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FIVE REASONS WHY I DO NOT SEEK THE GIFT OF TONGUES

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INTRODUCTION

Text: "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." -- 1 Peter 3:15

Let me state at the very outset that we will not be abusive. But inasmuch as the writer has prayerfully and impartially weighed the matter; mingled with and preached betimes for the Pentecostal people in this and foreign countries for nearly forty years -- in view of these facts, we ought to come to a conclusion and be ready to give a "reason" for either accepting or rejecting the Movement in part, or as a whole. Therefore I beg of you, hear me patiently to the end.

We do not for one moment deny that there is a gift of tongues, for the Word plainly states it. One might as well deny the other gifts of the Spirit as to deny this one. We, who claim to be thoroughly orthodox, must be careful lest in denouncing error, we become harsh and grieve the blessed Holy Ghost. Perhaps this is the reason why the Spirit is not poured out more copiously in some meetings. I would not dare do as many brethren; denounce the entire Tongues Movement as of the devil. I have found some of these dear people nearer Heaven than some who oppose them.

Yes, I am a strong believer in speaking in Tongues. In fact, we go further than most of those in the Movement. For while they hold that only one class (those who have received their Baptism) speak in tongues, we hold that there are at least three classes:

(1) Those who have the genuine thing, as they had at Pentecost; where "multitudes" of "every nation" are "confounded," because they hear and understand in their "own tongue." We welcome such a "manifestation."

(2) A second class speak in tongues, but are evidently like those in the church at Corinth -- "yet carnal." They have some grace with more or less carnality. I have listened reverently while they uttered something -- no one knew what. But since there was no interpreter, "believers" were not "edified," nor did "unbelievers fall down on their faces and worship God." Therefore I fear it was a cheap imitation of the real article.

(3) A third class are those who are entirely void of grace. They are those particularly bright stars who attract attention and have great gifts; they are borne on in a gale and overwhelm by their eloquence. Like a meteor, they blaze and flare out with bold confidence and sometimes vehemence. Yet, these same enthusiasts are unkind at home, unclean in private life, and unscrupulous in money matters. They are without saving grace and consequently that which appears supernatural about them is in reality demoniacal and from beneath, More will be said of this latter.

In this friendly discussion we do not have time to fully discuss the doctrinal phase of the subject, but wish to quote from an "Open Letter" from one of the former leaders in the Pentecostal Movement, Rev. F. F. Bosworth.

"After eleven years in the work on Pentecostal lines, during which time it has been my pleasure to see thousands receive the precious Baptism in the Holy Spirit, I am absolutely certain that many do not receive the manifestation of speaking in tongues. And I am just as certain, on the other hand, that many who seemingly speak in tongues are not, nor ever have been baptized in the Spirit.

"The Day of Pentecost witnessed the grandest and most effective display of the gift of tongues that the world has ever seen. And God's purpose was that it should be a 'sign' not to believers, but to the UNBELIEVING JEWS dwelling at Jerusalem 'out of every nation under Heaven.' And God's purpose was most wonderfully realized, for three thousand unbelieving Jews were, by the fact that these Galileans spoke in their own language, forced to believe that Jesus was actually the Messiah. Perhaps there was no other sign that God could have manifested so effectively under these circumstances, as the speaking in tongues.

"And then eight years later Peter and the six Jewish brethren who accompanied him to the household of Cornelius were with all Jews, unbelievers as to the Gentiles being included in the privileges of the Gospel. And so God made the gift of tongues a sign to them, thus convincing them to their astonishment that 'God also to the Gentiles hath granted repentance unto life.'

"Later when Peter returned to Jerusalem, he rehearsed the matter from the beginning and closed his argument by saying, 'As I began to speak, the Holy Ghost fell on them, AS on us AT THE BEGINNING.' If all the multiplied thousands saved and baptized with the Spirit during that wonderful revival period of eight years between the second chapter and the tenth chapter of Acts -- if they [too] all spoke in tongues when baptized in the Spirit, why did Peter say, "As on us AT THE BEGINNING"? He could just as well have said, 'As he has been baptizing all since the beginning.' If it was well known that all received the gift of tongues with the baptism during those eight years, why should he point back to the time they spoke in Tongues on the day of Pentecost?

