



THE ONE BAPTISM:
THAT JESUS OFFERS

JOHN R. CHURCH

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REV. JOHN R. CHURCH DD
Winston-Salem, North Carolina
1899 -1984

Dr. Church, an approved evangelist of the United Methodist church, and a member of the Western North Carolina Conference since 1920, was one of the truly outstanding itinerant evangelists of 20th century Methodism.

In 40 years of evangelism, Dr. Church traveled over one million miles; preached in 31 colleges and universities; conducted over 1,000 series of meetings with some 40,000 seekers at the altar; and witnessed over 800 men and women answering the call to full-time Christian service under his ministry.

He has ministered in many of the largest camp meetings in America, including: Hollow Rock, Sychar, and Circleville in Ohio; Lakeland, Avon Park, and Brooksville in Florida; Wilmore in Kentucky; Bentleyville in Pennsylvania; and Indian Springs in Georgia. In his early ministry he shared the camp meeting platform with such noted evangelists as: Henry Clay Morrison, Joseph H. Smith, "Uncle Bud" Robinson, John L. Brasher, Samuel Logan Brengle, and C.W. Butler.

He received the Doctor of Divinity degree from Asbury College in 1942 and was on its Board of Trustees for many years: He was co-founder of John Wesley College, Greensboro, North Carolina, and served as Chairman of its Board for 28 years.

The dynamic power and success of his ministry, spanning more than half a century, is expressed by Dr. Church's own words: "It is still true that this is the will of God, even your sanctification...Men may quibble and question, but I choose to take my stand with the Word of God. I cannot do otherwise and still be a faithful minister of the gospel. Other men may feel that this is an elective course that can either be taken or left alone, but with the light and convictions I have on the subject, I could not be true to my own soul and fail to preach it...Every man must answer to God for his own ministry, but I would tremble for my own soul, if I should go into His presence without having preached this glorious truth."

The approach of this book stimulates a sense of fairness. You feel as if you were sitting in the parlor and the preacher were talking to you; that it would be discourteous to declare a contrary conclusion till you have weighed the well selected Scriptures he lays before you. He eschews the lofty style and makes contact with all classes, from the plain reader to the man of letters. I think it would not be safe to read this if you are determined on a contrary view regardless of Biblical proof and coercive common sense.

The Holy Spirit has been in the world since there was a world. He moved upon the face of the waters at the beginning of our creation. The gift of the Holy Spirit, as designed to follow the glorification of Jesus represents the direct contact of heaven with the church through its individual membership. We are to be born of the Spirit, but we are also to be baptized with the Spirit. Whether we are profound enough to analyze the distinction, we should be simple and frank enough to recognize it. Contrary to what some of the brethren say who style themselves "Pentecostal/" the Holy Spirit does not "speak for himself." He speaks for Jesus. He takes the things of Christ and makes them real unto us. Hence, as we see in this book, he administers the potency of the cleansing blood of Christ in his baptismal operation, and the "fruit of the Spirit" is identical with "the mind of Christ."

John H. Paul, D. D.

Foreword

The One Baptism That Jesus Offers.

When John the Baptist stood before Christ he confessed to Christ, "I have need to be baptized of thee, and comest thou to me." In this confession John is not talking about water baptism, for Jesus did not come to baptize people with water. John knew that Jesus had a baptism that he nor any other mortal man could give. John the Baptist felt the need of the Baptism with the Holy Ghost. Many other people have felt the same need. In fact, the church would have never been able to do the work that Christ intended they should do without the Baptism with the Holy Ghost. He commanded them to wait and tarry, and not to leave Jerusalem until they had received the Baptism with the Holy Ghost. He said, "For John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." It was this baptism that made the difference in their lives.

This is the Baptism that the church needs today. If the church had the Baptism with the Holy Ghost, then it would be a powerful and witnessing church.

There are a lot of people who are willing to wrangle and argue over the mode of water baptism, but they overlook the one most important baptism, and that is the Baptism with the Holy Ghost and fire. The Baptism with the Holy Ghost is as far superior to water baptism as Jesus was superior to John the Baptist. The promise of the Baptism with the Holy

Ghost is God's great promise to His Church. Peter, on the Day of Pentecost, said, "And ye shall receive the gift of the Holy Ghost, for the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." This included all of God's children. It is for you. If you do not have it, then it is not God's fault. He stands ready to give it to all who will meet the conditions and exercise the faith.

