

THE COMFORTER IS COME.

- 1. THE VALUE AND USE OF THE GIFT OF TONGUES.**
- 2. HOW TO RECEIVE A MIGHTY BAPTISM IN THE HOLY SPIRIT.**
- 3. AFTER THE BAPTISM IN THE HOLY SPIRIT.**
- 4. THE GIFTS OF THE HOLY SPIRIT IN CHURCH HISTORY.**

INTRODUCTION.

God is pouring out His Spirit upon all flesh as He promised to do before the great and notable day of our Lord's second coming. It gives one great joy to hear that many thousands of God's children in every denomination are receiving the baptism in the Spirit with speaking with other tongues as on the day of Pentecost. Acts.2v4, 16v23,32-40.

However, there is great consternation in some Christian circles, for the experience of the baptism in the Spirit with speaking with other tongues and the other gifts of the Spirit are looked upon by some with suspicion. Indeed, some view Pentecostal Christians in the same light as such heretics as Modernists, Spiritists, Jehovah's Witnesses Mormons, etc. However this charge will not bear the slightest examination, Pentecostal Christians are usually the most Scriptural, consecrated, evangelical, sacrificial and godly Christians that anyone can find. They believe in the inspiration and the infallibility of the Scriptures and that these Scriptures teach the virgin birth, true deity, compassionate humanity, sinless life, atoning death, victorious resurrection, high priestly ministry and glorious coming of our Lord and Saviour Jesus Christ. Indeed, every doctrine that the Scripture and the evangelical Christian holds as "fundamental" and "precious" is held by Pentecostal Christians, and their claim that the Scriptural evidence and support for a present day Pentecostal experience is absolutely unassailable. The critics of a Pentecostal experience are driven to a pathetically superficial misinterpretation of the Scriptures to justify their unbelief.

To strengthen their weak arguments some have felt it necessary to magnify out of all proportion the excesses of a small minority of "Pentecostal failures" or "fringe fanatics" of the Pentecostal experience. But what Christian group has had no spiritual failures? Even the apostolic band could be looked upon as "not of God" by this method of examination. Christ was betrayed by Judas, denied by Peter and forsaken by all, and the Bible tells us of many good men who have failed God. Some Christians at Corinth were "Pentecostal failures," but though their lives were deplorable Paul recognises them as God's children and their spiritual gifts as genuine. 1Cor.1v2,7. 3v1-3. Are we to judge the faithful by the failures of the faithless? What kind of justice is that? I do not judge anti-Pentecostal Christians by their spiritual wrecks, indeed, the Bible tells me to sorrow over the fall of a brother and help to restore him. Gal.6v1. Christians who are filled with the love of God do not compile a catalogue of evil, or statistics of evil for the vilification of a fellow Christians. 1Cor.13v5. Mt.5v44-48. Let the tree be judged by its good fruit, not by the fruit that has gone bad, and let the critics remember that Jesus warned that it was very dangerous blasphemy to ascribe the works of the Holy Spirit to Satan. Mk.3v22-30. We ask, Can Satan be divided against himself? Can Satan possess a person who is born of the Spirit and washed in the blood of Jesus? Never! Never! Jesus promised that this was impossible. Lk.11v9-13. 1Jn.5v18. An apostate Christian may become possessed, but not a Christian who is walking in the light.

We do not over-emphasise the gift of tongues and spiritual gifts, we just give them the place that the Scripture tell us to. It is the critics that say, and quite incorrectly, that this is our only theme, but this is the hobby horse of the critics, for though the Scriptures show that the Pentecostal experience has an important place in the Scriptures, it is Christ that is to have the pre-eminence in all things. Col.1v18. It is the attacks of the critics that drive us to defend the Pentecostal truths that are so precious to us. I hope that this booklet will help to correct some of the unscriptural teaching about the baptism in the Spirit and the gift of tongues that is being taught today. I also pray that these studies will be a blessing to all that read them and that through them many Christians may come to experience their Pentecostal heritage. W. H. Turner. January 26th. 2001.

1. THE VALUE AND USE OF THE GIFT OF TONGUES.

We will now consider the value and use of the gift of tongues as shown by the Word of God and Christian experience. The gift of tongues is the supernatural ability given by the Holy Spirit to speak in a tongue that is unknown to the speaker. The primary purpose of this gift is devotional; it is intended to be a divine aid to the prayer life. For though this gift can be used by God to speak to people in their own language, the person who speaks in an unknown tongue almost always "Speaks not to men, but to God; for no man understands him." 1Cor.14v2. The gift of tongues can also be used by the Holy Spirit to give a message to the Church when it is accompanied by the gift of interpretation. However, only a small percentage of those who speak with tongues have the ministry in the Church of "divers kind of tongues," 1Cor.12v10., and this is what Paul is referring to in 1Cor.12v30., when he asks, "Do all speak with tongues?" It is a proven fact that only a comparatively small percentage of Spirit-filled Christians speak in a tongue that is for interpretation in the Church. The failure to distinguish between tongues that are for private edification and tongues that are to be interpreted for the Church, has caused some critics of the Pentecostal experience to seize upon 1Cor.12v30. as an excuse for not speaking in tongues. However, Paul in 1Cor.12v27-31., is speaking of ministries that God has set in the Church to build up the Church, he is speaking of ministries in the body of Christ. The gift of tongues that is interpreted and ministers to the needs of the Church is an enlargement of the ability to speak in a tongue or tongues, which a Christian receives when they receive the baptism in the Holy Spirit.

N.B. The apostle Paul places the following limitations on the use of the gift of tongues.

1. The aim in a Church should be public, not private edification. Therefore, we should curtail excessive speaking in tongues and seek God for a prophecy. 1Cor.14v5,18,19. We can use this gift in a Church but we should speak quietly to ourselves and to God. A background murmur in tongues is quite all right as long as it does not hinder others praying or prophesying, for Paul says in 1Cor.14v28. that speaking in tongues in the Church should generally be quietly between ourselves and God. However, on occasions the whole Church may break out in praise and worship and speak or sing in tongues. Acts.2v4. 10v44-46. 1Cor.14v15. This brings us to the second limitation upon this gift.

2. When the unconverted or unlearned in spiritual gifts are present, we must restrain loud outbursts in tongues.

If there is to be a public manifestation of the gift of tongues in such circumstances it should be by tongues and interpretation, and this is quite in order, however, Paul makes it quite clear that prophecy is by far the best gift to manifest under such circumstances. The prolonged noisy use of the gift of tongues when an "outsider" is in a meeting will almost invariably produce consternation and criticism, whereas the use of the gift of prophecy may result in the conviction and conversion of the "outsider." 1Cor.14v22-25. The gift of tongues is only a sign to the unbeliever when he can understand the language.

3. Utterances in a tongue in the Church that are for interpretation should be limited to three utterances. 1Cor.14v27,28.

If there is no interpreter in the Church there must be no public utterances, the person must speak to themselves and to God. If tongues are interpreted only one person should interpret each utterance even though several might be able to do so.

The reasons why some Christians do not want to speak in tongues.

1. Some Christians are ignorant of the great blessing that this great gift can bring.

They say, "What is the good of speaking with tongues? It is the least of the gifts." They feel that it is of real benefit. This attitude shows that a person is ignorant of the Scriptures on the subject, for the great benefits of this gift are clearly shown in the Scriptures. But even if a Christian does not know the benefits of this gift as they are revealed in the Scriptures, they should not question the wisdom of God in the giving of this gift. They should say, "My Heavenly Father has given this gift, so there must be some very good reason for it and some very profitable results of its manifestation, for God only gives good and perfect gifts." James.1v17. The gift of tongues may be the least important gift as regards to public ministry, but it is the greatest gift in relation to the devotional life and prayer life, which is the source of an anointed public ministry, so we can see that there is nothing little about the gift of tongues.

2. Some Christians love the praise of men more than the praise of God. Jn.12v42,43.

Many count the cost of losing their anti Pentecostal friends and so they reject this lovely gift of tongues. The young men who had dictated to the Lord, "We want the baptism in the Holy Spirit without speaking in tongues," were asked why they prayed in this manner, they replied that it was because tongues were unpopular. It is a sad thing that many Christians are choosing to please men more than God by despising and condemning the gift of tongues given by their Saviour and Heavenly Father. Acts.2v4,33.

3. Some Christians have a fear of the supernatural and they cannot trust God to give them " good gifts."

Just as Israel feared to enter Canaan because of the giants, some Christians cannot trust God to preserve them from the foes and dangers in the spiritual realm, so they prefer to stop in the wilderness instead of conquering their spiritual Canaan. Jesus stated that this attitude is due to lack of faith in our Heavenly Father's love and power. Mt.7v7-11. Lk.11v9-13. Heb.3 & 4. To say that speaking with tongues by a blood washed, Spirit-filled, Christian is "gibberish," or "of the Devil," is to come very close to blasphemy against the Holy Spirit. Nothing could be further from the truth than to call speaking with tongues, "gibberish," those who have been able to understand the languages spoken, say that they are perfect. A ten-year-old girl named Irene Piper was enabled by the Holy Spirit to speak to a Chinese man in his own language. He was told that he was to come to Church and accept salvation. He said that "her accent was perfect, and her forms of speech were so exact that ten years study would not give the average Occidental such knowledge of the language."

Sometimes even Christians who have been filled with the Spirit and spoken in tongues doubt their experience because they seem to repeat again and again certain sentences or phrases in their unknown tongue. These Christians should realise that in their native tongue when they are praising the Lord they do not use an extensive vocabulary. Many Christians just say, "Praise the Lord," "Wonderful Jesus," etc., they do not use a great many words to express their worship and praise. Here is an extract from page 32 and 33 of W.F.P. Burton's book "Signs Following," which shows that on occasions the Holy Spirit may inspire us to speak only a few words, but that these words can reach the highest levels of praise and express the deepest devotion and love.

William Burton writes, "In 1921 the Pastor of a meeting in Toronto, Canada, confided in me, "Brother Burton, there is something I do not understand in our assembly. When the meeting is warmed up to a real fervency of Spirit a woman bursts out into an ejaculation. **It never varies, and it seems to me like**

nonsense. She says in a kind of intonation 'Kalombooo Vidye. Vidyeeee Kalombo.' I don't like to stop her. What would you do about it?' **I said, 'Oh, do let me hear it, brother. That is an expression used by our natives in highest respect to their big chiefs.'** On my return to Lubaland I was much struck by the monotonous regularity with which the village counsellors keep up an excited 'Kalombo Vidye,' in reverence to their chiefs during sessions of the court, and one can well understand both what an ejaculation of loving worship it was on the woman's part and also how it might have puzzled her Pastor." **End of quote.**

A diligent use of the gift of tongues in the private prayer life will result in a very blessed and fluent use of this gift. On occasions the Holy Spirit will give a completely new language, which has all the phonetics and rhythm of a perfect and complete language. However, whether the Holy Spirit gives us many, or few words, to express our praise or prayer, the exercise of this lovely gift of tongues will bring great blessing. Let us now go on to consider the blessings that come through the manifestation of this gift of God the Holy Spirit. This will clearly show us why every Christian should desire to speak in tongues, and why God desires that every Christian should speak in tongues.

1. Speaking with tongues brings into play the highest faculty of the Christian, the spirit.

Christ said that we must worship God with our spirit if we are to worship Him acceptably; "God is a Spirit: and they that worship Him must worship Him in spirit and in truth." Jn.4v23,24. The most elaborate worship is only a dead form if the spiritual worship that Jesus spoke of is missing. However, the Holy Spirit, by the simple act of speaking with tongues enables us to worship God on the very highest level, it is truly acceptable worship. When the Holy Spirit enables us by this gift to magnify and bless God, and give Him the love and worship of our hearts, He enables us to do the greatest thing that a Christian can do. Acts.10v46. Mt.22v35-40. Mk.12v28-34. The worship of God is the greatest act of the creature, and the use of the gift of tongues enables us to worship God to the limit of our capacity. Eph.4v18. Rom.8v26,27.

We can also pray with our spirit as we speak in tongues, "If I pray in an unknown tongue my spirit prays." 1Cor.14v14. We can sing with the spirit, "I will sing with the spirit." 1Cor.14v15. We can bless with our spirit, "Else when thou shalt bless with the spirit." 1Cor.14v16. So we can see that the gift of tongues enables us to worship God in spirit and in truth, the most important act of the Christian life; how then can the Christians who despise spiritual gifts call the gift of tongues, "The least of the gifts."

2. The gift of tongues brings into the personal life the ability of the Holy Spirit.

You are not limited by your own ability, God the Holy Spirit takes our needs, praise, prayer and desires, and the needs of other people and brings them to the Father. When we are praying in tongues we can pray for the deep needs which would shatter or overwhelm us if we knew them. Burdens that would be too great for us to bear, and which would worry or crush us if we knew them, can be brought to God and victory assured through praying with tongues. The gift of tongues is just as important in the personal prayer life as prophecy is in the Church. In the secret place tongues is the most important gift for personal edification, the youngest converts by this gift can build themselves up in their holy faith, and the most mature Christian also needs to build up their spiritual life by the use of this lovely gift of tongues. Jude.v20,21. 1Cor.14v4,18.

In 1Cor.13v1. Paul implies that it is possible for the Holy Spirit to speak in the tongues of angels. If an angelic tongue can express the praise and worship of a great angelic being living in the uncreated and eternal glory of the dazzling majestic presence of God, it can surely express the praise of the redeemed children of God living in this dark world. How wonderful to speak our praise on such a high plane. How wonderful to be freed from the limits of our own small vocabulary and limited eloquence into the excellence and eloquence of earthly and even heavenly languages by the aid of the Holy Spirit. A gift that is of such importance in the prayer life of the Christian should not be disparaged or termed little, least, or unimportant.

