

# The King's Highway.

A way shall there be, and a way, and it shall be called The Way of Holiness:

The wayfaring men, though fools, shall not err therein.

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## The Gift of Tongues

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We do not for one moment question nor deny that there is such a gift, for the Scriptures plainly state that there is. One might as well deny all the gifts of the Spirit as to deny the gift of "tongues." But I desire to point out some of the errors concerning the present day teaching in the movement known as the "Tongues Movement." It is well to remember that all fanatical movements have some truth; but usually it is distorted truth and distorted truth is error.

The first error is that of giving an undue emphasis and prominence to the gift of "tongues," putting first what God put last in the order of the gifts. In 1 Cor 12:28, we find the numerical order of the gifts, given doubtless, according to their relative value; and the last mentioned is "diversities of tongues." We commit a grievous error when we put last what God puts first, or first what God puts last. We must learn to leave truth in the place and order that God puts it, for God puts first thing first and last things last.

This is why I do not make use of the term "the four-fold gospel." Says one, "Do you not believe in the four-fold gospel?" I would answer, "Yes, I believe in a hundred fold gospel." Then why object to the term 'four-fold?' Because it places the subject of divine healing and of the second coming on an equality with the subject of pardon and sanctification—as though of equal importance. While I am a glad witness to divine healing, and rejoice in the glorious hope of His coming, I am persuaded that it is infinitely more important that men should be saved and sanctified than that they should be healed of physical ills, or accept our view of our Lord's return. And yet the multitude will seek physical health before they will holiness of heart.

The second error of the "tongues movement" is in the teaching that all may have, and should have the gift of tongues. After enunciating the gifts, Paul raises the question, "Are all apostles; are all prophets; are all workers of miracles; have all the gifts of healing; do all speak with tongues?" (12:29, 30.) Of course, that is just another way of saying that all do not have the same gift. And no one would teach that all should be prophets, or teachers, and yet when it comes to "the gifts of healing" and "tongues" it is urged that if one was just right and living up to their privilege, all might be healed and all should speak with tongues. This we deny, and insist that it is wholly unscriptural. As well urge that all should be 'apostles' and 'prophets' as urge that all should speak with tongues.

It should be remembered that all the gifts are in the sovereignty of God, and that 'all these worketh that one and the selfsame Spirit, dividing to every man severally as HE WILL,' 1 Cor 12:11.

A third error, is that of insisting that the speaking with tongues is the necessary accomplishment, and evidence of the Pentecostal experience. This is as though the sun in the solar system needed a tallow dip to prove it is in the neighborhood. The Holy Ghost bears His own witness, and can do so in thousand different ways,

One might as well insist that unless 'there came a sound from heaven as of a rushing mighty wind,' and the 'cloven tongues of fire' were visible, and all the other phenomena of the historic Pentecost were present, the Holy Ghost had not yet been received. Not only so, but it is not said in the second chapter of Acts that they spoke with 'unknown tongues,' but with 'other tongues,' as the Spirit gave them utterance." This is different from the 'gift of tongues,' in that there was no interpreter necessary on the day of Pentecost, "because that every man heard them speak in his own language;" and this was the amazement of the multitude as they exclaimed, 'How hear we every man in our own tongue, wherein we were born.' The exercising of the 'gift of tongues' always requires an interpreter, and is positively forbidden and prohibited in the church when there is no interpreter. If there be no interpreter, let him keep silence in the church.' 1 Cor 14:28.

A fourth error is in the assumption that the 'gift of tongues' is an evidence of advanced spirituality and superior piety. We would insist that all the gifts are on this side of the thirteenth chapter of 1 Corinthians; that after enumerating all the gifts, the Apostle Paul says, 'And yet shew I unto you a more excellent way,' and gives then, the thirteenth chapter of 1 Corinthians, thus indicating that Perfect Love is "more excellent" than any of the gifts. While evidently the Corinthian church had the "gift of tongues," it may be well to note that this church gave the apostle more trouble than any other church in the New Testament; that they had "divisions;" had gone to law "brother with brother;" had misused the sacrament of the Lord's supper; had among them gross immoralities, such as was "not so much as named among the gentiles;" and evidently had misused the gift of tongues which called forth the restrictions of the 14th chapter in the exercise of that gift. He said of them in the third chapter they were "yet carnal;" and "babes in Christ." So the "gift of tongues" among them did not prove advanced spirituality and superior piety.