Sincerely His and yours, John R. Church

Acts 17:10-12. And the brethren immediately sent away Paul and Silas by night unto Berea: who coming thither went into the synagogue of the Jews. These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so. Therefore many of them believed; also of honorable women which were Greeks, and of men, not a few.

I have selected this passage of Scripture as a basis for this message because it sets forth two fine principles. In the first place we are told that the people of Berea were more noble than the people of Thessalonica, and the reason why they were more noble is because they were open-minded and willing to listen to and accept new truths. A real mark of nobility and bigness is a willingness to learn. A person of small mind is a person who has a closed mind and is not willing to learn. The person with a closed mind is hopeless concerning ability to learn anything.

The second reason why these people of Berea were more noble, is that they had a definite standard by which to judge the truth. They searched the Scriptures daily to see whether these things were so. In every field of learning we must have some standard by which to judge. One who has no standard by which to judge the preaching of men is liable to believe most anything. The only standard by which to judge any man's preaching and teaching is the Bible, which is the word of God.

If the teachings of this book do not square with the teachings of the Bible, then do not accept them.

Some years ago I preached a sermon on the text, Acts 19:2, "Have ye received the Holy Ghost since ye believed?" In this sermon I set forth the proposition that the Baptism with the Holy Ghost is a second definite work of God's grace in the human heart. After the sermon, an intelligent lady came up to me and said, "You have me confused." I looked at her and said, "It is very strange that I should have you confused. I have never seen you in my life before. How could I have you confused?" She said, "My pastor tells us that we received the Baptism with the Holy Ghost when we believed, and now you come along and tell us that we don't get the Baptism when we believe, but that we must seek it as a second definite experience. Now, which of you am I going to believe?" I said to her, "Don't believe either one of us. We both might be mistaken." Then I said to her, "Sister, if you have the Baptism with the Holy Ghost, then it would be foolish on your part, and a waste of time, to be seeking for something you already have. On the other hand, if you don't have the Baptism with the Holy Ghost, and God wants you to have it, then it would be a tragedy for you to go through life without the best gift that God has to offer His children. Why not let God settle the matter for you? Just kneel here and open your heart and ask God to reveal to you just what you have and what you need." She followed my suggestion and it was not five minutes until she was up on her feet rejoicing in the fact that God had filled her with the Spirit.

Dear reader, there is a way to know the truth, and it is only as you know the truth that you shall be free. The truth shall make you free. He whom the Lord makes free is free indeed. May God help us to have open minds and hearts, and be ready to walk in the light. If we walk in the light, as He is in the light, then we will have fellowship one with another, and the blood of Jesus Christ, His Son, will cleanse us from all sin. Amen.

WHY IS IT THAT SOME MEN PREACH ONE WORK OF GRACE, SOME PREACH TWO, AND STILL OTHERS PREACH THREE?

Sometime ago I preached on the Baptism with the Holy Ghost. In this sermon I especially emphasized the fact that the Bible teaches that the Baptism with the Holy Ghost is a definite experience, that is received by faith subsequent to, and in addition to, regeneration. I insisted in that sermon that regeneration and the Baptism with the Holy Spirit were not one and the same thing. I pointed out that it was the same Spirit that performed both of these works in the human heart, but that it was a different work done by the Spirit on these two occasions.

After the service was over a fine Christian layman came up to me and said, "I want to ask you a question." I told him to ask his question, and if possible, I would try to answer it. The question he put to me was this: "Why is it that some men preach one work of grace, others preach two works, and still others preach three?" I said to that dear brother, "That is a big question you have asked and I had rather not try to answer it just now. I would like to have some time to think that question through and then try to give you an intelligent and Scriptural answer to it. I will answer your question later on in this meeting." In trying to answer his question I prepared this message that I am trying to set forth in this book.