"The facts are that it is unscriptural to teach that they all received that one manifestation, and this is the force of all of Paul's argument to the Corinthians. He uses the illustration of the human body and its members and asks, 'If the whole body were an eye, where were the hearing?' etc., and then to make it still more emphatic, he asks, 'Are all apostles? Are all prophets? Are all teachers? Are all workers of miracles? Have all the gifts of healing? Do all speak with tongues? Do all interpret?' Of course the answer to each of these questions is 'No!' In other words Paul is distinctly saying that all are NOT teachers, and all do NOT speak in tongues.

"Teaching that tongues is THE evidence of the baptism in the Spirit makes it a sign to believers, where as Paul distinctly says that it is not a sign to the believer, but to the unbeliever. If made a sign to the seeker for the baptism it not only leaves no place for faith, but on the other hand destroys faith already divinely given. After God has most powerfully baptized the seeker someone will tell him that he has not yet received the Holy Ghost because he did not speak in tongues. This destroys his faith and sends him home discouraged, to continue his seeking, as some have for several years.

"Again, this telling those who have been baptized that they have not been, because they did not get the gift of tongues, also robs them of a testimony for months and even years, and puts them to seeking for a physical manifestation when they ought to be witnessing and laboring for souls.

"It is a notable fact that many of the deepest and best teachers and preachers in the Pentecostal Movement have the poorest success in getting seekers through to speaking in tongues. The reason is they are too conscientious to use the 'Glory, glory, say it a little faster,' and other similar methods which have made some of the shallowest and most fanatical workers apparently

most successful. Proper instruction will in every instance bring down the baptism in the Holy Spirit, but it will not always bring down the manifestation of tongues."

There are various factions and contradictory beliefs among these dear people; nevertheless, we have found many good and sincere souls in the Movement. Our charge is not so much against the laity, as the leaders. We charge them with misrepresentation.

(1) They disown their true name -- "The Tongues Movement." Not so with other movements. The early "Christians" were not ashamed of their epithet, for they followed the Christ-man. The early Quakers accepted their name, for they believed in so much power that sinners quaked and trembled. The "Methodists" were methodical in seeking and practicing religion. The "Baptists" magnified water baptism. Why then should the Tongues people object to a name that rightly represents their chief tenet? For, mark you, no one is fully recognized as having received the baptism with the Holy Ghost unless, somewhere, somehow, he muttered at least one word in what was supposed to be another tongue.

(2) They declare loudly that they do not urge people to seek the gift of tongues, but rather "their Pentecost." This is evasive. For, no matter how one is exercised while seeking, he is never encouraged to believe that he has received "his Baptism" until he has the "sign" -- Tongues. This then is the objective, the shibboleth, and why deny or camouflage the fact?

(3) They over-estimate the actual results. They report hundreds and sometimes thousands as healed or baptized. But upon close investigation a few weeks later the "remarkable cases" dwindle to a small proportion. It seems there is an itching for publicity and incidentally cash. All of this represents carnality and misrepresents Jesus.

There are various Bible terms used to express the same experience. (1) Sanctification -- "This is the will of God even your Sanctification." (2) Holiness -- "Follow peace with all men, and Holiness, without which no man shall see the Lord." (3) Purity -- "Blessed are the pure in heart; for they shall see God." (4) Crucifixion -- "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed." (5) Baptism -- "He shall baptize you with the Holy Ghost and with fire." (6) Perfect Love -- "Herein is our love made perfect, that we may have boldness in the day of judgment." "Perfect Love casteth out fear." (7) Second Blessing -- "In this confidence I was minded to come unto you before that ye might have a Second Benefit (Grace)." (8) Filled -- "Be filled with the Spirit." (9) Cleansing -- "The blood of Jesus Christ cleanseth us from all sin."

These expressions mean one and the same thing, viz: Emptied of all sin, and filled with nothing but God. Now, is it not too bad that we are so narrow and biased that we pick out but one favorite term and play upon that one string until it becomes monotonous? This is exactly what these dear "Latter Rain" people do when they become married to the term "Baptism! Baptism!! Baptism!!!" If I were confined to one and only one expression, I would prefer Perfect Love for "God is Love" and the more we become like Him the more our love is increased and perfected.

I do not know that any one man has ever been entrusted with all the nine gifts of the Spirit at the same time -- the last and least one being that of Tongues. But I do know that every

well-saved man has all the nine graces, as recorded in Gal. 5:22-23, the first and greatest being that of Love.

