cor. 13:3). Paul says it profiteth nothing. Are you following me, sister?"

Mrs. S.—"Yes, thus far I have looked up every reference, thanks to your patient waiting for me to find them."

Mr. P.—"Do you not find all these evils referred to or implied as being there?"

Mrs. S.—"Yes, the most of them clearly, and I think I see indications of the rest. But go on, please.. I am becoming intensely interested. I never thought to look beneath the surface before."

Mr. P.—"All right, now look again—

"8. Carnal self-seeking, cruelly regardless of others (1 Cor. 3:3; 13:5). Here Paul contrasts their selfishness, etc., with love.

"9. Spiritual babies (pleased with their own babbling and that of others) (1 Cor. 3:1; 13:10, 11).

"10. Improper behavior (1 Cor. 13:5). Paul here rebukes it.

"11. Teaching 'social purity' (1 Cor. 7:3-5).

"12. Emphasizing celibacy (1 Cor. 7:1, 2, 6-9, 25-40).

"13. Wives and husbands parting because they do not see alike religiously. The tongues movement has probably violated more marriage vows and broken up more homes than any other religious movement in Christendom in the same length of time, and some of its leaders are most guilty (1 Cor. 7:10-14).

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“14. Leaving their occupations to run about as tongues teachers. Feeling above their former social positions (1 Cor. 7:20-24).

## CHAPTER VII.

### A LESSON IN EXEGESIS.

Mrs. Seeker: "Brother Pastor, you were enumerating the evils in the Corinthian Church when you stopped so suddenly. I think you had enumerated fourteen of them."

Mr. P.—"Yes, and we will go on from there, but while there are several more I shall only enumerate two of them.

"15. Fornication and adultery (1 Cor. 5:1, 9-11; 6:9; 6:16-18; 10:8). This was probably the result of the evils enumerated in numbers 10 to 13.

"16. The tongues people condoning these things, and not dealing with the offenders, not even exposing and renouncing them; therefore they became guilty with them (1 Cor. 5:2). I can name several such leaders, guilty of the grossest sins and crimes, and nothing is done by the tongues people about them. I have known the best and most spiritual tongues people to worship with them continuously. They admit 'free-lovism' is common among them, but insist that they do not approve of it, yet sanction it by their inaction. Paul in 1 Cor. 5:13 shows how they should deal with such cases."

"Mrs. S.—"But why do you charge the tongues people in the Corinthian Church with responsi-

bility for all such evils? It may be that they came in from other causes, and the tongues people were trying to cleanse the church."

Mr. P.—"Because Paul's first epistle deals severely with the tongues people for those very things and because those are the things which have always attended and characterized every tongues movement from that day to this."

Mrs. S.—"Well, anyhow, you know Paul admits that some of them, at least, spoke in tongues to God with great profit to themselves. They were edified thereby."

Mr. P.—"I suppose you refer to the second and fourth verses in Chapter 14 of First Corinthians. Before I answer, will you let me give you a lesson in exegesis from another passage of Scripture where this form of construction is clearer?"

Mrs. S.—"I shall be delighted to have you do so."

Mr. P.—"Then turn to 1 John 1:6. Here is a case of indirect dialogue where the author is quoting his antagonist, a Gnostic (who is supposed to be contradicting John's statements) and then answering him. John states, 'Our fellowship' is with the Father and with the Son, and 'God is light, and in him is no darkness at all.' The Gnostic is supposed to reply, 'But we Gnostics have fellowship with Him, and yet walk in darkness.' Now John replies (quoting the Gnostic), 'If we say that we have fellowship with him,

and walk in darkness, we lie, and do not the truth.' Other instances of indirect dialogue are in verses 8 and 10 of this chapter. Had there been any such things as quotation marks in his day, John would doubtless have used them, and the quotation would have been evident to all. But we can easily see that it is quoted, and the Gnostics and those acquainted with their doctrines would recognize at once these statements as being Gnostic, and not apostolic. Such indirect dialogue is used in several places in the Bible, for instance, in Elihu's speech (Job 33:8-12; 34:5-7, 9, 10; and 35:2-4).

"Now turn back to 1 Cor. 14:22-25. In verse 22 Paul seems to teach that tongues are a sign to unbelievers and prophesying is not, and then immediately, in verse 23 to 25, to teach just the opposite, namely, that tongues will make the unbeliever think you are mad (insane), instead of that God is in you; but prophesying will be a sign to him 'that God is in you of a truth'; that is, that speaking in tongues will only disgust the unbeliever when prophesying would convince, convict and convert him. I heard a preacher at a ministerial convention state that Paul was lame in logic, citing this passage as proof; and one commentator says, 'Paul got excited here in writing to the Corinthian Church and contradicted himself.' Paul lame in logic! Paul contradict himself! There never was a greater logician than Paul. And you must remember that Paul was

writing by inspiration so that, if these charges would hold good at all, they would mean that the Holy Ghost was a poor logician; that the Holy Ghost got excited and contradicted Himself.

“Now, sister, don’t look so shocked. You and I both believe in Paul’s inspiration, and neither of us will charge the Holy Ghost foolishly. The trouble with Paul’s critics is that they themselves are poor logicians. They got excited and exposed their ignorance.”

Mrs. S.—“But what is the solution of the problem? There certainly seems to be a contradiction here.”

Mr. P.—“And there is a contradiction. Paul is certainly contradicting somebody, but it is not the apostle Paul or the Holy Ghost. If Paul had only had our not then invented quotation marks to put in, it would be clear enough to all.”

Mrs. S.—(Smiling). “I begin to get light. You mean that this is another case of indirect dialogue, and Paul is just quoting an opponent to contradict and answer him.”

Mr. P.—“Exactly. Now if, in your Bible, you will consider verse 22 as in quotation marks, and verses 23, 24 and 25 as Paul’s answer to this quoted claim, all will be straight and plain at once.”

Mrs. S.—“But against whom is Paul arguing?”

Mr. P.—“Against the Corinthian tongues people and against all other tongues people, of course. They are his antagonists all through this epistle.

I am surprised at you for not recognizing in the 22nd verse one of the very claims of your tongues people, namely, that tongues are a convincing and convicting sign to the unsaved, while testimony (prophesying) is profitable chiefly to believers."

Mr. S.—"I did recognize it, but I thought we were quoting the teaching of Saint Paul; and now you say that is merely what the tongues people of that day taught."

Mr. P.—"Yes, and Paul squarely denies and refutes that teaching.

"Now look again and you will find that the first half of the 4th verse is also a tongues claim and doctrine. To Paul's claim, 'He that prophesieth speaketh unto men to edification,' the tongueite replies, 'He that speaketh in an unknown tongue edifieth himself,' just as the tongues people claim and teach today. To this Paul rejoins, 'But he that prophesieth edifieth,' not only himself (a selfish thing to do), but 'the church.' Public services are for the many. All through his argument Paul contends that, if you want to edify yourself in private, that may be well enough; but in public let everything be done to the edifying of the hearers (verse 26).

"The same thing is true in verses 2 and 3. Paul quotes the tongueite teaching when he says, 'For [they say] he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries.' To this he answers, 'But

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he that prophesieth speaking unto men to edification, and exhortation, and comfort.' *We must recognize that he is quoting the tongueite claims and answering them, or we have him opposing himself; a thing he is too good a logician to do, even if he were not inspired.*"

## CHAPTER VIII.

### STILL QUOTING THEMSELVES.

Mrs. S.—“You were showing how that, in 1 Cor. 14, Paul was quoting the tongues people and then answering them.”

Mr. P.—“Yes, and in verse 14 we have the same thing again. Paul in verse 13 wants them to get the gift of interpretation to go with their tongues, or not use the tongues, for the reason that it will not be edifying to others. Then, in the first half of the 14th verse the tongueite claims, ‘If I pray in an unknown tongue, my spirit prayeth.’ To this Paul, in the last half of the verse, replies, ‘But my understanding is unfruitful.’ I think this would be true, even if one used the tongues in private only. That seems to be what Paul means, and in verse 15 he goes on to say he will pray and sing with the understanding or not at all.”

Mrs. S.—“Oh, Brother Pastor! When we have been quoting these verses in support of our doctrines, we thought we were quoting the inspired Paul.”

Mr. P.—“Well, you see you were not. When the tongues people quote from First Corinthians 14 verse 2, the first part of verse 4 and the first part of verse 14, they are simply quoting themselves—that is, the tongues people of Corinth;

and their doctrines were not only without divine authority, but by divine authority Paul was opposing those very doctrines which the tongues people quote so complacently and so ignorantly today.

“But now let us consider verse 22 of this 14th chapter again, and verse 21 with it. Did Paul present this as *his own* quotation of Isaiah’s prophecy (Isa. 28:11, 12), and apply it to the Pentecostal tongues? I am sure he did not, and that for the following reasons:

“1. That prophecy has no relation to the tongues of Pentecost whatever. It was a prophecy concerning the Babylonish captivity (see Context) which had been fulfilled over 550 years before Paul’s birth.

“2. The quotation is garbled. The words, ‘To whom he said, This is the rest wherewith ye may cause the weary to rest; and this is the refreshing,’ *are left out*. This omission is very significant, for had these words been quoted, they would have shown that the passage had no relation to Pentecost. This passage is past tense and would have shown that the ‘rest’ and ‘refreshing’ referred to occurred prior to Isaiah’s prophecy (Israel’s rest in Canaan), and not afterward at Pentecost, as the tongues people at Corinth were applying it, so they left that part of the prophecy out. Moreover the word ‘tongue’ (singular number) in the prophecy was changed to ‘tongues’ (plural number) in the quotation in order to

make it apply to Pentecost. This is very dishonest treatment of Scripture. Apparently some one had been doing crooked work in so wresting Scripture from its connection, mutilating it, applying it where God never intended and making it mean just the opposite of the Apostle Paul's teachings. But this violator of Scripture was certainly not the Apostle Paul. In this epistle Paul is plainly arguing against the use of the tongues as practiced by the Corinthian tongues people and trying to get them to use 'prophesying' instead. You can see that.

"3. The 'tongue' of this prophecy was *not to be spoken by God's people to others* who would not hear, *as the tongues people claim*; but *was to be spoken by enemies to God's people, and God's people were to be the ones who would not hear*. That shows how this scripture had been twisted to apply it to the tongues.

"But more important still, *the 'tongue' (one language) of that prophecy in Isaiah was to come upon God's people as a punishment*. Read it carefully and see. Because they would not heed the words of God through His prophets, whose speech they could understand, He would send them to school (they had complained about being taught by their own prophets as though they were babies, Isa. 28:9, 10) to a foreign nation (the Babylonians) whose jabbering they could not understand (verse 11). *Now did Paul mean to teach that the Pentecostal tongues had come as a fulfillment of*

*a punishment prophecy?* Was God punishing the 120 disciples in the upper room at Pentecost when He sent the Holy Ghost upon them?"

Mrs. S.—“Most certainly not.”

Mr. P.—“Then that prophecy did not apply to Pentecost or to the gift of tongues, and Paul knew better than to quote it as so applying.”

Mrs. S.—“Then why does Paul so quote and apply it?”

Mr. P.—“He does not. He quotes it exactly in the false way that the tongues people quoted it and also quotes along with it in verse 22 their false application of it, that he may immediately contradict and refute this teaching in the three following verses, as we saw when examining this passage before. He quotes the whole of verses 21 and 22 from the tongues people who had been perverting Isaiah’s prophecy to prove their doctrine, just as they pervert the same prophecy to-day.”

Mrs. S.—“But although Paul may be quoting the tongues people in verses 2 and 4 of this chapter, (1 Cor. 14) and I see that must be so; why may we not assume that he at least approves their doctrine that ‘He that speaketh in an unknown tongue speaketh \* \* \* unto God’, and ‘edifieth himself’, since he does not squarely contradict their statements there as he does in verses 21 and 22.”

Mr. P.—“Because while there Paul’s opposition takes the form of substituting something better, namely, ‘prophesying,’ it is nevertheless op-

position; and he cannot be assumed to approve what he opposes. And his square contradiction of their teachings in verses 21 and 22 leaves us in no doubt about it. He is opposed to their entire teachings on the matter of the tongues, and is combatting them."

Mrs. S.—"But in chapter 13 and verse 1 Paul mentions the 'tongues of men and of angels.' Does he not thereby admit that those tongues people spoke in the language of angels, which none but celestial beings could understand?"

Mr. P.—"Not necessarily. I understand his meaning to be, 'Though I could speak with the unlearned languages of men and the unknown language of angels, as you people claim to; yet if I have not divine love, I am nothing better than sounding brass or a tinkling cymbal.' When contesting their doctrine of celestial language in verse 2 of chapter 14, he opposes it with "prophecy' as being more desirable; and here he makes it as mere senseless sound and tinkling as compared to having divine love in the heart. But he is evidently in opposition to the tongues claims in both places.

"But let us return to Paul's treatment for the tongueite teachings in vs. 21 and 22. If, as you admit, this punishment prophecy could not apply to the 120 at Pentecost, then it cannot be applied to the gift of tongues at any time; unless you really think speaking in tongues is a punishment, and I might agree with you there."

Mrs. S.—(Pouting prettily). “Now you are laughing at me.”

Mr. P.—“The fact is the tongues people were resorting to their usual trick of misapplying Scripture. Paul gives the lie to their application and interpretation of that prophecy by saying vigorously and emphatically that it is not so; for, instead of taking their babblings for a convincing ‘sign’ that God is in them and speaking through them, unbelievers will say they are ‘mad’ (insane), and turn away in disgust. But prophesying, instead of serving merely for believers as the tongues people claim, will convince, condemn, expose the unbeliever’s heart secrets, make him a penitent worshiper, and convince him that God is in the one who speaks to be understood—the very things the tongues people taught that prophesying would not do, but that speaking in tongues would do. And the tongues people are finding out to this very day that Paul was right, for where they use tongues to any great extent in public services, sinners turn away in disgust. They have largely discontinued speaking in tongues, contortions, screaming, groaning, and other manifestations in their revival meetings for this very reason. And yet the tongues people are today applying that same prophecy-of-punishment to Pentecost and to the present tongues movement—the very thing Paul opposed. They know it is a punishment prophecy fulfilled by the Babylonish captivity. Is that honest?”

“ Low let us refer again to that doubtful passage in Mark 16:9-20 containing verses 16 and 17 which are so much used by the tongues people. Eusebius (A. D. 340), Gregory of Nyssa (A. D. 400), Jerome (A. D. 420) and other early fathers declare that in their day many manuscripts of Mark’s Gospel closed with the words ‘for they were afraid’ (Mark 16:8). It therefore appears that, while some copies of Mark’s Gospel contained verses 9 to 20, many did not. It looks as though some one had appended this passage to the end of some copy of Mark’s Gospel at some date earlier than A. D. 300, for several copyists had followed that copy before that date; but more had followed Mark’s original writing in which that passage did not occur, and which closed at verse 8 with the flight of the women.

On account of the careful conscientiousness of Scripture transcribers, it is difficult to believe that any of them would have left off twelve verses of Mark’s Gospel when they left nothing off from their copies of other New Testament writers. It is more reasonable to suppose that verses 9 to 20 were tacked on to the end of some manuscript copy, and then that copy was followed by some later transcribers, therefore the copies that omit this passage are probably truthful to Mark.

“Now the tongues movement broke out in the Corinthian church in about A. D. 50, and *the doctrinal teachings of this addition being just what the tongues people would wish Jesus had said,*

that they might have authority for their teachings which would be superior to the authority of the Apostle Paul whose influence they were combatting ('I am of Paul \* \* \* \*, and I of Christ.' 1 Cor. 1:12); and since this addition must have occurred at about this time; the question arises whether some Corinthian tongues leader may not have attached verses 9 to 20, and may not be the author of verses 17 and 18, instead of their being the words of our Lord. Surely religious fanatics, capable of opposing the Apostle Paul and capable of wresting and misquoting and misapplying Scripture as the Corinthian tongues people appear to have done, would not be above perpetrating such a pious fraud.

"However, as shown in our second conversation, even if the passage is genuine and Jesus spoke verses 17 and 18, it does not uphold the contention of the tongues people that speaking in tongues is *the sign* that the Holy Ghost has been received, since speaking with 'new tongues' is a sign only in the same sense that casting out devils and the other miracles mentioned in this passage are signs."

## CHAPTER IX.

### THEY SPOKE IN TONGUES.

Mrs. S.—“If Paul is opposing the ‘tongues’ as manifested at Corinth, and the whole tenor of his epistle plainly shows that he is, why does he concede so much to them as he does in chapter 12 and chapter 1:7 and chapter 14:5 and 39?”

Mr. P.—“Because: 1. There may have been some genuine cases of speaking in tongues at Corinth which were really of the Holy Ghost, and he was careful not to oppose them. 2. Paul was trying to save the Corinthian Church from destruction by the tongues people, and uses all the courtesy and makes all the concessions that he can. 3. He can afford to do this, for he well knows that, if the church will keep those tongues people within the limits of the prohibitions and restrictions which he lays down, any case of real tongues will not be hindered, and the false ‘tongues’ will soon cease to operate. If today the tongues people would keep to Paul’s directions, the main motives for speaking in tongues would be gone, and the whole movement would soon die out. It cannot stand living up to the directions of the Holy Ghost in the inspired Word. And no case of real tongues would ever cause divisions and strife, for it would be recognized as supernatural in any Christian church and be respected;

nor would it open the floodgates to pride, selfishness, contumacy or outbreking sins, nor would it condone such things in others."

Mrs. S.—"I confess that the tongues movement has always had those tendencies, but I do not see why it should. Certainly no movement of the Holy Ghost ought to, and we believe that such things are the result of Satan fighting the tongues movement from the inside, counterfeiting the real, until we ourselves can hardly tell who has the Spirit's gift of tongues and who has the devil's tongues."