When I went home and began to think and pray over that man's question, I soon came to see how such a question would puzzle many good people. We have many people today who seem to be good people. They seem to be sincere and honest and yet they believe in and preach but one work of grace, which, of course, is regeneration. They are good people, and God seems to honor their ministry and bless them with many souls. Then some other fellow comes along, and he seems to be a good man, and seems to be honest and sincere. He seems to love the Lord and God gives him souls, but he teaches and contends that there are two works of grace. He not only teaches that you must be regenerated, but he teaches that the Baptism with the Holy Spirit is another definite experience that is received by faith sometime after regeneration and God seems to honor his ministry and give him many souls for his hire. Then later on some other man comes along, and he seems to be a good man, and seems to be honest and to love souls. God seems to honor his ministry, and give him souls for his hire, but he teaches and contends that there are three works of grace. He teaches that you must first be regenerated, then sanctified by faith in the blood, and then later on you must receive the Baptism with the Holy Spirit. He teaches when you do receive the Baptism with the Spirit you will talk in tongues as an evidence that you have the Baptism, and if you do not talk in tongues you do not have the Baptism. Now all these different people, with their different views and teaching, seem to be good, sincere Christians, and God seems to honor all of them. Naturally, the average man would be inclined to become confused and feel like saying, "Well, which of these fellows is right? They can't all be right. One or the other must be nearer right than the rest"

In trying to answer this big question, and make my little contribution to a better understanding of the truth as I believe it is taught in God's Word, I shall set forth three reasons why a person may not believe in and teach but one work of grace. Then I shall set forth three reasons why I believe in and teach two works of grace. Then in

conclusion, I shall set forth three reasons why I do not believe in and teach three works of grace. When you have read these various reasons I set forth, it will be up to you to decide which is right in their teaching. May the Holy Spirit guide each of us in our search for the truth. May God grant that we may have open hearts and willing minds not only to know the truth, but to act upon it in such a way as to please God and bring His richest blessings into our hearts and lives. For after all, it is only the truth that will stand the test of time and the judgment. It is by the Word that we shall be judged on that final day of reckoning. I am not contending for any pet theory of my own. I am only trying to set forth what I believe to be the truth. I have no desire just to win an argument, and certainly I have no desire or intention of hurting anyone's feelings. Even though I may differ from people, yet I love them, and long to be used of the Lord to help anyone I can. I had rather know the truth, and have God's smile of approval on my soul than to win all the arguments in the world. All that shall be said in this message is said with the kindest of feelings for those who may differ from me. I do not wish to hurt a single person's feelings if I can help it.

THREE REASONS WHY PEOPLE MAY NOT BELIEVE IN BUT ONE WORK OF GRACE

Before setting forth the first reason why a person may not believe in and teach but one work of grace, it might be well for me to remind you that the mere fact that a person does not believe in and preach but one work of grace does not necessarily prove that there is not another work of grace possible. It may be that they have not been sufficiently instructed along this line. I am reminded of a story that I heard some years ago about an old Negro slave who went to hear his white master preach on Sunday. The next day his master said to him, "Rastus, I noticed that you came to church yesterday to hear me preach. I would like to know just what you thought of my sermon?" The old Negro replied, "Boss, I thought it was a good sermon. I enjoyed some of it a great deal, but, Boss, you said one thing in that sermon that if I had been in your place I would not have said. Leastwise, I would not have said it like you did. You said that there ain't no such thing as the Holy Ghost. Now I would not say that if I was you. I would say that there ain't no such thing as the Holy Ghost not as you knows of." That is a fine way to look at this matter. No doubt you could find many people in the dark jungles of Africa who know nothing about the power of electricity. You might begin to talk to them about this strange power that we are so familiar with, and no doubt they would look at you with disgust, and tell you that you were trying to put something over on them. They have never heard of it nor seen its effects. However, if you think that proves there is no such thing, then all you have to do to be convinced otherwise is to stick your finger up in a light socket, and turn the switch, and you will soon be convinced. The same is true with reference to this matter of the Baptism with the Holy Spirit. It may be new to you, and may sound strange and weird, but if you think there is nothing to it, then just meet the conditions and exercise the faith and you will soon feel the mighty surging currents of divine power from God sweeping through your soul, until you will be convinced otherwise. The only way really to prove the thing to your own satisfaction is to meet the conditions and try the thing for yourself. Do not let the unbelief of some other person keep you from having God's best in your soul. "Taste and see that the Lord is good. The promise is unto you, and your children, and to all that are afar off, even as many as the Lord our God shall call." This is God's promise and it is just as valid today as it was for the disciples on the day of Pentecost. God means for all His children to have the Baptism with the Holy Spirit. The only thing that can keep you from it, is you.

This leads us to the first reason why a person may not believe in and teach but one work of grace. It may be due to the fact that he has not been properly instructed along this line. If you will turn to the 18th chapter of Acts and read from verse 24, through verse 28, you will find there the inspired record of a young preacher named Apollos. The word tells us that he was instructed in the way of the Lord; and being fervent in the spirit, he spoke and taught diligently (Weymouth's translation gives it: he taught accurately the things concerning Jesus) the things of the Lord, knowing only the baptism of John.