3. The gift of tongues nourishes the spirit with Divine truth.

The gift of tongues is a stone of stumbling to many Christians; it is a tragedy that they are not grateful for their Heavenly Father's provision. Some people have said that the gift of tongues is the least of the gifts, and that it is "infant prattling" and not for mature Christians. The apostle Paul, 24 years after his conversion, was speaking in tongues more than the verbose Corinthians, and he was certainly not immature. 1Cor.14v18. We are told that when we speak in tongues we speak "mysteries," "mysteria," the hidden counsels and secrets of God that were once hidden, but which are now revealed in the Gospel to the children of God. Mt.13v11. Lk.8v10. Rom.11v25. 16v25. 1Cor.2v1,7. 4v1. 14v2. 15v51. Eph.1v9. 3v3,4,9. 5v32. 6v19. Col.1v26,27. 4v3. 2Thes.2v7. 1Tim.3v9. Rev.10v7. Ps.25v14..

Speaking in tongues is an exalted sphere of utterance, we speak hidden and exalted spiritual truths, the hearers at Pentecost called these "mysteries," "the wonderful works of God." They looked upon it as anything but "infant prattling." In 1Cor.13v11,12. Paul speaks of our present limited intellectual knowledge of the future Heavenly "mysteries" as "infant prattling," but he never refers to speaking in tongues in this way. Our minds are limited in their ability to appreciate spiritual and heavenly realities; our spirits are not limited in the same way. Speaking in tongues enables our spirits to appreciate and feed on spiritual realities and Divine mysteries, and our spirits grow through the spiritual truths and blessings that come to us through speaking with tongues. This bypasses and rests the mind, so that even when we are too tired to think upon truth with our minds, our spirits and souls are nourished by the use of this gift. See Is.28v11,12. with 1Cor.14v21. However, we must have Scripture truth for our minds, for we cannot grow in God if we neglect the Scriptures, its truths feed both

our minds and spirits, so we should, "As new-born babes, for the pure milk that is for the mind eagerly crave, that thereby ye may grow unto salvation." 1Pet.2v2. Rotheram.

Here are two instances where people have actually heard Christians speaking of "the mysteries of the kingdom of heaven."

H. Horton tells on page 160 of his book "The Gifts of the Spirit" what a missionary in the Congo heard when he was present at the baptism in the Spirit of a young coloured man. The missionary was amazed to hear the young man speaking in perfect English and repeating Old Testament instances of creation and history. The young man did not know a word of English and what is more, nothing of the accounts of Scripture that he was repeating. The missionary left the hut to search for his wife so that she could witness this remarkable manifestation of the Spirit. When he returned with his wife the young man was still speaking in English and was speaking of the New Testament revelation concerning the second coming of Christ.

W.F.P. Burton gives an account of another inspiring incident that occurred at Mwanza in the Congo, on page 30, 31 of "Signs Following." When the Churches were getting spiritually cold it was their practice to gather the believers together for several days of prayer, ministry of the Word and waiting upon God. During one such occasion Mr. Burton was keeping "a quiet eye" on the meeting to make sure that there was no "undue excitement or extravagance," he was struck by the earnest expression of a young man named Ziba, who was obviously being deeply moved by the power of the Spirit moving upon the men gathered there. Mr. Burton quietly moved around to where the young man sat and was surprised and moved to hear Ziba speaking in perfect English of Christ's second coming to earth to reign and of the glories of His millennial kingdom. Ziba was a simple village lad without any knowledge of the English language, but here he was speaking in English without any ungrammatical expressions or any trace of foreign accent, and what he said was absolutely true to the Scriptures.

So we can see that when a person speaks in tongues inspired by the Holy Spirit they nourish their spirit with Divine truths and build themselves up spiritually. This is a good and lovely gift of God the Holy Spirit, and God ordained that we should have this gift and use it for our spiritual benefit. It is foolish and wrong to forbid Christians to speak with other tongues, 1Cor.14v39., for this is one of the good gifts given to us by our Heavenly Father.

4. Speaking in tongues brings into operation the other gifts of the Spirit.

Prayer in tongues builds up the spiritual life of the Christian to the place where they are able to manifest the other gifts of the Spirit. The greater a person's ministry is the more they need to speak in tongues. One internationally known evangelist found that miracles were getting fewer in his prayer lines, because he had been neglecting speaking with tongues.

After giving some remarkable instances of answers to prayer through intercession in tongues, on page 43 of his book "Spiritual Gifts," W.V. Grant makes the following observation: "Even in revival services today when I go into a service without praying for hours in the Holy Ghost, (he means in tongues) I do not expect much, and cannot edify anyone.

5. Speaking with other tongues makes the Lord Jesus very precious to us.

Those who use this gift diligently in the secret place can testify that it really brings one close to the Lord Jesus, and deepens our love for Him. What a precious gift this is! If we have no other reason for desiring to speak in tongues this would be sufficient. Jn.16v13-15.

6. Speaking with tongues edifies the Church when it is interpreted. 1Cor.14v5.

An anointed message in tongues can bring a really wonderful blessing to a Christian meeting, and the interpretation can bring great comfort, solace and needful instruction. God has set this gift in the Church as a valuable means of public as well as private edification.

7. Speaking with tongues is the initial evidence of the baptism of the Spirit. Acts.2v4. 10v45,46. 11v17. 19v6.

In the above outpourings of the Spirit, when Christians received the baptism of the Spirit they spoke in tongues as the Spirit gave them utterance. They received one common evidence that they had been baptised in the Spirit, speaking with tongues as the Spirit gave them utterance. With the exception of the outpouring at Ephesus we do not read of any other manifestations of the gifts, and there they prophesied after speaking with tongues. From humble housewives to mighty apostles the initial evidence of the baptism in the Spirit was speaking with tongues. At the baptism in the Spirit of these believers the Holy Spirit did not give the various gifts as the evidence of the baptism in the Spirit, He gave the gift of tongues to all. When Paul speaks in 1Cor.12v11. of the gifts being given "severally as He will," he is referring to the manifestations of the Spirit in a Church meeting or the other activities of the Church. He is not speaking of the baptism in the Spirit, for at Pentecost, the house of Cornelius and Ephesus the gift given to all was the gift of tongues. In the other two cases in the Acts where it is stated that Christians received the baptism in the Spirit, Acts.8v14-20. 9v17., even non-Pentecostal commentators agree that what Simon saw, v18, was the Samaritan Christians speaking in tongues, and we know that Paul spoke in tongues from 1Cor.14v18..

To those who question that tongues is the initial evidence of the baptism of the Spirit we would ask, "What other evidence can you supply from the Scriptures that will prove that a person is filled with the Spirit?" All the other gifts of the Holy Spirit, except the gift of tongues and interpretation of tongues, were available, and were manifested, by the Old Testament prophets and the apostles before Pentecost. If a great ministry or many conversions were to be used as a claim for the possession of the baptism in the Spirit, John Baptist and the apostles could have claimed that they were baptised in the Spirit before Pentecost, however, Jn.7v39. assures us that this was not so. The Spirit was with them but not in them with His permanently abiding presence, they had not received the baptism of the Spirit. Jn.14v16,17.

Cornelius received words of wisdom, knowledge and a discerning of spirits before he was converted or baptised in the Spirit. Peter did not say that the household of Cornelius had received the Spirit because they were filled with joy, or were living sanctified lives, desirable as these are; Peter said they were unmistakably filled with the Holy Spirit because they had spoken in tongues like the 120 at Pentecost. Acts.10v1-6,43-48. 11v17,18. Joy, peace, sanctification or love for the brethren cannot be looked upon as a claim for being filled with the Spirit; these are the result of abiding in Christ and being led of the Spirit. The baptism in the Holy Spirit is a conscious experience and should be an overwhelming experience, to be immersed in the almighty power of God the Holy Spirit should be just as real an experience and spiritually more uplifting than being baptised in water.

Speaking with tongues gives one unmistakable evidence that one is filled with the Spirit and it also enables one to express the "unutterable gushings" of praise, worship and adoration that fill the soul when one receives a mighty baptism in the Spirit. The other spiritual gifts and graces do not certify that a Christian has received a Pentecostal baptism in the Spirit, the only certain Scriptural proof of a Pentecostal baptism in the Spirit is a Pentecostal gift of tongues.

We do not always need a word of wisdom or a gift of healing, or some other gifts, however, we always need to build up our selves in our most Holy faith, and this is why after the baptism in the Spirit God enables us to manifest this gift whenever we desire to do so. The apostolic band did not quibble about the gift of tongues, or God's choice of it as the initial evidence of the baptism of the Spirit, they accepted it and rejoiced in the use of it, and all Christians should do the same. The only safe pattern of Christian experience is that written in the New Testament, the good and best can lead us far astray. God has given this lovely gift of tongues to His children and those who oppose this manifestation of the Holy Spirit are in spiritual peril, for they are fighting God. Paul desired that every Christian should receive their personal Pentecost and speak with other tongues. 1Cor.14v5. This must be the will of God or Paul would not have dared to say such a thing. Paul esteemed this gift very highly; he thanked God that he spoke in tongues more than the verbose Corinthians. He was sad that Christians of his day were neglecting their Pentecostal heritage, and those of us who have received a Pentecostal experience are sad that many Christians are ignorant, neglecting, despising, or rejecting their Pentecostal heritage.

8. Tongues as a sign.

Speaking with tongues can be used by God as a sign to those who understand the languages. Though this is not the normal use of the gift of tongues it can produce remarkable results when God manifests this gift as a sign as He did on the day of Pentecost. When the Holy Spirit enables the Christian to speak with tongues in a known language it can convict and convert the sinner, and be a sign and encouragement to the believer. 1Cor.14v22. Acts.2v4-12. Mk.16v17-20.

The gift of tongues is not intended to replace the preaching of the Gospel, however on rare occasions God does use the gift of tongues to confirm the Gospel message by speaking in a language that the listener understands. This may expose the heart of the listener and reveal their need of salvation and the way of salvation, and this sign is intended to prepare the listeners for further preaching of the Gospel. The disciples at Pentecost spoke in tongues, which were unknown to themselves; but many listeners recognised the languages and were captivated and amazed at hearing the rapturous praise of God and His wonderful works. The tongues gained the attention of the people and prepared their hearts for the preaching of Peter.

Some instances where tongues have been understood and have been a sign.

We will now give some well-documented instances where the Lord has used the gift of tongues as a sign to convert the unbeliever and encourage the believer. In an article in "The Pentecostal Evangel, Crusade Issue," Robert L. Brandt gives several instances where the gift of tongues was used in these ways, and we will also give several other outstanding incidents from other sources.

"The late J. Narver Gortner of Berkeley, California. has left this testimony regarding a friend who was miraculously saved from suicide, converted, and shortly afterwards filled with the Holy Spirit. He wrote:

"My friend went down to the service at the Upper Room Mission. As opportunity was given to testify, he rose to his feet and began to tell how the Lord had saved him, and of his marvellous experience that afternoon. Suddenly God took his English away.... and he began to speak in another language, a language he was utterly unfamiliar with, and which he did not remember having heard before. Words were formed into sentences under the inspiration of the Spirit, and he continued to speak for two or three minutes. He ceased and sat down.

At the close of the service three educated Hindus came to him and inquired where he had learned their

language. He assured them that he had never learned it. They insisted he must have been in India. They said he had spoken their language perfectly; they had never heard a foreigner speak so perfectly; they thought that he must have been instructed there by a very competent teacher, and when they became convinced that he was utterly unfamiliar with their language, and that it was the Spirit who had moved him to speak, they gave their hearts to the Lord and became Christians. They afterwards received the Baptism and went to carry the message to their own people in faraway India." End of quote.

W.F.P. Burton a missionary to the Congo, gives the following testimony.

"We used to hold gospel services beside Lytham lifeboat house on Sunday evenings. One Sunday when a big crowd was listening to the preaching, the power of God fell on a Mrs. Whiteside, and she began to speak in a strange language. This dear sister would certainly not mind my stating that under ordinary circumstances she was far from grammatical, even in her own language, and had never learned any other. As she spoke I found that I could understand all that she was saying. A solemn silence fell on the crowd as Mrs. Whiteside spoke in tongues, and I gave the interpretation in English.

As soon as we had finished a big, middle-aged man stepped into the ring of listeners and, falling on his knees, cried to God to save his soul. He had been a prominent tailor in Lytham, with a big business, but had lost practically everything through his craving for liquor. He was more often inebriated than sober, but now he was as sober as a judge and declared that every word of that message in tongues and interpretation went straight to his heart.

Now it happened that a young Japanese man, who was studying shipbuilding in Lytham shipbuilding yard, had stood listening among the crowd outside the lifeboat house. He went home and asked his landlady, "Who are those people who preach and sing on Lytham beach?" She replied, "They are a lot of fanatical, religious enthusiasts. Some say that they are religion mad." "Well they may be mad," he remarked, "but I heard a most remarkable thing. One spoke in perfect Japanese, while another gave the exact equivalent in English. There one had both the tongue and the interpretation corroborated, while the result, in a soul won for the Lord Jesus, was ample evidence that the thing was from God." End of quote.

From Amelia J. Bullock, Lakeland, Fla., formerly of the Greek Orthodox Church, we have the following two accounts:

"My first experience of understanding 'tongues' happened in a youth convention in Jeannette, Pa., in November, 1935.

I had been saved a short time. I was attending an Assembly of God, but was not willing to leave the Greek Orthodox Church, which had been the faith of my parents and forefathers of generations. During the service Mrs. J. R. Flower spoke in tongues and her message was in French. Having studied several languages with the intention of becoming a linguist, I was able to translate the tongues before the interpretation was given. When the interpretation was given I found that it agreed with my translation. Since neither Mrs. Flower nor the interpreter knew French, I thought, surely this was of God. Fear gripped me. I vowed before the Lord that if He would baptise me in the Holy Spirit and cause me to speak in a tongue that I had never learned, I would step out of the Greek Orthodox Church and join the Pentecostals. Five days later I received the Holy Spirit and spoke in other tongues.

