

THE EVIDENCE OF THE BAPTISM WITH THE HOLY GHOST

According to the dictionary an evidence is unquestionable proof; absolute certainty. Now the Tongues Movement holds that the gift of tongues so-called is sure proof that the person possessing it has been baptized with the Holy Ghost. This contention has raised questions in the minds of Bible students and we shall proceed to answer them by an unbiased study of Scriptures relating to Pentecost and the gift of the Holy Ghost.

Shortly before His ascension (Acts 1:8) Jesus prophesied of the descent of the Holy Ghost and that His coming would empower the apostles to witness for Him. Luke says that they returned to Jerusalem with great joy and tarried there some days preparing for the great event. On the fiftieth day after the Crucifixion, the dispensation of the Holy Ghost was ushered in with unmistakable signs. It came suddenly with Divine manifestations and was heard and seen and felt, producing immediate results. There were at least three outward evidences and one inward evidence that attended the baptism with the Holy Ghost when first received.

(1) A sound from heaven like that which accompanies a mighty rushing wind—a tornado.

(2) A cloven-tongued flame like as of fire sitting upon each person.

(3) Speaking in languages other than their own.

Now if it is true, as the tongues people claim, that no persons are baptized with the Holy Ghost unless they speak in other languages, then we shall insist that they must experience the other outward evidences: they must hear the sound from heaven of a mighty rushing wind, filling all the place where they are seeking their baptism, and that each must be in a sitting posture when they receive the gift; furthermore, we shall insist that our tongues friends produce indubitable testimony to the fact that there appeared cloven tongues like as of fire sitting upon them when they began to speak in tongues. All three outward "evidences" must be experienced to prove that they are baptized with the Holy Ghost.

We have never read of any persons in the New Testament, nor heard of any since the Pentecost, who received the baptism with the Holy Ghost in the same manner as did the disciples. God is not confined to methods and manifestations in demonstrating His power. When men mark out a path for God to walk in, He ignores it and comes some other way. That the teaching of the tongues people, relating to the Bible evidence of the Pentecostal baptism, is untenable and misleading, we shall now show by Scripture references and history subsequent to pentecost. In the account of the great revival in the city of Samaria given in Acts 8:5-17, Peter and John prayed for the converts and then laid their hands upon them and they received the Holy Ghost—another method altogether than the one employed in Jerusalem. Take notice that none of the outward evidences of Acts 2:2-4 are mentioned in the revival at Samaria, and yet "they received the Holy Ghost."

The next mention of the Holy Ghost baptism is in Acts 10:44-48. There the Gentiles were listening to a sermon on salvation by Saint Peter in the house of Cornelius. Suddenly, without notice, the Holy Ghost was

"poured out" upon the audience and the people spoke in tongues without seeking for them. There was no sound of a rushing wind and no signs of fire sitting upon them, but they were commanded to be baptized with water after having received the Holy Ghost. The usual order was there reversed, you see.

The final mention in the Acts of a company receiving the Holy Ghost is in the nineteenth chapter. There Saint Peter found twelve men in Ephesus who had not been baptized in the name of Jesus but who were earnest seekers for the truth. They were immediately baptized with water in Jesus' name and then Paul laid his hands on them and they received the Holy Ghost. It is not recorded that they prayed or sang or did any other religious thing but believe and receive their baptism, and then they spoke in tongues and prophesied but there was no other outward demonstration. These men were not seeking for tongues when the gift was given them. They had not heard of the doings at Pentecost and no one had been in Ephesus preaching tongues.

No mention is made in Romans of the gift of tongues. What Paul says in I. Corinthians 12 and 14 is corrective, mostly, for that people had gone wild about tongues, etc. The apostle sought to set them right and finally said, "Let all things be done decently and in order." Saint Paul is needed in many places today to say the same thing with emphasis. The strongest thing he said of the gift of tongues was that in the church he would rather speak five intelligible words than ten thousand words in an unknown tongue. (I. Cor. 14:19). In his second letter to that people the apostle makes no reference to the tongues and it is not mentioned in any other epistles. The gift continued in the church as long as God thought it necessary, for the conversion of the heathen and as a sign to unbelievers.—I. Cor. 14:22.