And now for the five reasons: "Why does not the writer seek the Gift of Tongues?"

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01 -- FIRST REASON

First Reason:-- Because I prefer that which is "More Excellent" -- Love.

I prefer Him, the Comforter rather than the gifts He distributes. I would rather have the 13th chapter of 1st Corinthians in my heart and life than the 14th. And since Perfect Love is the Best, the Greatest, the most Enduring, and the most sadly lacking thing in the world, I am kept busy seeking more of it. Brother, have you graduated in this respect?

Let us compare ourselves. Have you that Love that "SUFFERETH long and is kind?" -- suffers all the weakness of God's children, all the wickedness of the children of the world, and that not for a little time only, but as long as God pleases! Some can suffer long but are not always kind. This love will at once inspire you "with the most amiable sweetness and the most fervent and tender affection toward the one that knowingly injures you," and amid it all, you will feel and manifest a tender spirit in every look and tone of voice. Do you always do this ?

LOVE "envieth not." Do you ever feel a secret spirit of envy or prejudice shut up in your heart? -- a jealous feeling when another becomes noticed and appreciated more than you? -- an unpleasant sensation in view of the great prosperity and success of another? Have you ever felt secretly pleased when another more gifted than yourself made a failure? Do you ever find yourself dwelling upon such an one's faults rather than his virtues? Do not mistake these for temptations. They look like the traits of carnality.

LOVE "vaunteth not itself" -- "acteth not rashly in a violent, headstrong manner, nor passes any rash or severe judgment on the most guilty person. Its possessor is not harsh or pressing in his manner. When contradicted or put in a wrong light, he bears it with meekness rather than use many words to excuse, or clear himself. He is slow to speak, slow to accuse, easily convinced when in fault, and quick to ask forgiveness. How is it with you?

LOVE "is not puffed up." Do you ever feel exalted and important because of your success or position? -- a desire at times to have others notice, or speak well of you? On the other hand, do you feel hurt when set aside and unnoticed? Do you love to speak of your specially free times in preaching, or praying, and thus draw attention to self? Do you feel humbled or lifted up when praised and preferred above others? In short are you dead to self? -- "so dead that no desires arise to appear good or great or wise, in any but your Saviour's eyes?"

LOVE "Doth not behave itself unseemly." If you have this love you are careful to avoid all such behavior that you think might grieve, or be a source of temptation to another. You will be

especially careful towards those of the opposite sex. You will leave every home as pure as you found it. Your only object will be to seek their good. Do you always do this?

LOVE "seeketh not her own." This love will do away with selfishness of all kinds, -- in eating, sleeping, riding, etc. Whether at home or abroad, its possessor continually practices self-denial, doing to others as he would be done by. He seeks to promote the interests and happiness of others as sincerely as his own, and often at the expense of his own, though it may not be appreciated or returned. This is your experience if you have perfect love.

LOVE "is not provoked." When under pressure or in a hurry do you feel impatience stir at the ignorance, slowness or stubbornness of others? Do not excuse it as nervousness, temptation or holy indignation? Do you murmur or complain in the midst of pain or poverty? Are you touchy and sensitive, especially when something contemptuous is said or done against your church, relatives or nationality? These look very much like traits of carnality, and if so, must be cast out before love can reign without a rival.

LOVE "thinketh no evil." This will do away with all uncharitable suspicions. Do you ever find yourself surmising or mistrusting that another has done wrong when you do not positively know it to be so? The ancient heathen's rule was: "I am so far from lightly believing what one man says against another that I will not easily believe what a man says against himself. I will always allow him second thoughts and many times counsel too," Do you live up to this?

LOVE "rejoiceth not in iniquity." If you possess this love you never have a feeling of satisfaction in hearing or speaking (though in a truthful and warning manner) of the inconsistencies of others. You do not only weep over the sins and follies of an enemy, take no pleasure in repeating or hearing his faults mentioned, but you desire that they should be forgotten forever.

"Rejoiceth in the truth" -- is not sectarian or bigoted, but rejoices just as much over the salvation of souls in the midst of others as if it were in your own ranks -- "rejoices to find that even those who oppose you, whether with regard to opinions or some points of practice, are (in some cases) lovers of God, and in other respects unreprouvable."