Now if language means anything, this means that he was a Christian minister. Remember that this is the language of the Holy Spirit. This is not the opinion of some man, but it is what God had to say about this man. When God says that a man is

instructed in the way of the Lord, and that he is accurate in his teaching about the Lord, then it must be true. However, the record tells us that this young man was lacking at one very vital point, and that was the fact that he knew only the baptism of John. Now, in the New Testament there are two baptisms that stand out clear and plain. Especially is this true in the Book of Acts. One of them is the baptism of John, or water baptism, and the other is the Baptism with the Holy Spirit. Apollos had one of these but he did not have the Baptism with the Holy Spirit. When he came to Ephesus, and began his ministry there, he had in his congregation a fine couple named Aquila and Priscilla. They had been associated with the great Apostle Paul, and had learned some things that Apollos did not know. After listening to this young man preach they soon discovered that he was lacking at a very vital point in his preparation to be an effective minister of the gospel of Christ. The record tells us that they took him unto them and instructed him in the way of God more perfectly. In other words, they told him of a baptism that he did not have. As a result of their teaching he received the Baptism with the Holy Spirit. The evidence of this fact is proved by the difference in his ministry after this experience. If you will notice in the record you will find that when he came to Ephesus the outstanding thing was Apollos. His eloquence, his learning, his zeal, and his diligence are the things that stand out. However, after Aquila and Priscilla had instructed him in the way more perfectly, he went to Corinth. At Corinth nothing is said of his eloquence, learning, zeal and diligence. He still had these, but the main thing the people saw at Corinth was Christ. He mightily convinced the Jews that Jesus was the Christ. That is the real test of any man's preaching. If the people see only us, then we are failures; but if they see Jesus, then we are what God wants us to be. It is only as we are filled with the Spirit of Christ that we will be able to accomplish this.

Now the fact that Apollos did not know about the Baptism with the Holy Spirit was no reflection on him. He was honest, and was preaching all he knew, and doing the best he could. However, if after Aquila and Priscilla did instruct him in the way of God more perfectly, he had refused the light and rejected the Baptism with the Holy Spirit he would have been to blame. If a person does not know about such an experience and does the best he knows to do, then God can bless him and use him, but if he does know and refuses to walk in the light, and live up to the truth, then God cannot bless and use him. It is only when we are walking in the light that the blood will cleanse us from all sin. No one who refuses to walk in the light has any claim on the blood. May God help us to see this and ever remember it.

Another case that illustrates this point is that of Dwight L. Moody. According to the records, Mr. Moody was converted while he was a clerk in a shoe store in Boston. After his conversion he went to Chicago where he soon became an active Christian worker. He was very zealous in his effort to win other souls for Christ. He says that one day some old women came up to him and told him that they were praying especially for him. He says that at first he rather resented it and said to himself, "Why are those cranky old women praying for me? Why don't they pray for sinners? I am all right." The next time they came up and told him they were praying for him he asked them why they were praying for him? They told him that they loved him and appreciated all he was trying to do for the cause of Christ, but they were praying that he might receive the baptism with the Holy Spirit, so that he would have more power and become a great soul winner. He said at first he rather resented the fact that they were praying for him, but then later on

he began to say to himself, "If there is anything more for me I want it." Then later on he became convinced that there was something more for him, and he began to pray that God would give him the Baptism with the Spirit. After he had prayed that way for sometime God did give him the Baptism with the Holy Spirit, and then it was he became the great evangelist and soul winner. Dr. R. A. Torrey, in his book, "Why God Used D. L. Moody," says that the secret of his success as an evangelist and soul winner was due to the fact that he received this mighty Baptism with the Holy Spirit. In fact, he says that Mr. Moody himself said that after this experience he preached some of the same sermons he had preached before with meager results, but after receiving the baptism, God gave him scores of souls. It was the Baptism with the Holy Spirit that made the great difference.

The fact that Mr. Moody did not know about and have the Baptism with the Holy Spirit, was no reflection on him. He was honest and doing the best he knew how, and because of this, God blessed him and used him as much as possible. However, if after Mr. Moody had heard about this great experience, he had then turned his back upon the truth, and refused to walk in the light, then he would have been to blame for that, and God would not have used him. God can and will be patient with our ignorance and lack of light, and will send the truth our way, but if we receive the light and truth and refuse to accept it, then God can't bless us. It is only as we hear His voice and follow Him that we can be called His sheep and be kept in His hands. If we refuse to hear His voice and follow Him then we cease to be His sheep. "As many as are led by the Spirit of God, they are the sons of God." It is only as we are led by the Spirit of God that we can be sons of God. When we refuse to be led by the Spirit of God then we cease to be the sons of God, and to teach otherwise is to deny the plain teachings of God's word.

