

QUESTIONS AND ANSWERS

Not long since a brother referred to us questions concerning the "Fire Baptized" folks and asked us what we knew about them. Thinking our reply might be interesting and helpful to others, we give a rather enlarged part of the letter.

1. Yes, we have been acquainted with the "Fire Baptized" folks for a number of years, and have read their paper of which you spoke in your letter.

2. We visited one of their camps years ago. There was a number of things that took place under their direction that we considered very good. Brothers Rees and Godbey were called the preachers to the camp. They did not teach nor preach the separate baptism of fire, but rather taught against it. There were many things that were under the direct control of the camp leaders of which we did not approve.

3. One of their leading preachers got up one night in testimony meeting and said that the essential thing was to have the fire baptism; it did not make any difference whether you got it when you were sanctified or whether you got it at some later time. You might get it when getting sanctified or you might have to get it after you get sanctified. Thus you see here was taught two or three works of grace, just as might happen to apply to your experience. If you got it when getting sanctified, you had two works of grace; but if you did not get it when getting sanctified, but at some later time, you would then have three works of grace. Such teaching is misleading. One old gentleman who always sat on the platform testified one day that he got justified, then he got sanctified, then he got the baptism of fire, then he got the dynamite, next he got the lyddite, and so on, till he had told of seven experiences.

We do not know that such extravagance was endorsed by the leaders but we failed to hear any correction from any of them nor rebuke to the one who testified to so many works of grace. If they did not endorse it, they said nothing about it while we were present.

4. We went one day to the president of the Association and remarked to him that ever since entering grace we had been anxious to get all there was for us. We were ready to go to the altar to seek this fire baptism if God wanted us to do so. If it were for us, we wanted it. But before we took such an important step, we wanted the book, chapter and verse that taught us to do it. He referred us to the statement of John the Baptist regarding the coming of Jesus, that He would baptize with the Holy Ghost and with fire. We replied that we received that experience years prior when we were sanctified. He offered us no other Scripture; we went to their state evangelist with the same results. They offered no other Scripture. So the theory is built up on just ONE direct statement from the truth.

The Bible repeatedly says that in the mouth of two or three witnesses every word shall be established. All the leading and essential doctrines of salvation have Scripture after Scripture to their support. To be sure, there are very many references to fire in the Scriptures as symbolizing the Holy Spirit, but they all refer to the experience by which men are made pure, that is the ex-

prience of sanctification, and not in any place to a separate and different experience. Holy fire and sanctification are so closely interlocked that we cannot separate them into two different experiences.

5. We heard no condition taught that we should meet to get this experience of fire. We repent to get pardon; we consecrate for the blessing of holiness, but there is nothing said about the steps to another experience. We are not taught in the Word what to do to get the experience of fire or the experience of the tongues, or any other of the extravagances taught in these last days. Wesley wisely said that if after sanctification we sought anything other than more love, we would be led into fanaticism. There are two works of grace plainly taught in the Word—not one, but two; not three, but two.

6. We met a good brother in later years that was at that same camp. We did not know each other then, but later he was in our Bible Class for some time in the College Mound School. He told of having gone to the altar at that meeting. But when he got there, he did not know what conditions to meet, nor how to pray. And while he was casting in his mind how to meet the issue the Holy Spirit spoke into his heart and asked him if he were not already sanctified and had the Holy Ghost and fire. He felt the rebuke of the Spirit, got up from the altar and so saved himself much later confusion. At that time he was preaching holiness as a second work of grace, and so he is today.

7. It may truly be urged that many of us do not have the life and fire we should have. Most any of us need more than we have; the work over could stand a few freight train loads of life and fire. But we do not need to seek a third experience, such as fire or tongues, or some other doctrine that is taught today. Just take a bigger pull on God; He has the supply hanging right over our heads and all we have to do is to reach up and get it and use it to the glory of God. Doing that will not raise a sectarian barrier between us as seeking the "fire" or the "tongues" does. To get more of God, as we all need more of Him, will draw us into closer fellowship with Him and with each other. Seeking these other so-called experiences of grace brings division.—Geo. H. Smith in Church Herald and Holiness Banner.

THE GAS-HAWK ON HAND

With the coming of spring, this notorious character known as the gas-hawk will be cruising around in his car trying to get girls and women to take a ride with him, a ride that frequently ends in outrage and ruin. Practically every day, tragedies occur from women accepting automobile rides with strangers. Once in a speeding car, a passenger is almost helpless to defend herself. The eagerness of some women to pick up rides to country road houses, and the spirit of bravado that has invaded much of society make this question increasingly serious and difficult to be handled by the police. Young girls had better venture to play with chain lightning than flirt with the gas hawk.

The above item from one of our valued exchanges is timely. Girls and young women should not accept an invitation to ride with a stranger. Safety First!—Ray L. Kimbrough...

Your daily life is your correct answer to the question, "What think ye of Christ?" Think!—Christian Witness.

RED-HOT

Holiness is radical, not superficial. If it is genuine it goes to the root of things. It does not deal in love-pats when thunderbolts are needed. It strikes heavy blows at sin. It turns its fiery, Heaven-mounted batteries upon worldliness wherever found, and blazes away. Never was there greater need of a bonfire in the church than now, for never was there more rubbish to be consumed. Indeed there is no substitute for radical holiness. The world can stand logic and philosophy and science, and even "higher criticism" and advanced thought, but it will never stand people who are filled with the Holy Ghost. The Jews could stand the personal ministry of Jesus and His disciples; they could stand sick men healed, dead men raised, etc., but they surrendered to the fire-baptized brigade of Pentecost. Plain, common truth, red-hot, is what this dead world, and a luke-warm church need. Such a baptism is for us. We should pray for it, wait for it, and believe for it.—Selected.

One of the errors that has crept into the teaching of divine healing is that if you trust God you will do nothing as to the use of means. The truth is, if you trust God you will do just what He tells you to do. To assume that He will always tell you to do nothing is unscriptural. See Hezekiah and the lump of figs, then Timothy and a little wine for his stomach's sake, etc., etc. Being wedded to the idea that doing anything is a sin brings one into bondage to a theory, instead of the life of liberty, looking directly to the Lord Himself as the all-wise Physician, and expecting His specific guidance in every individual case. This bondage to a theory has cost many a life that might have been heard with reference to the particular cases. A doctor who would treat every patient alike would be something of a quack. God answers prayer, but He has not a uniform way of doing it. "Whatsoever He sayeth unto you, do it."—Exchange.

THOUGHT FOR THINKERS

Should God call a person to missionary work in a foreign field and that person knowingly and wilfully refuse to go, remaining at home, would that be more of a crime in the sight of God than for some one else called to do his part in supporting the missionary cause to refuse or neglect the call? Think!—Christian Witness.

"A truly Christian character is revealed in a balanced life. What does this Christian character of balanced life mean? It is this: Faith without credulity; conviction without bigotry; charity without condescension; courage without bigotry; self-respect without vanity; humanity without obsequiousness; love of humanity without sentimentality.—Heart and Life.

UPON YOUR KNEES.

A marble cutter, with chisel and hammer, was changing a stone into a statue. A preacher looking on said: "I wish I could deal such clanging blows on stony hearts." The workman made answer: "Maybe you could, if you worked like me, upon your knees."—Heart and Life.

"What do you allow yourself to grieve over? Do you indulge yourself in sorrow over what cannot be helped? Are you saddened more by a harsh word from another than by a harsh word you yourself utter? Much success and happiness depend on being sorry for the right things."—Selected.