Mr. P.—"Yes, I know it is quite common for tongues people to accuse each other of having the devil's tongues. It has been so from the beginning. You know, I suppose, that when in 1906 Charles H. Parham, the 'father of the tongues movement,' went to Los Angeles and tried to take over the Azusa Street Mission, of which the colored man, Seymour, had charge, he was forcibly ejected from the mission by Seymour's followers and set up an opposition tongues mission near by. Then Parham claimed that Seymour and his followers had the devil's tongues and Seymour claimed that Parham and his followers had the devil's tongues. Perhaps for once they both told the truth. You know that the Spiritualists, to shirk the odium, make this same claim concerning the deception, lying and immorality connected with their movement which your tongues people do. They say it is due to malicious spirits,

but there is the good and true in Spiritualism as well as the false. Does that save the face of Spiritualism?"

Mrs. S.—"No! I detest the dirty, lying spirit business."

Mr. P.—"Neither can it save the face of the tongues movement. Now let us raise the question whether the tongues which Paul was trying to control in the Corinthian Church, if not to suppress, were truly of the Holy Ghost:

"1. These tongues people were guilty of disregarding church rules, usurping authority, insubordination, and rejecting and opposing the apostle Paul. Was all this of the Holy Ghost?"

Mrs. S.—"I do not believe the Holy Ghost would lead any one to do those things."

Mr. P.—"And yet, they spoke in tongues.

"2. They created divisions and fostered contentions. Was that of the Holy Ghost?"

Mrs. S.—"Why, the Holy Ghost works only in a spirit of harmony among God's people. 'They were all of one accord in one place' when He came upon them at Pentecost, and He caused Paul to write to the Thessalonians, 'Be at peace among yourselves' (1 Thess. 5:13). But in this case probably the divisions came by the unspiritual members persecuting those who had received their Pentecostal baptism and spoke in tongues, just as they do today."

Mr. P.—"While there seem to have been some in the Corinthian Church who were inclined to

forbid others speaking in tongues, as indicated in 1 Cor. 14:39, yet verse 40 seems to indicate that the indecency and disorder was on the part of the tongues element, as also the whole chapter shows. And, indeed, we know that in the modern tongues movement the tongues people contend with each other until, in some cities, they split up into three or four divisions under separate leaders. It was evidently the same in the Corinthian Church, but they spoke in tongues.

“4. Some of them were ‘deceitful workers, transforming themselves into the apostles of Christ’ (2 Cor. 11:12-15), boasting, domineering leaders (2 Cor. 11:16-20), eating and drinking, quitting work and living off the church, all in contrast to Paul’s self-denial (1 Cor. 9:4-18). Was this of the Holy Ghost?”

Mrs. S.—“It is unthinkable.”

Mr. P.—“And yet they spoke in tongues.

“5. They tempted Christ, murmured, grossly abused the communion, got drunk and feasted with the tongues-speaking idolaters of Corinth (1 Cor. 8th chapter and 10:1-16). Were those things of the Holy Ghost?”

Mrs. S.—“Most certainly not.”

Mr. P.—“But they spoke in tongues.

“6. Some of them were guilty of fornication and adultery, and the rest were guilty of tolerating it, 1 Cor. 5:1, 9-11; 6:9, 16-18; 5:13). Was this of the Holy Ghost?”

Mrs. S.—“The idea is most shocking. Even

the thought of associating such things with the Holy Ghost seems like blasphemy. But it is inconceivable that any one claiming the baptism of the Holy Ghost should be guilty of such things."

Mr. P.—"And yet, one of the best of them confessed that 'free-lovism' is common among them, and it is well known that many of their leaders have been accused of adultery, but allowed to continue their leadership."

Mrs. S.—"Yes, I must admit that is so, and I am inexpressibly humiliated by it. But some of us are of an entirely different type, and we hold such offenders to be false professors of the experience."

Mr. P.—"But these were the people who claimed their baptism and had the one, only and infallible sign; they spoke in tongues. You are right in assuming that it would be blasphemy to say that the Holy Ghost permitted those things in any one whom He baptized and controlled. Many of those evils, yes, the most of them, exist among the tongues people today; and even the best of them seem to manifest some of them, like insubordination and opposing church leaders and misapplying Scripture. These things have characterized every tongues movement from Corinth to Los Angeles. And such evils are condoned or tolerated, if not fostered, by the tongues people nearly everywhere today. Just as sure as the Spirit of God has decency and common sense, to say nothing of holiness, He is not in the tongues

movement of today. Whatever we may say, this strange mixture of prayers, pious utterances, ecstasies, false teaching, trust betraying, lying and lechery cannot be laid to the Holy Ghost."

## CHAPTER X.

### “ANOTHER SPIRIT.”

Mrs. S.—“Now, Brother Pastor, after all you have said I still insist that there is something supernatural in the tongues movement. I have seen and felt enough of it to know. They cannot tell me it is all man made. What is this mighty, superhuman power that takes possession of us and so moves us?”

Mr. Pastor: “We concede that there is such a power, and so does the apostle Paul, speaking by inspiration. Turn with me to 2 Cor. 11:4. Here the apostle comes out plainly and calls it ‘another spirit.’”

Mrs. S.—“But is he talking about the tongues spirit there?”

Mr. P.—“Yes, he is here talking about the Corinthian tongues people, for in verses 12 and 13 he calls their leaders ‘false apostles,’ and ‘deceitful workers,’ and declares that it is possible for such to transform ‘themselves into the apostles of Christ’ (verse 14); and even Satan himself is (not can be, but ‘is’) ‘transformed into an angel of light’ that the Corinthians took to be the Holy Ghost, the one that was deceiving and controlling them, the one that had led them into the tongues and such awful sins? ‘Satan,’ Paul says, as shown in verse 2. ‘Now don’t look so shocked and horrified, as though you expected to see me

struck dead right instantly. The Holy Spirit will not resent my telling you what He inspired the apostle Paul to tell the world. And Paul is afraid that Satan will yet gain more advantages there, in spite of the wonderful effect of his first epistle (2 Cor. 2:11). The awful fact which he mercifully forbore to disclose in his first epistle he plainly declares in his second."

Mrs. S.—"But why does he come out with it so plainly in his second letter when he does not even hint in his first letter that there is any spirit involved except the Holy Spirit?"

Mr. P.—"Well, when he wrote that first letter there was great danger of the disruption of the Corinthian church; but when he wrote his second epistle, the most of that danger was past, and he could speak out more safely. But you are mistaken when you say Paul did not even hint in his first letter that there was any other spirit involved. He did hint that Satan was in the movement, for he warns them that, when the spirit which dominates them has led husbands and wives to attempt 'social purity,' he (Satan) will tempt them to adultery (1 Cor. 7:3-5). And Paul also instructs them to get together and deliver up the contumacious member 'unto Satan for the destruction of the flesh, that the spirit may be saved in the day of Jesus Christ,' that is, let the spirit that dominates him have him until his rig is run and health ruined. Perhaps then he may learn his awful mistake and turn to Christ. And he

warns them against eating the sacrifice of devils, having fellowship with devils, drinking the cup of devils, and partaking of the table of devils (1 Cor. 10:20, 21). Is Paul ‘beating the air’? or were there actually devils there?”

Mrs. S.—“It certainly looks as though devils had something to do with those Corinthian evils.”

Mr. P.—“Certain it is anyhow that devilish work was being done in and through those high professing Christians that spoke in tongues. I know this is fearfully shocking and seemingly unthinkable when applied to those we know and love, and especially when they talk so beautifully about Jesus and the blood, and seem so spiritual and blessed; but remember, the devil sometimes gets a mean trick out of the wisest and best of us, and we all would be easy dupes of his, did not God prevent. I have known some of the worst tongues people to talk and appear spiritual, but many tongues people are sincere and actually believe the whole thing is of the Holy Ghost. But Jesus says, ‘By their fruits ye shall know them,’ and His test can still be applied. What spirit was it that got control of your Aunt Maud right at the camp meeting altar, some years ago, and deceived her and made her say and do such strange things that people thought she had gone mad? What spirit was it that got hold of our mutual friend George Calford and lied to him, making him think he was inspired and that God wanted him to preach that Sunday morning and

'open the seven seals,' but left him in confusion when he tried to find the place in the Bible?"

Mrs. S.—"Oh, I know there are cases like that. Of course it is 'another spirit.' But most holiness people I have known have done things and shown a spirit which was inconsistent with such an experience as the apostles got at Pentecost. That is why I think there is a baptism that they have not got. There are some things that it is not possible for me to think of Jesus as doing."

Mr. P.—"Well, *there are some things that it is impossible for me to think of the Holy Ghost as doing*, and still think of Him as righteous and holy. You know that when the Holy Ghost directs a man:

"1. He will be more faithful than ever to his duties and obligations, especially religious duties. But tongues seekers soon become unfaithful, neglecting all such obligations, absorbed in seeking the tongues experience. They even neglect religious services they ought to lead. Souls never do such things when led by the Holy Spirit to seek sanctification."

(Mrs. Seeker looks significantly at Mr. Seeker, who grows red in the face.)

Mr. Pastor (observing it).—"Pardon me, I did not intend anything personal. Brother Gay Keckman was my Sunday school superintendent and class leader and his sister Celia was secretary of two of our church organizations. They still held their offices, but ignored their duties, after

they began seeking the tongues experience. You need not tell me that the Holy Ghost would sanction that dishonorable course, but the *tongues spirit* led them to do it, they said, and he certainly gave them plenty of excuses for it. Beware of any spirit that keeps you tarrying away from any appointment or duty, or incapacitates you for it. That is not the Holy Spirit. He teaches us to be ‘diligent in business, fervent in spirit’; and we can be ‘serving the Lord’ in both.

“2. The Holy Spirit-filled man will be more honorable than ever in looking after sacred trusts. He will work more for the interests of the church of his choice and try to do its work as the church wants it done. But that ‘other spirit’ will lead a tongues seeker to betray his trusts and work contrary to the wishes of his church. I found this true when I was pastor at F—. The tongues members had been boring-from-within quietly, slyly, carrying on their propaganda for over two years when I went there, and they continued to do so during the first two years of my pastorate. Finally they began a systematic canvass of the membership, and tried to get each one committed to the tongues ideas. They boasted openly and loudly that they would get nearly the entire membership, church, parsonage and all. That spirit made them think it was all coming to them. And they had always been fine and blessed members, too, as good as any members could be, before that spirit got hold of them.”

## CHAPTER XI.

### THE TWO SPIRITS.

Mr. Pastor: "Last week we were talking about some things the tongues spirit allows the tongues people to do which the Holy Spirit would never allow. Now I assume that your tongues friends at M—— and at E—— are in character all you say they are; but look, Mrs. L—— was boring-from-within in the S. N. Mission for ten years, alienating members from its doctrines and fellowship; and Mr. D—— was doing the same for several years. And he occupied the trusted and responsible position as head of their school for new missionaries. The mission put those new missionaries into his hands to *train for them. He accepted that trust and the pay for doing it, and then trained them for the tongues movement in spite of all their protests.* And Mrs. L——, his tongueite friend and yours, says, 'Mr. D——, in his years there, made many of the young missionaries very hungry for more of God [via the tongues route], so that there seemed a constant supply of new candidates for this blessed experience of the baptism.' If either of those missionaries had been honest sinners, they would have been too honorable to have done that. What is this spirit that lowers a man's honor and trustworthiness below that of a sin-

ner? It certainly is not the Holy Ghost. Let no one dare to say that it is. It must be another spirit. When people of such high character will do such low things, something has got hold of them.

“3. I have never found any such faithful, trusting and appreciative friends as true holiness people are. The Holy Spirit helps them to live up to the Scripture, ‘Thine own friend, and thy father’s friend, forsake not’ (Prov. 27:10). But as soon as the tongues spirit gets hold of people, they become critical of those they have loved, trusted, respected and labored with for years, and are ready to believe strangers above them, and to forsake them for new-found tongues friends. This is a part of the process by which that ‘other spirit’ separates them from saints and kindred who might save them from delusion; and this is a step on the way to separating them from the Holy Ghost who gave them those friends, so that this ‘other spirit’ can push himself and his followers into their places. It is hard for him to manage them unless he does that, so it is one of the first things he does. This cannot be the work of the Holy Spirit of God.

“4. The Holy Spirit says (Heb. 13:17), ‘Obey them that have the rule over you, and submit yourselves.’ (See also 1 Thess. 5:12). But the so-called ‘Pentecostal baptism spirit’ leads his seekers to break that command under the plea that they must obey him. Now the Holy Spirit

never leads any one to transgress His teachings in the Bible. Those in authority over those borers-from-within urge them to cease their propaganda, but they keep right at it. They plead with them not to leave their work and go running to the tongues gatherings, but they will do it. And yet they are sensitive if one mentions stubbornness, self-will, contumacy or insubordination."

Mrs. S.—"But what are they to do? They honestly think the Holy Spirit insists on their doing these things and that they ought to get the baptism of the Holy Ghost with tongues so as to show the rest of their church or mission by their own holy lives and marvelous increase in effectiveness what God wants to do for the other workers. And they are sure (the Spirit tells them so) that, if their leaders would only let the Holy Ghost have right of way, they would see a marvelous work there. The gifts of the Spirit would be bestowed, hundreds would be healed, miracles would be wrought, everybody would be attracted and overwhelmed by the work of God, thousands would be saved and baptized with the Holy Ghost, and more would be accomplished in a month than could otherwise be done in many years. They have the work at heart and want to do the best thing for the mission or the church. They believe that, if they could only get by the prejudice of their leaders and get the thing started, it would run like a prairie fire, and all would then gladly

join them in getting the baptism and pushing the work under the direction of the Holy Ghost, who is not yet having His way. How rapidly Christianity spread all over the eastern world in the times of the apostolic church when the signs followed the baptism of the Holy Ghost, because the gifts of the Spirit were bestowed and many miracles performed. If we would get the apostolic experience, we would see apostolic results in these times of the 'latter rain.' Such results are promised."

(Mrs. Seeker finishes, leaning eagerly forward, all animation and face aglow.)

Mr. P.—(Smiling). "It is a very fascinating picture which you draw, sister, and, oh, how we all wish it could come true. But you forget that the gospel is not to be spread by miracle working power, but by the power of God's truth, which is mighty and shall prevail. Jesus said, 'But ye shall receive the power of the Holy Ghost coming upon you [Greek]: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth' (Acts 1:8). The tongues people contend that this means miracle working power, but against that Paul contends that it means witnessing (prophesying) power; and I take my stand with the apostle Paul.

"But we are getting switched off from our main line of thought. You were contending that the tongues people are insubordinate because they

think it for the ultimate good of their church or mission, that the Holy Spirit leads them to do these things and promises them great results if they will. If you claim, as they do, that they are in this obeying the Holy Ghost, do you not see that you are making the Holy Spirit responsible for their insubordination and other transgressions? Sister, this is a very serious charge that you bring against the Holy Ghost. I do not believe He teaches one thing in His Bible and another in your leadings. It would sully both His conduct and character, for we cannot plead His ignorance as we might that of men. And so far as those contumacious tongues people are concerned, they cannot excuse themselves by saying they honestly thought it best for the good of the work. This would destroy all God-ordained leadership. The policies of their church or mission are fixed by their denomination and carried out by those having authority and responsibility over them, and they do not think the tongues movement would be the best thing in the work; and those tongues people know it and are working against them and the denomination. If they think the denomination is seriously wrong, it is honorable to withdraw; but it is dishonorable for them to accept its trusts and support and work against its policies, boring-from-within. Please do not lay such things to the blessed, faithful Holy Spirit."

Mrs. S.—"But they say every one should obey

the Holy Ghost and that the Spirit leads them to go right against the church and its leaders.”

Mr. P.—“I am sure that is so, for they should be too honorable to do such things of themselves; but *what spirit is it that leads men to do wrong?*”

## CHAPTER XII.

### GREAT CLAIMS.

Mr. Pastor: "When we closed last week we were talking about the influence of the tongues spirit upon the honor of tongues people. I would further say that this 'other spirit' generates within his victims an extreme credulity by which, largely, he deceives and controls them. The tongues movement is full of inconsistent, unlikely and extravagant accounts and reports which the seekers accept in full at once and without reasonable investigation. There is a glamor, exaggeration and superlativeness about the movement which makes the most preposterous things seem likely and believable to them. Take these reports for instance: 'God worked a real miracle here in healing a baby's finger that was cut off just above the joint, and not only that but caused it to grow out again' (Portland, Ore.). 'You as a representative man, may in these days call fire from heaven, raise the dead, heal the lepers and others who are sick, drive out evil spirits, be transported from place to place, and in fact do all that is recorded in the Word as miracles, without the aid of physical means, if you have faith in God' (A. E. Watkins). Your tongues friends have told you, so you wrote me, that 'every work that Jesus did when on earth has been duplicated through the

power of the Holy Ghost in these last twenty years, even to raising the dead.' There is no limit to their claims. But who has turned water into wine? Who has fed 5,000 with five loaves and two fishes? Who has walked on the water? Who has caught a fish with the exact amount of tax money due in its mouth? Who has withered up a fruit tree from the roots in twenty-four hours just by speaking one sentence? Who has touched a man's head where his ear had been cut off and caused a new ear to grow out there in a minute? Where is there a single authentic case of any one raising the dead? I do not know who manufactures all their lies, but I do know that tongues people of supposedly high character and good education will peddle the most absurd of those lies without a blush. Nothing but their being under control of the 'father of lies' will account for that.