I have met many good, honest, sincere, Christian people who had never heard of the Baptism with the Holy Spirit. They were saved and living up to every bit of light they had, but they did not have the Baptism with the Holy Spirit. It was not their fault but some minister had failed in his duty to instruct them along this line. In fact, there are many fine ministers today who seemingly know nothing about the Baptism with the Holy Spirit. In one year's time I had the happy privilege of seeing seventeen preachers and one District Superintendent kneel at my altars, and receive the Baptism with the Holy Spirit. The District Superintendent told me that he had graduated from one of our great Universities and also from one of our outstanding Seminaries, and yet he had never heard of the Baptism with the Holy Spirit. He said to me, "Brother Church, this is just what I have been needing all these years, but I did not know what it was I needed. This is just what Methodism needs today." I am inclined to agree with him at this point. It would be well for those of us who profess to know this truth and have this experience to keep this fact in mind. We need to remember that many of these people are just as honest and sincere as we are. They don't need to be scolded and fussed at but they do need to be helped and instructed. Many of them are honest, and feel the need of a deeper experience, and it may be that God can use us to help some of them just as He used Aquila and Priscilla to help Apollos. We may be used to lead some one into the light, just as God used those good old women to help D. L. Moody into the light. Let us be faithful and diligent in bearing witness to this truth, and may God give us grace and patience to help people who have not been blessed as we have.

The second reason that I suggest as to why some people do not believe in and

teach but one work of grace is this: some people have been unduly prejudiced against this truth. I have met many people in my travels who were prejudiced against this truth because they had seen some people who professed to have this experience and who perhaps jumped high and shouted loud, but did not walk straight when they hit the ground. Sad to say, there are some people who do profess this experience, but their lives are such as to bring reproach upon the cause. Then, too, there have been other people, who professed to have this experience, but who have gone off into all kinds of wild excesses, such as claiming to be able to handle snakes, fire, drink deadly poisons and such things without being harmed. They have resorted to such extremes that many decent, sensible people have become disgusted with the whole thing and turned away in their disgust. They have taken the attitude that if that is what it is, they are not interested in it. I must confess that if that is what it is, I am not interested in it either. However, I am glad to say that it is not what it is. Those are things that have been tacked on by people. To my mind one of the most effective devices of the devil is right at this point. He has done everything he could to bring this glorious truth into disrepute, so that people would shy away from it. He realizes that the power of the Holy Spirit is the greatest need of the church today, and he is doing everything he can to divert people from this glorious truth. He does not want people to get this experience. He will do all he can to pervert the truth, and blind the eyes of people, to keep them from seeking God's best.

When I was pastor of the Central Methodist Church in Kings Mountain, N. C., I had in my congregation an old retired Methodist preacher named R. M. Hoyle. To my mind he is one of the greatest gospel preachers that our conference ever produced. One day as I sat in the home of Brother Hoyle, he told me that in his youth he had been prejudiced against this truth by some people who came into his community and made great professions, but their lives did not bear out their testimony. In fact, he said that the preacher in that meeting broke up a home and ran off with another man's wife. As the result of this, he said that he just closed his mind to the whole thing, and had gone for years with a deep prejudice in his heart against this truth. He told me that as a result of listening to my preaching, he had become convinced that it was the truth. He also said that it was the greatest need of the church today. Sad to say, there are many people just like him in the world. They have never really given this subject any very serious consideration, but have just dismissed it as so much foolishness and fanaticism. Many of them would accept the truth if they could have it presented to them in a sane, scriptural manner. They feel the need of something more than they have, and are really hungry for God's best.