"Beareth all things" -- covers a multitude of sins, mistakes, imperfections and weaknesses of another; speaks evil of no men.

"Believeth all things" -- always willing to think the best, to put the most favorable construction on everything that may tend to the advantage of another's character.

"Hopeth all things." On being informed of the faults or failures of another, perfect love "hopeth" it is not so bad after all.

"Endureth all things" -- endures with "unwearied patience anything that God can permit, or men and devils inflict."

Dear reader, do you possess this love? Nothing short of it will enable you to penetrate through the awful pride, lust, and unbelief of this twentieth century. Eloquence will utterly fail, but this melting, all-conquering love "NEVER FAILETH."

Now, since I cannot have all the gifts at the same time, I would rather have this one gift of grace all the time. Would you?

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02 -- SECOND REASON

Second Reason:-- I desire rather to "prophesy."

Paul says, I would that ye spake with tongues, but rather that ye prophesied; for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.

The principal thought with the Apostle was Edification. In the preceding verse he plainly states: "He that speaketh in an unknown tongue edifieth himself; but he that prophesieth edifieth the church." Personally, I feel as did the Apostle -- I would rather edify others than myself. It is a wonderful gift. I covet it more and more -- to be able to preach with such unction and power as to cause sinners to tremble and saints to shout aloud for joy.

This was also the chief thought in the mind of the prophet Joel. God puts first things first. Mark the language. Joel did not say, "Your sons and daughters shall speak in tongues" or do signs and wonders, but "Prophesy."

In this age of shallowness the great need is for men who can stand up under the anointing of God and prophesy until sandy foundations crumble and carnality is seen to be exceeding sinful. I would rather do this and see souls come through clear, than have any or all, other gifts.

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03 -- THIRD REASON

Third Reason:-- The Apostles did not teach it.

Our friends will take exceptions to this. Very well, hold steady. Peter, James, John and Jude say many things in their epistles relative to sound doctrine and practice, but not one word about this gift. Paul, the great theologian, does not say one word about it in the thirteen or fourteen of his letters. And where he does treat it, he suppresses rather than encourages the gift. In fact, this entire first letter to the church at Corinth was corrective. From the first to the last chapter he is reproofing and correcting their use and abuse of things. He had more trouble with this church than all the others put together. For, strange to say, at the very time they were exercising this gift he declares they were "yet carnal" and guilty of the grossest forms of immorality.

This proves that, if what the Corinthian church had was genuine, instead of its being a mark of deep piety, it proves just the contrary. These Corinthians were contentious, licentious and superstitious. I am sorry to say that these are some of the chief characteristics that exist with many of the Tongues people today. I have not found an instance where one of these zealots could hold still and "answer never a word" when he or his views were discounted. When this is the case it is safe to assume that either his position is wrong, or he is unduly attached to it. God's truth can and will survive all opposition without its advocates becoming agitated or uneasy.

When Jesus was about to ascend, He gave His disciples a farewell blessing and commission. He said, "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you." I take it that the disciples were true to this last command of their Lord. If so, we get the gist of our Lord's teachings beginning with Acts first chapter and closing with Rev. 22. We do not repudiate the Old Testament, or the Gospels, but we get all that Christ considered essential to precept and practice in Acts and the Epistles. Seventh-Day Adventists and many others will object to this, as they cannot find proof for their theories inside these writings.

But how about the Tongues question? We answer, the Apostles did not teach it, but rather taught the more Essential thing -- "Purification of the heart by faith." The incidental thing at Pentecost was signs and wonders, such as (1) a "rushing mighty wind;" (2) "cloven tongues like as of fire;" and (3) the speaking "with other tongues."

Be it known that we are not opposed to any of these outward manifestations, but do insist that the greater miracle was then and is now on the inside HEART CLEANSING. If we must have an outward sign of an inward work why hold tenaciously to a certain one? Why not expect any, or all three, that they had at Pentecost? But alas! Lopsided humanity will not believe except they see "signs and wonders." Shallow and superstitious minds always take to, and magnify, the spectacular, rather than the underlying principle; they notice the effect rather than the cause. The fact is, though there are three instances (and we gladly acknowledge them) where, when they received the outpouring of the Holy Spirit, they spoke in "other tongues," there are more instances on record where they did not thus speak. But a narrow, biased mind cannot see it.