The other occasion took place in a revival at Central Bible Institute, Springfield, Mo., in 1937. One of my classmates, Paul, now a missionary in India, received the Baptism during this glorious outpouring. The first words he spoke were in Arabic, 'Ya rubool koon,' meaning, 'O God of the universe.' These are three powerful words in Arabic. My joy knew no bounds. It was another glorious proof that this experience is supernatural and genuine." End of quote.

Pastor Glenn M. Horst of Seattle, Wash., gives the following affidavit.

"The Sunday before Easter of 1950 in the Full Gospel Tabernacle of Gary Indiana, a Mrs. Novak stood up in the meeting and spoke in a language she did not understand. She scarcely was seated before one of the men in my Church, whom I recognised to be Italian, sprang to his feet and excitedly said 'She is speaking my language; I understood everything she said,' I replied, 'What did she say?' This man gave the translation of what Mrs. Novak had just spoken: 'O King Eternal, Thou art our King Eternal! Lead on, O King. Withersoever Thou leadest us we will follow Thee. If Thou leadest us through the valleys deep, or if thou leadest us up the mountains steep, withersoever Thou wilt lead us, we will follow Thee. Lead on, O King Eternal, lead on.

On the following Sunday (Easter), Paul Goodwin, now a missionary in Jamaica, spoke in the Italian language also through the power of the Spirit. There were several Italians in my Church that morning who understood the language that was being spoken, but for a few minutes they said nothing. Immediately following Paul Goodwin's speaking in tongues, a young man by the name of Phil Peterzak, who has since changed his name to Pearson, stood and gave the interpretation of the message that Paul Goodwin had given. At the close of the interpretation a young man by the name of Leo Pilla said, 'I know Paul Goodwin, and he does not speak my language, but he spoke in perfect Italian, as though he had graduated from a college in Italy.' Then I said to Leo Pilla, 'How about the interpretation?' Leo replied, 'Of course it was just as perfect as Paul Goodwin's Italian.' End of quote.

A missionary to Africa, John F. Hall, has related the following incident.

"During a missionary convention with Pastor Russell Olson in Minneapolis, Minnesota, I was sitting by Fred Vogler, our assistant general superintendent, with whom I was travelling at the time. While the ushers were standing during the prayer by Brother Olson, he burst out in tongues. He spoke in Mossi, an African language that I understood. He said the giving would not finish with this. Startled, I told Brother Vogler what had been said in Mossi, and suggested we should just keep quiet and see what would happen. While one of the missionaries was speaking, a brother in the audience rose and with much earnestness said 'brother Olson, I feel we should take another offering.' Many called out 'Yes! 'Yes!' So the ushers took a second missionary offering in that same service.

After the service I went to Brother Olson and related to him what had happened. A strange look came over his face and he began to cry. He said that for about six weeks he had been doubting that there was anything to tongues and now the Lord had rebuked him severely." End of quote.

I. Rosser, in his book "Grace Gifts," tells on pages 105 and 106 how the Holy Spirit brought about the conversion of a Frenchman in 1934 through the use of the gift of tongues. While he was at his sister's house, a French onion seller came to the door, and Mr. Rosser felt led of God to speak to him in tongues. The Frenchman was amazed that a person who had never been to France or learned French could speak French fluently. They asked the Frenchman what Mr. Rosser had said, he said in broken English that Mr. Rosser was a good man and a minister of Jesus Christ and that Mr. Rosser had been telling him that Christ is to return and set up His kingdom on earth. But before He returns, things on earth will get worse, and that repentance is the only way back to God and forgiveness. The man was broken by this remarkable manifestation of the Spirit and accepted Christ as Saviour.

C.L. Parker, in his book "Covert Earnestly," quotes another incident where this gift was used to bring a person to Christ. "As I write, my attention is drawn to an instance given in the C.E.M. magazine (page 7) for March, 1960 in which a young native boy, speaking in a native language that neither he nor the others around understood, was yet speaking to a native woman who happened to come from where that language was spoken. She understood him and found that through him God was answering all the arguments she had used against Christianity. As a consequence she gave her heart to the Lord." End of quote.

A well educated friend of mine, testifies that he heard someone speaking in perfect Latin in other tongues, the theme of the utterance was the power of the blood of Jesus. This person had no knowledge of Latin and yet he was speaking better Latin than my friend, who had spent years studying and teaching Latin. The writer knows other people who have spoken in known languages as they have spoken in tongues, and there are many other instances that could be quoted to confirm the fact that God can, and still does, use the gift of tongues as a sign to speak to those who understand the languages.

From the facts, which we have considered, we can see that the Scriptures clearly show that the nature of the gift of tongues is predominantly devotional, it is for personal edification, and is a divine aid in prayer and worship. However, God can and does use this gift for public edification when it is interpreted. We have also seen that on some occasions it can be greatly used of God in evangelism, as it was on the day of Pentecost. When we use this gift in our devotional life, we always pray, praise and worship in the way that God wants us to do, the Holy Spirit enables us to do the thing that is most needful. We always pray for the right things in tongues, we can pray selfishly, ignorantly, or even with unsanctified ambition in our own tongue, but in other tongues we pray as the Holy Spirit directs. This is indeed prayer, praise and worship on the very highest level.

We can clearly see that there are many important reasons why every Christian should desire to speak with other tongues; however, I feel that I have given enough reasons to satisfy the honest heart and mind. Every Christian should desire to speak with tongues, if only for the sake of their devotional life. Rom.8v26,27. Let us now consider other aspects of the gift of tongues.

THE RECEPTION OF TONGUES THAT ARE FOR INTERPRETATION.

In 1Cor.12v10. Paul is speaking of the manifestation of the gift of tongues that God desires to be interpreted, so that Christians can be edified and blessed. We will now briefly consider the reception of this manifestation of the Spirit and show how we know that we have a tongue that the Holy Spirit desires to interpret.

We can be informed that we have a tongue for interpretation by a sudden powerful impulse of the Holy Spirit, or by a command of the Holy Spirit to speak in tongues. However, we do need to distinguish between a surge of emotion and love for Christ during a meeting and the moving of the Spirit that directs us to speak in tongues. After an outstanding sermon or an anointed solo or hymn, some Christians feel so moved and blessed that they feel that this is an indication for them to speak in tongues. However, surge of emotion or genuine blessing of the Holy Spirit does not always mean that we should speak out a tongue to the Church, it may be a blessing to uplift us, or help us to pray and praise and worship the Lord. Without a doubt there will be some intensity of feeling when there is a powerful manifestation of tongues for interpretation, and a lack of holy emotion and loving spirit when this gift is manifested will leave one almost unmoved. Once a Christian has received an experience of giving tongues that are for interpretation, they will be able to tell the difference between an impulse of the Spirit to speak in tongues and the normal blessing of the Spirit. On some occasions we will feel the power of God upon us and the distinct command to speak with tongues will come from the Holy Spirit, when this happens it leaves us in no doubt that we must speak out a message to the Church.

The interpretation of tongues can take the form of a prayer for Heavenly help, or a prayer of dedication, or a statement of faith and assurance, or an expression of praise and worship, or words of exhortation, edification and comfort. The interpretation can be addressed to God as well as to man, and sometimes the interpretation can be the answer to the prayer, or statement of faith, etc., that has been spoken out in tongues, and on these occasions it would be more accurate to call it a prophecy than an interpretation. However, we do not have to be too technical in our definitions, it is the powerful manifestation of the gifts that counts, not a correct definition, the Holy Spirit will interpret the tongue as He thinks best.

C.L. Parker makes the following helpful comment on the gift of interpretation of tongues on pages 19, and 20 of his book "Covert Earnestly": "The Greek word translated "interpretation" does not primarily mean "translation." It is used for example in Lk.24v27, (see 32,45.) of our Lord "expounding" the Old Testament Scriptures; it is normally translated, "expound" and "explain," or "give the meaning of." The interpretation may then be longer or shorter than the tongue of which it may give a longer or shorter exposition. The interpreter may receive his gift before, during, or after, the tongue: he may launch out upon a single sentence, and receive the rest by thought as he is speaking. In any case he recognises the reception of the gift, whenever and however it is given, by the unction, which is coming upon him; and this unction abides also upon those listeners who are filled with the Spirit. As Peter says, 2Pet.1v21., "Holy men of God spake as they were carried along by the Spirit." There is no effort in such speaking: no searching for words, no wondering what to say next. As long as the unction is upon you, you speak with ease and delight. When it lifts you have no more to say and come to a stop. This is a beautiful gift since it brings two members of an Assembly into combined ministry of love and edification for the rest of the Church. The one member may not have the faith to speak in his own language words which can be understood, and yet be perfectly free to speak in a tongue words of which he does not know the meaning. For as soon as one utters words which one understands, one is responsible for what one says: but when one speaks in a tongue the responsibility for the meaning of the words rests upon the interpreter, and it is indeed a very responsible thing to utter words which purport to come from the Almighty." End of quote

The interpretation of tongues should reveal the person of Jesus, and His great love for His Church.

In 1Cor.12v10., "interpretation," is "hermeneia" 2058,-an interpretation of what has been spoken by others. However, in 1Cor.12v30., "do all interpret?" is "mee" 3361, "pantes" 3956, "dierneneuousin" 1329., the third person plural present active indicative of "dierneneuo" 1329, to explain thoroughly, to expound, interpret. "Dierneneuo" 1329, is the very same word that Jesus used in Lk.24v27. to speak of Jesus revealing the truth of the Scriptures about Himself to the two disciples on the way to Emmaus. In Luke 24:27. the Majority Text and Received Text has "dierneneuen" 1329, the third person singular imperfect active indicative of "dierneneuo" 1329, to explain thoroughly, expound. The two disciples heard a continuous and most wonderful and thorough exposition of the Scriptures concerning Jesus. How we wish that we could have heard it. Jesus showed that the Old Testament was full of references to Him. How strange it is that some modern scholars fail to see Him there. (In Lk.24v27., the Minority text for "expounded" is "dierneneusen," the aorist active indicative of "dierneneuo" 1329.)

We also read in Lk.24v45. that Jesus "opened their understanding, that they might comprehend the Scriptures." (NKJ) "Opened their understanding," is "dionoixen" 1272, "auton" 846, "ton" 3588, "noun" 3563. "Dionoixen" is the third person singular aorist active indicative of "dianoigo" 1272, to open thoroughly, to revive and inspire someone's mind. It is the same verb that is used in Lk.24v31,32., to speak of how Jesus opened the eyes of the two disciples from Emmaus, and **how they said that they had burning hearts when Jesus opened the Scriptures to them.** Jesus had tried for many years to open their minds to understand the Scriptures about His Messiahship and had failed, but the resurrected Christ now explains His Cross and Resurrection, and His exposition of the Scriptures makes their hearts burn. Our preaching and the interpretation of tongues should bring the manifest overwhelming presence and love of Jesus, and make people's hearts burn with love for God. If we abide in the shadow of the Almighty, and love spending time with Him, our lives and gifts will be filled with His presence. Then we will be the blessing that He, and we, desire, and people's hearts will burn within them as they meet with Jesus through us.

Tongues that are interpreted can be a great blessing to the Church, and if Christians would pray much at home they would find that God would use them to lift meetings into real blessing by the use of tongues and the gift of interpretation.

THE RELATION OF CHRISTIAN LOVE TO SPEAKING WITH OTHER TONGUES.

Even the loveliest spiritual gifts fail in their purpose unless they are accompanied by Christian love and consecration. The Holy Spirit can give us the most wonderful languages to speak, and words that reach the very highest levels of prayer and devotion, but without love we will not impart or receive any real blessing. Without love we will be "but echoing brass and clanging cymbal." 1Cor.13v1. We may have a great flow of language with perfect phonetics and diction, but without love it will be hard and empty and it can chill instead of bless. The tongues of men can be very beautiful to listen to, and the tongues of angels are infinitely more splendid, but without love the most beautiful and exalted of inspired language is only an empty sound and lacks the power to bless. The Holy Spirit breathes into our heart and mind these beautiful and exalted words and they are laden with love and grace, but as they go through the human channel they can lose this divine benediction, the human personality can "sieve out" all the beauty, love and tenderness that the Holy Spirit puts into His utterance. The beautiful gift that God has given can be tainted and marred by the nature of the person

who manifests the gift and it can fail to bless, as God desires. But how beautiful an utterance in tongues can be when a person passes on the love, beauty and grace that the Holy Spirit breathes into His message, it can bring the very atmosphere of heaven into a meeting.

The word translated as "sounding" in 1Cor.13v1., is also translated "roar" once in the New Testament, and the word "tinkle" can be translated "clash," "clanking," or "wail," so the verse could be translated "roaring brass or clashing cymbal." Some however, would suggest that "tinkling cymbal" should be translated "tinkling bell," suggesting that there is a hint of beauty in the sound. Others think that Paul is referring to the piercing high note of the finger cymbals or castanets. Whatever this second instrument may have been, the whole impression of this verse is of a hard and harsh noise without any depth or beauty, and jarring and unpleasant. So we can see that the gift of tongues which is given specifically to build up a Christian's character, to build up faith and love and strengthen the spiritual life, can fail to accomplish these things if we are unconsecrated and live carelessly. I feel that Christians who minister their gift of tongues on this low level of unblessed noise are Christians who fail to use their gift as it should be used in their private time of devotion.

