

B. N. Godspeed  
Dec. 15

# The King's Highway.

## An Advocate of Scriptural Holiness

And an Highway shall be there, and a way, and it shall be called The Way of Holiness—Isa. 35-8.

VOL. XXVI.

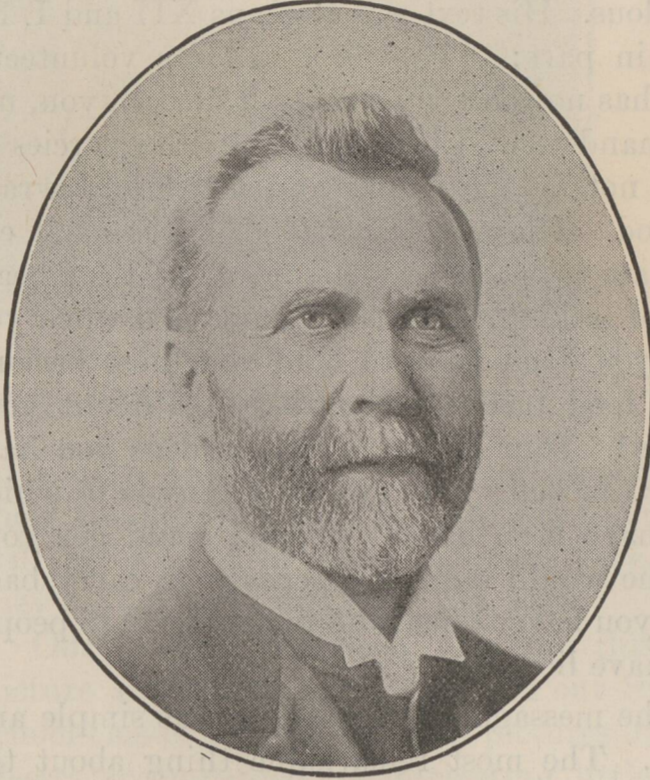
Fredericton, N. B., May 15, 1915

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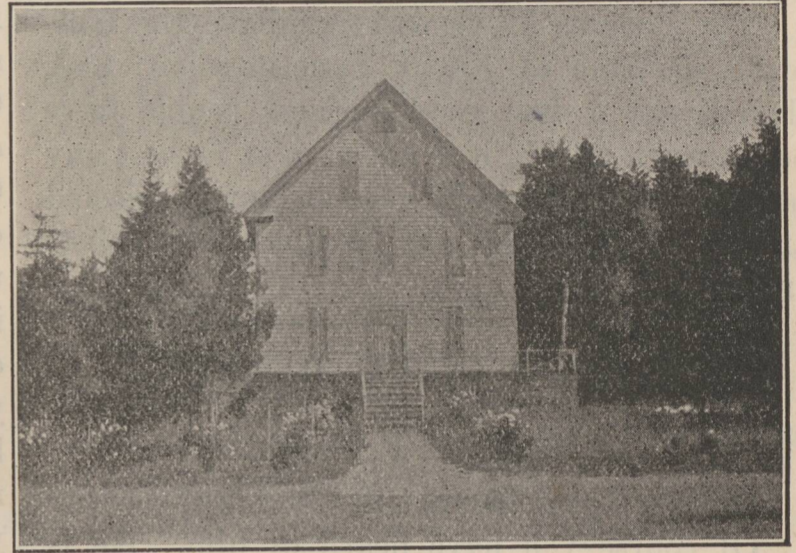
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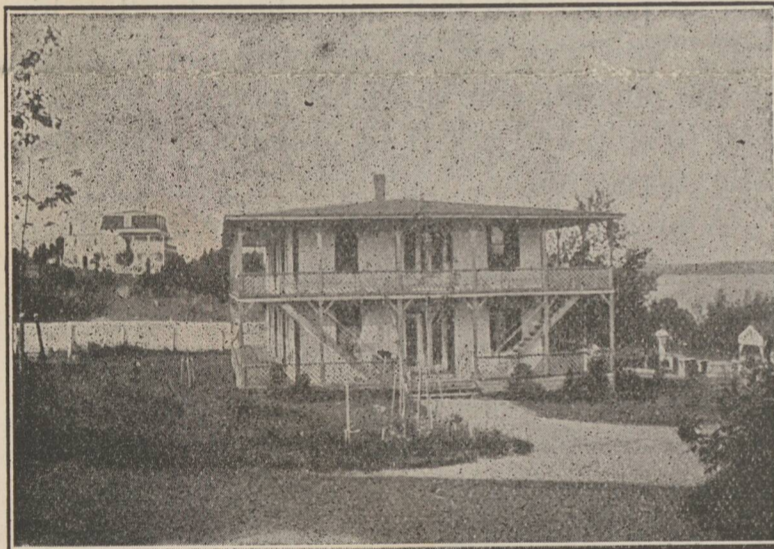
REV. JOSEPH H. SMITH,  
of Chicago, Ill.