"The Mormons held this same doctrine of speaking in tongues and miracle working power long before the modern tongues movement started, and the tongues people have stolen these doctrines from them. The Mormon president, Charles W. Penrose, in his tract, 'Rays of Living Light,' says, 'Faith is also a principle of power. All human exertion springs from its exercise. This is exemplified in all the acts of life. In a higher sense it is a spiritual force. It was by faith, in this degree, that the wonderful works of the prophets and apostles and other holy men of old,

were accomplished, as recorded in the Old and New Testaments, and in the sacred books of the seers and sages who were not of the Hebrew race. For, faith is the same principle in all ages and among all nations. It was by this faith that the sick were healed, the blind received their sight, the lame were made to walk, the deaf to hear, the dumb to speak, sting of the serpent and the virulence of poison were made harmless, divine dreams and heavenly visions were beheld, and the glories of eternity were unfolded to the saints and servants of God in the early Christian church. It was by faith that lepers were cleansed, water was turned into wine, multitudes were fed with a few loaves and fishes, the winds and the waves were stilled, and the dead were raised to life, when the Divine Master walked on the earth in the flesh. [Query. Did Christ perform miracles by faith in another, or by His own divine power?] These marvels are called "miracles." They are deemed supernatural, but they were the natural results of the exercise of the spiritual force called faith. It was by the same power that the heavens were closed that there was no rain for three years and six months; that the barrel of meal and the cruse of oil failed not, and that the ravens brought food in the days of Elijah the prophet. By the same faith the children of Israel were led out of Egypt by Moses, the Red Sea was divided, manna was brought from heaven and water from the rock, and people bitten by ser-

pents were healed in the wilderness. It was also by that same faith that the early patriarchs prevailed, and some of them walked and talked with God. And indeed, it was by faith that the worlds were brought into material existence, order coming out of chaos, light springing forth from darkness, and life, in its various forms, being developed through the word of the Eternal God, in whom this principle of faith is manifest in its full and complete perfection. [Query. By faith in whom did God create the world?] \* \* \* A principle of truth never changes. Cause and effect do not vary by the lapse of time. The faith exercised in the first century of the Christian era or of human existence on earth, must inevitably bring forth similar results in the latter days. The absence of the effect proves the absence of the cause. \* \* \* Thank God! that faith has been restored to earth [in Mormonism].

“I feel like apologizing to you for quoting such nonsense. There are more than a dozen errors of doctrine crowded into that single quotation. But there you have the tongues doctrine on the same subject, and it is Mormon.

“Now another thing. In your letter to me you indicated that your tongues friends stated that the tongues movement has, ‘in the last twenty-two years \* \* \* gained adherents to the number of over 3,000,000 in all countries of the world.’ You know that cannot be true, if you stop to think. The movement started in America, and

there are more here than in all the rest of the world put together. Yet I believe there are more than a hundred Methodist Episcopal members to every one tongueite here; and there are only a little over 7,000,000 Methodist Episcopalians in America, black and white. But it happens that I have the official figures of the largest body of tongues people in America, 'The Assemblies of God.' Their membership report as of September, 1927, is 72,143. They complain that some of their ministers failed to report members. We will then allow enough more to make their number up to 80,000, which would probably be excessive. This being their largest body, there may be half as many outside of it, or 40,000, making a total of 120,000 in all America. The secretary-treasurer of the 'General Council Assemblies of God' estimates that the total number of 'Pentecostals' in America is probably 150,000. Without scaling down their figures any on account of their well-known tendency to exaggerate, we will suppose he is right. Then there may be half as many more elsewhere in the world. But supposing there were twice that, or just as many elsewhere as in America; then the total number of tongues people in the world would not exceed 300,000, or one tenth of the 3,000,000 they boasted to you of having. I am using their own figures to make this estimate, but personally I do not believe they can muster more than half that 300,000 in the entire world, if the 'Assemblies of God,' their

largest body can report only 72,143 members; for those I have known, when reporting anything, without any regard to truth, have grossly exaggerated. One very suspicious circumstance about the statistics of the 'Assemblies of God' is that, in their year book (1927) they publish no reports of individual assembly memberships by which the truth or falsity of their claims could be investigated as other denominations do; but report only the lump sum of 72,143 members. They claim only 1,424 ministers in America, 190 of which are inactive; and 286 missionaries in all the rest of the world. These figures are taken from their 1927 year book. It looks as though somebody had been doing some tall lying and several others had been peddling those lies for them."

## CHAPTER XIII.

### INFALLIBILITY.

Mrs. Seeker: "Now, Brother Pastor, you were telling about exaggerations in statements made by the tongues people."

Mr. Pastor: "Yes, and now we will take one of their most common statements, 'I am seeking my baptism,' or, 'I received my baptism just exactly as the disciples did at Pentecost.' Thousands of them have made that statement, and it is untrue. In the first place, there has only been one Pentecost, and there can never be another, any more than there can be another Savior born or another atonement made. Talking about 'our Pentecost' is only in an illustrative way. Those things can never be repeated because they are fully and finally done, once for all and forever.

"Now let us compare what took place at Pentecost with what takes place today when a tongues seeker gets his 'baptism with the Holy Ghost.' I have arranged this for you in parallel columns so that you can see and compare them:

#### AT PENTECOST

1. Stayed in one place.
2. Waited ten days.
3. Prayer and supplication.
4. Elected an apostle.
5. Sound of a mighty rushing wind.
6. Visible tongues of fire on each

#### THE TONGUEITE.

1. Usually runs about to tongues conventions and tarrying meetings.
2. Often seeking for years.
3. Praying, groaning, grovelling, working of jaw.
4. No apostle elected.
5. No sign of wind.
6. Not a tongue of fire on any

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|---|--|
| <p>7. Spoke in languages understood by the hearers.</p> <p>8. Hearts purified.</p> <p>9. ALL got it at once.</p> <p>10. Went after sinners at once.</p> <p>11. Got sinners converted, 3,000 in one day and 5,000 afterward.</p> <p>12. Never mentioned tongues afterward.</p> <p>13. Built up churches of Christ.</p> | <p>7. Spoke in tongues (?) not understood by any one.</p> <p>8. Hearts not purified, so they say.</p> <p>9. 4 out of 55 present got it. An actual case reported, which is typical.</p> <p>10. Ran around to tongues meetings telling how they got the tongues.</p> <p>11. Got others to seeking the tongues experience.</p> <p>12. Always talking about tongues.</p> <p>13. Tearing Christ's churches to pieces.</p> |
|---|--|

“If that is not a deadly parallel, I never saw one. Those thirteen points of difference constitute an unlucky number for their claims. At what single point are these experiences alike, save that both parties prayed? In not one. Their boast is entirely false. They know these things are so, and yet continue to prate about getting their baptism “just as the disciples did at Pentecost. The spirit that tells them that is a lying spirit. There is a streak of superstition in us all which likes to be thrilled by the mysterious and supernatural, and the tongues movement appeals to that; and calm reason and the laws of evidence are thrown to the winds. It is then easy to believe what they want to believe.”

Mrs. S.—“I fear there is much truth in what you say, but there are some exceptions; and why should we question the statements of those who live such holy lives, whose very words are ordered of the Holy Ghost within them, those to whom the Holy Ghost is given in His fulness to control

thoughts, motives, desires, plans, words, works—everything?”

Mr. P.—“No room for fallibility in such a case, is there? Who can reason against infallibility! If what they claim is true, we must treat them as we should treat God, for we are really dealing with God in them. But if this claim is true, then God is responsible for all they say and do, for He causes it and may therefore justly be charged with it. Now I want to ask you a question which I had hoped to avoid. Have not all the best tongues people you have ever known been guilty of some of these evils that I have been enumerating?”

(Silence. Mrs. Seeker hangs her head. When she lifts her face again, there are tears in her eyes and on her cheek. Mr. Pastor’s face registers the tenderest sympathy as he waits.)

Mrs. S.—“Brother Pastor, while you were describing those wrong things I could not help recalling many instances where those dear ones had done those very things. It hurts me to say so, but it is true. I cannot believe that they are so possessed of the Holy Spirit as some of them claim, or if they are, it is only temporarily. No, those things are not right, and God does not approve of their doing them. I cannot charge Him with that.”

Mr. P.—“I am glad to hear you say so, sister, for it would be blasphemy to accuse God of being responsible for them. *The Holy Ghost, in the*

*Bible and out of it, always appeals to human reason, leaves matters to choice, and throws every one on their own responsibility for all they say or do.* He guides, but does not control, in the sense claimed by the tongues people. But that 'other spirit' insists that you must yield fully each organ to him and must not doubt or question or investigate his leadings or the statements of those he dominates. The Holy Spirit says, 'Beloved, believe not every spirit, but try the spirits, whether they are of God' (1 John 4:1). But that 'other spirit' has much to conceal and will make you feel guilty, if you even hesitate. Jesus says, 'By their fruits ye shall know them'; but that 'other spirit' says, 'By them ye shall know their fruits.' This is a very perverted and dangerous doctrine which obliterates all the landmarks of right and wrong (Acts 13:10; Gal. 1:7). Our old friend, 'Auntie' Novee, said to me, 'When I first went to hear Alexander Dowie, I was shocked by some things he said and did. But when I found he was filled with God and moved by Him in all he said and did, I knew those things must be right, and my previous opinions of them wrong.' There you have the whole thing in a nutshell. This position is that 'those things may even contradict the commandments of God and violate social ethics; but God may be giving us more light, a further revelation, which He has a perfect right to do. He can lead contrary to what He used to.' That is the idea. Where are we at

now? Who can tell what is right and what is wrong when those who profess the baptism of the Holy Ghost do things always considered wrong and which are condemned by God's Bible? What spirit is it that leads men into this waste, howling wilderness?

"So when the tongues people report 'great meetings,' 'crowds present,' 'altars full,' 'hundreds seeking,' 'scores of sinners saved,' 'many received their baptism,' 'remarkable healings,' 'Brother K—— spoke in Chinese and was understood by a missionary,' 'marvelous miracles,' 'heard rushing, mighty wind,' 'saw tongues of fire,' and so on *ad infinitum et ad nauseam*; they must believe it all, though it takes the wildest stretch of an afflatused imagination to do it. If they did not, it would be questioning the truthfulness of the 'Spirit filled and moved.' Some time ago you asked, 'Why should we question the statements of those who live such holy lives?' For the reasons just given, sister, and *because so many things which the best of them have told have been proved untrue*. In most cases I lay it to the spirit that dominates them, and pity them with great tenderness and yearnings as the victims of Satan's delusions. Many of them are, at least when first led into it, good and sincere seekers after God, honest and truthful; but the spirit to which they yield themselves leads them first into many errors and then, if he can, into many sins. But I will say more about this later."

## CHAPTER XIV.

### SPIRIT DECEPTION.

Mrs. Seeker: "Brother Pastor, in closing our last talk you said you had more to say about spirit deception."

Mr. Pastor: "Yes, that 'other spirit' is inconsistent, domineering, tyrannical. It uses strong-arm methods in gaining control of the seeker. If he allows a moment's doubt concerning the thing to stay in his mind, he is instantly thrown into darkness and fear, and made to believe he has grieved the Holy Spirit. He is shocked to hear any one say anything against the tongues experience, and rebukes them solemnly for resisting the 'Holy Ghost,' 'questioning the work of God,' as he calls it. And he is sincere in this, for he is himself restrained by fear from investigating the matter or trying the spirits as God tells him to do. Your tongues friend, Mr. D——, says, "The very moment I shrank or balked He would leave me.' Tongues people are ever urging seekers on and on, seeking the 'fulness of Christ'—*with utterance in tongues as the sign always in mind.* Impelled by that spirit, pulled by the tongues people, and pushed by fear, they keep at it week after week and year after year. They must be kept going. That spirit is in a hurry to get them beyond retreat.

"How differently the blessed, tender Holy

Spirit handles a seeker. He convicts him of inbred sin and pollution of nature. He presents to him full salvation in Christ's atonement. He gently draws him and pleads with him, 'Be ye holy, for I am holy.' He patiently waits for him, sometimes for years; never bullying, never threatening, never terrorizing him, but loving him into 'perfect love. And when the seeker really gets in earnest, his seeking is short; for the Holy Ghost baptizes a fully consecrated, believing soul at once.

"But the experience of your friend, Mr. D——, as expressed in his letter, reads, 'A very powerful spirit of sorrow took hold of me,' 'a spirit that I recognized as not mine own.' 'The Spirit of God laid hold of my whole being, He racked my whole being. All this time tremendous power had been upon my body, power that I knew could do anything at all. It had me absolutely in its control.' After saying all this, of what value is his disclaimer, 'That power absolutely refused to touch my will or conscience.' What power can touch a man's will anyhow? 'Please do not think,' he says, 'that I was in a trance. I could have risen at any time.' How does he know he could? Either he was as fully under the power of that spirit as he says he was, or he was not. *The Bible teaches no such possession of a human being, except by demons.* Paul says, 'The spirits of the prophets are subject to the prophets' (1 Cor. 14:32)."

Mrs. S.—“I know that is the way the Spirit often handles seekers for the baptism, but what makes you so sure it is not the Holy Spirit? He does not handle all seekers alike.”

Mr. P.—“I am sure the tongues spirit cannot be the Holy Spirit, for it is a spirit of deception. The seeker is soon thrown into an unnatural state of elation and animation. Everything about the tongues business seems rosy and fascinating, and other forms of religion seem tame and other Christians like ‘dry sticks,’ as one of them said. No others are doing much for God. These are the ones that are getting the revivals and this movement is rapidly sweeping the world. All these statements are exaggerated to the point of falsehood. They are not true. Levi Lupton, at Alliance, Ohio, in 1906, said, ‘In a few years we will cover the earth and will outgrow and absorb every other faith; we will swallow the Catholic Church, Protestant Church, Christian Science Church, and the heathen hordes of Buddha, Confucius, and Mahomet.’”

Mrs. S. (laughing).—“It looks as though he was planning for a bad case of indigestion.”

Mr. P. (smiling).—“I do not know how much of these the tongues people have ‘swallowed,’ but they appear to be suffering from indigestion, sure enough. But what did he mean by ‘a few years’? It has already been over twenty-one years since that prophecy was given ‘by the Spirit’ as they say, through Mr. Lupton, and the

tongues movement in America, instead of swallowing everything, seems to be slowing up during the past few years. Probably Mr. Lupton sincerely believed what he said, for he thought 'the Spirit gave him utterance,' and so did several hundreds of his hearers. The spirit that baptized him had lied to him, and he had passed that lie on to others. A tract issued from the 'Faith Tabernacle' in Philadelphia, some years later, states, 'Another acquaintance received the gift of 'tongues' at Lupton's meeting, then went to Detroit, Michigan, where meetings with great manifestations were held for several weeks. When this man left Detroit he took with him another man's wife. Lupton himself was found guilty of gross immorality. Both of these men, so far as we have known, had been moral before receiving the gift of 'tongues.'

"A few years later the tongues people in Ceylon distributed 25,000 circulars stating that they had received a message from God that on a certain day Colombo (capital city, population in 1911 was 213,396) would be visited by an earthquake and would be sunk in the sea. And they really believed it. The tongues spirit had lied to them.

"The tongues people are constantly assuring churches and pastors that, if they would only let God have His way with them (that is, introduce the tongues), they would see sweeping revivals, hundreds would bow at their altars, and their

membership would be increased tenfold. They assured me of this in each place when I was pastor at T——, at C——, and at F——.”

Mrs. S.—“Did you allow them to speak in tongues in your churches in those cities?”

Mr. P.—“I was perfectly willing that they should speak in tongues in any of my services upon four conditions:

“1. They should be genuine languages ,and not mere babblings.

“2. That such languages should be manifestly inspired by the Holy Ghost and not by Satan.

“3. That there should be an interpreter present who could and would translate their utterances for the edification of the hearers.

“4. That the interpreter should be so qualified for his work as to make it sure that he was giving the real sense of the utterances and to preclude reasonable grounds for fearing that the interpretation was mere pretense or deception.

“These conditions are Scriptural and reasonable, and I am ready at any time to let any one talk in tongues in any of my services anywhere, when they will comply with these four conditions; but I will not stand for any lying or deception in sacred things. It is needless to say that I have never found a tongueite in any place that was willing to meet these conditions. They each insisted that I should take their say so for the whole thing.”

## CHAPTER XV.

### AFFECTED CONSCIENCES.

Mrs. Seeker: "Last week you were telling how the tongues people wanted to get into your churches. But if you never let the tongues people speak in tongues as they wanted to in those places, how do you know that the results they promised would not have followed, if you had?"

Mr. P.—"Of course, I cannot prove that it would not have been so in those particular cases, for it was not tried. But I can prove that some churches which believed them and tried it, discovered that it was a lie. No such results followed, and in most cases there has been ruin instead. And I can prove that in their own missions and tent meetings held by those very enthusiasts in those cities at that time, in which they claimed 'God was allowed to have His way fully' and many talked in tongues, they never saw any such results. Why was this, if what they said was true? It was not true. The spirit which they said told them that, and which they called 'the Holy Spirit,' had lied to them; and they were as honest as could be in making me those great promises. And no matter how much he lies to them and how often his statements prove untrue, the miracle is that though often puzzled they never seem to suspect they are under the power of 'an-

other spirit.' They believe that lying spirit as fully on the next occasion, for they believe him to be the Holy Spirit whose word must not be questioned. Nan Keckman, one of my members, held tongues meetings at Darmel Cove on my circuit and wrote an account of them for a tongues paper in which she grossly exaggerated the population of the place, the attendance at her meetings, and most everything concerning them, as she afterward confessed. And I have found this to be almost universally true of their reports to their papers. There is no reliance whatever to be put in them, revivals, healings, miracles and all."

Mrs. S.—"I am astonished to hear you say that. You surely will not assert that all things published by the tongues papers are lies."

Mr. P.—"Certainly not. I could not possibly know all about everything they publish. I do not say that there is no truth in any of those reports, but I do say that there is so much that is false or exaggerated in many of them that we cannot tell what is true and what is false, enough so that we can rely on anything."

Mrs. S. (offended).—"You think then that the tongues people are all liars."