The outward evidences cease and disappear but the inward evidence abides. This is seldom mentioned by the tongues people and then in a confused manner. Satan cares little about the wonderful and the mysterious in your performances if he can hinder you from becoming pure in heart and thus deprive you of "the wedding garment" and render you unprepared to stand before the King in His glory. **Without the sanctification** or holiness that the apostle preached in Hebrews 12:14, no person can ever see the Lord.

Saint Peter defined the inward evidence as heart purity in Acts 15:8-9. Let me give you this passage from Weymouth's Translation—"And God who knows all hearts, gave this testimony in their favor by bestowing the Holy Spirit on them just as He did on us; and He made no difference between us and them, in that He cleansed their hearts by their faith." Here the apostle was explaining to the council in Jerusalem what the reasons were for his preaching to the Gentiles and what God did for them when they believed. He told them that God did the same thing for Cornelius and his household that He had done for the apostles at the beginning—(Pentecost-Acts 11:15-17), viz., purified (cleansed) their hearts. That was the inward evidence of the baptism with the Holy Ghost. In Peter's account of the revival in Cornelius' house, he says nothing of tongues or other outward evidences, showing that they were of little consequence to him. The most important work in the economy of

grace is to be cleansed from inward sin, the removal of carnal hindrances that obstruct and impede the way of the Spirit as He leads the worker to witness for God, and to traverse the unexplored regions of the spiritual life, typified by the land of Canaan.

No praying, speaking, or singing is so powerful and convincing as that which comes through burning lips out of a pure heart filled with divine love. A life of perfect love to God and man is the natural result of being sanctified wholly by the baptism with the Holy Ghost. To deny and ignore this wonderful work is dishonoring and insulting to God and opens the mind and heart to wicked spirits, and every evil work.

The attitude of any movement toward the sin question determines the depth of shallowness of that movement and shows how much, or how little, of the divine, one may look for in it. Any movement that denies the ability and willingness of God to cleanse the human nature from all that is carnal, or sinful, advertises its unbelief in the power of Jesus' blood to save from all sin, and also shows its lack of faith in the presence and power of the Holy Ghost to keep all sin out of the cleansed soul. Divine power for service can be had only by those who renounce all sin and keep on renouncing it. What is true of movements is also true of individuals, of course. Your attitude, and your interest in, the work of the Holy Ghost will determine your walk with God or your rejection by Him. "Grieve not the Holy Ghost" on any line, in any thing. The holiness movement in America stands for the eradication of all carnality and the perfecting of the soul in divine love by the power of the Holy Ghost. Have you received Him since you became a Christian?

Yours for true holiness,

ARTHUR F. INGLER

THE LORD HIMSELF

It is not for a sign we are watching,
For wonders above and below,
The pouring of vials of judgment,
The sounding of trumpets of woe;
It is not for a day we are looking,
Nor even a time yet to be,
When the earth shall be filled with God's
glory
As the waters cover the sea;
It is not for a King we are longing,
To make the world-kingdom His own;
It is not for a Judge who shall summon
The nations of earth to His throne.
Not for these, though we know they are
coming;
For they are but adjuncts of Him
Before whom all glory is clouded,
Beside whom all glory grows dim.
We wait for the Lord, our beloved,
Our Comforter, Master and Friend,
The Substance of all that we hope for,
Beginning of faith and its end;
We watch for our Saviour and Bridegroom,
Who loved us and made us His own;
For Him we are looking and longing—
For Jesus, and Jesus alone.

—Annie Johnson Flint

We settle our own destiny by our choices.

To pray is the greatest thing we can do; and to do it well there must be calmness, time and deliberation; we must demand and hold with iron grasp the best hours of the day for God and prayer.—Sel.