I readily recognize that there are some cranks and hypocrites in the Holiness Movement, and there are cases of preachers who have preached this truth and then have run off with some woman. However, it might be well for us to remember that there are many other preachers who did not believe in and preach this truth who have been mixed up in women scrapes. This often happens, but just because it does happen, it does not mean that we have to give up the church and the Christian religion. It seems to me that we ought to be just as fair with reference to this matter of holiness and the Baptism with the Holy Spirit as we are about other things. When a Methodist, Baptist, or Presbyterian preacher runs off with some other man's wife, we don't say that is a sample of Methodism, or that is what the Baptist Church does for a person, or that is the

fruit of being a Presbyterian. No, we don't say that! We say that is sin, and it is too bad that such a thing should happen. Then why not take the same attitude about this matter of holiness? If some person does fall into sin, and brings reproach on the cause, do not say that is holiness for you. Why not recognize that it is sin that does such things, and be fair about it.

Just remember that even though there are people who profess it, but do not possess it, and even though there are some people who have gone off into fanaticism yet the Bible is still true. Let us get our minds off people and come back and see what the Word says on the subject. Let God be true though every man be false. It is still true that the pure in heart shall see God. It is still true that without holiness no man shall see the Lord. It is still true that this is the will of God, even your sanctification. It is still true that God hath not called us unto uncleanness but unto holiness. It is still true that Jesus suffered without the gate that He might sanctify the people with His own blood. It is still true that Jesus loved the church and gave Himself for it, that He might sanctify and cleanse it; with the washing of the water by the word. It is still true that Jesus is not ashamed of those who are sanctified. It is still true that the promise is unto you and to your children and to all that are afar off; even as many as the Lord our God shall call. It is still true that God chastens His children in order to make them partakers of His holiness. It is still true that God hath chosen us in Him, before the foundation of the world, that we should be holy and without blame before Him in love. It is still true that God swore to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him, all the days of our life. This oath and promise still stands today and in spite of men and devils it will continue to stand. God does not swear to a lie. When He says that we can live in holiness and righteousness before Him all the days of our life, it is bound to be true. I refuse to give up this glorious truth just because some one professes to have it and fails to live it. I refuse to let a few cranks and fanatics knock me out of the best thing that God has for His children, I will just forget other people and press on and get God's best in my soul. As long as I believe that the Bible is the inspired Word of God, then I will stand to proclaim that the promise is unto them. Peter said it was true, and I believe he knew what he was talking about. Men may quibble and question, but I choose to take my stand with the Word of God. I cannot do otherwise and still be a faithful minister of the gospel. Other men may feel that this is an elective course that can either be taken or left alone, but with the light and convictions I have on the subject, I could not be true to my own soul and fail to preach it. I would feel that I was a hireling and untrue to my trust, if I should fail to preach this glorious truth. Every man must answer to God for his own ministry, but I would tremble for my own soul, if I should go into His presence without having preached this glorious truth.

This leads us to the third reason why some people do not believe in and preach this great truth. I wish with all of my heart that I did not have to say what I am about to say. I love my brethren in the ministry with all of my heart. I do not wish to appear to sit in judgment upon them. I do thank God that I am not the judge of my fellow man. However, honesty compels me to say this: I firmly believe that there are some men, who are convinced in their own hearts and minds of this truth, but because of its unpopularity they are not willing to pay the price that it takes to preach it. This is not a popular truth, and it means that if a man does preach it, he will suffer some persecution for his

convictions. He will no doubt be looked down upon, and will not get the recognition from his brethren that he may be entitled to.

I am not taking the position of a martyr when I say this. I am just recognizing a fact that is generally known by many people. Sad to say there are some men who seem to think more of their place and position in the church than most anything else and they refuse to espouse such an unpopular truth as this. I regret that this is true. I hate to have to make such a statement, but I know it is the truth and it is better to face the truth now, even though it is bitter, than to wait until the judgment when it is too late to do anything about it.

When I first started in the ministry, one of the outstanding men of the conference, to which I belong, came to my father's home and called me out to his car. As we sat there in his car he put his arms around me and with tears in his eyes and a choke in his voice, said to me: "John, I love you and am interested in your welfare. I have come to talk to you about a very vital matter." He then went on and had some very flattering things to say about me and my prospects in the church. In fact, he told me that I could become one of the outstanding preachers of our church if I would only give up this business of preaching second blessing holiness. He told me that it was an unpopular theme and that if I kept on preaching it, it would mean that I would always be pushed aside, and would never get the recognition that was rightfully mine. I told him that it was the truth. I reminded him of the fact that it was clearly taught in the Bible and was one of the greatest doctrines of the Methodist Church. He said to me, "I know it is the truth. I know the Bible teaches it. I know it is one of the great doctrines of our church." "However," he said, "You cannot afford to preach it. It will cost you too much. No man has any right to espouse such an unpopular cause, and endanger his future just to preach such an unpopular truth as this."