A fifth error is in supposing that any sort of a mysterious gibberish or jargon—though not understood by themselves or anyone else—is the 'gift of tongues.' The falsity of this claim has been disproved by numbers who have sincerely supposed they had the gift of tongues and gone to the various missionary fields to find they could not speak so as to be understood by the natives at all—though they were sure before going the Lord had given them the language and called them to those fields. Indeed, there have been exceedingly few, if any, of real authenticated cases of the gift of tongues in these latter days. It should be remembered that Satan can manipulate our vocal organs just as certainly as he can any other part of our being, as in the case of witchcraft, sorcery, spirit-rapping etc, hence we need to heed the injunction, "Believe not every spirit, but try the spirits whether they are of God." The spirits of the prophets are subject to the prophets. For God is not the author of confusion, but of peace.

I do not seek the gift of tongues, first, because I have that which is "more excellent," and would not know what to do with the gift of tongues if I had it. Second, because the command is, "Covet earnestly the best gifts," and the gift of tongues is not the best; for greater is he that prophesieth than he that speaketh with tongues, except he interpret' [1 Cor 14:5] With Paul, I had rather speak five words with my understanding, than by my voice I might teach others also, that in thousand words in an unknown tongue. Follow after charity and desire spiritual

gifts, but rather that ye may prophesy. Why should I seek that which is inferior as to its usefulness, when I am exhorted to "covet earnestly the best?" Third, I do not seek it because I could not exercise the same without an 'interpreter,' and I cannot afford to carry one with me for the business. Fourth, because if I should speak in tongues without an interpreter, and without regard to the restrictions placed upon the use of this gift, I should appear as "a barbarian" and as "mad" to them that heard me—even as many who have claimed to have this gift in these days. Fifth, because if I seek it for a month and obtain it, and die tomorrow, it would be of no longer use to me. "Whether there be tongues they shall cease: I Cor 13:8. I prefer to seek that which 'abideth' and is 'the greatest.' Amen.

## What We do Not Teach

As there is some misunderstanding as to what we teach, we wish to call the attention of candid, sober-minded people to the true doctrine of holiness as we understand it. We do not teach:

1 That we can ever get to the place where we can not be tempted. If we were never tempted, we should get beyond the experience of Jesus Christ, who "was tempted in all points, like as we," and who "suffered being tempted."

2 We do not teach that we cannot sin. We shall always be liable to sin, therefore John says, "If any man sin we have an advocate with the Father." But because we are liable to sin, we are not compelled to commit it. A man may be saved from the sin of taking strong drink so that he can let it alone, but he could drink if he wished. So with any other sin. "There is a difference between being able not to sin and not being able to sin."

3 We do not teach that we are free from making mistakes. Freedom from mistakes only exists where there is a perfect judgment. There is but one being who has a perfect judgment, that is God. Freedom from mistakes would make us equal to Him.

4 We do not teach that we can live so that everybody will think that we are living right. Even Jesus could not do that, but was put to death as a criminal in the sight of the church and the world.

These are the most common points where we are misunderstood.

## The Reviewer.

### THE PROFESSING CHURCH.

A great many students of the bible are now very much surprised to find out the conditions of things in the professing church. If they believed what the bible teaches they would not be surprised at anything these days. Undoubtedly we are in the last days, and prophecy is being so rapidly fulfilled that we are unable to keep up with what is being fulfilled right before our very eyes; and yet there are good men who are as blind as bats, who think the church is going to conquer the world for Christ, and everyone will be ready before Christ comes. Think of it! And not a verse in the inspired word to prove the truth of their arguments. No wonder we behold a Church without power, she having forsaken the plain testimony of the inspired word, and run after false gods.

Her ministers have forsaken the

plain testimony of the inspired word of God, and, as a consequence, have lost power with God and men. They cannot preach down with God and up with man and expect thoughtful men to follow them. The average layman knows more about the bible than the preacher does. Talk about converting the sinners outside the Church. The first place to begin is with the preachers. There are many of them who were never converted, and who lack power because of that and absolute ignorance of what they really believe. How could they lead a poor sinner to the cross! They actually hinder sinners from being saved. Do you suppose the Holy Spirit is going to use such stumbling blocks to save the lost?

Another reason why the church has lost power with God and man is this: the preachers backbone has dwindled down to the vanishing point. It is true that we still have some grand preachers—giants, like we could mention, heroes and noble men—but alas! their number is growing less. What we need in preachers and laymen is more courage, more backbone. I would rather have a backbone as large as a telephone pole and a head as small as a peanut, than to have a backbone as small as a peanut and a head as big as a barrel. That statement, not long since, was made before a lot of preachers and they all said 'amen.' Tell me what professors over in Germany know about the bible, can any one tell! What does a man who has never been born again know about the bible? Nothing.