The Bible makes it quite clear that the gift of tongues should be used most in our times of private devotion and if it is so used in love and consecration, a Christian cannot help but grow in grace and be openly blessed. 1Cor.14v2,4. Mt.6v5,6. The use of the gift of tongues in the secret place will do wonders for our spiritual life and character. God has given the gift of tongues to His Church because He has considered that it is absolutely indispensable and necessary for the welfare of His Church. God does not give any gifts that are mean or paltry, they are all priceless, magnificent, good and beautiful, and we should bow the knee to His wisdom, love and authority. Who are we to criticise the "good and perfect gifts" that our Heavenly Father has given to us? He is the Lord, let us recognise the value and importance of what He has given. How dare we criticise His gifts, or neglect to seek them, when He has commanded us not only to pursue love, but earnestly seek spiritual gifts as well. 1Cor.14v1. The exercise of the gift of tongues in the life of the believer will enable the Lord to do His will more perfectly in the life of the believer, for, as the apostle Paul tells us, it will build love, faith and spiritual strength in the possessor of the gift, if it is used diligently and devotionally. Indeed, it is the one gift whose primary aim is the spiritual well being of the possessor, and more than any other gift, the gift of tongues will produce spiritual strength, character and the fruits of the Spirit in the Christian believer.

A Christian cannot prophesy, or manifest the other gifts of the Holy Spirit when he desires, and when he does it will nearly always be for the benefit of others, but he can speak in tongues when he desires and be spiritually edified as a result. So we can see that when Paul is speaking of prophecy and the other gifts as being "greater gifts" than the gift of tongues, he is thinking of meetings of Christians. Paul makes it quite clear that the greatest gift in the devotional life of the believer is the gift of tongues. The diligent, devotional and loving use of the gift of tongues in the secret place will result in the other gifts being manifested in public. 1Cor.14v2,4,18. with 2Cor.12v12.

Paul the apostle spoke more in tongues than the verbose and talkative Corinthians so that he might edify his fellow-Christians in public; this was one of the secrets of Paul's spiritual power. So we can see that the determined and devotional use of the gift of tongues can meet the need of the whole personality it can result in the mind being relieved from stress and the body being delivered from sickness as well as the soul and spirit being renewed and the work of God extended. For God the Holy Spirit comes to bring wholeness to every part of the personality, and as He manifests the gift of tongues through us the needs of our whole personality can be met.

The possession of the gift of tongues will not produce a lack of love; it is given to produce love. Indeed, a lack of this gift is far more likely to result in a lack of love and spiritual power, for every gift of God and means of grace are essential. Opposition, scorn, ridicule, or even indifference towards the gift of tongues shows that our love is lacking and obedience is lacking. The contrite and devotional use of the gift of tongues will produce a spiritual sweetness and spiritual power that are unattainable without this gift. However, even this gift, which is specifically given for the enrichment of our spiritual life and the building of character and love, will not profit us if there is malice and sin in our hearts and we are unconsecrated. However with love we shall use the gift of tongues with real blessing and profit, and it will edify not only ourselves but the Church as well. Any Christian who uses this gift in love will be infinitely richer for its manifestation.

All Christians can know the inspiration, joy and blessing of not only earthly languages but Heavenly languages as well. The Holy Spirit through these languages can cause us to pray or praise according to the will of God. The Holy Spirit can bring our praise, needs and desires to God our Father; He can cause us to give thanks, to bless, to worship and even to pray for needs that we do not know. It is God directing the prayer-life of the believer on the highest level. The whole effect of the gift of tongues when manifested in love is to produce character, love, fruit and blessing.

The "more excellent way" that 1Cor.12v31. tells us to walk in, is not the way of love separate and distinct from other gifts, graces, attributes and talents; it is love as the motivating force and guiding principle of all these desirable and lovely things. It is certainly not, as some would have us believe, love in opposition to the gifts, or even love without the gifts of the Holy Spirit; it is love as the guiding and guarding influence of the gifts of the Holy Spirit. It is the gifts being sought and used out of love for others. Some may say, "You can seek for gifts, but I am going to seek for love." But this is very foolish, for the Bible commands us to seek after both love and

gifts. Those who are seeking love from the God of love will also seek HIS gifts. The fact that a person has spiritual gifts does not mean that they lack love, and the fact that a person lacks spiritual gifts does not mean that they possess love, indeed it may mean the very opposite, for it is impossible to follow after love and despise or criticise spiritual gifts. If we really desire and follow after love we shall desire, follow after and encourage spiritual gifts. These spiritual gifts are the gifts of our Heavenly Father, and the last thing that we should do is hurt our Heavenly Father by disdain or positively condemning the lovely gifts that He has given. We are not glorifying God by extolling love at the expense of the gift that He has given.

Paul does not say in 1Cor.13., that the gifts are profitless without love, he says that without love they do not profit the person who possesses them or manifests them, they may certainly profit others whose needs are met through them, e.g. a gift of healing, an interpretation of tongues. It is not the gifts that are "nothing" without love, for they are given by the God of love and are wonderful; it is the possessor that is "nothing." However, spiritual gifts ministered in love profit both the possessor and the recipients of the gifts. We need to remember that it is not only spiritual gifts that lose much of their value and profit without love; knowledge of sacred things, gifts to the needy and even martyrdom for Christ's sake are profitless to us without love. Though spiritual gifts lose some of their value without love, love is helpless without them. Love needs power to meet the needs of the broken in heart, the sick in body and the oppressed, and in the ministry of the Lord Jesus we see the lovely co-ordination of divine love and divine power meeting the needs of suffering humanity. If we have love and yet do not have power to meet the needs of suffering humanity we shall be crushed and broken-hearted, the gifts of the Spirit have a vital part to play in the ministry of love, for they are one of the main channels of the love of God and the ministry of Christ to a needy Church and world.

The fact that the gifts of the Holy Spirit are temporary does not mean that they are of little use or value. On the contrary the correct use of the gifts of the Spirit will prepare us for the use of the powers of the eternal kingdom. In Heb.6v5. the baptism and gifts of the Spirit are spoken of as "the powers of the age to come," so we can see that gifts of the Spirit are temporary and partial use of the powers of the eternal kingdom. The gifts of the Holy Spirit do not cease, fall away, or fail in the sense that there will never again be any miraculous manifestations of the Holy Spirit; the temporary manifestations of the Spirit and the partial revelations of God are swallowed up in continuous and eternal enjoyment and appreciation of the supernatural power and divine nature of God. The part is swallowed up in the whole.

In the same way our present knowledge will come to nought, or vanish away, in the sense that our limited knowledge will be swallowed up in the infinite knowledge of the kingdom of God. The temporary and occasional manifestations of divine power through the gifts will be swallowed up in the continual, permanent and eternal manifestations of the Holy Spirit. The temporary gifts have produced eternal love and then give way to the eternal and permanent manifestations of divine power and wisdom. Paul emphasises the need for gifts as well as love until the Lord Jesus comes and the kingdom of God is set upon the earth. We can now enjoy and rejoice over the manifestations of the Spirit knowing that they are ideally suited to our present circumstances. We can also look forward with joyful anticipation to the time when the temporary gives way to the permanent and complete, and we enjoy the full glory of the revelation of God's power and love. Until that "perfect" day comes let us follow after love and earnestly desire the manifestations of the gifts of the Holy Spirit. 1Cor.13v10.

I will now close this study on the gift of tongues with the following observations. The apostle Paul led Christians into a Pentecostal experience right throughout his ministry, and this he did in all the Churches that he founded, and in 1Cor.14v18 we read that Paul is still speaking in tongues and in the same chapter he is giving instructions regarding spiritual gifts to the Corinthians 26 years after the outpouring at Pentecost. Just before Paul died he was exalting Timothy not to neglect or despise the revelations that had been given by spiritual gifts and the ministry of spiritual gifts, this was 33 years after Pentecost. The apostle John, about 63 years after Pentecost, was still experiencing the gifts of the Spirit. Indeed he experienced a greater revelation of spiritual gifts than he had ever known before in his life. Through him the Lord Jesus was exhorting Christians to take heed to the work of the Holy Spirit in the Church. We cannot do better than to follow the example of these great men of God in relation to spiritual gifts, and we should "covet earnestly" the lovely gifts of the Holy Spirit and this means that we should desire to speak with tongues "as the Holy Spirit gives utterance." 2Tim.1v6. Rev.2v7,11,17. etc. 1Cor.14v1.

HOW TO RECEIVE A MIGHTY BAPTISM IN THE HOLY SPIRIT.

Some people believe that we receive the baptism of the Holy Spirit at conversion; however, this can be shown to be incorrect by many passages of Scripture. The apostles were converted before Pentecost, their names were "written in heaven," Lk.10v20.; they were "clean," Jn.15v3.; they belonged to God. Jn.17v6,9,23. After Calvary these disciples received the baptism of the Spirit that had been promised to them. Acts.1v5-8. Pentecost was not the time when they were saved, they were rejoicing in their salvation before Pentecost. Lk.24v52,53.

Paul was saved when he met the Lord Jesus on the Damascus road, he owned the Lordship of Christ, and said, "Lord, what will thou have me to do?" Acts.9v6. Ananias was able to call him "Brother Saul." Ananias was sent that Paul might receive his sight and be filled with the Holy Spirit; this was three days after Paul's conversion. Acts.9v9,17. At Samaria the people accepted Philip's sign-attested ministry and became joyful believers. It was several, or even many days later that Peter and John came to Samaria to lay hands on the converts, that they might receive the baptism in the Spirit. Acts.8v5-18.

The apostle Peter tells us in Acts.2v38,39., that the baptism in the Spirit comes after repentance and faith in Christ, and also as a general rule, after baptism in water. The exceptions to this rule are found in Acts.10v44-48. and possibly Acts.9v18.. We are told in Jn.1v29,33. that Christ came not only to save but to fill with the Spirit as well, these are obviously looked upon as quite distinct experiences, the baptism in the Spirit is a quite distinct experience from conversion.

In Acts.19v2. Paul asks the question, "Have ye received the Holy Ghost since ye believed?" However, some have translated this Scripture, "Did ye receive the Holy Spirit when ye believed?" The first translation states that the baptism of the Spirit is after conversion, the second translation states that the baptism of the Spirit is at conversion. Which of the translations gives the correct translation of the Greek words?" There can be no doubt that the correct translation of the Greek shows that the baptism of the Spirit takes place after conversion, and not at conversion. The words translated "since ye believed," and " when ye believed," are the translation of the Greek word "pisteusantes," the aorist participle of the Greek word "pisteuo," which means, "to believe." Machen writes in his "New Testament Greek for Beginners": "The aorist participle denotes action prior to the action denoted by the leading verb, whether the action denoted by the verb is present, past, or future."

The leading verb in the sentences quoted is "elabete," translated in the King James Version, as " have ye received," and in the Revised Version as "did ye receive." The literal translation of the Greek word "pisteusantes" is, "having believed." Therefore, according to the rule that Machen has stated, the literal translation of the sentence is "Having believed, did ye receive the Holy Spirit. The aorist participle, "having believed" speaking of an action which took place before the action of the leading verb, "did ye receive?" The believing took place at some time before the receiving of the Spirit. The Scriptures nowhere look upon salvation and the baptism of the Spirit as identical events, so the aorist participle of identical action cannot apply here, the more usual aorist participle of antecedent action is the participle that applies here.

F.F. Bruce states in his commentary on the book of Acts that the "disciples" at Ephesus were Christians whose knowledge of Christianity was in a similar defective condition to that of Apollos before he was instructed by Priscilla and Aquila. Acts.18v24-28. Bruce states that the term "disciples" is a term that was commonly used for Christians, and if these "disciples" had been disciples of John, Luke would have said so explicitly. If the Ephesian were Christians who had been converted under the ministry of Apollos, or another Christian whose knowledge of Christianity was defective, it automatically follows that their baptism in the Spirit took place a considerable time after their conversion. Even if, as some say, these "disciples were disciples of John who became Christians when Paul spoke to them, it still follows that they were baptised in the Spirit some time after their conversion. For it would take some time to find a suitable place where they could baptise the disciples. Some time must have elapsed between this and the baptism in the Spirit, even if it were only a matter of minutes or hours. Their baptism in the Spirit occurred, therefore, sometime after their conversion, when the apostle Paul laid hands upon them.

Probably the clearest statement in the Scripture that the baptism in the Spirit takes place after the conversion and not at conversion, is found in Eph.1v13., it states that "after ye had believed (in Christ), ye were sealed with the Holy Spirit of promise." This promise of the Spirit was not the abiding presence of the Holy Spirit, which all Christians have before the baptism of the Spirit, it was the promise of the Father, the promise of the baptism in the Spirit, the enduement of the power from on high. Lk.24v49. The words "after that ye had believed" are the translation of the Greek word "pisteusantes" which we have just considered. By the use of this word Paul confirms the fact that the Ephesians received the baptism in the Spirit some time after their conversion not at conversion.

The outpouring of the Spirit at the house of Cornelius proves that Christians can receive the baptism in the Spirit a few seconds or minutes after believing on Christ as Saviour, and without having been previously baptised in water, and without having the ministry of the laying on of hands. There are thousands, indeed, millions today who have proved the truth of the Scriptures that after conversion the Christian can experience the baptism in the Spirit. The baptism in the Spirit is an experience that comes after conversion, the Holy Spirit who is with the believer in Jesus comes to live in their body. Jn.14v17. Lk.10v20. with Acts.1v4,5,8. 8v5-18. 9v9,17. Eph.1v13. The sign that this has taken place is the speaking with other tongues as the Holy Spirit gives utterance. Acts.2v4. 10v45,46. Jesus is the baptiser in the Holy Spirit. Jn.1v33. Acts.2v32,33.

If we want a deep experience of the Holy Spirit we must seek the baptism in the Spirit with the following attitude of heart.

1. With a deep faith in the Word of God and the goodness of God. Heb.11v6. To be strong in faith we must feed on the food of faith, the Holy Scriptures. 2Tim.3v14-17. Jn.20v30,31. 1Pet.2v2. Acts.20v32. Rom.10v17.

2. With a determination to live a life of obedience and holiness. Acts.5v32. Confess and forsake your sins, renew your consecration. Be determined to serve God with all your heart. Hunger and thirst after righteousness, determine to keep your heart pure. Turn away from the failures of the past and determine to live wholly for God and He will accept your consecration. Phil.3v7-14. Rom.12v1,2.

