

THE King's Highway

An Advocate of Scriptural Holiness.
THE ORGAN OF THE
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SPECIAL NOTICE.
All correspondence for the Highway should reach us before the 12th and 25th of each month. Address Rev. W. B. Wiggins, B. A., 204 Bonaccord Street, Moncton, N. B.

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EDITORIAL.

We have been asked a number of times questions in reference to the so-called Tongues Movement and as I noticed that a question of this kind has been asked Rev. Joseph H. Smith, who has had a better chance than many to learn something about the matter, I insert the following by request:

Question: Should Holiness People attend Tongues Meetings?

Answer: This is an appropriate and timely question for the Holiness Question Drawer. For it is evident that this Tongues Movement seeks the patronage and privilege of Holiness people more than any other. What proselyting it succeeds in doing is for the most part from the Holiness Movement. We shall accordingly endeavor to answer for the benefit of all Holiness people. The younger and less established for the end of their safety and security, the older and better recognized Holiness people, from the standpoint of their influence. And we shall endeavor to answer by the experiences of some who have tried it rather than with mere opinion given or a theory statement. It will be kept in mind that we are not now to speak upon the "Tongues" gift itself, nor upon the merits of the modern Tongues Movement (which of course is a somewhat different matter). But remember even if there be no question at all as to the Scripturalness of the Movement, and no doubt whatever as to the genuineness of the "Tongues" themselves there is still the plain Bible statement that "Tongues" are . . . **not to them that believe,** "And that he that speaketh in an unknown tongue **edifieth not the church**" (See I. Cor. 14:4, 22). So that it would seem evident that the purpose of Holiness people (or any other Christians) in attending upon Tongues meetings could not be their own building up in Holiness. It must be curiosity or craze or some other object they have in view for is it not plainly written that this gift is not one that is bestowed for the edification of Christians? And accordingly in Ephesians 4:11 Tongues is omitted from the list of those bestowed for the edification of the body of Christ and the bringing of believers "to the fullness"

Keeping this Scriptural standard in mind we will not then be surprised at the experience of this Minister who voluntarily told me that near the beginning of this Tongues agitation he esteemed it his duty to those people and to himself and to his flock that he go and attend their service with an open and a candid mind if perchance there were some of the things of the Spirit he was over looking (he himself is a true Holiness man) or some greater things awaiting his Ministry. What he saw and heard and the sensations he felt at that time were so discordant with the Spirit mind and leading within him and so repugnant to his sense of reason and truth that it all repelled him so he never resorted thither again any more than he would have knowingly gone to a mad house or to a spiritualist or to a fortune teller. But ten years past and he was now at a city and charge far remote from this locality and where the Tongues people had gained some strength and he did not know but that in their progress some of those disgusting features had been sloughed off. He resolved again to go and give a fair hearing. He listened to several claiming to speak in God-given Tongues. These were followed by an interpreter. And what was now rendered as an "interpretation" of what had been spoken in an unknown tongue was so **unworthy of God** that he was forced to conclude that either those speaking with Tongues were badly deceived themselves or else the one "interpreting" was himself an arch deceiver. He again left in dismay and disgust and with a feeling of something like a strange "hoodah" upon his spirit.

My next concrete case in reply to this question is an observation of my own. After an absence of some 12 or 14 years I returned to a city to conduct a Holiness Bible Conference and Evangelistic meeting. Upon my former visits on like missions to this city I had met an "elect lady" who because of her gifts in service, her zeal and her most excellent and holy character was most highly esteemed, respected and used in the Holiness Movement and by ministers and churches in all that vicinity. By some means or other during the intervening period this lady (whom I myself till this day esteem very high) had been drawn into the Tongue Movement, until now I found her clean gone over, with all of her personality, prestige, gifts and much of her time into that cause. And with what effect? Her entire influence had gone in the Holiness Movement. Not only so, but what influence she exerts among those interested in Holiness is rather to draw them away from the Spirit himself to His gifts and manifestations and demonstrations. From the "tongues of flame" that lick up the chaff and purify the silver that men may have their hearts purified by faith, to "strange tongues" of speech which leave men bewildered and wondering whether these are mad or bad. Moreover, while we dislike even yet to think of this woman as a proselyter, yet we found that instead of her former prestige and favor with pastors and churches all (even the best Holiness members) seem shy of her and uneasy when the evangelist who (for former confidence and appreciation) would

call her into any sort of prominence or activity. But the most painful thing to ourselves was that she herself seems to have lost a clear note and a warm zeal in the testimony of entire sanctification as a second definite work of saving grace. Her interest seems to be wholly in gifts, as healings, Tongues and perhaps "Discerning of spirits." For this is sometimes the next conceit of some Tongues folks when others disagree with them. They claim to discern that these others are not of God.

With these two representative cases we will end our answer with these few general observations.

- (1) Persons seeking or interested in Holiness are diverted from Cleansing (which is the chief object) by attendance upon Tongues Meetings).
- (2) Persons young in the experience of Holiness become unsettled, distrust the Blood of Cleansing and are drawn to seek signs instead of salvation.
- (3) All who become absorbed in the Tongues Movement lose their fervent interest in the sanctification of souls.
- (4) Their teachers—(some of whom were once clear) become confused and confusing on this subject and at length quite generally deny the Wesleyan teaching of Sanctification.
- (5) When once well entangled in the meshes of this net, holy people have great difficulty in ever again getting free.—In heart and Life.

CORRESPONDENCE.

Dear Highway:

A line from us just now may not be amiss. As a church we have reason to be thankful for the many blessings we receive from the Lord.

Brother Rogers came to us the last of July, and his preaching and pastoral work have not only been very acceptable to us all, but have been the means of bringing conviction to sinners, restoring backsliders and a great encouragement to all of God's children. He has been made a blessing to us, and we trust, we have been a means of encouragement to him. We have noticed a mutual good fellowship existing between him and all of the members of the church. This is as it should be in every church, without any exception. And seeking to know the mind of Christ, both by pastor and people, always brings about this delightful spiritual fellowship. Why can't it be said of Christ's disciples today, Behold! how they love one another? Bless God it can.

Sunday, the 7th inst., was the closing day of Brother Rogers' labor with us. The evening service brought out a large congregation to hear his final message to the church. It was a time of great conviction and many remained to the after service.

A unique feature of this service was to see a large company of Christians who joined hands and made a complete circle reaching from the pulpit to the door, singing, "Blest be the Tie that Binds," after which Brother Rogers offered an earnest prayer for the church and for all who have listened to his messages.

Brother Rogers leaves behind him during his short stay here a record of sin-