But, did not Paul thank God that he spake in tongues more than they all? Yes, and we say amen. Adam Clarke and Dr. Lightfoot tell us that Paul's learning enabled him to speak at least four popular languages of his day, viz: Hebrew, Greek, Syriac and Latin. In addition to these, doubtless while on his missionary journeys, when occasion demanded he was enabled to speak other dialects by direct inspiration as on the day of Pentecost.

We clip the following from "Pisgah," by Dr. F. E. Yoakum:

"Four years before Azusa (Los Angeles) meeting commenced, I first spoke in tongues -- four years before I ever heard of anyone doing so, I got up to speak before four hundred Mexicans down in Mexico -- no one but the interpreter could understand what I said. I turned to him and said, "Interpret quickly," and as I opened my mouth and shut my eyes, I talked in the Mexican language. At that time I did not know a word, but God took my tongue and away it went. When I made the altar call, I got down with them and led every one of them to Christ. Thirty-three were

saved that day. I have never spoken but once since that time. I prayed for a Presbyterian minister from Persia who had suffered for twenty years with a foul disease and he was healed." (And again I say Amen. -- Editor)

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04 -- FOURTH REASON

Fourth Reason:-- The Holiness Movement from Wesley down do not stand for it.

We do not worship saints, we worship God. But at the same time I believe John Wesley to be the greatest all-around man since the days of St. Paul. He wrote nearly three hundred books and booklets on various themes. He and his coadjutors resurrected and revived practical Christianity in the earth and saw displays of God's power almost equal to apostolic times. It is passing strange that not one of these mental and spiritual giants received or taught the gift of tongues. It would seem that since God saw fit to reveal great and precious truths to these Spirit-filled theologians, if the gift of tongues were so essential, somewhere along the line one or more of these would have received it and said something about it. But they do not say one word in favor of it.

On the other hand, hear what Mr. Wesley says in that wonderful classic, Christian Perfection:

"Beware of that daughter of pride, Enthusiasm, O keep at the utmost distance from it! Give no place to a heated imagination. Do not hastily ascribe things to God. Do not easily suppose dreams, voices, impressions visions, or revelations to be from God. They may be from Him. They may be from nature. They may be from the devil.

"Another ground of these and a thousand mistakes is the not considering deeply that love is the highest gift of God, humble, gentle, patient love; that all visions revelations whatever, are little things compared to love; and that all gifts are either the same with or infinitely inferior to it.

"It were well you should be thoroughly sensible of this -- the heaven of heavens is love. There is nothing higher in religion; there is, in effect, nothing else. If you look for anything but more love, you are looking wide of the mark, you are getting out of the royal way, and when you are asking others, 'have you received this or that blessing?' if you mean anything but more love, you mean wrong; you are leading them out of the way, and putting them upon a false scent. Settle it then in your heart, that from the moment God has saved you from all sin, you are to aim at nothing more, but more of that love described in the 13th of the Corinthians. You can go no higher than this till you are carried into Abraham's bosom."

Since Wesley's day there have arisen great and good men who have likewise witnessed wonderful outpourings of the Spirit. They were not prejudiced against any particular manifestation, hence the Holy Ghost had free course; multitudes were converted and sanctified wholly. Some shouted, some wept, while others fell and lay for hours as though dead. But, why did they not speak in tongues? I take it that had God ordained that this gift should be perpetuated as one of the

chief doctrines of His church, He would have repeatedly given us witnesses, even though we were too stupid and unspiritual to teach the same. What is the answer?

The writer ventures to assert that the main reason why our seekers (though sometimes mightily exercised) do not get the gift of tongues is the fact that we do not exert a psychic influence over them. There is much in this. For instance: A seeking soul is supposed to be passive in the hands of his instructors. Now if these instructors hold to a certain mental test, say jumping, falling, or speaking in tongues the result will be the converts as a rule will ring true to that test. The leaders need not say a word and yet mind over matter will produce this identical effect. This is exactly what transpires in many of the Pentecostal gatherings. I have witnessed it with pain.

A hungry heart becomes a seeker and eventually receives a great blessing. But being under the influence of those who hold tenaciously to speaking in tongues, he not only receives from the Lord what he needs, but from others what he does not need -- a babbling, imposed upon him from one or more master-minds; yea, sometimes from a pseudo-religious demon.

