

SPEAKING IN TONGUES

We are borrowing from an editorial in our esteemed exchange, *The Pilgrim Holiness Advocate*, some correspondence received by Rev. Paul Coleman, an evangelist of the Pilgrim Holiness Church, which we consider to be illuminating and timely on this subject. After assisting in the preaching at a camp meeting in Keokuk, Iowa, in the course of which he stressed the real Bible record of the experience received on the day of Pentecost, Brother Coleman received the following letter written by a brother whose name appears in the original copy.

"Reverend Sir:

"I am not sufficiently acquainted with you to warrant my writing you with any degree of intimacy, but I would certainly like to see your meeting succeed. Last year I did not take any conspicuous part in your services (i. e., such as testifying, etc.), but I did get a great deal of spiritual help from them. You naturally will understand that at that time being Pastor of a local Pentecostal church, I could not openly support your scriptural interpretations regarding the tongues question.

"It is because of the bitter feeling among the Pentecostal people toward you that I am sending you this note, and I give you permission to use it in your defense if you deem it necessary. To do less would be unjust to you and cowardly on my part even though it may mean the losing of scores of my 'Pentecostal' friends.

"Two years ago I supposedly received the Baptism according to Acts 2:4. My being was thrilled but it was a perfect duplicate of the thrilling experiences I received when a young man studying and practicing 'Yogism,' an Indian cultism. When I received my 'baptism,' so-called I spoke in other tongues, but any one can do that if they allow the jaw muscles to relax sufficiently and start making inarticulate sounds. The swift repetition of the words 'glory' or 'hallelujah' is good preliminary practice and inevitably leads the 'seeker' into the desired 'gibberish' which permits him to testify to having received the 'baptism' according to Acts 2:4.

"For the past two years I have worked exclusively with the 'tongues' movements, including the 'Four Square,' 'Pentecostal Church of God,' 'Assembly of God,' 'Free Pentecostal,' 'Holiness Pentecostal,' etc. I have always kept an open mind and given the benefit of every doubt to them, but I am now thoroughly convinced that speaking in 'other tongues' in 'different languages and interpretations' as practiced by the modern tongues movements cannot stand honest investigation. They are not the same as those gifts possessed by the early Church."

Assistant Editor H. J. Olsen adds: "Is it fair to the young converts that leave our altars that no warning voice should be raised when we well know that somewhere out in the future these pitfalls will be dug in their pathway? Some suggest that if our sheep are fed on good clover they will not stray from the fold. But it should be remembered that wolves are especially fond of clover-fed sheep.

"Some of the choicest saints may be found among these religious groups. Their lives were moulded in the homes of godly parents, and at the altars of camp meetings under the best preachers of those early days long before the false flames of these modern altars were ever kindled. Many of them without a doubt will keep their eyes upon Jesus to the end, but according to Paul's admonition there is danger of eternal loss both to the advocate of false doctrine, and also to the one who receives it."—The Wesleyan Methodist.

THE HOLINESS WORKER

Sin puts man at a tremendous disadvantage. It brings him into servitude to Satan, and gives that arch-enemy a power over him that only God can break. Sin in our first parents enabled Satan to get such a supremacy that they became his tools, and he placed within their hearts an element of evil in every sense identical with his own nature. This evil principle has been transmitted to all the race and gives the devil the first advantage. The old Serpent working in conjunction with this evil nature has destroyed millions of souls and still he is destroying.

This evil principle is the enemy within. It is the devil's greatest asset to aid in man's destruction. Its position is tremendously strategical in the great conflict of evil against right. It never misses an opportunity to confer with the evil without and seeks the betrayal and ruin of the one in whom it dwells. This is base rebellion, but such is its nature, and such it makes its business. It is not a part of man properly, nor is it a necessary accessory, but a hindrance and an imposter—an unlawful tenant that can and should be ejected.

This evil nature has many ways of working, and sometimes its doings are so open and blatant that none need be fooled, but often it throws a smoke-screen about its corrupt intentions so that the one through whom it acts may be entirely mistaken as to what is going on. The deceitfulness of this evil principle is that which makes it so dangerous. It is cunning and sly as it's father, the devil.