Mr. P.—"Now don't feel that way about it, sister. I do not think they are all liars. Some are merely under an afflatus that exhilarates them and puts a glamor and exaggeration on everything tongueite. This same Nan Keckman solemnly promised me that she would not intro-

duce the matter of tongues any more into her meetings at Darmel Cove, if I would allow her to continue them. But she immediately broke her word and concealed from me for some time the fact that she was teaching tongues again there. When I heard of it and faced her with it, she was all stirred up and shamelessly said that she had no business to make me that promise, for the Holy Ghost would not let her keep her word. Does the Holy Ghost make promise breakers of His Pentecostal baptized? And she and the rest of the tongues people at F—— circulated a lot of statements which they said I made, when I never said anything like them.

“One of those tongues missionaries from your foreign field, of whom you think so much, when here on furlough, stopped a night with us and, on leaving in the morning, took an interesting book that was in the guest room without leave or license. We missed it, but put out of mind as contemptible suspicion the thought that she might have taken it. Quite a long time after, she sent the book back by mail with a bare statement that she was doing so, which showed no compunctions of conscience.”

Mrs. S., (indignantly).—“Which missionary was that?”

Mr. P.—“I do not see that any good can come from my giving her name. I am telling you this for the sole purpose of showing how that tongues spirit perverts the conscience. And I have found

it generally true that their 'baptism in the Holy Ghost,' as they call it, breaks down, more or less, their keenness of moral sense; and it seems to be entirely destroyed in some of them. Would that be true, if it were of the Holy Ghost? This well-known fact alone ought to be enough to condemn the whole movement. And my position here is also Scriptural. Why did John tell about 'the anointing' that 'abideth' and 'is the truth, and is no lie' (1 John 2:27), if he did not know of an anointing in the early church that was a lie? Perhaps he referred to those very anointings at Corinth of which he must have known. When Evangelist M. T. Iver was holding revival meetings not long ago, and said something against the tongues movement, the tongues leader came down to the church and before the members of his congregation pronounced a curse on Brother Iva and predicted that he would not live to get out of town. What kind of a spirit was that? The curse was "causeless" (Prov. 26:2) and the prediction failed (Psa. 109:17).

Mrs. S.—"But I still believe that our tongues people on my foreign field are, the most of them, of a different stamp, and the work there is the genuine 'latter rain' predicted and carried out by the Holy Ghost."

Mr. P.—"I fear you are dangerously deceived in believing they are an exception to the general rule. Some of them came to America to get their tongues experience, Mrs. L—— for instance, and

their letters which I have read and the things they have told and taught you make it very evident that the tongues spirit on your field is exactly the same as the tongues spirit in America; that he deceives just the same and is leading them in the same direction. Since we began these conversations you have yourself admitted that, good as they are, they have been drawn into some of the evils I have enumerated. When the first reports of your course reached America, Rev. K. U. Mogan wrote me about it as follows: 'There is a possibility that the Lord is using some extraordinary means to carry on His work there. If one but knew just the effect this tongues movement has there on individuals, he could judge better as to its character. It is difficult to judge at a distance. The Lord does yet heal people and He can yet give people a new language as He did at Pentecost, and carry on His work in this way—and if He did, it would certainly bear witness of itself in the character of the work done and its effect upon others. It is very evident that the devil has tried to counterfeit God's work in this country, and the modern tongues movement in this land is an awful delusion and snare. Its effects on individuals show this plainly. The Lord has wonderfully used Sister Seeker and her husband, and I feel He will not allow the enemy to lead them astray.' But after reading the letters of L—— and D—— and your own which you sent

to Brother P—, Brother Mogan wrote me again, saying, 'It certainly is sad.' 'I was in hopes when I first heard of it, that the tongues movement there might be different from the type in this country, but it is evident that they go the whole length there.' "

Mrs. Seeker.—"I sincerely thank you for telling me Brother Mogan's opinion, for I have great confidence in him.' "

## CHAPTER XVI.

### “AS AN ANGEL.”

Mr. P.—“When we closed last week I was talking about your missionary tongues friends. I hope you were not offended, and that I may do my duty in that respect now.”

Mrs. S.—“It is to me a painful thing to have my friends called in question in any way; and yet, just because they are my friends does not make them immune from mistakes, so go on. I am not offended.”

Mr. P.—“Their letters and yours show that the spirit which influences them leads them to do, not the worst of the things I have mentioned, but the most of the other things specified, namely: neglect solemn obligations; betray sacred trusts; discard old friends; disobey those in authority over them. They are just as much deceived and exhilarated; just as credulous; just as ready to pass on to others the tongues falsehoods; just as false in claiming baptism ‘just as at Pentecost’; use the same exaggeration of facts; use the same fanatical reiterations of ‘the Lord showed me,’ ‘the Lord taught me,’ etc.; show the same extreme and extravagant glamor; just the same afflatus and control by some deceptive, lying spirit. I have to believe that, or believe they themselves are as wicked as the things they do and say and

the course they take; and I prefer to believe them sincere, but deluded. They are just as truly dominated by that ‘other spirit’ Paul tells about as the tongues people in America. I am sure the blessed Holy Spirit is not responsible for the experience, course and conduct of those missionary tongues people any more than He can be charged with the same experience, course and conduct of the tongues people in America, and this spirit that insists that they are essentially different is a deceiving, ‘lying spirit.’ A great evangelist and editor of one of the great missionary journals, Arthur T. Pierson, says of the tongues people on your very field, ‘Self-will has been singularly manifest; instead of the ‘spirit of the prophets’ being subject to the prophets, a stubborn persistency in divisive courses, with refusal to listen even to the divine oracles.’ ”

Mrs. S.—“I do not see how this thing can be of an evil spirit. Would the devil inspire praises? Would he urge seekers to go on seeking more of God? Would he make much of the blood? Would he tell us to keep our eyes on Jesus and off of tongues and gifts of the Spirit until we get the Pentecostal baptism of the Holy Ghost?”

(Mrs. Seeker closes with a satisfied, confident air, as though these questions settled the whole matter.)

Mr. P.—“Why not, *if he appears as an angel of light?* That is just what he would have to do in order to keep up the deception—just what an

angel of light is supposed to do. If the spirit he imitated was the Holy Spirit, he would have to do with them just what he knows they expect the Holy Spirit to do, in order to deceive them at all. It would be as close an imitation as he could make, of course. *That is just what Satan being 'transformed into an angel of light' means, if it means anything. Did you expect that in that disguise he would act like the devil?* The trapper or fisherman always baits with just what his victim likes, or something that is so near like it as to deceive. If he did not, he would trap no animals and catch no fish."

Mrs. S.—"But would the devil make the Word of God more clear and inspiring than ever before, and make it more dear and personal to me?"

Mr. P.—"I answer, would the Holy Spirit be supposed to do that? If so, then Satan as an "angel of light' would do the same, since that course would serve this purpose. But *there would be this vital difference* between those things done by the Holy Spirit and the same things done by Satan. The Holy Spirit's illuminating and endearing of the Scriptures *would always be in the direction of established truth*, while Satan's would lead away from established truth and toward his trap. If you have an idea that Satan will not quote Scripture, you are mistaken. He is an adept at it. Every heretical and fanatical sect in history has been founded and run on his perverted applications of Scripture. He even tried it on our Lord

with consummate skill, ‘If thou be the Son of God, command that these stones be made bread’ (appeal to physical longings); ‘Cast thyself down; for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone’ (appeal for the religious spectacular); ‘All these things will I give thee’ (appeal to desire for immediate results in His mission). Matt. 4:1-11. And notice, it is along exactly these same lines that Satan as an ‘angel of light’ is appealing to good people in the tongues movement today. I think they ought to recognize him by that alone. His line runs like this: ‘If people would only get their baptism, the work would go fast—get there at once—thousands would be converted in a day just as at Pentecost’ (immediate results). ‘If you will let me have right of way, I will bestow on you the gifts of tongues, discerning of spirits, foreknowledge to prophesy, working of miracles, marvelous healings, mountain-moving faith,’ etc. (the spectacular in religion). This get-there-by-the-miracle-route and save yourself years of disagreeable labor, the burdens of Gethsemane and the sufferings of the cross make a tremendous appeal to some people. And when he gets them fully under his power, he tempts them to fleshly indulgence (appeal to physical longings), as free-lov-ism and many adulteries among them can testify.

## CHAPTER XVII.

### TONGUES SPIRIT REVELATIONS.

Mrs. S.—“I have been thinking over what you were saying about that ‘other spirit’s’ control of tongues seekers, but I must insist that they often do get real revelations from God.”

Mr. P.—“Well now, let us look at some of their revelations. Take those which Mr. D—— says were made to him. With various expressions like God or the Spirit ‘put into my heart,’ ‘gave me assurance,’ ‘showed me,’ ‘taught me,’ etc., he says in his letter that God revealed to him the following things. I have analyzed his statements and listed and numbered them:

“1. To say, ‘O God, do Thou be glorified and get all the praise and honor and glory.’”

“2. To say, ‘O God, be Thou glorified at any cost to me.’

“3. ‘To say that He was with me.’

“4. ‘To say that He would glorify Christ in me.’

“5. Put into me His passion and desire\*\*\* for His glory.

“6. Taught me to say, ‘Great art Thou, O Jehovah.’

“7. ‘Greatly to be praised.’

“8. ‘Greatly to be served.’

“9. ‘Greatly to be fought for.’

“10. ‘Greatly to be worshiped.’

- "11. 'Greatly to be magnified.'
- "12. To praise Him for His holiness.
- "13. To praise Him for His justice.
- "14. To praise Him for His righteousness.
- "15. To praise Him for His goodness.
- "16. Brought many of the great and wonderful names of God before me.
- "17. Taught me it is the passion of [His] heart\*\*\*that His kingdom come.
- "18. Taught me of the greatness of Christ.
- "19. Taught me the glory of His kingdom.
- "20. Taught me it is an everlasting kingdom.
- "21. Taught me its glory and majesty are infinite.
- "22. Taught me it is purchased by the blood of Jesus.
- "23. Taught me it shall conquer all other kingdoms.
- "24. Taught me it is ruled over by the King of kings and Lord of lords.
- "25. Taught me it was God's jealous desire that His will be done on earth as it is in heaven.
- "26. Taught me my members and my whole body were made for His glory.
- "27. Taught me He made me.
- "28. Taught me He wanted all the glory from my life.
- "29. Taught me He had bought me by His blood.
- "30. Taught me my old life was to be buried and hidden with Christ under the blood.

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“31. Taught me Christ’s body had been broken for me\*\*\*that I might be a new creation in Him.

“32. Taught me my tongue was made for His glory.

“33. Taught me my hands, my feet, my mind, my throat, my eyes, my stomache, my ears, my heart, all that I had was made for Him and Him only.

“34. Taught me to put my former members to death under His blood.

“35. Taught me to ask Him for a new tongue, and a new heart, a new eye.

“36. Taught me that my whole body had been made and purchased for the glory of Christ.

“37. Taught me that He wanted Christ glorified in all my body.

“38. Taught me that sin, weakness and sickness were a dishonor to the One who made and owned the body.

“39. Taught me that these things are the work of the enemy.

“40. Taught me that He was anxious to sanctify my whole being, body, soul and spirit.

“41. Taught me that a defect in my body ought to grieve me because dishonoring to His power as Healer and Savior.

“42. Taught me that I ought to be jealous of His glory.

“43. Taught me that I ought to give Him a body whole and healthy.

“44. Taught me that it made no difference whether I was vindicated in the position I had taken or not.

“45. Taught me that it made no difference whether my theology was proved to be right or not.

“46. Taught me that it was no matter whether I received the baptism or not.

“47. Taught me that it made a tremendous difference whether Christ was vindicated.

“48. Taught me it made a tremendous difference whether His promises proved true.

“49. Taught me that it was my business to live for the glory of Christ.

“50. Taught me that it was my business to speak for the glory of Christ.

“51. Taught me that He wanted me to give my life to glorifying Christ.

“52. As the Lamb of God that taketh away the sins of the world.

“53. As the only hope of a sinful world.

“54. As the one who yearns for a chance to cleanse His church from all sin.

“55. As the one who when lifted up will draw all men unto Him.

“56. Taught me that He wanted me to glorify Him as healer.

“57. Not as one who says, ‘You’ve got to come to me for healing.’

“58. But as one ready and anxious to heal all who come believing.

“59. One who has compassion on us and wishes to make us whole.

“60. Taught me that He wanted me to glorify Christ as the One who baptizes in Spirit and fire.

“61. Taught me that He wanted me to bear witness of the great desire in His heart to bestow on all His children the great baptism in the Spirit just as He bestowed Him upon all His disciples at Pentecost.

“62. Taught me that He stands anxious to give us the gifts which He gave to the early church.

“63. Taught me that He wanted me to glorify Him as the coming King ready to come to His church and claim His people.

“64. Taught me that He stands waiting for us to desire His return.

“65. Taught me to love His appearing.

“66. Taught me to yearn for His return.

“67. He taught me to join the Spirit and plead and hunger for His second coming.

“68. He taught me that He wanted my tongue to speak through it as He gave utterance.”

Mrs. S.—“Well, what is the trouble with those revelations? Are they not all true?”

Mr. P.—“I am sure the most of them are, and I am equally sure that some of them are not. I do not believe the teachings in numbers 38, 41, 43 and 58 regarding divine healing are in harmony with the Bible or with Christian experience; and

I am sure numbers 46 and 61 are false doctrine. But that is not my point. I have gathered from what you and others have written about him that Mr. D——was wholly sanctified before he began seeking the tongues experience. If so, which ones of these 68 things were they that he did not know before? The most of the things he says the Spirit taught him while seeking this baptism, every intelligent child of God has known for years, and the rest of the items are not true. Ignoring the question of how the Holy Spirit could have taught him the things which are not true, we will only ask the question, How could a man of his education and previous Christian experience write down such things as teachings? The only answer to that question is, *Hallucination*.

“It may interest you to know that I have corresponded with Mr. D——, sending him this list of sixty-eight things which he said the Spirit showed and taught him, and asking him which ones of those sixty-eight things he did not know before. I got a reply saying, ‘As to the expressions which you have so carefully gone over and numbered, I can see how one might misunderstand my attitude and experience. I was able to say them all and believe these phrases [before], with the possible exception of 38 and 39, and 43. But although I could say and mean it when I said it, that all these things were true and I desired them, it was a tremendously different thing to say them with the passion and desires of the

Holy Ghost pouring through my soul like an irresistible flood.' In other words, if I understand him, the Spirit did not then teach him those things, 'with the possible exception of numbers 38 to 43,' or enable him to say them for the first time as he plainly implied in his letter that the Spirit did; but that they were vivified, made real and magnified. That may be all right in its place, but that is *a very different thing* from what he stated in his letter. *Now this is my point*, the thing I object to in this whole business is that *you cannot depend on what the best of them say*. The spirit that controls them is not a spirit of truth, and misrepresents things to them and causes them to misrepresent things to others, and *that cannot be the Holy Spirit*. Now he did not intend to misrepresent or deceive, but stating that he was 'taught' those things when they were really only made vivid to him was a false statement that only lacked the intention to deceive in order to be a lie; and evidently that other spirit's intention to deceive was in it.

"In our next conversation we will take up some of the false doctrines of the tongues teachers."

## CHAPTER XVIII.

### THE BAPTISM AND PURITY.

Mrs. S.—“Brother Pastor, I think you were to take up some of our ‘false doctrines’ tonight.”

Mr. Pastor: “Yes, and one of them is this: I think you stated in your letter to me, ‘It seems to me that this is the bringing to fulness of the experience of heart purity, and not another blessing,’ did you not?”

Mrs. S.—“Yes, the Lord showed me that through the verse, ‘First the blade [justification], then the ear [sanctification,] and after that the full corn in the ear’ [preparation for the King’s return by Pentecostal baptism of the Holy Ghost].”

Mr. P.—“Well, sister, now look at what this spirit, which you call, ‘The Lord,’ taught you. This application of Christ’s parable cannot be true, for it would teach what we absolutely know to be false. The full corn is the fruit and fruitfulness. Until the plant reaches that point it can bear no fruit in itself nor can it give any to others. There is neither fruit nor seed in either the blade or the ear. Then, if your teaching were true, neither the simply justified nor even the wholly sanctified could either bear fruit unto God or feed others, and much less could he propagate his kind. We know this to be utterly false,

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for we are to be fruitful from the moment of conversion. You have been deceived. The Holy Spirit never taught anything so contrary to the teachings of His Word. Please do not accuse the Lord of such teachings."

Mrs. S.—"I will not. I am shocked that I did not see the inconsistency of such teaching. I sincerely thought the Lord was teaching me that, but it cannot be so. But I am perplexed. How can I know the Lord's teachings from those of that 'other spirit'?"

Mr. P.—"The Holy Spirit will lead you in the same paths as His teachings in the Bible and the other spirit will lead you astray from them. Test such teachings by the Word of God. But we will take that up later.

"You also said in your letter, 'The Lord showed me clearly one day that this anointing of the Spirit and enduement for service is not another experience, but a further degree of the same thing that we have had, holiness really, only more of the same.'"

Mrs. S.—"Yes, I wrote that, but since a moment ago, I cannot feel so sure it was the Lord that showed me."

Mr. P.—"Well, anyway, it would be inconsistent for a tongues seeker to believe that for, if it is not 'another experience,' *why this long, desperate effort to experience it?* They testify, 'I have not yet experienced my baptism,' or, 'I experienced my baptism', at such a time and place. If it is

not a separate experience, what are they talking about? The fact is, this is only their dodge to get rid of the charge that they teach a third blessing, and it does not get rid of it. The basal doctrine of the tongues movement seems to be that the disciples were sanctified before Pentecost. This belittles and nullifies the work which the baptism of the Holy Ghost accomplished."

Mrs. S.—"I do not agree with you. Even if the purifying did come before, the baptism endowed with power."