For, remember, angels have a tongue -- "Though I speak with the tongues of men and of angels." Perhaps this is the "unknown" tongue to which Paul refers. Now, since there are evil as well as good angels, is it not possible for one of these demons to speak through a seeker in an unknown tongue? Positively so, especially when this seeker or his instructors persist in placing "gifts" as an evidence of Grace. This opens the floodgates to demoniacal influences and no marvel if strange and weird things pour in.

It is well known that false religions like Spiritualism, Mormonism and a host of other devilisms, are possessed with a supernatural power, capable of performing wonderful cures and miracles, [1] including the speaking in tongues. Yea, the time is near when the final "Anti-Christ" and "False Prophet" will go so far as to cause fire to come down from heaven in the sight of men. -- Rev. 13:13

Pentecostal leaders urge their seekers to "Praise Him! Praise Him! Say, Glory! Glory! Hallelujah!" This is unscriptural. God's route is not to shout your way into an experience, but rather confess and believe. "If we confess our sins, (or carnality) he is faithful!" One can say "Glory, Glory, Glory," so fast and so long until he works himself into a frenzy and cannot control his articulation.

One of the sad things in it all is, that so many well-meaning souls become an easy prey for these false theories. Then an innocent soul associates with those who have some truth along with error, it is not long until, unconsciously, this unsuspecting one imbibes the error as well as the truth. Wesley said of Dr. Crisp and George Bell: "They have much truth in their teachings, but this makes them the more dangerous."

The leaders of the Tongues Movement do not pretend to fellowship those who hold to Holiness as a second work of Grace. In fact they make light of the doctrine. Some of them go so far as to reflect upon Wesley and others who knew more about God in a minute than these enthusiasts do in a month. Personally, I feel safe as long as I associate with the Apostles and a host of clean-cut, fire-baptized saints since their day. In fact I feel more at home with those who were

exemplary in their marriage and business relations, than with some of those whose records are rather unsavory.

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05 -- FIFTH REASON

Fifth Reason:-- Because of its sad results.

We read "The blessing of the Lord, it maketh rich, and he addeth no sorrow with it." -- Prov. 10:22. Here we are told that that which comes from God will produce a good after effect. In fact the after effect of any act determines the quality of the act. The main question then is not how good does a doctrine sound, or how happy does it make one feel, or how polite and accomplished are its advocates, but what are the actual results upon those who embrace it? If we put this test upon many of the isms and cults of today they will be found wanting, for they utterly fail to transform men so that they reproduce Christ's life.

There is something magnetic about false doctrine that invites and draws those who do not want to renounce every sin and walk in all the light. Satan, the "bright and shining one," can give an inspiration and illumination to error so as to deceive multitudes, yea, sometimes the very elect. [2] He is more than a match for brains or human greatness. This is why the dupes of Christian Science, Russellism and other blasphemous movements are not composed alone of poor and ignorant people, but rather of judges, lawyers, doctors and a host of others who are too big to take the humble way of the cross. They are blind and lack spiritual discernment. But how about the Tongues Movement? Are not most of these people spiritually inclined? Yes, and this is the pathetic thing about it all. Satan adopts different tactics. If he cannot damn by using coarse and skeptical methods, then he will play the "angel of light" role and try to deceive those who desire spiritual things.

Many of these will not acknowledge it (for they are under its power) but a keen and impartial observer will discover in the Tongues Movement a subtle affinity almost akin to sexual stimulation. At first it takes the form of appreciation, but later leads to infatuation. Perhaps this is one reason why there is so much scandal connected with it. Many of their leaders have been or are now, living in unholy relations.

I venture the assertion that there are more separated men and women in this movement than in any other on earth. And where an actual separation has not occurred, yet in spirit, the sanctity of the marriage covenant is not as sacred as it should be. Men think it a light thing to neglect their families and honey around others. Women become bold and despise proper authority. This was one of the chief characteristics of the Tongues women at Corinth whom Paul commanded to "keep silent" in the church. He was compelled to restrain them by reminding them to be "under obedience" and "subject to the prophets."