The Church is simply reaping what she has sowed. You have only to look around a little and learn that she will have to get back to first things again, and put first things first. Dr Bonar once said that we look for the church and we find it in the world, and we look for the world and we find it in the church. But the sheep know where to get feed. When men like Bonar, Spurgeon, Moody, Morgan G. Py Smith, Chapman, Torey, Eaton, MacArthur, and hosts of others arise to preach, the multitude crowds to hear them gladly. They feed the sheep, that is why these men have not been a tinkling symbol and a sounding brass. The multitude is hungry for the gospel and most of the ministers give them a stone.

Many sermons that are heard from the modern pulpit are lacking in power to grip the conscience, to move the affections or to mould the will. This is often because the preacher, almost invariably, assumes that his whole audience is made up of genuine Christians. And this assumption grows out of the most plausible and popular deceptions of the day. It is known as 'The Fatherhood of God and the Brotherhood of Man.' This sounds nice, but it is an awful falsehood. God is the Father of our Lord Jesus Christ, and He is our Father in Him, but he is never represented as the Father of all men without distinction. Our Lord said of certain men, 'Ye are of your father the Devil,' but he never hinted at the universal Fatherhood of God.

There is a Fatherhood of God towards the family of faith and there is a true brotherhood amongst all that have been born of God. Outside of that God is creator of all men and things. This sharp distinction is seldom made in these days of superficial thinking and flippant feeling. A woman may create a picture on a canvas but when her child is born he is the reproduction of her life. Man, as man is God's creation, but man as redeemed and regenerated, is a divine reproduction.

God created, arranged sustains and directs all things in His son. When God revealed His mind and heart to

man through His Son, Jesus said, He that hath seen me hath seen the Father also. The only begotten Son who is in the bosom of the Father, He hath lead him out. In harmony with this uniform method of the invisible God uttering Himself through His Son, when redemption was to be accomplished it, to, was entrusted to the Son. God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them. The work of Christ in man's behalf is the work of God. No man, therefore, can reach God, except through His Son.

To seek God apart from Christ is an impossibility unless the bible is in error. When men begin to turn over a new leaf, to be men, to do good, to cherish high ideals, to get a vision of God and duty, to become religious, and all that kind of thing, they are acting like fools: They refuse to acknowledge their sins, they ignore the only One through whom forgiveness can come, they turn their backs upon the only manifestation God has made of Himself. There is no other name under heaven given amongst men whereby we must be saved.

I am a great believer in strong doctrinal convictions I do not believe that a stalwart Christian life is any more possible without them than a vigorous body is possible without bones. But a man that is all convictions, and no sympathy and humanity is a kind of theological skeleton good, to study anatomy by, but good for nothing to reach out a helping hand to the lost, or go to the ends of the earth with the message of salvation.—Sel.

## THE BETTER WAY.

It is better to spend time and strength in setting things right than in grumbling and growling because things are wrong. And yet, how many there are who fail to see or pursue this better way. What a pity! How much better, smoother, happier things would move in the home, in the church in the neighborhood, if only everybody would discern and pursue this better way.

Did any one ever hear or know of any good coming of grumbling? Whose burden did it ever lighten? Whose loss did it ever restore? Whose disposition or whose health did it ever improve? What hungry mouth did it ever feed, or what naked body did it ever clothe? And yet some men and some women will persist in grumbling, grumbling! Alas! what a waste of time and tongue!

On the other hand look at that cheerful, sweet-spirited soul. She persists in not permitting a word of grumble to escape her lips. She has troubles, mishaps, and aggravation, plenty of them; but amid it all she pursues the even tenor of her way, speaks kindly, says it might be worse and thus spends her time and strength not in growling and grumbling, but in making her home as bright and cheerful as possible.

And what a haven of repose that home is for her tired husband when he returns from his hard days toil amid the heat and dust, or from the nervous strain of the perplexing, vexatious duties in his office. How the sunshine of that home refreshes his soul and gives new life and strength to his body! How it cheers him with the assurance that it is not only a duty but a positive joy to toil day in and day out to sustain such a home as he has.

But, says one, if some people could not grumble they would die. Well, if there are such people they had better die. It is better for such to die than to live only to grumble. It is a great sin for them to be constantly harassing and worrying the life and soul out of good people by their everlasting grumbling.—Selected.