Mr. P.—"With what power? According to your teaching the gifts of the Spirit are bestowed later and in them is the power to accomplish things. This leaves only the power of speaking in tongues as a sign for the baptism itself to accomplish, and you say that is not the 'gift of tongues' and may never be repeated; and you say the power to work miracles, etc., is in the gifts of the Spirit—bestowed after the baptism.

"The doctrine that the disciples were sanctified before Pentecost is a false doctrine, which is easily refuted by the Scriptures. Was the unbelieving Thomas sanctified wholly? Was the cursing, swearing, lying Peter sanctified wholly? In order to dodge this they try to use John 20:22, 'He breathed on them, and saith unto them, Receive ye the Holy Ghost.' Some of them claim that the disciples were then and there purified, that is, sanctified wholly, and prepared for the baptism

which they were to receive at Pentecost. This occurred after the record of Peter's sins, but before the record of Thomas' unbelief. They think that does away with the difficulty about Peter, but how about Thomas? He was not there when Jesus breathed on them, and probably the most of the Pentecostal 120 were absent. When were they purified and prepared for Pentecost? And how can they teach that any of them were purified at this time, for purifying is a part of salvation, and the tongues people deny that the Holy Ghost has anything to do with saving and sanctifying a soul, in other words, purifying it. A tongues paper published in Chicago says, 'Let it be settled once for all that the Holy Spirit cannot save any one, and that it is no part of His work to do so.' But this teaching also is contrary to Scripture. See 1 Peter 1:2; 2 Thess. 2:13, and elsewhere. And again, if they received the Holy Ghost at this time, they did it without speaking in tongues, the very thing the tongues people say is impossible. No matter which horn of this dilemma they seize, they are sure to get gored. The truth is that those disciples did then and there receive such a portion of the Holy Spirit as is granted to the merely justified, but without having their hearts purified or being endued with power to witness; for they received both of those later at Pentecost. Acts 15:8, 9; 1:8. What spirit is it that, when it teaches Scripture, teaches it falsely?

"It is easy to show from the Scriptures that

every important passage on which the tongues people found their distinctive doctrines is falsely construed or applied. To this their only answer is, 'God showed me the meaning of those passages.' What kind of a god would construe his own word against itself? If any spirit showed them those things, he taught them falsehoods. This same thing has cropped out in the past history of every fanatical sect. Their fruits showed the falsity of their teachings. And they taught many of the same doctrines now taught in the tongues movement, and were deceived and inflated by the same 'spirit.' Those movements are now generally conceded to have been of the devil, but they claimed the same divine showing and teaching. If the tongues people would say, 'The spirit which leads to the tongues experience showed me,' that would probably be the exact truth; but why accuse God of it?"

Mrs. S.—"But would God let the devil fake a healing like mine that I told you about in my letter?"

Mr. P.—"I do not say that your healing was faked. But what can you prove by a healing in these days? Dowieites and Christian Scientists and the Mormons can match the tongues movement in their healings. Does that prove those movements to be of God? Nearly every fanatical sect points to its 'divine healings' as proof. Beware of any cult that appeals to healing miracles as proof that it is of God. 'By their fruits ye

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shall know them,' not by their miracles. The Free Methodists have had thousands of remarkable cases of divine healing, but I never heard one of them appeal to those things as proof that the movement is of God. They are not driven to that absurdity. Their appeal is to the Scriptures, and their lives speak for them. We must remember that Jannes and Jambres are still withstanding Moses. Ex. 7:10-12, 22; 8:7, 18; 2 Tim. 3:8."

"At some future time we will take up the matter of divine teachings and leadings."

## CHAPTER XIX.

### “THIS IS THAT.”

Mr. P.—“Your tongues people make very much of the term ‘latter rain’ as used in the prophecy of Joel and elsewhere—they even refer to themselves as ‘the Latter Rain People’ and their work as ‘the Latter Rain Movement.’”

Mrs. S.—“Yes, you know Peter at Pentecost said of the outpouring of the Holy Spirit, ‘This is that which was spoken by the prophet Joel’ (Acts 2:16-20), and quotes from the very prophecy in which Joel prophesies the ‘former rain’ (the outpouring of the Holy Ghost in Jerusalem at Pentecost and, later, in other places) and the ‘latter rain’ (the outpourings of the Holy Ghost everywhere in the modern tongues movement).”

Mr. P.—“Well, Sister Seeker, if the rains spoken of in that prophecy of Joel had anything to do with Pentecost or ‘the great and notable day of the Lord’, does it not seem strange to you that Peter entirely omitted the ‘rain’ part of that prophecy from what he quoted at Pentecost? You believe Peter was familiar with Joel’s prophecy, and you believe he was speaking under the inspiration of the Holy Ghost. Now did Peter and the Holy Ghost know just how much of that prophecy applied to Pentecost—just how much to quote and just how much to leave out?”

Mrs. S.—“Why—yes,—I—suppose so.”

Mr. P.—“Then let us look at Peter’s quotation. Acts 2:16-20. ‘But this is that which was spoken by the prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will pour out in those last days of my Spirit; and they shall prophesy [just as Paul told the Corinthians they ought to do, instead of speaking in tongues]: and I will show wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke [notice, please, that tongues was not one of those signs]: the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord shall come: and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved.’ Now let us review this prophecy of Joel from which Peter quotes and compare it with his quotation. In quoting this Scripture, I will put in capitals the words I wish you to especially notice. Joel, chapter 2, verse 18, ‘Then will the Lord be jealous for HIS LAND, and pity HIS PEOPLE.’ Manifestly Joel refers to the Jews and Palestine. Verse 19. ‘Behold, I will send you CORN, and WINE, and OIL.’ Verse 20. ‘But I will remove far off from you the NORTH-ERN ARMY’ (literally, ‘northern destroyer’; re-

ferring to the army of locusts mentioned in Joel 1:4 and 2:25). Verse 22. ‘For the PASTURES of the wilderness do spring, for the TREE beareth her FRUIT, the FIG TREE and the VINE do yield their strength.’

Now notice that all this referred to restored fertility and to literal and physical prosperity of the returned Jews in Palestine after the captivity.

Verse 23, entire. ‘Be glad then, ye children of Zion, and rejoice in the Lord your God; for he hath given you the FORMER RAIN [Hebrew, Moreh, meaning sprinkling rain for sprouting the seed] moderately [Hebrew, Litsedaquah, meaning to rightness. The American Revision renders it, ‘He giveth you the former rain in just measure’], and he will cause to come down for you the rain, the FORMER RAIN [in the seventh month of the sacred year, Tisri (our September-October), the seeding time], and the LATTER RAIN in the first month’ [Abib or Nisan (our March-April), the earing time].

But look at the results of both these rains as set forth in verses 24 and 25. ‘And the floors shall be full of WHEAT, and the fats shall overflow with WINE AND OIL.’ ‘And I will restore to you the years [of crops and prosperity] which the locust hath eaten.’

It is plainly manifest that the prophecy, up to this point, refers only to temporal and physical outpourings and prosperity in Palestine, after the captivity. The terms used, ‘His people,’ ‘His land,’

'corn,' 'wine,' 'oil,' 'northern destroyer,' 'pastures,' 'trees,' 'fruits,' 'fig tree,' and 'vine,' prove that this rain prophecy related to physical and temporal good.

"And now comes another prophecy—a spiritual prophecy, of which that physical prosperity could be no more than a type—a prophecy which was to be fulfilled 'afterward'—570 years after the complete fulfilment of the 'former' and 'latter rain' prophecy of temporal prosperity in Palestine. Let us look at that. Verses 28-32. 'And it shall come to pass AFTERWARD, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit. And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered: for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call.' Now you see, concerning the 'former rain' and the 'latter rain' in Joel 2:23, that neither of them applied to Pentecost; but the prophesied outpouring of the Holy Spirit in verses 28 and 29 and the universal availability of the atone-

ment during His dispensation prophesied in verse 32 did.”

Mrs. S.—“But what about verses 30 and 31? do they apply to Pentecost? and, if not, why did Peter quote them, after saying ‘This is that’?”

Mr. P.—“Because Joel’s prophecy, up to verse 28, applied only to Jewish temporal prosperity; and having been fulfilled in the past, should be left out as having no further force: but verses 28 and 29 and verses 30 and 31 applied to the beginning and ending of gospel grace, and verse 32 covered both, and all the time between. Peter and the Holy Spirit wanted all men to know that, beginning with Pentecost and ending with ‘that great and notable (Joel, ‘terrible’) day of the Lord’ (Acts 2:21), ‘WHOSOEVER shall call on the name of the Lord shall be saved.’”

Mrs. S.—“But you admit that a part of this prophecy, verses 30 and 31, applies to the end of time; and we teach that, by quoting them, Peter implies that the ‘latter rain’ prophecy applies to the end of time, just before our Lord’s return; and we believe that the modern tongues movement is the fulfilment of that latter rain prophecy. Does Joel not say, ‘It shall come to pass in the last days’ ”

Mr. P.—“Yes, but what does Joel mean by ‘afterward’, and what does Peter mean by ‘in the last days’? Since Peter is quoting Joel, they must both mean the same thing. We are told in Hebrews 1:1, 2, ‘God, who at sundry times and in

divers manners, spake in time past unto the fathers by the prophets, hath IN THESE LAST DAYS spoken unto us by his Son.' So when 'The Word was made flesh, and dwelt among us', 'these last days' began. When Peter said, 'This is that which was spoken by the prophet Joel', he taught that Pentecost occurred in the last days. But if you have any doubt still as to what Peter meant by 'the last days', read II. Peter 3:3, 4. 'Knowing this first, that there shall come IN THE LAST DAYS scoffers, walking after their own lusts, and saying, Where is the promise of his coming', etc. And the scoffers are here, so we know we are still living 'in the last days'. See also II. Tim. 3:1; James 5:3; I. John 2:18 and Jude 18.

"That prophecy of Joel itself, which Peter quotes, sharply distinguishes between 'afterward' ('the last days') and 'the great and terrible day of the Lord', which elsewhere is referred to as 'THE LAST DAY'. See John 11:24 and 12:48. *If we look for any special outpouring of the Holy Spirit just before the return of our Lord, we must find it in other prophecies; and not wrest a temporal promise fulfilled long ago to fit our wishes.* If those rain prophecies are used at all for spiritual application, it should be only illustratively, as rain is often used in the Bible. I have carefully collated every passage in the Scriptures mentioning rain and latter rain, and *I find no prophecies in them, save those applying to temporal and physical prosperity, chiefly in Palestine*

after the captivity; but I do find the terms applied illustratively. James 5:7 says, ‘Be patient therefore, brethren, unto the coming of the Lord. Behold [see as an example of patience] the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain.’ Here is no prophecy, but only an illustration of patient waiting, not for the so called ‘latter rain’, but for ‘the coming of the Lord.’ The expression is also used illustratively in 2 Samuel 23:4 and Psalms 72:6, where *the blessings of Messiah are compared to rain*, and not the outpouring of the Holy Ghost; and in Job 29:23; Prov. 16:15 and Hosea 6:3, in each of which the word ‘as’ shows that rain is only used as an illustration or simile. I think I have examined every passage in the Bible relating to the coming of the Holy Ghost and also to the return of our Lord, and I cannot find a single passage in which the expressions ‘former rain’ and ‘latter rain’ can justly and truthfully be applied to anything connected with either one in a prophetic sense. *Peter and the Holy Ghost knew just how much of Joel’s prophecy applied to Pentecost and the rest of the gospel dispensation, and quoted just that much.* There is no Scriptural warrant for expecting a ‘Latter Rain Pentecost’ such as is taught by the tongues people.”

## CHAPTER XX.

### DIVINE LEADING.

Mrs. S.—“Two weeks ago you promised to take up the matter of divine teachings and leadings later. Would you be willing to do so now?”

Mr. P.—“Most certainly, but what do you want to know about them?”

Mrs. S.—“I want to know how you can know that you are being led of the Lord in any matter? Does He not give you promises from His Word that just fit your need? Does He not help you in prayer about that matter when you begin to go the way He is leading you? If you begin to look the other way and question if perhaps you ought not to go that way, doesn't it become hard to pray, everything seems to close up? Don't His providences lead in the direction He wants you to take? How can these things be God's clear leadings to you and the deceptions of the devil to us?”

Mr. P.—“Those are fair questions and demand candid answers. Now keep in mind that Satan quotes Scripture to catch his victims and that he appears as an ‘angel of light,’ and would, of course, use the same means and methods that the Holy Spirit uses, or he could not deceive. Now in determining which spirit is using those means we must discover *in what direction it is leading us*. The Holy Spirit will always lead us in the same

direction He tells us in the Bible to take, and Satan will lead us in the direction he wants us to take, which will, in one or more particulars, be contrary to the Bible. One leads the way the saints have trod, the other in the way fanatics have gone. One leads to well-established truth, the other to novel falsehoods. One leads to open-hearted acceptance of Scripture as it is, the other to wresting of Scripture to support some new doctrine. One to depend on the inspiration of the Word which we know to be of God, the other to depend on new interpretations of Scriptures and special revelations. John Wesley said concerning a fanatic of his day, 'I had a long talk with Mr. Simpson. And of this I am fully persuaded, that whatever he does, it is in the uprightness of his heart. But he is led into a thousand mistakes by one wrong principle, making inward impressions his rule of action, and not the written Word.' When we get to doing that, it is the devil's opportunity. It will be, 'God showed me this' and 'God taught me that,' and 'God made me to understand' thus and so; but all the time this 'angel of light' is leading us away from the beaten track and toward his trap. *Beware of special revelations.* When God finished His Bible, He pronounced a curse on any one who should take anything away or add anything to that revelation and has never given a new revelation to any man since. All His so-called new revelations are either fresh unfoldings of that complete revelation or they are Sa-

tan's revelations to lead astray; of which the Koran, the Book of Mormon, the 'Flying Roll' of the House of David, the 'revelations' of Spiritualism, the 'Millennial Dawn' and Mrs. Eddy's 'Science and Health' are samples. All such revelations are dangerous and the most of them have proved deadly. *Beware of special revelations.* This is the way Satan has started and carried on every fanatical cult now recognized as evil: the Convulsionaries, the French Prophets (of Wesley's days), the Irvingites, the Sanfordites, the Dowieites and many others. They have all had 'new revelations' of God's Word or supplementary revelations, all of which were of the devil. And many of these sects had the same leadings and evidences, the same teachings and revelations that the tongues people claim today, and were every whit as sincere and certain it was all of God. But after years of fruitage, we recognize these movements as of the devil."

Mrs. S.—"But is it possible that God will allow Satan to do these things?"

Mr. P.—"Well, an ounce of experience is worth a ton of theory, and you know that Satan *has* done these things and God *has not prevented* in the case of *these other movements*. That is sufficient answer to your question, even if we cannot say why. *They are facts*, and facts are hard to get by."

Mrs. S.—"But I have had more faith for the work and a revival, a greater desire to *be all* God

wants me to be and *do all* God wants me to do, since I began seeking the Pentecostal baptism with tongues. How can I feel that these have come from any other source than from God Himself?"

Mr. P.—“Let me ask you a frank question. *Was not all this in view of the Tongues baptism? Was not the ‘be all’ and ‘do all’ included in that? And did you have any more faith for the work and a revival, unless the tongues baptism was let in to that work?*”

Mrs. S.—“No, frankly, now that I come to think of it, I do not believe I did. It all depended upon their letting the tongues in.”

Mr. P.—“Then you can see that ‘the spirit’ was only telling you the same lies about the matter that the tongues people told me in those cities that I told you about, and no doubt you promised the leaders of your mission the same things that the tongues people did me. It was fortunate for all concerned that they did not believe you. You can see in what direction it was all leading. If it was all contingent on the tongues experience, then it was proof of nothing except that your inspiring spirit was using this to steer you all into his trap. This being led by impressions and special revelations is *the very essence of fanaticism*. When a man thinks he is so taught of God that there can be no mistake, he will, of course, not listen to any one else. His ‘the Lord told me’ blocks all ways to his rescue. Reason and even

Scripture have no weight with him. Has not God spoken to him personally? and that settles it. This is one reason why I despaired of helping you and hesitated to write you about the tongues matter. Your letters indicated that you had passed the teachable stage, and it would be worse than useless. I feared you would answer anything I could say with your, 'The Lord told me,' and of course, reject anything I could say. I am very thankful to find it is not so, and that you are willing to listen to me."

Mrs. S.—"Why, Brother Pastor! Of course I will listen to you. I have always had the greatest respect for your learning, wisdom and piety, and have great confidence in your judgment; but this all comes as a great shock to me, for I supposed the tongues movement was of God and its positions unanswerable. But I think you have proved your main positions, and from this time on you may look upon my objections as efforts to bring out more light upon the matter; for there are several points that still perplex me when looked at from this new angle. For instance, did not John say, 'But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him'? (1 John 2:27)."

Mr. P.—"Yes, sister, and I will answer that, if you and Brother Seeker are prepared to stay

long enough past your usual time. If not, we had better put it over until next week."

Mr. Seeker. "Thank you, brother. I was so interested that I did not notice it was so late."

## CHAPTER XXI.

### HOLINESS PEOPLE AND TONGUES.

Mrs. Seeker: "My curiosity as to how you will answer my question about the 'anointing that teacheth you of all things' has been fomenting all the week and has reached the bursting point."

Mr. Pastor: "You had quoted 1 John 2:27, 'But the anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him,' and asked if John did not say that. I answer, yes, sister, but not to the tongues people. The only tongues church, Corinth, had been cured thirty years before by Paul's first letter, as his second letter shows; and there had not been a trace of tongues in all the apostolic churches since, so far as the record goes, nor had any reference to it occurred in any of the sacred epistles, except the implication in this verse that there was an anointing that was a 'lie.' In order for this verse to apply, the anointing must be 'truth' and teach truth, and must be from 'Him,' the Holy One. (See verse 20.) Moreover, while the anointing teacheth you of all things, and you do not need the teaching of any mere 'man,' it is still true that the Holy Ghost teaches even His anoint-

ed through men. You know He inspired the apostle Jude to write 'to them that are sanctified,' and the apostle Paul to write 'to the saints.' Indeed, the Spirit baptized are the most teachable people in the world. God can teach them through anybody He chooses, even those that are naturally more ignorant than they and less experienced. They are always learning everywhere, for, 'The wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated' (Jas. 3:17); but all their teachings from any and every source must agree with the Holy Ghost's teachings which He has put down in black and white in the Scriptures.