No evil can serve the Lord, it is unchangeable in its nature and cannot be converted. It is ever wicked and cannot amalgamate with good or endure its presence. Heaven will bar it and all in whom it dwells. This being the case man is eternally ruined and shut out from heaven except there is some God-provided way of dealing with this sin nature and destroying it. But we are so glad to know God is not remiss for He has provided a sure expellant, a safe antidote, a perfect cure. We may be saved to the uttermost. The blood of Jesus Christ cleanseth from all sin.

This evil principle is known among Christians as the 'body of sin,' the 'carnal mind,' the 'old man,' the depraved nature, or the 'flesh,' or as sin. But though it may be properly and correctly designated, yet it is sad that so many think that this evil thing cannot be removed from our hearts but must remain as a continual canker, or poison, or corrupt sore in our inner nature, and we must perpetually fight a more or less losing battle. All theology did not spring from the guidance of the Holy Spirit, but the devil has his theological suggestions and blinding notions—wresting of the truth, etc. to hinder man from the full realization of God's will.

Not only is the destruction of this body of sin clearly revealed in God's word, but it is reasonable. The Bible is threaded throughout with golden truth of full deliverance. The blood of God's Son made a sufficient sacrifice—an all-efficient atonement that goes deeper than sin. Sin in principle as well as act was born on the cross. Thorough cleansing is reasonable from the atonement side, but also from the standpoint of reason or common sense. Do we not see the need of a cleaning out of that which is evil or destructive in our affairs of this life? Deterrents are not enough for the farmer. He wants to know how to kill the root or eliminate the pest. Roots left will grow again, and pests will revive. The farmer wants these things destroyed—he does not feel satisfied with mere suppression. He wants production and profit. Such common sense can be brought into the realm of religion, and

surely the Author of all wisdom will purge our hearts from the root of our sin trouble. Will He only destroy the fruit and leave the root to grow again? No wonder folk of that persuasion state that the sin tree in their lives is producing fruit every day. But thank God, that the fruit, branch, plant, and the root of sin may be completely destroyed and the place filled with trees of grace.

This is the will of God for man. It is fullness of joy—and an unhindered strength to serve God and defeat the devil.—A. Mills.

The Holiness Era.

Weary in spirit and sore harassed,

By burdens, none seemed to share,
At last, by slumbers soft caress,
I drifted from toil and care.

When in fancy, I heard an angel's voice,
And a "Presence" so wonderfully fair
Beckoned me on, and my heart rejoiced
As he walked beside me there.

Then out in a garden, beneath the stars
In the quietude of night,
I saw my Savior, his vision all marred,
By the tears that dimmed his sight.

The dew lay cold and damp on his brow,
As he prayed in that midnight hour,
"Your burden of sin is crushing him now",
Said the angel, "'Tis Satan's power".

"Do you hear" he said, that heart-broken cry?"
As it rang on the still night air,
"God does," said the angel, "And Heaven draws nigh,
To 'list to the Savior's prayer."

Then out from "the gates of Jasper", wends
A messenger down to the earth,
"Tis a vial of blessing, the Father sends"
Said the angel, who welcomed his birth.

I saw drops of blood, which he did not heed,
And I cried "Oh why need this be?"
'Tis because he feels your heart's deep need
He thus pours out his soul for thee."

All humbled in Spirit, I cried, "forgive
Dear Lord, all my murmurings, I pray,
Every hour, every talent, my all, I give,
Never more, shall I question thy way."

M. McBRIEN, Amherst, N. S.

DYING WITHOUT GOD

A man lay dying in a London hospital. He had lived without God, and was so full of worldly plans and desires that he had not heard the footsteps of Death approaching. Someone who visited him, having been told of his true condition, sought to lead his mind to the contemplation of eternity. It was a difficult task, so engrossed was he with earthly things. At last the arrow went home; he understood that he was dying. He exclaimed, in a voice hoarse with terror; "Dying! You frighten me! Where am I going? What horrible darkness! I have never made Christ my Friend!"

It was a terrible experience, and it might be yours, sinner. Today, if you will hear His voice, harden not your heart.—Sel.

The devil is never worried by the preacher who is afraid to take sides.

Joys are our wings: sorrows are our spurs.—Ritcher.