Another sad result is, many of these dear people become mentally unbalanced. Why? Because the methods employed are largely the same as in Spiritualism. Some altar services remind one of a seance, where auto-suggestion is so strong that a seeker can bring himself to imagine

almost anything. This mental strain in connection with a hypnotic influence of others, often unbalances the mind. We would not advise converts or weak souls to attend these meetings. Rev. Joseph H. Smith says: "We have observed that persons who have gone far under its sway, when awakened to their error and danger, have had to fight through the densest darkness and most intricate mists of satan's net to get back to normal mental and spiritual conditions."

Perhaps some of it is genuine. More of it is simply innocent but mistaken humanity, and still more of it is the product of a psuedo-religious demon. It would seem if the God of Pentecost were wholly controlling the movement that some of the speakers would be sent out to the thousands of Italians, Greeks, Japanese and other nationalities of our cities instead of huddling together in some hall and mouthing over something that neither the one speaking nor anyone else understands. It may be a good thing to catch shallow and superficial people, but personally I feel I have something ten thousand times better, deeper and more abiding.

We have known many who have felt their need of a "baptism" but not one case who had previously died out to the bottom in seeking Bible holiness and was clear in the experience. These said they made a "full consecration" but the sad fact remained that they were not yet free from all unholy tempers. Of course, such souls, if at all sincere, will feel their need of something more. But remember, the baptism with the Holy Ghost and fire and entire sanctification are one and the same experience.

He who has been purged of all sin may feel the need of a special anointing, for special occasions, yet it is incorrect to call this a "fresh baptism of the Holy Ghost." For, baptism (whether water, or Spirit), always implies that outward or inward sin is renounced and put away. Hence those who feel the need of the fiery baptism should earnestly seek the same, but at the same time clearly understand that either carnality a has never been cleansed away, or if so, has re-entered and must be dealt with again. Yes, it is humbling to acknowledge that you have either lost out, or never had the real experience, but it will pay to be absolutely honest about it.

Yes, there are many good and sincere people in the Movement, but after mingling with and preaching for them in various places in this country, as well as in Jerusalem, India, China and Japan, we are forced to state that we fear there are few if any authenticated cases of speaking an intelligent language in these latter days.

One instance:-- Years ago we conducted a good campmeeting in Oregon. Among others, the leader of the camp got under conviction and began seeking a real experience. The meeting closed and he was still digging. Not being able to get much encouragement from his brethren, he concluded he might get help at the tongues meeting. He attended, received "His baptism" and declared God gave him the Japanese language. His wife also professed and said she could write seventeen different dialects. They rallied around them fifteen missionaries and all went to Japan.

But upon arriving, to their dismay, the Japanese did not understand their gibberish. This discouraged them and after returning home some became infidels, others temporarily insane, and the leader and his wife separated. When I was in Japan I looked him up, for all had deserted him and he was there alone -- no, not exactly alone -- he was living with a Japanese woman. Anything

that will bring such havoc in its trail is not of God. True, every movement has had its scandals and fanaticism, but nothing to equal this one.

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CONCLUSION

But before I close I must be true, not only to the Tongues people, but likewise to my own crowd -- the Holiness Movement. We must not be too severe on those who seek a third blessing, largely because of our superficial methods with them when they were seeking the second-blessing. Are we not to blame if hungry souls run off to borrow from our neighbors what we failed to set before them at home?

Brethren, let me speak plainly! I am convinced that many of the modern holiness leaders are entirely too shallow in their altar work. They have the theory down pat, and some of them preach it strong, but sad to say, spoil it all at the altar. They rush the seekers through to a profession by singing, or shouting and the result is, after the "Hurrah" dies down -- a dissatisfied soul. Then he concludes he has lost the blessing, or goes against his inward feelings and professes more loudly than before. Finally, he wearies of this and decides he needs his Baptism and away he goes to those who will encourage him in his seeking. Do not censure this hungry heart; censure yourself, or those who "daubed him over with untempered mortar," crying, "Peace, peace, when there is no peace."

I well remember my own experience when but a boy preacher. I awoke to the fact that though I had a measure of success in soul winning, I had doubts at certain times whether all unholy tempers were gone. When I told it to my brethren they tried to calm my fears by saying it was "temptation," or "human infirmities." They said I had the standard too high. During those six years I professed to have received the "blessing" a number of times. But I see now, my advisers sidetracked me. They meant well, but instead of teaching me that holiness of heart was an experience, an inward crucifixion, they held, as many do today, that it was a great blessing. I was instructed to make a "complete consecration," lay all on the altar and believe the altar sanctified the gift. Of course I received a great blessing as an honest soul would. And this was not my trouble -- lack of consecration and abandonment to God. No! I was fully given to God and delighted to do His will. I was not after a blessing. I wanted PURITY. My good brethren diverted me from my trouble WITHIN, to a blessing and MORE ACTIVITY WITHOUT.