3. With a heart thirsting for God and much prayer. Ps.42v1. Lk.11v9-13. Jn.7v35. This removes the hindrances to full communion with God and prepares the heart for the blessing of God. It is the Christians joy and delight to meet with their Heavenly Father. The prayer meeting is the powerhouse of the Church. Acts.1v14.

4. With a genuine humility of mind. Mt.5v3. 11v28-30. Is.66v1,2. Ps.138v6. Intellectual arrogance and pride will always result in spiritual barrenness. How many preachers today would have the humility that Apollos had, he was willing to learn of further truth and blessing from ordinary Church members. He did not make his already great ministry an excuse for being complacent and satisfied, Apollos was willing to learn and even greater blessing came upon his already great ministry Acts.18v24-28.

5. With a praising heart and praising lips. Ps.95v1-7. Lk.19v37-40. Heb.13v15. Break through your reserve and worship God with all your heart. Ps.103v1,2,22. We are told to make a joyful noise to the Lord, but this does not mean excessive noise, which is not conclusive to worship. Worship is the love of a grateful heart poured out to God in sincere thanks. God deserves our worship, "Oh that men would praise the Lord for His goodness and His wonderful works to the children of men." Ps.107v8,15,21.

6. With others who are earnestly seeking God. Acts.1v14. Heb.10v24,25. In the upper room were 120 who with the one mind sought God for the blessing He had promised, fellowship of this kind is indispensable. If you want a powerful baptism of the Spirit you will have to seek the baptism in the Spirit with these attitudes of heart. A shallow approach very often results in a shallow experience that is disappointing and is easily lost. A dedicated and prayerful seeking of the baptism in the Spirit will result in a satisfying, deep and lasting experience that gets richer as time passes by, if the same dedication and prayerfulness continue. Let us "dig deep" with God. Mt.7v24-27.

The Lord Jesus breathed upon the disciples and told them to receive the power of the Holy Spirit. Though this is not the baptism in the Spirit, it was not just a mere symbol; there was a definite impartation of spiritual power and authority. Jn.20v21-23. The Lord Jesus also told us to come to Him and in faith "drink" of His fullness, and He will fill us with the Holy Spirit and as a result of this, rivers of God's life-giving power will flow out of our lives. Jn.7v37-39. So let us come to Jesus with worship, faith and dedication, without any stress and perfectly relaxed, trusting in His grace and love and He will fill us with the Holy Spirit. Jn.1v33.

We must let our lips express the love that our hearts feel for the Lord Jesus, for the Holy Spirit comes to help us to worship the Lord in a far better way than we can in our own language, and He will find it difficult to fill the closed and prayerless heart. So we can see that it is very necessary that we should be loving and worshipping the Lord with all our heart, and surely the Lord has so laden us with benefits that this is not only our privilege but our "meet and bounden duty" as well.

The Scriptures make it clear that the ministry of the laying on of hands can have an important part to play in the reception of the baptism of the Spirit. Those who are "full," i.e. powerfully filled with the Holy Spirit's power can have a ministry of helping people into the experience of the baptism in the Spirit. However, this valuable ministry will only be a formality if those who are trying to exercise this ministry are not empowered by the Holy Spirit, and are not sustained by much prayer, and are lacking holy and pure lives.

AFTER THE BAPTISM IN THE HOLY SPIRIT.

We will now consider some things that we need to note after we have been filled with the Holy Spirit. It is essential for the person who has been filled with the Holy Spirit, to realise the following facts.

1. Like the Lord Jesus we will find that temptation and spiritual conflict are inevitable after the baptism in the Spirit.

After the wonderful experience at Jordan the Holy Spirit "led" the Lord Jesus into spiritual conflict with Satan. Lk.4v1. The temptation of Christ took place after His baptism at Jordan; this was a baptism for service. Lk.3v21,22. 4v18,19. Christ did no public miracles until He was baptised with the Holy Spirit. We can expect a similar blast from the Wicked One after our baptism in the Spirit and God will allow this to happen, for temptation and trial are essential for spiritual growth and sympathetic Christian service. Heb.2v14-18. 4v14-5v2. 2Cor.1v3-7. It is only those who have overcome temptation that win a crown. 1Pet.1v6,7. James.1v12. It is essential to remember that it is not a sin to be tempted, Jesus was pure and He was tempted, but He was utterly victorious over Satan's temptations, and by His grace we can be too. Let us consider the three ways in which Satan tried to rob Christ of His experience of the baptism of the Spirit and His call, and how Christ overcame Satan, and we shall learn valuable lessons that will enable us to defeat Satan and keep a fullness of the power of the Spirit.

2. Satan will try to rob us of the power of the Spirit by an attack on our faith.

Satan will try to fill us with doubt and unbelief. We need to counteract the diabolical "ifs" of Satan with the divine antidote of Scripture truth, communion with God and consecration. Mt.4v2,3,6. The Devil will do his utmost to rob us of the gifts and power that we have received at the baptism in the Spirit; he will try to destroy our faith in our experience of God and His spiritual gifts.

a. Satan will try to malign the character, love and provision of God.

When Satan challenged Christ to turn the stone into bread, he was also in effect saying, "You say that you acted in faith on the revealed will and Word of God, and look where it has got you, in a wilderness without any provision. What a good God you serve!" And Satan often implies that our circumstances prove that God does not care, but that is not true, we are always on our Father's heart. How much more reliable than the closest of earthly ties is the abundant affection, unceasing care and unfailing love of our Heavenly Father. Lk.11v13. One great woman of God heard the Devil say to her with an indescribable jeering voice, "I will never leave thee, nor forsake thee." This was the very text that Christ had spoken to her when raising her from her deathbed. Let us resist Satan's leers and jeers, and let us trust in the great grace and goodness of our wonderful Heavenly Father. Let us now consider some of the means by which Satan will try to make us doubt our experience of the baptism in the Spirit and speaking with other tongues.

b. Satan will try to cast doubt upon our most holy and blessed experiences.

Satan will say that our most blessed God-given experiences are a figment of our imagination. Satan even had the audacity and affrontery to question and challenge the holy experiences of Christ, so he will certainly challenge our holy experiences. John had witnessed to the fact that Jesus was God's Lamb and God's Son, and had witnessed to Christ's holy life and experience, and that the Holy Spirit rested upon Him with unlimited power. The Fathers beautiful voice had said, "This is my beloved Son, in whom I am well pleased." This wonderful witness to Christ's divinity is confirmed by the Holy Scriptures. Mt.3v11-17. Jn.1v30-34. Heb.10v7. Yet Satan had the audacity to challenge these tremendous confirmations of the Sonship and absolute Deity of Christ, and the tremendous experience that Jesus had received. Satan will try to rob us of our lovely, God-given experiences; resist him and rejoice in your Scripture-based, God-given experiences. 1Pet.5v8,9.

c. Satan will try to cast doubt upon God's Word.

"Hath God said," still comes from the Serpent's lips. Gen.3v1. Satan still challenges the reliability of the Word of God, and the reliability and reality of the promises that God has given, including the promise of the baptism and gifts of the Holy Spirit. Christ's experience was based upon the Holy Scriptures, and these same Scriptures confirm that the Pentecostal experience and the gifts of the Holy Spirit are for today and are the heritage of the children of God. Acts.2v38,39. etc. The Pentecostal experience is not only confirmed by Christian experience but also by the immutable Word of God. Let us rejoice and glory in that experience, we need never doubt our Heavenly Father's Word.

Stand on the Word and promises of God like Jesus did.

1. Satan will try to get us to depend upon our feelings instead of the Scriptures.

We must depend upon what the Bible teaches, not our feelings or circumstances. There can come periods of heaviness after the most tremendous spiritual experiences. 1Pet.1v6. Periods of spiritual conflict always follow times of spiritual blessing and victory. On these occasions we have to stand on God's promises and answer, "It is written" to Satan's lies, just as the Lord Jesus did.

2. Satan will certainly try to say that our gift of tongues is not a real language, and that it is all imagination.

Satan will try to persuade us that our baptism in the Spirit is just a fake, even as he tried to persuade Christ that His experience at Jordan was just a figment of His imagination. One has only to listen to foreign radio stations to realise that perfectly good languages sound perfect rubbish to those who don't understand them. Many Christians have listened to Satan's suggestion that the language that the Holy Spirit has given to them was a product of their own imagination, instead of believing that God always gives the genuine article to His children as Christ stressed in Lk.11v9. and Mt.7v11. "If ye being evil, know how to give good gifts to your children, **how much more** will your Heavenly Father give the Holy Spirit and good gifts unto His children."

Stand on God's Word, resist Satan, and say, "it is written that it is impossible for a sincere child of God to get a stone, snake, or scorpion, only good gifts are given by our Heavenly Father." Do not judge the reality of your gift of tongues by how it sounds, W.F.P. Burton heard a lady speak in a tongue, and it sounded so peculiar that he thought that it could not be a language; but a Japanese man, who heard the same utterance, stated that it was perfect Japanese.

3. Satan hates, and will attack the repetitive words of praise to God in the gift of tongues.

Some Christians who have been baptised in the Spirit and spoken in tongues find that they are speaking certain words in their unknown tongue again and again. Satan craftily and deviously suggests that such repetition would not occur in a language given by the Holy Spirit. Actually, this repetition is a confirmation of the reality of their experience, for when the Holy Spirit gives a Christian their first words in an unknown tongue, He causes them to speak words of the deepest devotion and praise to God in the language He gives us, and there is of necessity a repetition of these words of love, affection and praise. Acts.2v11. 10v46. The language of praise is always repetitive.

In English, or for that matter any language, the vocabulary of praise that is used by most Christians is limited to a small number of words. In fact the simple Hebrew "Hallelujah," which means, "Praise the Lord," has taken its place in the language of probably every Christian group on earth. Some Christians just whisper the name of Jesus again and again in worship and reach the very highest levels of love and praise. This kind of repetition can take place when a Christian is speaking in tongues and it can carry the Christian to the very highest levels of love and praise. William Burton tells us in his book "Signs following" of one Christian lady who was using two

words again and again in an unknown tongue, and the repetition was such that even her Pastor began to think that the tongue was not genuine. The Pastor had heard these words so often that he knew them by heart, and told them to Mr. Burton and asked his opinion. It was fortunate that Mr. Burton knew the language; it was a Congo language and the woman was using the words in exactly the same repetitive way that the natives did in the Congo when they gave their highest praise to their tribal chiefs. When Mr Burton saw her in the meeting, she was also doing the exact signs with her hands that they did in the Congo. Mr Burton understood how well these words expressed this woman's love and devotion for the Lord, and also how they could have puzzled her Pastor. So we can clearly see that the fact that a Christian speaks a few words in an unknown tongue does not mean that their tongue is not genuine. Christian, keep on speaking with tongues, don't let Satan rob you of your experience by his faith-attacking "if."

Worship expresses our love for God and faith in God; it is the basis of our fellowship with God. In Jn.4v21-24., Jesus said that God seeks true loving worshippers. This worship is commanded in the first and great commandment, it is the supreme Christian act; and the only Christian work that is worthwhile, is the work that springs out of a deep love and devotion towards God. Since worship is the most important aspect of the Christian life we can well understand why the Holy Spirit causes us to repeat again and again the words of deepest praise in the language that He gives to us. Let us now briefly consider the other two temptations of Christ and the lessons that they teach us.

4. Satan's temptation to pride, presumption and fanaticism and the divine antidote. Mt.4v5-7.

Satan again attacked the faith of Christ, but as we have previously considered the attack on Christ's faith, we will consider the other vital truths that are revealed in this temptation. How great are the perils of pride, presumption, fanaticism and love of one's own way. When Satan quoted Ps.91v11,12., he omitted some very important words, as can be seen by comparison with Lk.4v10,11. And Mt.4v6. Satan omitted the words "in all thy ways," that is, the ways that God was going to direct Jesus in. How often Satan has deceived people by misquoting, misinterpreting, or leaving out part of God's Word; we always need to take care that we rightly interpret the Word of God. If we distort, neglect or omit vital Christian truths then we shall find that we shall end up devoid of the power of God, and in grave spiritual danger.

a. Jesus entirely resisted the temptation to use the power of God in a spectacular manner to exalt Himself.

Jesus refused to use God's power to gain the admiration of the people. He completely resisted the appeal to his pride. There was no love of the pre-eminence or of position in His heart. Christ had a perfect humility. Mt.11v28-30.

b. The Lord Jesus completely resisted the temptation to presumptuous and self-willed action.

Jesus refused to distrust the guidance and provision of His Father as the Israelites at Massah had. Ex.17v1-7. Deut.6v16. Jesus waited for God's direction; He would not go ahead without His Father's guidance and embark upon presumptuous enterprises. Jn.5v19,30. 7v6,8. Presumption and self-will lead to fanaticism and "great transgression," we need to have our actions directed by God's Word and the Holy Spirit, or we can get into great spiritual danger and the work of Christ can be very greatly hindered.

c. Jesus entirely resisted the temptation to use God's power in a way that would win the influential over to His side.

Satan tried to get Jesus to use His power to win the praise and support of the elders of Israel at the Temple, and so gain acceptance and position among the religious leaders of the land. Satan was saying to Christ, "Cast yourself down at the Temple before the elders of Israel. Seek the help of the patronage of the influential. To do the work that you want to do you need the people with money, power and authority behind you." And how many have compromised truth and experience by throwing themselves down at the Temple of worldly and religious prestige, and in trying to win the praise of men, or praise and position in their denomination have offended God and lost His power.