I sat and looked at him and said, "I cannot afford to do anything else. Jesus said, 'If you are ashamed of me, and of my word, then I will be ashamed of you in heaven.' It has cost me something to preach this truth, but I have gotten more out of it than I ever gave up. I had rather walk with Jesus alone, and have for my pillow like Jacob, a stone, living each moment with His face in view than to shrink from my pathway, and fail to go through." After all, life is very short and it won't be long until the race will be run. The things of this world will look mighty little in comparison to what shall be our reward over there. I had rather have His smile of approval than to have all the praise of the world. Others may draw back, tone down, and compromise for the things of this world, but God being my helper, I want to be faithful to Him and the trust He has given to me.

Some years ago I was one of the preachers in one of the great camp meetings of this nation. The other two workers were Dr. Paul S. Rees and a retired bishop of the Methodist Church. In this camp Dr. Rees and I had been doing considerable preaching on this matter of holiness and the Baptism with the Holy Spirit. One day at the close of a message on this subject, the bishop asked for the privilege to say a few words. He stood before that congregation and said, "I do not claim to have this experience that these brethren have been preaching so much about during these days. However, I do want you people to know that I do believe in it. They are preaching the truth. In fact, when I stood at the altar of the church to be received into the conference, I said that I believed I could be made perfect in love in this life, and that I was groaning after it. I really meant what I said when I took those solemn vows." Then he dropped his head

and with a tremor in his voice he said, "I do not have it, and I think the fault is mine. I have not been as earnest about this matter as I should have been, and I have not groaned enough for it. I have let other matters steal in and divert my heart and mind from this glorious experience." My heart was deeply touched and moved by the honest confession of this great man, and my heart went out to him. I felt that even though he had attained unto the highest office of our church, yet somehow he had missed God's best for his own soul. Sad to say, there are far too many men like that today.

In fact, I am frank to confess to you that I do not see how any Methodist preacher can study the history of our church, and read the sermons of Mr. Wesley and the other great writers of our church, and fail to see this truth. Our ritual and hymns are filled with it. In our hymns we find such expressions as, "Let us find that second rest; take away our bent to sinning; be of sin the double cure, save from wrath and make me pure; Lord Jesus I long to be perfectly whole, I want thee forever to dwell in my soul, break down every idol, cast out every foe, now wash me and I shall be whiter than snow" These, with many others that might be quoted, are the expressions of the heart hunger of souls that feel the need of a deeper work of grace. They are the honest expressions of a deep soul need.

Every minister who comes into full connection of a Methodist conference stands at the altar of the church, and states that he expects to be made perfect in love in this life, and that he is groaning after it. (Or at least he is supposed to take these vows). Sad to say in this day and age many of our bishops are glossing over those questions and dealing with other things, but they are supposed to ask those questions, and the questions are supposed to be answered in the affirmative. Every preacher is supposed to know what those questions imply, and the deep theological implication back of them. If he does not know what they mean, then he is not sufficiently taught to be a worthy minister in our church. Certainly, if a man is going to be a minister in our church, then he ought to know what our doctrines are, and to be an honest one, he certainly ought to be in harmony with the teachings of the church in which he expects to spend his life. If he does know what they mean, and does not believe in the truths set forth, then common honesty ought to compel him to withdraw from the church, and join the church that does stand for what he believes. No man ought to be willing to perjure and jeopardize his own soul, even for the highest place the church could ever offer him.

I must confess that it has always been hard for me to see how any man could study the doctrines of the Methodist Church, and not see this great truth. However, many of them do not seem to be able to see it. No doubt many of them are honest about it. I am glad I am not the judge along this line. Even though I cannot understand how they fail to see it, yet I can love them and pray for them. I hope they will also love me and pray for me. I do want to be Christian in my attitude toward all men. I do know that there is nothing in my heart but love for all mankind. My great desire is to help people see the light. This truth is so precious to me I wish I could get all the world to see it.