Evangelist Beulah Camp Meeting, July 3 to 12, 1915.

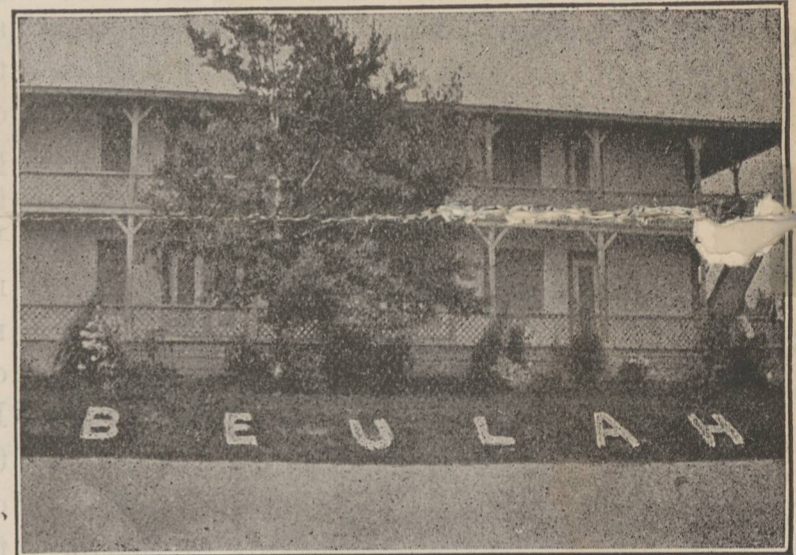


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### THE GIFT OF TONGUES AND GRACE FOR THE TONGUE.

By Rev. Joseph H. Smith.

Paul's last word on the "Tongues" is to: "Forbid not to speak with tongues" (See 1 Corinthians, XIV:39). And our words upon that subject must be tempered with like charity.

That there are, however, striking and radical differences between the "tongues" which he would allow, and the errors and excesses and extravagances with regard to the tongues matter which he would restrain, is evident from his references and instructions in this and the previous chapter. We will note some of these

(1) The tongues he would allow were such as could "utter words easy to be understood" (Ch. 14:5-9). And he enjoins that such as "speak in an unknown tongue, pray that he may interpret." (v. 13.) If this prayer be not granted, "if there be no interpreter, let him keep silence in the church." (v. 28.) So we see that which Paul allowed for was the speaking with tongues that could be understood, either by "easy words," (that is, a language intelligible to hearers (as those tongues which

were on the Day of Pentecost), or else by interpretation. He forbade the speaking in the church with "unknown" tongues. That is, with tongues the speakers themselves did not know and hearers could not understand.

Notice (2) That for this prohibition or restraint of "unknown tongues," he assigns several reasons. We follow them in the order of the chapter:

- (a) No man understandeth him. v. 2.
- (b) He edifieth (only) himself. v. 4.
- (c) It is not so great as preaching or prophesying. v. 5.
- (d) It fails to lead God's hosts as an uncertain sound of a trumpet. v. 8.
- (e) Sounds like a barbarian. v. 11.
- (f) Does not exercise or develop one's understanding. v. 14.
- (g) Cuts off others from uniting with worship. v. 16.
- (h) Not calculated to edify believers. v. 21-22.
- (i) Impresses outsiders like a madhouse. v. 23.

And (3) He enforced these reasons for restraining unknown tongues by his own example. "I thank my God, I speak with tongues more than ye all. Yet in the church 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." (v. 19). And, "now brethren, if I come unto you speaking with tongues, what shall I profit you?" (v. 6).

And (4) We find three great principles which he would have us apply in the matter. First, preference for what shall apply and appeal to the understanding (see text before noted), rather than supply the emotions. Second, preference for what will minister to the church rather than what is meant simply as signs to the world. (v. 21-22.) Third, preference for

what ministers "edification, exhortation and comfort." (v. 3.)

It will then be easily seen that scriptural and spiritual as the gift of tongues was on the Day of Pentecost and in Paul's time. The Modern Tongues Movement is unscriptural and unspiritual.

Unscriptural, because it violates the apostles' commandment in the Lord (see v. 37) in that it encourages and stimulates exercise of these unknown tongues in public, rather than "silence in the churches." Also, in that it ignores the limitation to "two" or at "the most three," and "that one interpret." Furthermore in that it makes tongues a test for believers rather than a sign for unbelievers. Likewise, in that it magnifies tongues above prophecy.

Unspiritual in that it obscures that sanctifying work of the Spirit's baptism, and diverts the Spirit's emphasis from grace to gifts. Not only so, but it degrades the "understanding" which the Holy Spirit is striving steadily to uplift, and it also magnifies the physical, the emotional, the hysteria, and in some instances, the sensual.