The thing that always goes along with seeking the praise of man is the compromise of the truth because of the fear of man. The Devil says, "Don't preach truth that will offend the religious leaders, compromise and do the best you can to get them on your side if you want to get on and do any good you must sacrifice the truth and be orthodox. You seek popularity with the people that count, use your power to win them, don't preach against their tradition and upset them, impress them and seek their aid." However, Christ was not going to sacrifice truth to keep in with those who were in authority, there was not going to be any compromise, the Lord Jesus was going to preach the full truth as revealed in the Scriptures. Christ was going to preach the truth regardless of the consequences, what He thought of the vast majority of religious leaders of His day is clearly seen in Mt.23. and John8. God has not chosen these religious leaders whose minds were indoctrinated with a lot of unscriptural traditions, God has chosen ordinary men who had a deep spiritual experience under the ministry of John to be the apostles of Christ. Christ humbled the religious leaders of His day by showing His preference for the prayerful, intensely spiritual, consecrated, and sincere ordinary people, rather than well trained, prayerless, hypocritical, tradition-bound priests, He can and does do the same today. It is spirituality and sincerity that count with God. Let us now briefly consider the last temptation.

5. The Satanic temptation to covetousness and worldliness and the divine antidote. Mt.4v8,9.

Satan will try to get us to exchange our spiritual blessings for worldly prosperity and earthly things.

a. Jesus refused Satan's offer of worldly power, prestige and gain in exchange for His spiritual power and His cross.

How many people sell their soul for worldly wealth and glory, and how careful the Christian must be in his choice of work and the standard of living that he enjoys. The anxious pursuit of large wages and many material goods will nearly always leave one with no time to seek and serve God, and this is a disaster. There are some Christians who God can safely prosper for they determine that what ever happens God will come first, but let us always remember that we cannot serve God and riches. Mt.6v24. The temptation to fill our lives with the world's pleasures and the world's standards will come to every Christian. Miss worldliness will try to allure us with her seemingly beautiful but unreal and transient bubbles, and if this fails, Satan will bring these worldly powers against us with bitter and vicious opposition. When we think that materialism, worldly standards and compromise have more to offer us than serving God, we are getting very close to bowing down to Satan. Let us follow the example of our Lord Jesus, He refused to sell His Heavenly anointing and call for the things of the world, and the fear of opposition from the kingdoms of the world did not deter Him from the mission that the Father had sent Him to do.

b. Jesus refused to use the glory of the world to supplement or replace the power of God.

How often the Church has succumbed to this temptation, the end result has always been the same, God's power has been usurped completely and reliance upon human endeavour has led to total spiritual bankruptcy. The further we get away from God the more we rely upon the human and the glory of the world. The danger comes when we rely upon what we can do and not upon what God can do, and this is another reason why God chose ordinary people to be the apostles of Christ, they had no natural ability or training to rely upon, they had to depend upon God. The person with ability and natural training tends to rely upon that ability and training. It is very sad that many Churches have replaced the desire for God to do His mighty works with what the energies of the flesh can do for God. The final result of supplementing the power of God with the glory of the world, is to bring the world, flesh and Devil into the Church, and the presence and power of God disappears. Activities are brought into the Church to entertain the unconverted instead of bringing them into an experience of salvation; socials, whist drives, theatrical productions, various types of gambling and numerous other ungodly and doubtful activities, replace the prayer meeting, Bible study, fellowship meeting and evangelistic activities. The glory of God leaves such a Church and all that is left is an empty husk that disillusion those who come into such a Church broken-hearted and weary and looking for the peace and blessing of God. Any Church that compromises with the world and Devil finds itself powerless and barren, and quite unable to meet the needs of this suffering world.

Jesus knew that only the power of God could meet the needs of the world and that human endeavour and worldly glory would always fail. Christ also knew that He did not need the rich or influential behind Him to do the work that God wanted Him to do, He knew that His Father would meet His material needs and find spiritual and godly people to help Him. It is only our communion with God, and the power of the Holy Spirit, that will bring men to God, this demands a cross, there is no other way.

c. Jesus refused to build an earthly empire around His ministry: His kingdom was not of this world.

Someone has said, "How often has ambition conquered those who have conquered nearly all else." There can be the ambition to build an empire around our personality and name. If the extension of our Church organisation, or denomination is the only motive for our desire for the gifts, then we desire gifts for the very worst of motives. We are not here to build our organisations or denomination's prestige, or our bank balance, by exalting Christ and His spiritual gifts, we are here to exalt Christ and to glorify God. Our emphasis should be "Our Christ," not ourselves, our organisation, or our Church. We do not need to build up an organisation or get massive financial support before we can do something for God. The Lord Jesus started out without any human help or backing and His Father undertook for Him. The lesson that we can learn from the attitude of the Lord Jesus and the apostle Paul in respect to finances, is that it is desirable to keep ones organisation as simple and financially undemanding as possible so that we shall not be a burden upon the people of God, and so that we can be sent by God anywhere that He wishes, even to one Samaritan woman by a well.

The only person worthy of worship and service is God, if service for Him means that men will hate or kill us, He is well worth the sacrifice. To sell our God for worldly gain or glory, or personal benefit is unthinkable, and is a great sin. To build a personality cult around our ministry is evil, God is the only one to be worshipped. The only aim of our ministry should be to bring glory and worship to God. Any self-glory or self-seeking should be nailed to the cross and ruthlessly dealt with, there is no place for this in God's work. Mt.20v20-28.

N.B. 1. A Pentecostal revival is always "a sign that is spoken against;" be prepared for opposition, and if it comes be meek and humble, do not revile your opponents. Lk.2v34. Acts.28v22. 2Tim.2v24-26. 1Cor.4v12. 1Pet.2v23. The baptism in the Spirit is certain to lead us into conflict, and we must be prepared for it. We need to put on all the armour of God to conquer Satan; we must feed continually on the Holy Scriptures and be much in prayer.

N.B. 2. The person who is filled with the Spirit must obey the Holy Spirit. He is not a dictator, He is the Comforter and Teacher and we must follow His leadings or we can end up like Saul. The Holy Spirit comes to be Lord, and we must be subordinate to His leadings. The baptism of the Spirit must find its outlet in Christian service; the Holy Spirit wants to give us all something to do to extend the kingdom of God. We all have various

ministries to perform for the Lord, and these will differ quite considerably, but we can all witness to our salvation in Jesus.

N.B. 3. Great manifestations of the gifts of revelation and power and demonstrations are given to mature Christians not Pentecostal babes, and these mighty manifestations do not occur regularly in a mature Christian's life unless they are entrusted with a particular ministry on these lines or unless one is in great need. 1Tim.3v6,7. 1Cor.14v28-31. Lk.6v40. The Lord said to William Branham, "You can't teach Pentecostal babes supernatural things, it will only result in carnal impersonations." Mighty manifestations of the Holy Spirit are given to those who are equipped to stand the perils of power and the tremendous battles with the powers of darkness. Eph.6v10-20. How few there have been able to stand the fiery baptism of opposition that Christ had to stand. Mt.20v22,23. God will not give unlimited spiritual dynamite to spiritual babes; He will give them a measure of power and a manifestation of the gifts, which is very blessed and edifying. The mighty workings of the Spirit are given to those who by reason of their maturity are better able to stand the perils of power. Babes have milk, mature Christians strong meat, and a mightier exercise of "the powers of the age to come." 1Pet.2v2. Heb.6v5.

Conclusion. The baptism of the Spirit and the gifts of the Spirit are the heritage of every child of God, no matter how great our experience may be there is infinitely more of the grace and love of God to experience than we have previously experienced. Go forward in God and claim your Christian heritage and resist all the efforts that Satan will certainly make to rob you of your Pentecostal experience. Always remember that the Lord Jesus, your sympathetic, loving, gracious and mighty High Priest, is with you to succour you in the hour of temptation. He waits to give grace and mercy to all those who need it, so come to Him and He will meet your every need and give you strength to conquer in the fight. Trust in Him and "He will not suffer their foot to be moved: for He that keepeth thee will not slumber. The Lord is thy keeper: ---The Lord shall preserve thee from all evil: He shall preserve thy soul. The Lord shall preserve thy goings out and thy coming in from this time forth, and even for ever more." Ps.121v3,5,7,8. Heb.2v16-18 4v14-16.

THE GIFTS OF THE HOLY SPIRIT IN CHURCH HISTORY.

Some Christians assert that the gifts of the Holy Spirit were confined to apostolic times, or at the very latest to the end of the third century. This directly contradicts the Scriptures, which teach that spiritual gifts will be in operation right up to the great day when Jesus returns to set up His Kingdom. Acts.2v16-39. For Christians who believes in the inspiration and authority of the Scriptures, an appeal to the Scriptures is quite sufficient without any other proof. However, to correct the untruth that the gifts of the Holy Spirit are absent from Church History, and to give the Pentecostal Christians some more weapons for their armoury, we will now give a few well-authenticated cases from Church history that prove that the gifts of the Holy Spirit have been manifested from the days of the apostles right up to the present day.

THE FIRST CENTURY.

It must be remembered that all the Churches that were founded by the apostles were Pentecostal Churches, and the manifestation of the gifts of the Spirit were looked upon as the normal experience of these Churches. The Christian converts were not left ignorant of spiritual gifts; they were automatically led into an experience of the baptism in the Spirit and His spiritual gifts by the apostles of Christ. Acts.2v38,39. 8v14-17. 1Cor.12v1. The apostle Paul, like all the other apostles, led Christians into a Pentecostal experience right throughout his ministry, and this he did in ALL the Churches that he founded. The baptism in the Spirit with the manifestation of speaking with other tongues was the next step after believing in Christ and being baptised in water. This was no temporary expedient for in 1Cor.14v18. we read that Paul is still speaking in tongues, and in 1Cor.12. 13. and 14. he is giving instructions regarding spiritual gifts about 26 years after the outpouring at Pentecost. Indeed, Paul tells us in 1Cor.13v8-12. that we shall need and enjoy spiritual gifts until the perfect day comes and we shall see the dear Lord Jesus face to face.

Just before Paul died, he exhorted Timothy not to neglect or despise the revelations that had been given by spiritual gifts, and the ministry of spiritual gifts, this was 33 years after Pentecost. The apostle John about 63 years after the day of Pentecost was still experiencing the gifts of the Spirit. Indeed, he experienced a greater revelation of spiritual gifts than he had ever known before in his life, and through him the Lord Jesus was exhorting Christians to take heed to the voice and work of the Holy Spirit in the Churches. We cannot do better than follow the example of the Lord Jesus and the apostles in relation to spiritual gifts, we should "covert earnestly" the lovely gifts of the Holy Spirit, and this means that we should desire to speak with other tongues "as the Spirit gives utterance." 2Tim1v6. Rev.2v7,11,17. etc. 1Cor.14v1.

FROM THE SECOND CENTURY TO THE END OF THE FOURTH CENTURY.

Dr. Philip Schaff, the well-known Church historian, writes in his history of the Apostolic Church, Book 1, Sec. 55. "The speaking with tongues, however, was not confined to the day of Pentecost. Together with other extraordinary spiritual gifts, which distinguished this age above the succeeding periods of more quiet and natural development, this gift also though to be sure in a modified form perpetuated itself in the apostolic Church. We find traces of it still in the second and third centuries, and even later than this, though very seldom."

It is good to know that historians recognise that the gifts of the Spirit continued for at least several centuries. However, Pentecostal Christians believe, and the Scriptures teach, that the other succeeding periods of Church

History were not more natural or desirable, the fact that these gifts became scarce were not due to "natural development," but to spiritual backsliding from the faith which was once and for all delivered unto the saints. Jude.v3,4. We also do not believe that our all-wise Lord needed to modify His gift of tongues, His gift of tongues has always been good and perfect and very desirable.

Eusebius of Caesarea, the Church historian, who lived about A.D. 260 to 340, writes in his Church History Book 3, of the evangelists that were living during the early years of the second century. He writes: - "Of those who flourished in these times, Quadratus is said to have been distinguished for his prophetic gifts. There are many others, also, noted in these times who he held rank in the apostolic succession....The Holy Spirit also wrought many wonders as yet through them, so that as soon as the Gospel was heard, men in crowds voluntarily and eagerly embraced the true faith with their whole minds." Acts.8v5-8. Rom.15v18,19. Quadratus, was overseer of the Church in Athens, and was "a disciple of the apostles," He presented around A.D.126 a discourse to the Emperor Hadrian in the defence of the faith, because certain malicious persons attempted to harass our brethren." This work was highly regarded in its day, and part of it has been preserved, in this Quadratus tells some of those who had been miraculously healed by Christ were still alive when he wrote his defence of the faith.

Papias was said by Irenaeus to have been "a hearer of John, and an associate of Polycarp." Eusebius' ECU. Hits., Book 3 page 39. Eusebius gives the following short account of poison being rendered harmless from the writing of Papias, it was written around A.D.130 to 135. He writes:- "Another wonderful event happened, respecting Justus, surnamed Basra's, who, though he drank poison, experienced nothing injurious, through the grace of the Lord."

Irenaeus, A.D. 115-202., overseer of the Church at Lyons in France, spent his early life in the neighbourhood of Smyrna, and during the first 25 years of the second century when he was at Smyrna he came into contact with Polycarp and became one of his pupils. Irenaeus writes of Polycarp, "Polycarp was not only instructed by apostles, and conversed with many who had seen Christ, but was also by apostles in Asia appointed bishop of the Church in Smyrna; whom I also saw in my early youth, for he tarried on earth a very long time, and when a very old man, gloriously and most nobly suffered martyrdom."

Irenaeus became overseer of the Church at Lyons around A.D.117. Irenaeus had obviously been set a lovely Pentecostal example by Polycarp, who was a disciple of the apostle John. For Irenaeus experienced outstanding manifestations of the Holy Spirit in his Church. In about A.D. 180 Irenaeus wrote his five books "Against Heresies," or as Eusebius calls them "A Refutation and Overthrow of False Doctrine." In his writing Irenaeus defends the manifestations of the Holy Spirit. He writes in Book 2:- "Even among the brethren frequently in a case of necessity, when the whole Church united in much fasting and prayer, the spirit has returned to the ex- animated body, and the man was granted to the prayers of the saints."