"The cases of the tongues anointing are exactly opposite. They, too, will be taught through men, in spite of their quoting that passage; but it must be tongues teachers only. With them it is wresting the Scriptures to prove their doctrines; reading into them what they wish to find there; discarding old, tried and established truths for the new, novel, miraculous, and spectacular; turning away from true and tried Christian friends and teachers and giving the preference to comparative strangers; cherishing great sacrifices for Christ; craving persecution and construing all opposition as bitterness. A person in this delusion is the helpless victim of any spirit that can appear as an 'angel of light.' He has no disposition to search the thing out and know whether it is really of God and is true. 'The sluggard is

wiser in his own conceit than seven men that can render a reason' (Prov. 26:16)."

Mrs. S.—"I believe you are right in this. I see it now. But I have seen in the tongues people many things that truly seemed to be the work of the Holy Ghost and am puzzled how that could be, if it is 'another spirit.'"

Mr. P.—"Do not understand me, sister, as supposing that all seekers after the tongues experience or all those who claim their 'Pentecost' are wholly possessed by that 'other spirit' or are wholly abandoned by the Holy Ghost. *I believe quite the contrary.* The only way I can account for the strange mixture of good and bad in these seekers is by assuming that both spirits are at work on them, each struggling for the mastery; *especially if the seeker is a true child of God.* There is no reason why it should be harder for real Christians to reach 'the baptism with sign,' unless the Holy Spirit strives against it; and there are indications that this is so."

Mrs. S.—"Yes, it has always seemed to me that the holiness people should be the first ones to enter into the greater fulness and liberty of the original Pentecostal experience."

Mr. P.—"*If the thing were of God, that should and would be true;* for they live nearest to God, have more of the Holy Ghost, and know His leadings best. But the fact is that the tongues movement catches no holiness people, save stragglers. Why is this?"

“1. Because persons wholly sanctified and enjoying the fulness of the Spirit are perfectly satisfied with the kind of experience they have, and only want more of the same kind. The ‘hunger for God’ the tongues seekers talk so much about never gets beyond the stage of a good appetite before God satisfies it. Among truly good people it is only the dissatisfied that seek the tongues experience. Unless the tongues people can get them dissatisfied, they cannot get them to seeking tongues.

“2. They see the fruits of the tongues movement in those who profess to have received their ‘Pentecost,’ and even in those who are yet seekers. They continue to dress contrary to the Word of God. They are credulous, exaggerators, and insubordinate. They know such fruits are not of God. The plea of the tongues people that there is the true in the movement as well as the counterfeit does not convince them, because they rightly judge that, if the tree were good, the most of its fruit would be good instead of the most of it being evil. God does not keep any such trees in His orchard.

“3. They have seen the results on the few holiness people that did become tongues seekers. In all cases they have lost in usefulness and are no longer profitable and edifying, as Paul puts it. The very thing *that* spirit told them they would gain they have lost; and in most cases forever. In Los Angeles some Free Methodists went to the

tongues movement in 1906. Several years afterward I inquired of those living there what had become of them. They said a few had returned to the Free Methodist Church, some could not be traced; but of the rest, many had settled down into perplexity and despair, and the remainder had gone back into the world and outbreking sins. Not one of these two last classes professed to be saved. All this happened in less than thirteen years. Rev. Timothy Yeldran became a misfit in three different branches of the Methodists because of his tongues views, then ran tongues missions for a while, and finally tried it as a tongues evangelist. But he had adopted the view that speaking in tongues was not absolutely essential to the baptism in the Holy Ghost, which they did not like. He came back to F—— from the West, so a relative told me, saying, 'I have played the fool. I am no longer acceptable in regular churches, and the tongues people will not have me. My usefulness is ruined.'

"4. The Holy Spirit, when He has full control, will not let them have anything to do with the tongues movement. It is only when they lose the mind of the Spirit that they can be enticed to seek the tongues experience. The Holy Spirit holds them back until they see the true nature of the thing, and no longer desire it."

## CHAPTER XXII.

### LONG SEEKING.

Mr. Pastor.—“Sister Seeker, why is it that while the Holy Ghost has any control whatever over the seeker, while any of the work of grace remains in him, he cannot get through to the tongues?”

Mrs. Seeker.—“Why I did not know that *was* so, but I have noticed that the better and more spiritual persons were, the longer it usually took them to get the tongues experience. They seemed to have a harder struggle to get through, and I have often wondered why. My own case has puzzled me. You know I have not yet received my baptism with tongues, although I have been long seeking and have been fully surrendered to speak in tongues or anything else the Lord wanted. I have had several times what seemed to me to be all of the baptism with the Holy Ghost, save the sign of speaking in tongues; but felt that it was not *the* baptism because it lacked the tongues. I am perplexed and would be glad for any light on that.”

Mr. P.—“Probably the reason was that you did not cast away the work the Holy Spirit had already done in you, thus grieving Him away and giving that ‘other spirit’ a chance to make you speak in tongues. Had you done so you might

have spoken in tongues at once. You know that the tongues teachers themselves teach that. They say all previous experiences must be abandoned before a seeker can get the tongues experience. Backsliders, outright sinners, and even the extremely wicked seem to get the tongues experience easily. A nine-year-old son of one of our preachers got the tongues without ever having been converted, after having attended only a few tongues services and with little seeking. Rev. F. K. Ickenbocker told me that his sister, who got the tongues and belonged to a mission in Chicago, showed a most selfish and grasping spirit and got mad at times and 'swore like a pirate.' When he took her to task for those things she said that at her tongues mission in Chicago they teach that a person may be filled with the Holy Ghost one hour and with Satan the next. Without any signs of repentance or confession of those sins, she has since gone as one of their tongues missionaries to Africa. A tract issued by 'Faith Tabernacle,' Philadelphia, states, 'This movement started in Topeka, Kansas, in a Bible school conducted by Charles H. Parham, whom we met and interviewed and thus discovered the following—that he did not believe the spiritual teaching of future retribution; \* \* \* that he asked for money to go to Palestine to find the original ark of the covenant, and it is reported that he was charged with an unnatural sin, imprisoned, and banished from the state of Texas. He left his family in

destitute circumstances, while he went around preaching 'tongues.' *Is this the origin of the modern tongues movement?*

"It looks to me as though *some of the leaders, in order to conceal this damaging fact* from the general public, had entered into a conspiracy of silence about Parham's connection with the tongues movement. In the only history of the movement written by themselves which I have been able to find, the opening statement is, 'In the fall of 1900 a Bible school was opened [he does not say by whom] at Topeka, Kansas.' Eight pages of the book are given to a description of this school and the beginning of the modern tongues movement there, and nowhere in the account is any mention made of the name of Charles H. Parham; although it was he that 'opened' the school, owned it, and presided over it. The school was known by the pretentious and deceiving name of 'Bethel College.' Why this suppression of the fact that the tongues movement started under Charles H. Parham? I addressed to the author of this book the following letter:

'Burlington, Vt., April 16, 1928.

"Mr. Stanley H. Frodsham:

"Dear Brother: Whatever became of Charles H. Parham, the so-called 'Father of the Modern Tongues Movement? What can you tell me about him? I notice that you do not mention him in your book . . . , although you have something

to say about his Bible school where the movement started in 1901. What was your reason for entirely omitting his name from the historical record?

“Yours in Christ,  
“H. L. CROCKETT.”

The following reply was received:

“April 18, 1928.

“Mr. H. L. Crockett,  
“Burlington, Vermont.

“Dear Friend: Your letter to hand and I note your inquiry. I have never met Mr. Parham and do not know him personally. I gathered before I wrote the book that there were some who questioned his endorsement, so I consulted with my brethren concerning the matter and they felt it wiser for me not to mention his name.

“Sincerely yours,  
“STANLEY H. FRODSHAM.”

“I want you to notice that: here in this reply is no denial that the modern tongues movement started under Parham or that he was called ‘the Father of the Modern Tongues Movement’; here is a practical confession that his character would not bear endorsement, even by the tongues people; and here is an admission that his name was intentionally and deliberately omitted from their historical record, after consultation with the ‘brethren about the matter.’ Mr. Stanley H. Frodsham is editor of their paper which is issued

from the headquarters of the Assemblies of God, the largest body of the tongues movement.

“Since the general public has a right to know all essential facts concerning any religious movement bidding for their allegiance and support, do you think it just honest and above board for leaders of the tongues movement to suppress the fact that the modern tongues movement started under such a man as Charles H. Parham?”

Mrs. S.—“No, I do not. They, at least, should have told the truth about it, and then explained or excused it as best they could. I myself belong to the Assemblies of God, but I did not know that the man who claimed God picked him out from all others as the one through whom to inaugurate the ‘Latter Rain Pentecost’ was of such a character; and I had a right to know. This seems to me to be a serious wrong to those who, of all others, have the best right to know. I personally resent it as a serious wrong to me.”

Mr. P.—“But now let us return to the case of Parham’s getting his baptism. How did he get the tongues so easily, and without any signs of repentance? And there are thousands more of such cases, some of whom I personally know, who did little seeking and got the tongues easily. Why is it then that those who truly belong to God often have such a hard time ‘getting through’ to the tongues? It is because the Holy Spirit prevents it as long as He can, and He can prevent it as long as He has possession and control.”

Mrs. S.—“The tongues people tell us, ‘It is because you are not wholly abandoned to the Holy Spirit. You shrink from speaking in tongues, from the cross of it and from the sacrifices and losses involved.’ ”

Mr. P.—“It may be true that, in some cases, there is a shrinking; but what about those cases where they really want to speak in tongues, but are too honest to gabble and pretend it is tongues? They are willing to bear the crosses and losses, if God will only give them ‘utterance.’ Take your own case. You wrote me, ‘I am willing to take this gift of the Spirit with the evidence given at Pentecost.’ And there are thousands of others as fully yielded, who have sought for months and even years, and many have died, some of whom I know, without ever getting to speak in tongues. Take the false figures of the tongues people themselves as you gave them to me in your letter, ‘3,000,000’ adherents in the world, ‘several hundred thousands’ have actually received the baptism of the Holy Ghost . . . with signs following.’ Then suppose they claim that 900,000 got it out of their 3,000,000, which is the highest figure their ‘several hundred thousands’ will admit of; according to their own claims, only 9-30 or 3-10 of them have the baptism with tongues. Seven out of every ten of their own people are still straining after it or have given up in despair, according to their own figures. And this after twenty years of the thing! Some-

thing certainly is wrong. The Holy Spirit does better work than that. Don't you think there must be a reason for this?"

Mrs. S.—“It certainly does seem strange when I think of the zeal and persistency with which they seek. I suppose there is a reason for it, but it is a mystery to me.”

Mr. P.—“There is a reason. That reason is that the ‘other spirit’ cannot get full control until you, the seeker, break the Holy Spirit’s hold on you. As long as the Holy Spirit has any control whatever, He holds you back from the trap. That is why sinners and backsliders get through so easily. God has no control of them while that ‘other spirit’ has. And that is why real children of God often have such a hard time getting there. While they think they are struggling to yield to God, *they are really struggling to yield to that ‘other spirit’ against the restraints of God.* That is why, according to their own figures, seven out of ten of their number do not have their ‘baptism with tongues.’ One seeker who reached the tongues experience found God still restraining him. He testified, ‘A strange power seemed to possess him, with varying impulse to utterance.’ ‘These experiences were attended \* \* \* with much mental strain and a strong inclination to speak, and yet a conviction that the utterance should be restrained. When the tongue was yielded, the utterance was often so discordant that he concluded that, unless definite words

were suggested, he was forcibly to withhold speech.' Why this struggle, even after he had 'received his baptism'? It indicates that the Holy Spirit had kept him back from tongues, as long as He had control inside, and that 'other spirit' outside had driven and pulled him toward tongues. But when these spirits changed places, the Holy Spirit outside tried to hold him back from doing what that 'other spirit' inside impelled him to do."

Mrs. S.—"But when and how does this exchange of spirits take place?"

Mr. P.—"It probably cannot occur until the seeker casts away both sanctifying and justifying grace—all of the Holy Spirit's work within him, thus renouncing blindly and ignorantly the Lord that bought him in favor of the spirit that urges him on to the tongues, which he supposes to be the Holy Spirit. But all the time the Holy Spirit is working against that spirit. *God puts the barrier of His opposition in the way of every tongues seeker.* He feels that barrier and strives to force his way through it, supposing it is of the enemy. And the Holy Spirit is grieved when the seeker persists in breaking through His barrier. I doubt if there has ever been a case of a real Christian getting the tongues until he cast away God's work of grace in him and thus broke God's inside hold. Tongues leaders sometimes tell seekers they must do this. A leader from Chicago at their great tongues convention at New

Rochelle, New York, said to his congregation, 'If you are not willing to give up your justification and sanctification for this baptism, you will never get it,' and they filled the altar with seekers on those terms. E. N. Bell says, 'Do you want the Spirit? Though 'devout,' 'repent.' How can a clearly justified soul repent?'"

## CHAPTER XXIII.

### OVERCOMING SHRINKING.

Mr. Pastor—"I cannot remember just where I left off last week. I know I had not finished some particular phase of the subject."

Mrs. S.—"You had just quoted E. N. Bell as saying, 'Do you want the Spirit? Though 'devout,' 'repent,' and had asked, 'How can a clearly justified soul repent?'"

Mr. P.—"Oh, yes, I remember now. I was about to quote a tongues editor, A. E. Street, of Fort Wayne, Indiana, who says, 'To become one of the 'babes' to whom these things are revealed requires a struggle. It is especially hard for those who have had great and glorious experiences. It is hard to die to such experiences, but die one must. Letting all the past go we must lie in the dust at His feet as worthless, useless, helpless, empty, good for nothing creatures of weakness, crying out, "God have mercy on me a sinner"! To die to sin is to cast it away from us forever, and to die to the 'great and glorious experiences' which God has given us is to cast them away; and then we are sinners sure enough, and need to cry, 'God have mercy.' God is insulted, Christ and His work rejected and the Holy Spirit grieved away—His inside hold is broken. That is why the apostle Paul calls the tongues experience

'another Jesus,' 'another spirit,' and 'another gospel' (2 Cor. 11:4). It usually takes a long time to get a true believer to give up what he has. The heart revolts from it and the Holy Spirit restrains him. But if Satan can get him to do that just long enough to get the Holy Spirit out and dodge into His place, the seeker is mightily moved, he speaks in tongues and he is trapped. He still believes this 'angel of light' within is the Holy Spirit and tries to obey him unquestioningly. A like struggle takes place in accepting Christian Science, and for the same reason, the resistance of the Holy Spirit. Seekers never get very far into it until they renounce all their Christian experience."

Mrs. S.—"Well, whatever tongues leaders here teach, those we have met on the foreign field do not teach that one must give up their salvation to get tongues and some at least teach that the baptism is the witness to heart purity."

Mr. P.—"It may be that the tongues leaders there do not teach plainly, as some of them do here, that one must abandon all previous experiences. But they do insist that one keep abandoning everything to God until to the seeker, wearied and puzzled by months or years of seeking, that 'other spirit' suggests that they are holding on to former notions and experiences which they must also give up and take their place as a penitent suppliant. That seems to be exactly what happened to your tongues friend D—— after two

years of seeking. After many long struggles in which that spirit led him up to the thing time after time, though something held him back, that spirit got him to pray, 'Thy will be done by my lips \* \* \* cleanse my heart, and give me a heart of belief for this heart of unbelief.' Now if he had been clearly justified and wholly sanctified before he began seeking the tongues experience, *when and where did he get that polluted heart, that heart of unbelief?* A heart of unbelief and a polluted heart belong to a sinner's condition. If he prayed that truthfully, it showed that he was a sinner. If he had been saved before, he could only get to that condition by outright sinning or by casting away his confidence in what God had previously done for him—and all we can get by faith we can lose by unbelief. It was just after he had done this that he spake in tongues and claimed his baptism. This long struggle is nothing more nor less than a struggle between the two spirits for control of the seeker; that 'other spirit' trying to get him into the counterfeit baptism with counterfeit tongues, and the Holy Spirit striving to save him from that delusion and snare. That there is a struggle like this every honest tongues seeker will admit. You yourself had your 'doubt,' 'began to look the other way and question if perhaps you ought not to go that way,' Mr. D—— 'shrank' and 'balked', according to his letter. Then that spirit would leave him until he was scared into

crying out again, 'Thy will be done, not mine,' then that spirit would come back and renew his efforts to get Mr. D—— 'to turn over to him the members of [his] whole body.' He says, 'The Spirit pleaded that God be glorified, that His promises be fulfilled, that His name be vindicated, that the power of the blood be displayed, that God be found faithful though every man a liar, that His Word be found true at any cost, that His name be hallowed.' "

Mrs. S.—"I wonder what he meant by all that. By whom were these things to be done? By the world? What has a seeker to do with that? He is dealing with God alone for himself. By the seeker? Why that implies that the seeker had been guilty of resisting all these things."

Mr. P.—"No, it was neither. *Speaking in tongues was haunting him.* In all his seeking it stood at his elbow, if he had but looked for it. The idea was that speaking in tongues would glorify God, fulfil His promises, vindicate His name, display the power of the blood, prove God faithful and those to be liars who did not believe in it, show God's Word to be true, even if it cost the seeker everything, and would hallow God's name."

