

# The King's Highway.

Wm Churchill dec11

And an Highway shall be there, and a Way, and *us* shall we *causa* the Way of Holiness.

The wayfaring men, though fools, shall not err therein. — *sarah* 35:8.

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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 "Tongue's 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 things 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?'"

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 "gifts 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 Corin-

thians were more than he that speaketh with tongues, except he interpret." (1 Cor. 14:5.) With Paul, "I had rather speak five words with my understanding, that by my voice I might teach others also, than ten 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 to-morrow, it would be of no longer use to me. "Whether there be tongues, they shall cease." 1 Cor. 13:8. I prefer to seek that which "abideth" and is "the greatest." Amen.—Tract Form Christian Witness Co.

## THE FRUIT OF CONVERSION.

A crisis came in the life of the Rev. John Wesley on Wednesday, May 24, 1738, when he entered into the experience known among Methodists as con-

be correct to say that because ten thousand men did the same thing, therefore it is a law of the converted to pray for one's enemies, but from other processes of reasoning and special statements made in the Bible we do know that it is the universal rule that when a man is converted he does love his enemies and desires their salvation and seeks with all his might by prayer and every other means to win them to the same knowledge of the saving grace of God as he has received. We know that Mr. Wesley's conversion was genuine because we know that a converted man always does what Mr. Wesley expressly states that he did.

This view of the regenerated nature is not only a picture of the newly born soul but it is a faithful description of the perpetual attitude of the spirit of a converted man, for he who would obtain the forgiveness of his own sins must forgive others their sins against himself, and he who would retain the forgiveness of God must continue to forgive those who have trespassed against him. Thus it is that all of those states of mind which are sometimes called holding grudges and hating certain persons and wishing evil towards them is plucked up by the roots at the very start and these uprooted evils should never be allowed to gain a hold upon the heart again.

It is certainly an erroneous if not a wicked and absurd thing when persons come to the altar seeking a clean heart that they should be obliged to

difficult than it really is, we would flood the world if possible with encouragement and hope for all who desire to obtain a clean heart, but one might as well try to fly without wings as to reach the fountain of cleansing without first having yielded up to God an unforgiving spirit and obtaining from God complete victory over it.

The special reason for emphasizing in unusual manner this point is because we have observed so many persons who live at a poor dying rate because of their unwillingness to receive from the Holy Spirit a forgiving spirit. A Roman Catholic lay member somewhat under the influence of strong drink engaged in conversation with us at one time as we were riding on a trolley car hastening to the funeral of a friend and this man declared that he knew personally two neighbors who were enemies of each other and the priest besought them to be reconciled. One man was at the gates of death and the other in health. At the solicitation of the priest the well man entered the room where his enemy lay sick and besought him to forgive his past offenses. The sick man prompted by the priest declared that he would forgive his neighbor, at which the priest rejoiced, but his joy was soon cut off when the sick man remarked, This holds good if I die but if I get well there is nothing to it. All wicked malicious hatred is of the devil and is peculiarly the trait of character by which he is most conspicuously known.