After some other observations he writes, "But if they say that our Lord also did these things only in appearance, we shall refer them back to the prophetic declarations, and shall show from them that all these things were strictly foretold, and were done by Him, and that He alone is the Son of God. Wherefore, also, those that were truly His disciples, receiving grace from Him, in His name performed these things for the benefit of the rest of men, as every one received the free gift from Him. Some, indeed, most certainly and truly cast out demons, so that frequently those persons themselves were cleansed from wicked spirits, believed and were received into the Church. Others have the knowledge of things to come, as also visions and prophetic communications; others heal the sick by the imposition of hands, and restore them to health. Moreover, as we have said above, even the dead have been raised, and continued to be with us for many more years. So why should we say more? It is impossible to tell the number of gifts which the Church throughout the world received from God, and the deeds performed in the name of Jesus Christ, that was crucified under Pontius Pilate, and this too every day for the benefit of the heathen, without deceiving any, or exacting their money. For as she has received freely from God, she also ministers."

In book 5 he says:- "In like manner do we also hear many brethren in the Church who possess prophetic gifts, and who through the Spirit will speak all kinds of languages, and bring to light for the general benefit the hidden things of men and declare the mysteries of God, whom also the apostles term spiritual."

What a marvellous testimony, and what a lovely Pentecostal Church Irenaeus had at Lyons, a Church with all the gifts of the Holy Spirit in operation. How can anyone say that spiritual gifts ceased after the apostolic age in the light of such evidence?

Tertullian of Carthage in North Africa. A.D. 160-240. He was educated as a lawyer, and was a very earnest advocate for the gifts of the Holy Spirit. He opposed Marcion the Gnostic heretic and wrote five books refuting his heresies. (Once, when Polycarp met Marcion, Marcion said, "Dost thou not recognise me?" "Yes," replied Polycarp, "I recognise the firstborn of Satan." Irenaeus Ag. Heresies3,3.) Tertullian wrote his great work against Marcion in A.D. 207, He invites Marcion to produce evidence of the gifts of the Spirit being manifested among his followers as they were among Tertullian's Christians. He said, "Let him exhibit prophets such have spoken, not by human sense but with the Spirit of God, such as have predicted things to come, and have made manifest the secrets of the heart; let him produce a psalm, a vision, a prayer, only let it be by the Spirit in an ecstasy, that is in a rapture, whenever an interpretation of tongues has occurred to him." He also tells of a

certain sister who often spoke with tongues. See Smiths Dictionary of the Bible, Vol.4, page 33 10.

Pachomius. A.D. 292-348. Founded a monastic settlement on an island in the Nile, which when Athanasius visited it had a population of about 3,000 Monks. A. Butler informs us in his book, "Lives of the Saints," which was published in 1756, that Pachomius after seasons of special prayer was able to speak the Greek and Latin languages under the inspiration of the Spirit. These were languages that he had never learned.

John Chrysostom, overseer of Constantinople. A.D. 346-407. He was banished for his fearless preaching to Cucusus, a village in the Taurus Mountains, on the borders of Cilicia and Armenia, by the Empress Eudoxia. Gibbon comments, "Every tongue repeated the praises of his genius and virtue, and the respectful attention of the Christian world was fixed on a desert spot among the mountains of Taurus." This was no exaggeration for John Chrysostom is one of the most illustrious names of Church History. He led a simple abstemious life devoted to works of humanity and benevolence. He was a fearless reformer, a renowned preacher, and inspirer of missionary enterprises, and one of the greatest homiletical expositors of Scripture. Though Chrysostom admits that he was ignorant of the facts referred to in 1Cor.12 and 14, and that to his knowledge spiritual gifts had ceased, he says: "Whosoever was baptised in apostolic days, he straightway spake with tongues; for since on their coming over from idols, without any clear knowledge or training in the ancient Scriptures, they at once received the Spirit; not that they saw the Spirit, for He is invisible, but **God's grace bestowed some sensible proof of His energy**; and one straightway spake in the Persian language, another in the Roman, another in the Indian, another in some other tongue; and this made manifest to them that were without that is was the Spirit in the very person speaking. Wherefore the Apostle calls it 'the manifestation of the Spirit which is given to every man to profit withal.' There are some who ask, 'Why are not miracles performed still? why are there no persons who raise the dead, and cure diseases?' **To which he replies "That this was owing to the want of faith, and virtue, and piety in those times."** For as Jerome says, "The Church lost as much of its virtue, as it had gained of wealth and power."

FROM THE FIFTH CENTURY TO THE REFORMATION.

These were the dark ages of Church History, the Church going farther and farther into darkness until the truths of the Christian Gospel were completely abandoned by the vast majority of Churchgoers. Baronius, the famous analyst of the Roman Church writes; "The Tenth Century, was an iron age, barren of all goodness; a leaden age, abounding in wickedness, and a dark age, remarkable above all others for the scarcity of writers and men of learning." This spiritual darkness resulted in all of the major doctrines of the Christian faith being hidden under a mass of foolish and wicked superstition.

John Wesley states in his sermon, "The More Excellent Way," that backsliding caused the scarcity of spiritual gifts from the fourth century onwards, he writes: -"It does not appear that these extraordinary gifts of the Holy Ghost were common in the Church for more than two or three centuries. We seldom here of them after that fatal period when the Emperor Constantine called himself a Christian; and, from a vain imagination of promoting the Christian cause thereby, heaped riches and power and honour upon the Christians in general, but in particular upon the Christian Clergy. From this time they almost totally ceased; very few instances of the kind were found. The cause of this was not, as has been vulgarly supposed, "Because there was no more occasion for them," because all the world was become Christians. This is a miserable mistake; not a twentieth part of it was then nominally Christian. The real cause was, "the love of many," almost of Christians, so called, was" waxed cold." The Christians had no more of the Spirit of Christ than the other Heathens; The Son of Man when He came to examine His Church, could hardly "find faith upon the earth." This was the real cause why the extra-ordinary gifts of the Holy Ghost were to no longer be found in the Christian Church; because the Christians were turned heathens again, and had only a dead form left."

Alexander Mackie in his book "The Gift of Tongues," gives a similar explanation for the scarcity of the manifestation of the gift of tongues during the dark ages of Church History, he says on page 27 of his book: "From patristic times until the power of the reformation had made itself distinctly felt, the gift of tongues is an almost forgotten phenomenon. The attention, which the Reformation drew to the Scriptures, is the reason for the reappearance of the gift. Men do not usually have the gift of tongues unless they know there is a gift of tongues. The revival of the Bible made also necessary in some minds a revival of states of mind and actions such as were those of men who lived in Bible times and who were esteemed Holy. During the long silence of these weary centuries there was evidence, however, of those psychological and physiological tendencies and actions which we find go hand in hand with the appearance of the gift in the history of the Corinthian Church, or in the history of the more modern sects which we shall discuss. Simply because the ages preceding the Reformation were deficient in a Scriptural vocabulary we fail to find these phenomena described and classified as related to the gift of tongues." End of quote.

Bengel gives the reason for the lack of spiritual gifts in the following short note. "The reason why many miracles are not now wrought is not so much because faith is established, as that unbelief reigns." However, even during these dark centuries God raised up centres of revival in Southern Europe, the most notable of these outpourings of the Holy Spirit took place among the Albigenses and Waldenses. These Christians returned to the simplicity of New Testament Christianity, and experienced manifestations of the gifts of the Holy Spirit.

The Albigenses. These were so called because they originated from the area around Alby in Languedoc, forty

miles northeast of Toulouse. They were founded around A.D. 1,110 and became quite a large sect by A.D. 1,150. They were anathematised by Papal councils as heretics, (A.D. 1,139& 1,179,) and by other provincial synods at Toulouse and elsewhere. In A.D. 1198 Pope Innocent 3rd. determined to use force, and so an army was sent against these dear Christians. Simon de Montfort, Earl of Leicester was in charge of military operations and Arnold; abbot of Citeaux was commissioned as legate to suppress the "heretics" by any means at his disposal, these turned out to be assassination, torture and murder. The first place to be captured was Beziers, a town of 30,000 people. When the general asked Arnold what to do with the people, Arnold said, "Kill them all! God will know His own!" This murderous and ruthless mission suited the army under the control of Simon de Montfort, for as one Roman Catholic historian records; they were composed "of desperadoes, mercenary soldiers, and adventurers of every description, whose sole object was plunder." A court was started by Dominic and his brotherhood, which descended to the depths of cruelty and injustice. Out of this court sprang the inquisition, which was established and authorised in A.D. 1,229 at the council of Toulouse, this decision was confirmed by Pope Gregory 9th. in A.D. 1232. (This council also forbade the Layman to read the Scriptures in the Latin or vernacular.) So ruthlessly were these dear Christians exterminated that we hear no more of them in history after 1232 A.D. Satan is well named, he hates the movings of the Holy Spirit, and is a ruthless adversary to the children of God who experience them.

The Waldenses. These were led by Peter Waldo, a wealthy and devout merchant of Lyons. He came to see the truth about 1170 A.D. when he first read the Scriptures in his own language and saw the tremendous difference between the Churches of his day and the teaching of Christ and the early Church. Waldo sold all his goods and gave the proceeds to the poor. He gathered around him a company of men who sold up their possessions and accompanied him on an evangelistic mission. Later these "Poor Men of Lyons," as they were called, went everywhere preaching the Gospel, earning their keep as peddlers, or in other humble vocations. They adopted the Scriptural method of going two and two.

Pope Alexander 3rd. tried to stop Waldo and his associates from preaching, A.D. 1179., when this failed, the next Pope, Lucius 3rd. excommunicated them. Pope Innocent 3rd. at the fourth Lateran Council, A.D. 1215, again emphatically condemned the movement, for though Peter Waldo had died in 1229, the Pope tried to stop this revival by establishing the Inquisition and forbidding the Layman to read the Scriptures. In 1234 a synod at Tarragona prohibited the clergy from reading the Scriptures in their own language. These Christians were persecuted by the Dominican Inquisitors of Languedoc and in A.D. 1312 one was burned at the stake by this Inquisition. They were finally driven back to take refuge in the Piedmontese valleys of the Alps where they continued to worship the Lord in their simple, Scriptural way. Later, in more peaceable times, they became the chief evangelists of Italy.

The move of the Holy Spirit in the latter part of the dark ages of Church History was rejected by a backslidden and wicked clergy, there was a determined and vicious opposition from a corrupt and Satan-inspired clergy. The Scribes and Pharisees of the 12th. and 13th. Centuries killed the children of God, as their forefathers had killed the Lord Jesus. When the people knew the promises of the Scripture, then the people desired and experienced those promises. They enjoyed justification by faith in Christ and the baptism and gifts of the Holy Spirit. Satan did everything that he could to stamp out the knowledge of the Bible, and the revivals that came through this knowledge of the Scriptures. **John Wesley writes**, "Some have computed, that, from the year 1528 to 1548, fifteen million of Protestants have perished by the Inquisition. This may be overcharged, but certainly the number of them in these years, as well as since is almost incredible." End of quote. Those who enjoy the promises of God today can expect some measure of Ecclesiastical opposition; one has to make a choice between orthodox but unscriptural teaching and Scriptural teaching called "heresy" by the servants of Satan. 2Tim.2v8-13. 3v12-17. It is a great tragedy when godly men align themselves with the servants of Satan and resist the truths of the Scriptures. Acts.13v50. Jn.12v42,43.

FROM THE DAWN OF THE REFORMATION TO THE PRESENT DAY.

Philip Schaff, in his "History of the Christian Church," Vol. 1 page 237 to the 1882 edition, shows that the phenomenon of speaking with tongues reappeared between the years 1419 to 1882 during the times of special religious revival: "Among the Camisards and the prophets of the Cevennes in France, among the early Quakers and Methodists, the Readers (the followers of Lasare) in Sweden in 1841 to 1843, in the Irish revivals of 1859, and especially in the 'Catholic Apostolic Church;' commonly called Irvingites, from 1831 to 1833, and even others say, this saint was honoured with the gift of tongues." Schaff also tells us that Francis Xavier, who died in 1552, "is said to have made himself understood by the Hindus without knowing their language." End of quote.

Xavier was a truly converted man, and a most remarkable missionary. The Catholic Encyclopaedia confirms that Xavier had a remarkable exercise of the gift of tongues.

Souer, in his German "History of the Christian Church," tells us in his third volume page 406, that Martin Luther experienced the manifestation of the gifts of the Spirit, he writes:- "Dr. Martin Luther was a prophet, evangelist, speaker in tongues and interpreter, in one person, endowed with all the gifts of the Holy Spirit." End of quote.

Cannon A. A. Boddy, when writing of the revivals among the Huguenots, A.D. 1685-1714, states:- "When Louis XIV of France in 1685 revoked the Edict of Nantes, which had given religious liberty, he strove by

dragonnades to drive Protestants into the Roman Catholic Church. The Huguenots were led by John Cavalier, a farmer, into inaccessible mountains. Among the persecuted people were those who spoke in tongues. There are records both by enemies and by friends as to their prophetic gifts. Prophets came from the Cevennes to Holland, and on to Germany. At that time, among professors and students, there was great receptivity to God's power. In 1714 they brought the gift of tongues and prophecy to Wetter, near Frankfurt-on-Main. Their leaders were an ejected Wurtemberg pastor, named Gruber, and a Brother Rock, a saddler. They and their 'gifted' followers were called 'the inspired ones of the Wetterau.'" End of quote.

In his diary, Thomas Walsh, one of John Wesley's most spiritual and capable preachers, writes of March 8th. 1750: - "This morning the Lord gave me a language that I knew not of, raising my soul to Him in a wonderful manner."