Mrs. S.—"Then what hindered his speaking in tongues? He wanted to and he believed God wanted to 'give him utterance.' What hindered?"

Mr. P.—"The Holy Ghost. He held him back. If he was truly a child of God that is the only reasonable explanation. When you want to do a

thing as much as that and God wants you to do it, you just do it. That 'other spirit' made him think that speaking in tongues would do all those things for God, but the Holy Spirit knew better; knew it would clinch that spirit's hold on him, increase his delusion, break him from old friends and solid Christian work, make him a wandering star, a deluded soul, living in the unhealthy glamour of a restless, fanatical life."

Mrs. S.—"I notice you assume that all this time Mr. D—— was 'seeking tongues.' Now our missionary tongues people absolutely deny that they are seeking tongues."

Mr. P.—"Well right here let me say emphatically that all their talk about 'not seeking tongues,' but 'seeking more of God,' or 'the Pentecostal baptism,' is rank deception. They may be sincere in it, but if so they are deceived, for it is not true. And the proof that it is not true is in this: no matter how much of Himself God may give them, they are never satisfied. No matter how much God may baptize them with the Holy Ghost during their seeking, that is not their goal. You say of Mr. Seeker at M——, 'God came and anointed him three times up there.' Evidently God was trying to satisfy his cravings for Him with Himself. Had he been seeking that only, he would have been satisfied. But the seeker has his heart set on the tongues 'sign,' and will not be satisfied with anything else. He still insists that he is 'not seeking the tongues,' *but he keeps*

*seeking until he speaks in tongues*, or remains forever an unsatisfied seeker. Deny it as a seeker may, at least one utterance in tongues is his goal. Only when he has done that will he stop seeking. That shows what he was really seeking *all the time*. The lie that they are 'not seeking tongues' may be believed by them, but it is only one way Satan uses to overcome the seeker's shrinking from reproach."

## CHAPTER XXIV.

### CLASSES OF SEEKERS.

Mr. Pastor: "Now I will finish what I was saying last week when my good wife insisted on keeping rational hours.

"Another means that 'other spirit' has of taking away a seeker's reluctance and fear is to tell him to 'forget about tongues, gifts of the Spirit, demonstrations, and everything else, and fix his eyes on Jesus.' At once he is as much off his guard as the baby is when the photographer tells him to 'look at the birdie and hear him sing.' He feels there is nothing to fear in doing that. Only in that way can Satan keep him going towards the tongues trap. Another way that spirit has of calming the seeker's fears and overcoming his shrinking is to assure him that these tongues people teach no new doctrines. That is a boldfaced lie, but to a novice it seems true. In the main their teachings seem to be orthodox and evangelical. No serious error is detected. They sing the same old hymns and gospel songs and use the same expressions in testimony. The only thing that seems to be added is the tongues matter, camouflaged under that phrase, 'The baptism of the Holy Ghost.' Indeed why should Satan surround his trap with a lot of false teachings easily recognized as Satanic which would scare his

game away? Everything must bend to getting them into his trap.

“Then, again, he will assure them that this is not another new and strange thing, but simply a further work of what they already have. Why should they be afraid of that? The tongues people say to them, ‘God has done a lot in your case, but He has much more for you. You have not yet been baptized with the Holy Ghost, for you have not the sign. You will be a power for God when you get your baptism. When you feel unutterably blessed, that spirit will suggest, ‘It is painful not to be able to express it. If you had the tongues, you could. You must have some adequate way of expressing what God does for you.’ And yet the seeker does not get it, for the Holy Spirit is more than a match for that ‘other spirit,’ and still keeps the seeker out of the trap. Sister, if you could promise me that you would never surrender your justifying grace, either directly or indirectly, and keep that promise (which you could not, for the tongues spirit would eventually make you break it, if you continued to seek the tongues experience), I think I could assure you that you would never speak in tongues, though you sought it as many years as H. F. Evis, of Charlington, Vermont, did. I think that was about fifteen years, and I hear that he died without ever having spoken in tongues. There is something wrong about such long seeking. Moody

said, 'It does not take two years for a seeking sinner to find a seeking Savior.' "

Mrs. S.—"I know. It does not seem as though we would have to seek so long for the baptism, if only we and the Holy Spirit were involved; especially after we are so fully yielded to Him."

Mr. P.—"You know the tongues people are always saying 'There is the *true* in the movement as well as the counterfeit.' One man in writing me said, 'I see much in the movement that is of God,' and again, 'I have seen much that I could not for one moment countenance, but I have also witnessed the genuine as well, and much of it.' The tongues people seem free to admit that there is much that is of the devil in the movement, but contend that there is also much that is of God. *This is their great answer to all criticism and their great plea in favor of the movement.* Now do you not think that would be a strange combination of God and Satan? Either they are working together in the tongues movement in partnership (blasphemous thought!) or they are striving against each other therein. Do you think it is a partnership?"

Mrs. S.—"I am shocked at the mere suggestion."

Mr. P.—"But if you believe they are in conflict with each other in the tongues movement, then you and I agree; although we may not agree as to just how much and what parts of the movement are of God and what of the devil.

“Now I feel I ought to say something about different kinds of people that seek the tongues experience, as I have known them:

“1. Those of the baser sort, designing men and women with sex tendencies.

“2. Those that want to be religious leaders, and cannot in any reputable movement.

“3. Egoists, seeking prominence and display.

“4. Backsliders, who had rather take the tongues route than to make confessions and get right with God and man.

“5. Those who make more of physical demonstrations than of spiritual manifestations.

“6. Those who long for spectacular power. They want mighty movings and assurances in prayer. They want to see multitudes melted under their preaching or testimonies. They want to see and perform miracles. They want to be Peters, Pauls, Finneys or Moodys. *And they think they want all this for the glory of God.* They want to see the work of God go with a rush and the whole world brought to Christ in a brief time by miraculous manifestations. And the tongues spirit tells them that they shall.

“7. This class are like yourself, sister. They have unsatisfied longings, and are seeking a deeper religious experience. The glowing accounts of the tongues movement seem to offer them just what they long for. When the tongues spirit begins to manipulate them *just as they always thought they ought to be moved*, they are sure it

is the Holy Spirit and that they are on the right track. They forget that *the Holy Spirit rarely moves any one just as they expect He will and as they wish to be moved.* He decides that for them. But Satan, whose chief design is to trap men, will give them just what they want. Such seekers either hold on to their salvation and become chronic seekers, never getting the 'sign' of the baptism, or they finally grieve the Holy Spirit by casting away their confidence, and are soon speaking in tongues. Even after that the blessed Holy Spirit strives to get them back, unless they commit some outbreking sin under the impulse of that 'other spirit.' In order to get them to cast away their previous experience that spirit will make it look so mean, fruitless and unsatisfying that it is not worth keeping in comparison to the wonderful experience they expect to get."

Mrs. S.—"Yes, I have been one of those dissatisfied ones and know what you say about them is true. And in comparison with what I thought the baptism would bring me I thought my life had been such a story of needless lack of power with God and man; such a barren, unfruitful service for my Lord, when there should have been many sheaves to lay at His feet."

Mr. P.—"I think the most of us have those feelings, sister, and there is some truth in them; but the picture of a marvelous life in the tongues experience is a delusion and a snare. The tongues people lead a strained, hectic existence, feeling

they must testify to it everywhere, but shrinking from it. They live under the whip of a heartless slave-driver. The tongues spirit condones sins and leads into things they have always considered wrong. They either resist and settle down into a state of anxious perplexity shown by their strained, ashen countenances, or they yield to and excuse the grossest forms of sin as being 'all right under the blood,' as one of them said after committing adultery. A tongues missionary in China kissed a native heathen servant and said to other missionaries, 'You know we don't stand on little conventionalities any more.' In the Azusa Street Mission (early headquarters for the tongues movement), a witness says, 'A colored woman had her arms around a white man's neck, praying for him.' 'When the altar call was being made, a woman walked up to the front and kissed a man. This man was one of the prominent workers in the mission, and was not a relative.' After Rev. John Matthews had preached, a little fellow, drawn and weird, came up the aisle and said, 'Now you are preaching quite well; if you only had your baptism you would be a power.' Brother Matthews asked him, 'Are you not living in sin?' After a pause and some confusion he replied, 'Yes, I broke down lately in my moral life.' The tongues can coexist with immorality, as thousands of cases show."

## CHAPTER XXV.

### TYRANNY VERSUS TENDERNESS.

Mrs. Seeker.—“Suppose it should be conclusively proved that some of these tongues people do actually speak by inspiration in other tongues which they do not know; would not that show that the movement is, at least in part, of God in spite of all you have said?”

Mr. P.—“Even if it could be proved that some tongues people have spoken in real languages (and I have not been able to find a single case), what would that prove? Does not Satan know all languages? The only wonder to me is that he does not cause them all to speak in known languages instead of resorting to such unintelligible gibberish and then claiming it is a celestial language. He probably could and would, if God did not prevent. Speaking in some language not known to the hearers is the easiest thing in the world to imitate. How then could it be a ‘sign’? And even if the languages were genuine, how could it be a proof that the Holy Spirit had anything to do with it, if Satan can make men do that, as the tongues people themselves admit that he can?”

“I have had many tongues people come into my meetings. If they have been in it for any length of time, I can usually recognize them in

a minute by the ashen, drawn expression on their faces. Hundreds of them are puzzled and frightened by their experiences. I have reason to believe that hundreds of them would be glad to get out of it if they could. They would quit if they dared. They think it is the Holy Ghost that controls them, but are puzzled by His actions and afraid to resist or to renounce Him. I have known several who have made desperate efforts to get free, only to succumb again. I have known only a few cases to ever get free from it, and they never got free until *they were thoroughly convinced that the thing was of the devil*, and lost their fear of resisting him. I doubt if any person ever has been delivered from it in any other way. If they have any doubt about its being of Satan, if they still think 'it may be of the Holy Ghost,' they may renounce it ever so strongly, but they always get pulled back into it again. That spirit will not let them go. You can grieve away the Holy Spirit, but not the tongues spirit. Once he gets hold of a person, he never lets go. His withdrawals are only temporary, and are designed to frighten his victim into submission. Even if they recognize him as Satan and break entirely loose from him, he keeps after them, tormenting and confusing, so that they find it almost impossible to get where they have quietness, confidence and assurance again. I have known one of these to seek the assurance of sins forgiven for years, but no matter how much help she got, she could

not keep it, for that spirit would bully her right out of it. But she persists in serving God the best she can in her distressed condition. The tongues spirit enslaves them when under his power and torments them after it is broken. Those who do not break loose from him must be constantly on the go from convention to convention and from tarrying meeting to tarrying meeting. They are in a peculiar bondage and under mysterious pressure. And the most pitiful thing about it is that *they are so entangled in the tongues delusion that it seems to them that to abandon it would be to abandon all hope.* They are strained to the breaking point, perplexed, fearful, driven on and on evermore. Hundreds of them become nervous wrecks and many go insane. They seem to get some relief in helping to ensnare others, hence their proselyting zeal. Even when one has been convinced that the whole thing is wrong, if he gets a chance to talk to a new seeker, it renews the delusion and he immediately takes on new life and courage and talks as positively about the tongues as though he never had a doubt. If you should ask him squarely if he ever had had any doubts since going into the tongues, he probably would stoutly deny that he ever had.

Mrs. S.—“Oh, Brother Pastor! you frighten me. I have felt some of those things and have seen more in others. But I have known some of the tongues people who seemed to have much of

the favor and Spirit of God at times. It cannot be that He wholly withdraws from them all."

Mr. P.—"No, sister, the blessed Holy Spirit seems especially tender with tongues people who are sincerely deceived. Although they have been deaf to His warnings and stubborn against His checkings, and are to blame for their delusion, He knows that they, like Paul of Tarsus, verily think they do God service. He will bear much from those who in their deception think they are rendering love, loyalty and service to Him, even when going contrary to His will. He still helps and blesses them, so far as He can; and if they died in that sincere belief, as one dear friend of mine did, He could probably take them to heaven. But, if they live long after getting the tongues spirit, he is sure to get them into sin and condemnation; and from that point on there is little hope for them. When they try to pray back to God, they cannot tell which spirit to believe.

"Let us consider two most prominent tongues cases: Mrs. Bessie Norris Crown, one of America's most useful religious writers, went into the tongues movement several years ago. What has she accomplished since? Before her 'baptism' her writings were welcomed by the most discriminating publications. Since then few will publish them, if they know she is a tongueite. Moreover, in one of her tracts she taught the very doctrine which has probably been the cause of most adulteries among the tongues people, a most danger-

ous and demoralizing teaching. Take the case of Della Kane Norency, whose tract on tongues you sent me. She was a personal friend of our mutual friend, 'Auntie' Novee. After a life of unusual usefulness, in her old age she sought and claimed the tongues experience. What has she ever accomplished since? She claimed to speak in several languages, principally Chinese. As to her case, I submit the following considerations:

"1. Mrs. Inez Turner, a missionary from China, claimed that she heard Miss Norency speak and sing in several Chinese dialects, but admitted that the most of them were dialects which she could not understand.

"2. The Chinese dialects are monosyllabic, so that it is likely that any one jabbering any kind of gibberish would utter some syllables which a China missionary might take to be single Chinese words.

"3. This Mrs. Turner was her only witness, when she should have had at least two or three, before publishing any such story to the world. Under the circumstances the world has a right to question whether she has even one credible witness. And God requires us to have at least two or three. Deut. 17:6, 19:15; 2 Cor. 13:1; Matt. 18:16.

"4. Miss Norency lived in California in the heart of the Chinese section; and had plenty of opportunity to 'soak in,' if not to learn Chinese words and tunes.

“5. There has been so much fraud and lying among the tongues people, even on the part of those who were honest and truthful before they got their ‘baptism,’ that we do not know who or what to believe among them. You can see that such evidence would not be taken in any court in the land, save as an indication that the parties were deceiving or deceived.

“This whole movement was plainly foretold by the apostle Paul, 1 Tim. 4:1, ‘Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils.’ It looks as though Satan could not stand the spread of the modern holiness movement and had kindled the modern tongues movement as a backfire against it. If ever there was a counterfeit Pentecost, the modern tongues movement is it. By it Satan is seeking to divide holiness people and cast an immoral stigma upon holiness in general. It was predicted by Daniel, 12:7, that this would be at the time of the end, ‘And when he shall have accomplished to scatter the power of the holy people [holiness people], all these things shall be finished.’ Compare Daniel 8:22-25.

## CHAPTER XXVI.

### THE GIFT OF THE SPIRIT.

Mrs. Seeker: "These are fearful things, Brother Pastor, that you have been showing me, and I think you should publish them to the world. Many might be saved, if warned in time. But there is one thing more that I wish you would help me understand. It seems to me that the Bible plainly promises the gifts of the Spirit to believers in the gospel dispensation, if they will get the baptism of the Holy Ghost; and so few have them. I never could conscientiously say that I was filled as the Word tells us to be."

Mr. Pastor: "Of course not, if you thought that filling meant speaking in tongues or having spectacular powers. The gifts of the Spirit as enumerated by Paul in 1 Cor. 12:8-10 are: 1. Wisdom. 2. Knowledge. 3. Faith. 4. Healing. 5. Miracles. 6. Prophecy (preaching and testimony). 7. Discerning of spirits. 8. Tongues. 9. Interpretation of tongues. But the gifts of the Spirit are a matter entirely apart from the 'baptism of the Holy Ghost' and not dependent upon it."

Mrs. S.—"Why, brother! I have been taught that you could not have those gifts until you had the Pentecost baptism, and after that you could expect the Holy Spirit to bestow one or more of

them upon you. I thought that was what receiving 'power after that the Holy Ghost is come upon you' meant."

Mr. P.—"That is simply another case of false tongueite doctrine. The Bible does not teach any such thing. *The baptism of the Holy Ghost purifies the heart and gives power to witness.* These are the two prominent things the Scriptures teach about it. As to the gifts of the Spirit, if it be proved that any of those gifts existed prior to and were bestowed independently of the baptism of the Holy Ghost at Pentecost, it is thereby demonstrated that they have no necessary connection with the baptism of the Holy Ghost, either at Pentecost or now, is it not?"

Mrs. S.—"I suppose it would be, but how can you prove that?"

Mr. P.—"Well in Matt. 10:1, Jesus gave His apostles 'Power against unclean spirits, to cast them out [gifts of miracles], and to heal all manner of sickness, and all manner of disease' (gifts of healing). In verse 8, 'Heal the sick, cleanse the lepers [gifts of healing], raise the dead, cast out devils, (gift of miracles). In verse 7, 'And as ye go preach' (gift of prophecy). You see He then and there bestowed on them at least three gifts of the Spirit, and they must also have had the gift of faith and probably the gifts of knowledge and wisdom. This was in the winter of A. D. 31-32, a year and a half before Pentecost."

Mrs. S.—"Why, I am surprised that I never

noticed that, and I do not remember ever hearing any tongues teacher mention it."

Mr. P.—"Of course not. But the same account is given in Mark 6:7-13. In Luke, tenth chapter, Christ sends out seventy disciples. In verse 9 He says to them, 'Heal the sick' (gift of healing). In verse 17 they return rejoicing that 'even the devils are subject unto us through thy name' (gift of miracles). In verse 19 He said, 'Behold I give you power to tread upon serpents and scorpions, and over all the power of the enemy; and nothing shall by any means hurt you' (gift of miracles). And it is probable that they, like the apostles, received other gifts not mentioned. And you remember that at least some of these gifts, notably immunity from injury, were not unlimited and permanent. While it may be true that John came unharmed from the kettle of boiling oil and afterward died a natural death, all the other apostles are said to have suffered violent deaths. The seventy were sent out in the spring of A. D. 32, about a year before Pentecost. Moreover, healing and prophesying gifts were even bestowed on men in Old Testament times, and sometimes on men who cannot be suspected of holiness, notably on Samson and Balaam."