Finally, I heard a mighty man of God tell his experience -- how he had preached and professed holiness for years without it. But when the Holy Ghost revealed to him his depravity -- "the depths of pride, self-will and hell," (as Wesley taught), he cried out, "Let me die! Let me die!" He said he was three days confessing and deploring carnality, when suddenly the refining fire of God purified him through and through. When I heard this, immediately I said, "This is the Bible route, the death route." "Knowing this that our old man is crucified (not happyfied or consecrated), that the body of sin might be DESTROYED." The Holy Ghost took me through step by step until I came to the end of myself, when the death stroke was given and the clear witness received that the precious Blood did NOW cleanse from all sin. Oh, praise His name.

It was too bad that I did not get proper instruction sooner. And it is too bad today that many of our holiness evangelists fail at this important point. I fear that either they never died the death themselves, or they have gotten into a rut and cannot get out. O brethren, let us do thorough work, remembering that when we let souls stop short, we are simply preparing more material for the Tongues, or some other Sidetrack Movement. Let us stick to the old main line of Death to carnality and the Infilling of the Holy Ghost. I submit to you that when we give souls time to go to the bottom they will get such a fiery baptism that all imitation will look like fox-fire in the presence of lightning.

The saintliest man John Wesley ever met, John Fletcher, said:

"The deeper our sorrow for and a detestation of indwelling sin are, the more penitently do we confess the plague of our hearts; and, when we properly confess it we inherit the blessing promised in these words: 'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness!' To promote this deep repentance, consider how many spiritual evils still haunt your breast; look into the inward 'chamber of imagery,' where assuming self-love, surrounded by a multitude of vain thoughts keeps her court. Grieve that your heart, which should be all flesh, is yet partly stone; that your soul, which should be only a temple for the Holy Ghost, is yet so frequently turned into a den of thieves, a hole for the cockatrice, a nest for a brood of spiritual vipers, for the remains of envy, jealousy, fretfulness, anger, pride, impatience, peevishness, formality, sloth, prejudice, bigotry, carnal confidence, evil shame, self-righteousness, tormenting fears, uncharitable suspicions, idolatrous love, and I know not how many of the evils which form the retinue of hypocrisy and unbelief.

"Through grace DETECT THESE EVILS, by a close attention to what passes in your heart, AT ALL TIMES, but, especially in an hour of temptation. By frequent and deep confession drag out all these abominations. These sins which would not have Christ to reign alone over you, bring before Him; place them in the light of His countenance, and if you do it in faith, that light and the warmth of his love will kill them, as the light of the sun kills the worms which the plow turns up to the open air in a dry summer day.

"Lament, as you are able, the darkness of your mind, the stiffness of your will, the dullness and inexhorbitancy of your affections and importunately entreat the God of all grace to 'renew a right spirit within you.' If ye sorrow after this godly sort, what carefulness will be wrought in you! what indignation! what fear! what vehement desire! what zeal! yea, what revenge! Ye will then sing in faith what the imperfectionists sing in unbelief."

The above is the teaching of the sainted Fletcher on death to carnality. Adam Clarke says: "Few are pardoned because they do not feel and confess their sins, and few are cleansed from all sin or sanctified because they do not feel and confess their own sore and the plague of their own hearts." However, seeing and confessing carnality is not enough; we must have faith. "But what is that faith whereby we are sanctified? It is a divine evidence and conviction that what God hath promised He is able to perform. To this confidence there needs to be added one thing more -- a divine conviction that He doeth it. Then the soul is pure from every spot of sin. It is clean from all unrighteousness."

E. E. Shelhamer

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ENDNOTES

1 Read "Can Satan Heal?," page 34 in "Divine Healing & Kindred Subjects."

2 Jesus said regarding the deception of the elect, "if it were possible." This, to me, indicates that satanic deception of the elect, at least in the end, is not possible. The Spirit of truth, in the hearts of the elect, is faithful to "guide them into all truth" and away from all error. -- DVM

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THE END