The Encyclopaedia Britannica, also tells of the manifestation of the gift of tongues, "amongst the Jensenists and early Quakers, the converts of Wesley and Whitfield, the persecuted Protestants of the Cevennes, and the Irvingites."

John Wesley and Dr. Middleton. Dr. Middleton wrote: "After the apostolic time, there is not, in all history, one instance either well attested, or even so much as mentioned, of any particular person who had ever exercised that gift (tongues), or pretended to exercise it in any age or country whatsoever....This gift has never once been heard of, or pretended to by the Romanists themselves." John Wesley proved that this statement was not true: he wrote: "But has it been 'pretended to' (whether justly or not) by no others, though not by the Romanists? Has it never once been heard of since that time? Sir, your memory fails you again. It has undoubtedly been 'pretended to' and that at no great distance either our time or country. It has been 'heard of' more than once, no farther off than the valleys of Dauphiny. Nor is it yet 50 years ago, since the Protestant inhabitants of those valleys so loudly 'pretended' to this and other miraculous powers, as to give much disturbance to Paris itself, and how did the king of France confute that pretence, and prevent it being heard anymore? Not by the pen of his scholars, but by (a truly Heathen way) the swords and bayonets of his dragoons....He who worketh as He will, may (with your good leave) give the gift of tongues, where he gives no other: and may see abundant reasons so to do, whether you and I see them or not." End of quote.

W. C. Braithwaite, in "The message and Mission of Quakerism," page 17, quotes from "Burrough's Preface to Great Mystery," we read: - "While waiting upon the Lord in silence, as often we did for many hours together, we received often the pouring down of the Spirit upon us, and our hearts were glad and our tongues loosed and our mouths opened, and we spake with new tongues as the Lord gave us utterance, and His Spirit led us, which was poured down upon us, on sons and daughters, and the glory of the Father was revealed, and then began we to sing praises to the Lord God Almighty and to the Lamb forever." End of quote.

John Welch, one of Scotland's most saintly and spiritual ministers, experienced the manifestation of the gifts of the Spirit to a remarkable degree. He was a man of prayer and would often spend hours in the night in intercession for Scotland. It appears that even the dead are raised in answer to his prayers. We will now quote some experiences that John Welch enjoyed, these show that he experienced great manifestations of the Holy Spirit.

"As the duty wherein John Welch abounded and excelled most was prayer, so his greatest attainments fell that way. He used to say that he wondered how a Christian could lie in bed all night, and not rise to pray; and many times he rose, and many times he watched. One night he rose and went into the next room, where he stayed so long at secret prayer, that his wife, fearing he might catch cold, was constrained to rise and follow him, and, as she hardened, she heard him speak as by interrupted sentences, 'Lord, wilt Thou not grant me Scotland?' and, after a pause, 'Enough Lord enough.' She asked him afterwards what he meant by saying, 'Enough Lord enough.' He showed himself dissatisfied with her curiosity; but told her that he had been wrestling with the Lord for Scotland, and found there was a sad time at hand, but that the Lord would be gracious to a remnant. This was about the time when bishops first overspread the land and corrupted the Church."

Here is another instance of this dear man of God experiencing the gifts of the Spirit.

"An honest minister, who was a parishioner of his for many a day, said that one night as Welch watched in his garden very late, and some friends were waiting upon him in his house, and wearying because of his long stay, one of them chanced to open a window toward the place where he walked, and saw clearly a strange light surround him, and heard him speak strange words about his spiritual joy."

And yet another instance of the manifestation of words of wisdom and knowledge.

"But though John Welch, on account of his holiness abilities, and success, had acquired among his subdued people a very great respect, yet was he never in such admiration as after the great plague which raged in Scotland in this time. One cause was this: The magistrates of Ayr, for as much as this town alone was free, and the country around infected, thought fit to guard the ports with sentinels and watchmen. One day two travelling merchants, each with a pack of cloth upon a horse, came to the town desiring entrance, that they might sell their goods, producing a pass from the magistrates of the town from whence they came, which was at that time sound and free. Notwithstanding all this, the sentinels stopped them until the magistrates were called, and when they came they would do nothing without their ministers advice; so John Welch was called, and his opinion asked. He demurred, and putting off his hat, with his eyes towards heaven for a pretty space,

though he uttered no audible words, yet he continued in a praying posture, and after a little space told the magistrates that they would do well to discharge these travellers from the town, affirming, with great asseveration, that the plague was in these packs. So the magistrates commanded them to be gone, and they went to Cumnock, a town twenty miles distant, and there sold their goods, which kindled such an infection in that place, that the living were hardly able to bury their dead." End of quote.

In 1855 there was a great Pentecostal revival in Russia, which carried over into Armenia about 25 years later.

The story of the deliverance of the Pentecostal Christians in Armenia by the gifts of the Spirit is certainly remarkable and well worth mentioning here. In 1855 in Kara Kala in Armenia, a young 11-year-old Russian boy received a series of prophetic visions. For a whole week he neither slept nor ate but under the inspiration of the Spirit produced some intricate diagrams and maps with written text, some of this writing was very beautiful, some of it scrawled. However, none of it could be expected to be produced by an eleven-year-old uneducated boy. The theme of it was that the Turks would turn upon the Christians, but that those who went to a land across the ocean (America), would be preserved and blessed. The manifestations were so obviously miraculous that even when the years went by and nothing that he had said happened, he was respected as a prophet.

About 25 years after these prophecies a Pentecostal outpouring took place around Kara Kala and a small group of Pentecostals, derived mainly from the Presbyterians, gathered together in Pentecostal worship with the prophet among them. Among this group was the well-known Shakarian family. However, Demos, the head of the family had not accepted the Pentecostal experience as coming from God even though he attended the meeting. When the Russian Pentecostals heard of this group they came to have fellowship with these Armenian Pentecostals. The custom was to provide the best steer from the herd for such an important occasion. When the news came one year that the Russian covered wagons were coming, Demos went to kill the fattest steer. He found that it had been blemished with the loss of an eye, but rather than give what he felt was something inferior, he killed it and hid the head in a sack under the wheat in his barn.

Just before the blessing on the family and their provision by the Russian elder, the prophet left the room to return a short while later with the sack with the steer's head in it. He opened it and told how just before the blessing the Lord had spoken to him. Demos confessed and was freely forgiven by all, for they realised that he wanted to give them the best. Demos was now convinced that the manifestations of the Spirit were of God, and all determined to give God what He required, not what they personally felt should be given.

In 1900 the prophet began to warn again that the prophecies that he had given 45 years before were about to be fulfilled. The Russian and Armenian Pentecostal groups began their exodus to America, and in 1912, the last families had gone, this was just two years before the total destruction of the village by the Turks. One day in 1906 in Los Angeles, the newly arrived head of the Shakarian family, his brother-in-law and another Armenian friend were amazed to find in an old building in Azusa Street a Pentecostal gathering with Christians speaking in tongues and enjoying the manifestation of the gifts of the Spirit. All over the world, Christians who had been earnestly seeking God began to experience the baptism in the Spirit with speaking in tongues as the initial evidence of that experience.

The Rev. Michael Baxter and Mrs. Baxter. are well known as the founders of the "Christian Herald." a paper which was published to teach the subject of prophecy, and comment on the signs of the times. Mrs. Baxter, told at an international conference held in England in 1885, how God had enabled her to preach for 35 minutes in German, a language which she was almost completely unfamiliar with, she told that she was well understood and that one soul was converted, she stated: - "After that He led me into a shop I could not make myself understood, nor could I understand the people."

Mrs Baxter's attitude to the subject of spiritual gifts is recorded in the "Christian Herald" of May 12th. 1910. "We can never be judges as to whether any of the gifts of the blessed Spirit can or cannot be dispersed with His working. There are some who think and say that the Holy Spirit's working in the way of physical healing, or in the gift of tongues, is not needed in our day; and that His working in wisdom and knowledge alone is necessary. Let God be the judge: He hath set the members everyone in the body as it hath pleased Him, and it is the workman who must judge what tools his work requires; the Head must judge with what member He can carry out His purposes."

The Rev. R. Boyd D.D., in his book "Trials and Triumphs of Faith," tells how his intimate friend, D.L. Moody, experienced the manifestation of the gifts of the Spirit in his meetings He writes on page 402 of his book:- "When I (a Y.M.C.A. member) got to the rooms of the Y.M.C.A. (Victoria Hall, London) I found the meeting 'on fire.' The young men were speaking with tongues, prophesying. What on earth did it mean? Only that Moody had been addressing them that afternoon! What manner of man is this? Thought I, but still I did not give him my hand.... Many of the clergy were so opposed to the movement that they turned their backs upon our poor, innocent Y.M.C.A. for the part we took in the work; but afterwards when the flood-gates of divine grace were opened, Sunderland, (near London), was taken by storm. I cannot describe Moody's great meeting: I can only say that the people of Sunderland warmly supported the movement, in spite of their local spiritual advisers." End of quote

Dr. F. B. Meyer, visited Estonia during his lifetime, and he wrote to the "London Christian," and told of the

wonderful work of the Holy Spirit that he saw among some simple peasant Baptist congregations in one of the Baltic provinces of Russia, he wrote:-

"It is very remarkable, at a time when the Lutheran Church of this land has lost its evangelistic fervour, and is inclined to substitute forms and rites for the living power of Christ, that God raised up a devoted nobleman, Baron Uxhall, to preach the Gospel in all its simplicity, and is renewing among the peasantry those marvellous manifestations which attended the first preaching of the Gospel when God bore witness to the message of salvation with signs and wonders and gifts of the Holy Ghost. To have come across a movement like this is intensely interesting. The gift of tongues is heard quite often in the meetings, especially in the villages, but also in the towns. Here at Revel, the pastor of the Baptist Church tells me that they often break out at his meetings. They are most often uttered by young women, less frequently by men. When they are interpreted they are found to mean, 'Jesus is coming soon; Jesus is near. Be ready; be not idle.' When they are heard, unbelievers who may be in the audience are greatly awed. A gentleman who was present on one occasion was deeply impressed by the fact that those who spoke were quite ordinary people until they were uplifted as it were by a trance and then they spoke with such fluency and refinement." End of quote.

Charles G. Finney. Finney refused to accept orthodox doctrine that was illogical and unscriptural, his Barrister-at-Law training was applied to his study of the Scriptures with blessed results. He was not only an intellectual giant, he was a spiritual giant too, his "Systematic Theology" and his "Lectures on Revival" are still having a profound influence on those who read them. The following account of how he received his baptism in the Holy Spirit is taken from his autobiography.

"As I went in and shut the door after me, it seemed as if I met the Lord Jesus Christ face to face...it seemed to me a reality, He stood before me, and I fell down at His feet and poured out my soul to Him...I returned to the front office, and found that the fire that I had made of large wood was nearly burned out. But as I turned and was about to take a seat by the fire, I received the baptism of the Holy Ghost. Without any expectation of it, without ever having the thought in my mind that there was any such thing for me, without any recollection that I had ever heard the thing mentioned by any person in the world, the Holy Spirit descended upon me in a manner that seemed to go through me, body and soul. I could feel the impression, like a wave of electricity, going through and through me. Indeed, it seemed to come in waves and waves of liquid love; for I could not express it in any other way. It seemed like the very breath of God. I can recollect distinctly that it seemed to fan me like immense wings. No words can express the wonderful love that was shed abroad in my heart. I wept aloud with joy and love; **AND I DO NOT KNOW BUT I SHOULD SAY, I LITERALLY BELLOWED OUT THE UNUTTERABLE GUSHINGS OF MY HEART.** (This was beyond doubt speaking in tongues.) These waves came over me, and over me, and over me, one after the other, until I recollect I cried out, "I shall die if these waves continue to pass over me.' I said, Lord I cannot bear any more;' yet I had no fear of death....

When I awoke in the morning the sun had risen, and was pouring a clear light into my room. Words cannot express the impression that this sunlight made upon me. Instantly the baptism that I had received the night before, returned upon me in the same manner. I arose upon my knees in the bed and wept aloud with joy, and remained for some time too much overwhelmed with the baptism of the Spirit to do anything but pour out my soul to God." End of quote.

Finney's experience has been the experience of an untold number of Christians who are alive today. The baptism and gifts of the Spirit are today enjoyed by millions of Christians inside and outside of the Pentecostal denominations. This proves that we are approaching the end of this dispensation; we are in the last days of the last days. God is preparing His Church for the coming of Christ and the catastrophic period of time known as "The Great Tribulation," that will precede His coming. Have you a reserve of Pentecostal oil to see you through those dark days? Are you determined to meet your Saviour with a life glowing with the glory of God, and shining with the fruits and gifts of the Holy Spirit? The promise of the Father is yours; claim the inheritance that the death and resurrection of Christ has bought for you. Acts.2v17-21. Mt.25v1-13. Mk.13v9-13. Lk.21v33-36. 1Jn.2v28. Lk.24v49. with Acts.2v38,39.

Moody said in one of his last sermons in Boston: "I believe Pentecost was but a specimen day. I think the Church has made this woeful mistake that Pentecost was a miracle that is not to be repeated. I believe now if we looked on Pentecost as a specimen day and began to pray, we should have the old Pentecostal fire here in Boston."

Conclusion.

Christian, do you want a Pentecostal experience? The Saviour waits to baptise you in the Holy Spirit, and to give you His precious gifts. Wait upon the Lord, and delight yourself in the Lord, and He will give you the desires of your heart.

Ps.27v14. "Wait on the LORD; be of good courage, and He shall strengthen your heart; wait, I say, on the LORD! (NKJ)

Ps.37v4. "Delight yourself in the LORD; and He will give you the desires of your heart. (NAS)

Ps.130v5,6. "I wait for the LORD, my soul does wait, and in His word do I hope. v6. My soul waits for the Lord

more than the watchmen for the morning; {indeed, more than} the watchmen for the morning." (NAS)

NOTE:

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