Mrs. S.—"But the gifts of tongues and of interpretation at least were never given until Pentecost."

Mr. P.—"Of course interpretation would not be needed until tongues were given. But why

should these gifts be given before the occasions for them arose, namely, the necessity of scattering the gospel news quickly to every nation as a sort of forerunner measure to the missionary activities which were to follow? When the disciples went forth to evangelize those nations, that emergency was past; and they then had no more need of the gift of tongues than missionaries have today. They would then have time to learn the languages while getting acquainted with the customs of the people, and there is not a hint in all the records and epistles that any of them ever spoke in tongues again, which there probably would be, had it occurred. I think it is therefore demonstrated that the gifts of the Spirit do not necessarily follow the baptism of the Holy Ghost, nor are they inevitably associated with that baptism; but, if given to the Spirit-filled at all, we might expect their anointing would intensify those gifts, as it does all the powers God has given them. Probably God could and did bestow the gifts of the Spirit on His workers, whether they had the baptism of the Holy Ghost or not, when and if their success in the work demanded it. If, then, these gifts of the Spirit were possessed so long before the baptism of the Holy Ghost at Pentecost, what becomes of the claim that they are inseparably connected with that baptism? It is unscriptural. Indeed, I believe I know some merely justified Christians that show more of the gifts of wisdom, knowledge, faith,

prophecy, and especially of the discerning of spirits than any of the tongues people I am acquainted with."

Mrs. S.—"Now you are rubbing it in. But I do believe the Holy Ghost quickens and energizes far more than most people experience and that there is a bigger meaning in the baptism and fullness of the Spirit than in merely cleansing. In any case it must come by obedience and faith. (sighing) I did so long to have some of those gifts to use for the Master."

Mr. P.—"No, I was not rubbing it in. I am only preparing to comfort and help you. And I agree with you in the statements you have just made and fully sympathize with you in your longing for enlarged usefulness, but one of the unfortunate things about the tongues movement is that it gets the attention of a seeker fastened on a goal of the marvelous and keeps him on the stretch after it until that 'other spirit' can get control, and then he lives in a world of exaggerations and delusions where he thinks he has reached that goal. They seem to think everything tongueite is marvelous, including themselves. They use the 'I,' 'me,' and 'my' more than any other people on earth. They are sure they have certain gifts of the Spirit, that their sayings and doings are marvelous; when I cannot see that they are anything but gaudily colored enthusiasm, and that too in much that is false and more that is silly. By their claims they make them-

selves ludicrous. It seems to me that all they get from God is obtained during their seeking, and after they get the tongues, they stop seeking and usually lose all they gained—and more.

“Now, again, as to the gifts of the Spirit, I believe I have the gift of prophecy (preaching) and that you also have it in an unusual degree, and that you have the gift of song and song composition. I consider those last compositions of yours an improvement and believe the Holy Ghost is enlarging His gift; but He bestowed that gift on you at Felira, when you were last home on furlough and visited us there.”

Mrs. S.—(brightening up) “Why, yes, I did think at that time it was a gift from God. My mother had unusual faith. Perhaps that was the Spirit’s gift.”

Mr. P.—“I believe it. There have been times when I am sure I have had the gift of discerning of spirits. I could give you several instances from my past life that were supernatural. ‘We often fail by looking far and wide for what lies close at hand,’ and we grieve the Spirit by ignoring and neglecting gifts He has bestowed while reaching after what He does not want us to have. You remember the Spirit bestows His gifts, ‘dividing to every man severally *as He wills.*’ Perhaps after all we have all the ‘talents’ we shall want to give account for when the Judge comes.”

## CHAPTER XXVII.

### OUT OF THE SNARE.

The time of their furlough comes to an end and the Seekers welcome their friends, the Pastors, to their home for their last conversation before leaving for New York to sail for their missionary field.

Mr. Seeker: "Brother Pastor, pray with us again before we start our last talk." (Mr. Pastor prays fervently that God will seal His truth upon their minds and hearts forever.)

Mrs. Seeker: "Oh, Brother Pastor, I am in such perplexity regarding apparently conflicting leadings of the Lord. Your conversations have convinced me that the tongues movement is unscriptural and that there is much that is satanic in it; but the thing has a tremendous hold on me. I do so wish it were true. It is hard to give up the hopes it held out to me. And then I have been thinking of how I was led to become a seeker for the tongues experience, and I am puzzled. If I can't trust such leadings and confirmations through prayer and the Word and what seems to be providential leadings, what can I be sure of?"

Mr. Pastor: "I know just how you feel, sister, for I went through a like experience years ago. I prayed much over a certain matter and felt sure I had God's leading and promise concerning it.

When some months later that thing became forever impossible to me, my faith went down in wreck. What saved me from hopeless wreck of faith was the voice of God saying to me in the darkness, 'Let God be true, but every man a liar.' God true! At first it seemed like mockery, but I finally saw that was the only sure standing ground. Had God deceived me as to leadings? He certainly had *not!* Either I had taken the wish of my own heart as His voice or some other spirit had lied to me. One thing was settled, God was true though even the self-man a liar. God never led me in that direction or gave me that promise, no matter how sure I had been of it. If He had, He would have brought it to pass. Then I got to my feet on the Rock again and trusted God. But now I was in a new perplexity. If I could not trust myself to determine what were definite leadings of God and what was His clear promise, what could I trust? And that nearly wrecked me again. However, it is not so bad to distrust ourselves as it is to distrust God. I had it settled that He was true anyway, and I clung to the Rock. I could trust Him, though that might mean distrusting myself, my consciousness, my apprehension of His will—anything, everything, rather than to think for a moment that He had led and failed or promised and lied. Since then I have learned better to recognize His leadings and voice, but even now I often have to put a question mark after my 'Think so.' And when

the supposed leadings are away from the old paths and from His Word, I know at once they are not of God."

Mrs. S.—"Thank you, brother. "You do comfort me some, but I am still in trouble. Neither Mr. Seeker nor I seem able to pray through to victory since we stopped seeking the tongues experience. It seems strange to me that the Lord should help us so much in prayer for ourselves and for the work when we were seeking that fulness, if we were mistaken then, and now neither of us can pray through. In fact I can't get hold at all. It may be because I am afraid to trust the still small voice that I have recognized as the Lord speaking to me. The only thing I am sure of is that I belong to the Lord, and I am asking Him to clear the clouds away somehow and show me His face."

Mr. P.—"You are now in just that perplexity which I expected, if that 'other spirit' had gotten any hold upon you, and I was sure from your writings that it had. Now you must expect pulling and hauling in opposite directions, and you will not always be able to determine which is of the Holy Spirit. Many seekers get into that very condition, especially if they try to break away from the tongues spirit's control. They usually do one of two things: either give themselves over to that 'other spirit' and commit sin so that the Holy Spirit ceases to strive with them and they are left under Satan's single control or they get

so perplexed, bewildered, confused, discouraged and in despair that they give up and settle down into a miserable haunted condition in which nothing is certain and it is no use to try. But there is a third and better thing to do, thank God! Believe fully what God teaches in His Word about the tongues and turn your back absolutely on the whole business as being a satanic snare. Yield yourself wholly to the Holy Spirit, but insist on knowing surely that it is the Holy Spirit before taking a single step in any direction. God will be pleased with this carefulness and will wait patiently to convince you. If any spirit tries to drive or hurry you, it will be that 'other spirit.' His mode of working is, first to *create an impression and then follow and confirm it with an emotion*. If you listen to the tongues people talk, it will largely be of 'what the Lord showed me.' 'How the Lord led me,' 'What I felt and how I was handled'—impressions and emotions. Now avoid having anything to do with impressions and emotions as guides and fall back upon principles and God's written Word. Stick to the old paths. Sister Seeker, are you fully convinced that this modern tongues business is of the devil?"

Mrs. S.—"I certainly am, Brother Pastor. I believe the Lord has convinced me of that through your help."

Mr. P.—"Well, then, treat the whole thing just as you would any other temptation or snare of the devil, the temptation to steal, lie or swear,

for instance. But remember, if you allow yourself to doubt this after God has convinced you, if you find yourself wondering if after all the tongues business may not be of God and the spirit which led you into it the Holy Spirit, that will give Satan a fresh hold on you to gain control again. If you are *fully persuaded that it is of the devil and always treat it as such*, Satan's power is fully and finally broken. He can still attack, harass and perplex you, as he can other Christians, but like them you can triumph over him. When he attacks you with doubts about it and longings for its promises, open your Bible to 2 Cor. 11:3, 4, 13-15 and read again what the Holy Spirit through the apostle Paul says about the tongues business and remember, there can be no question about this being true, for God has put it in His Bible for *you*."

Mrs. S.—"But what shall we do about seeking the real baptism of the Holy Ghost without tongues and leaving the question of gifts entirely to the Spirit?"

Mr. P.—"Unless the Holy Spirit expressly leads you to seek it now, wait a bit. Give yourself time to recover from the shock and dig yourself out of the wreck of false hopes. When you begin to feel sure of yourself and are no longer haunted continually by the tongues spirit, set about seeking entire sanctification in the good, old Methodist way. Expecting to obtain the *same thing* that the apostles did (the baptism of the

Holy Ghost purifying the heart and enduing with power to witness) is Scriptural but expecting to receive it in the *same manner*, with the attending phenomena is not Scriptural, as our study of the matter has shown you. Seek the Holy Spirit for Himself alone and remember, *He is His own sign and witness that He has come*. As well might one tell you that they would light a candle for you tomorrow morning so that you would know by that that the sun had risen as to tell you that you needed the sign of tongues or any other sign to know the Holy Ghost has come into your heart in His fulness. If you attempt seeking that fulness at once that 'other spirit' is almost sure to cut in and cause confusion. Just rest trustingly in the arms of Jesus and await His time."

Mrs. S.—"I can never tell you how thankful I am to God for using you, Brother Pastor, to open my eyes in time to save me from that dreadful delusion and start me back to the good old way. It never looked so good to me as it does now. We go back determined to undo any influence we may have cast in favor of the tongues and to help steer our mission clear of that awful snare. Pray for us. But may we not pray together once more before going?"

## CONVINCING STATEMENTS.

The author has recently read letters giving the experience and testimony of some who have been delivered from the tongues delusion; but who, for reasons of their own, are not willing that their letters should be published.

In those letters they declare that they were sometime perplexed to know whether it was the Holy Spirit or some other spirit that was working. There seemed to be a hardness and bitterness in the hearts of many tongues people toward other Christians, especially the Holiness people. If any of their number fraternize with such, and especially with any who have left the tongues movement, they must start again and do their first works over.

They often idolize and almost worship certain leaders, because of their supposed superior sanctity, and fear to displease them because of the supposed authority of the Holy Ghost in them. As a consequence they sometimes get into a terrible condition of fear lest some of their number may be spying on them and reporting to their leader; and some leaders tyrannize over them and tongue-lash them at every provocation, terrifying them into obedience. Many would break away, if they dared.

They refer to the influence of their leaders as hypnotism and the power of evil spirits or spiritism, working as in Spiritualism, and talk of breaking away from it as coming out of a horrible dream or nightmare.

They say the tongueites are continually declaring that they are called of God to do some great and marvellous work, but the results are in pitiful disproportion to their claims.

They confess that there is a dangerously subtle influence, carnal in its nature, working in their social contacts which is like the so-called "true-love" of Spiritualism and the free-love of other movements. This Satanic affinity leads to sin, when yielded to, and many have turned from husbands or wives to such affinities.

They earnestly warn anybody who is inclined to attend tongues gatherings that there is great danger of their coming under the power of the tongues spirit; and once it gets any influence over you, it is constantly drawing you into its full Satanic control.

They claim that the seekers, in yielding to God more than before, often receive what they believe to be a larger measure of the Holy Spirit which seems to satisfy the hunger of their heart; but in yielding to God they become

so passive in body, mind and spirit, that Satan takes control. They say that is how a person gets the tongues. By such absolute passivity they open themselves to the incoming of deceiving spirits which pretend to be doing the work of the Holy Spirit. The Bible teaches surrender, but never such passivity that we do not control our own minds and bodies. There is danger in passivity, but none in gathering up all our powers and yielding them to God—still under full control of our wills; but our wills now in complete harmony with the will of God, and controlling our powers inside the divine will.

They say there is sweet and indescribable ecstasy in the rapt experience of having another power take control and speak through you, when you believe that power to be the Holy Ghost; and that those who have not had such visions of heaven opened; such supernatural and exalted power to praise; such great satisfaction in speaking and praying beyond one's self under the power of another; cannot understand, sympathize with or criticise the tongues people: but it is the misleading power of Satan, simulating the Holy Spirit and giving false visions and communications. [The ecstasy seems to result from believing it to be the Holy Spirit when, if they realized it was Satan, horror would freeze the blood in their veins.—The Author.]

They say it is because of these things that it is so hard to make a "Pentecostal" see that the thing is not of God, and it is only by calling their attention to the Satanic fruits of the movement that any are convinced and saved.

They claim to have escaped by earnestly praying God to deliver them from every deceiving power that would hinder their seeing the true nature of the tongues movement and sincerely opening mind and heart to the teaching and leading of the Holy Spirit. Some were led of the Holy Spirit to understand 1 Timothy 4:1, and were convinced and delivered. They believe that any victim of the tongues delusion may, by sincerely desiring to know the truth and yielding themselves to the teaching and leading of the Holy Spirit only, be delivered from the snare and thrall-dom of the tongues delusion.

**NOW REMEMBER**, these are the convictions and written testimonies of those who have experienced talking in tongues and been delivered by God from the delusion, and are now serving God in the good old Bible way. They corroborate many of the important positions taken by the author in this book, and they certainly are competent and trustworthy witnesses.

## THE LETTER OF A PERSON WHO HAS BEEN DELIVERED.

“Dear Brother Crockett: We are subscribers to the “Free Methodist” and have been reading your articles on the “Tongues.” They have been very interesting and helpful to us, and my wife and I have often wondered how you could know so much about these matters, being a F. M. Minister. We were converted about six years ago in the “Apostolic Faith Mission” in this city. They teach three distinct works of grace, the last being Pentecost or the Baptism with Fire and Speaking in Tongues. For nearly three years we believed likewise, always seeking, tarrying, agonizing for more power and what not. I became so muddled up on the two blessings, half of the time I did not know was I coming or going. Sometimes I believed myself sanctified, lived in Canaan Land for a few days, and began to pray and tarry for the Baptism, only to find myself, in a little while, back in Egypt making bricks again. I know we had been soundly converted, born again in great travail and godly sorrow and turned completely away from the world, and desired in our hearts to lean on the Holy Spirit absolutely for guidance even from the beginning; and I believe this to be the chief reason why I am enabled to write this kind of a letter today—thank God. It has been a long hard pull to get into the light and full understanding. How faithfully and patiently the Holy Spirit has been laboring with us, praise the Lord for His truth! For nearly two years we have been weighing this matter, reading about everything that came into our hands which treated on Sanctification and the Baptism, being convinced that there was something out of line about the whole thing in that Mission. Somehow we could never see ‘Profession of Christian Perfection’ and ‘Practice’ of same by the Leaders brought into harmony. But we always wanted to look away from and beyond persons, fearing greatly in our hearts we might be found judging; and I might say here, they are great and persistent on the subject of humility and judging; and we can readily see why.

“Well, to make a long story short, when your articles appeared in the Free Methodist, we could not help but feel that they were a Godsend to us, and the Holy Spirit was speaking directly to us through them. They not only confirmed what we had already half believed, but made the whole matter so plain and you described the conditions so truthfully and correctly that we greatly marvelled, time and again. In reading the conversations we could say Amen! Amen! isn’t that true! I wish I had more of material wealth so that I could finance the printing of the articles in tract form. I would sure like to distribute them. There are many poor souls just as we were, bound

up in error and kept in fear and bondage all our lives. Just think of it, Brother Crockett, those people are not permitted to fellowship with other Evangelical Bodies of Believers, and when they are reported as having done so, they must confess and do their first works over again. There are many in this Body (congregation) who have been praying for Sanctification for years, casting away their confidence continually like we did. Well thank God, in our ignorance and simplicity and anxiety to find the truth, we went to the Free Methodist revival here in \_\_\_\_\_, \* \* \* \* and the simple Holy Ghost truth made me so desperate and hungry for the Second Blessing that I resolved, "Now or never," and I got it—Glory Hallelujah—Amen! and at that meeting we subscribed for the 'Free Methodist,' and it has become another blessing. And now, since the Comforter is really abiding and has full sway, we are being led to join the \_\_\_\_\_ Free Methodist Church. We have been going slow about this, so that God should have his way and all the glory in Jesus.

"Now, Brother Crockett, my letter may seem rather a rambling sort of a tale, but I expect to be myself again in due time. When you have been associating several years with well meaning, but unduly odd and one-sided, rather fanatical people, you are apt to get some of it into your system, and it takes time and grace to lose it again. Well, I will say, God bless you for the good service you have done us, and we hope and pray that all that read your articles may have been blessed likewise. In Christian love and fellowship. \_\_\_\_\_."

#### A FEW CLOSING WORDS.

There has been much timidity about openly and plainly pronouncing the tongues movement to be of Satan, but since Paul, inspired by the Holy Ghost, takes all the responsibility of calling it "another gospel" by "another spirit" with "another Jesus," 2 Cor. 11:4, and plainly implies that it is the work of "Satan himself \* \* \* transformed into an angel of light," 2 Cor. 11:12-15, why should we hesitate to deal plainly with this modern tongues delusion and snare? It is time every Christian church got behind the inspired apostle Paul and as openly exposed, condemned and opposed the movement. It is time somebody spoke out loudly about this God-dishonoring, soul-destroying mockery of Pentecost. The author, Rev. H. L. Crockett, again invites serious correspondence upon this subject from both supporters and opposers of the tongues movement. Address 121 S. Keystone Ave., Sayre, Pa.

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