THREE REASONS WHY I BELIEVE IN AND TEACH TWO WORKS OF GRACE

When I speak of two works of grace I mean this: In the first work of grace I believe we are saved by faith in Jesus Christ and justified freely from all sin. By the process of regeneration we are born into the Kingdom of God and become heirs of God, and joint heirs with Jesus Christ. This is the first work of grace. Sometime after that, and it may be very soon after conversion, it is our privilege as a child of God, to present our bodies as a living sacrifice, holy acceptable unto God, and through faith in Christ receive the Baptism with the Holy Spirit. As a result of this Baptism we have our hearts purged or purified, and we are cleansed from inbred sin. This experience is known as entire sanctification, Christian perfection, heart purity, or the Baptism with the Holy Spirit. Some use one term, while others may use another term, but all of these terms are used in speaking of this second definite work of God's grace.

Now the first reason that I offer as to why I believe in two works of grace is this: I believe two works of grace are necessary to accomplish what God has in mind for His children. I believe the Bible teaches that sin is twofold in its nature, and that we need a double cure for sin. The Bible not only teaches that we have sinned (the acts) and need to be forgiven, but it also teaches that we have sin (the root or principle) in our hearts, and need to be cleansed from inbred sin. In justification, all sins (the acts) are forgiven and blotted out, but we still have the sin nature in our heart, and need to be cleansed from this inbred sin. This is accomplished in sanctification, or by the Baptism with the Holy Spirit. In Acts 15:9 we are told that God purified their hearts by faith when they received the Baptism with the Holy Spirit. All through the Bible God recognizes the twofold nature of sin. In the Ten Commandments we see it brought out. In one we are told "Thou shalt not steal." Now that is the act. That is the thing you do. However, God recognized that there was something in man that made him want to steal, and so He said, "Thou shalt not covet." A person may covet and never steal, but certainly no person will ever steal until first he covets. And that person is not completely cured of being a thief until the desire to steal is taken out of his heart. As long as it remains he has the thing that may cause him to commit the act. In the 51st Psalm, the writer clearly recognizes the twofold nature of sin. In one place he cries out and asks God to have mercy upon him and blot out his transgressions. But farther on in this same passage he pauses to recognize that he has something in his heart that made him want to commit this act. He confesses, "Behold I was shapen in iniquity; and in sin did my mother conceive me." The word that is translated iniquity there, is the Hebrew word, avon. It comes from the Hebrew verb, to twist or bend. In other words, the Psalmist is confessing, that he was born with a warp or twist in his moral nature that made him do this thing, and he cries out and asks God to create within him a clean heart, and renew a right spirit within him. He wants God to clean him up, and fix him so that he will not want to do such a thing as that again. This ought to be the cry of every heart that has not already been cleansed from inbred sin.

On the Great Day of Atonement God recognized, and taught the people to recognize, the twofold nature of sin. They were commanded to bring two offerings. Not one, and not three, but they were to bring two offerings. After the priest had examined them and found them suitable for the purpose, he cast lots over them. The one upon

whom the lot fell was known as the scapegoat. The priest put his hands upon this scapegoat, and confessed all the sins of the people upon it. In other words it became their sin bearer. Their sins were laid on it, and then it was led away into the wilderness to be let loose never to be seen again. This was typical of Jesus, who came down to become our scapegoat, and take our sins in His own body and bear them away to Calvary, to bury them in the sea of God's forgetfulness. They were to be removed as far as the east is from the west. Thank God, we will never have to face them again in time or eternity. They have been carried away. That is exactly what John means in his epistle, where he says, "Jesus was manifested to take away our sins." Those words, "take away," mean to bear away or carry away.

Now the other offering was known as the sin offering. It was taken outside the camp and was slain. Its blood was caught, and the carcass was completely burned and the ashes buried. With the blood of this sin offering the High Priest went into the Holiest place, and there sprinkled it upon the mercy seat as an atonement for the sin of the people. This is exactly what the writer of Hebrews was talking about when he said, that Jesus suffered without the gate, that He might sanctify the people with His own blood. He not only became our scapegoat, but He also became our sin offering. He provided a double cure for sin. This truth runs all through the Old and New Testament. John, in his First Epistle tells us that Jesus was manifested for a twofold purpose. He was manifested to take away our sins. He was also manifested to destroy the works of the devil. Carnality, or inbred sin, is the work of the devil. In fact, it is his master stroke with the human race. When Satan got Adam and Eve to sin he polluted the whole human race. Every child that has been born into this world has been born with a sinful nature. It will never be where God wants it to be until it has had that nature purged out of its heart. The work would not be complete if it received forgiveness only for the sins it has committed by its own choice. We not only need forgiveness for sins (the acts); we also need to have our hearts cleansed from inbred sin. The minimum of the atonement must more than cover the maximum of the fall. I say this reverently, but I say it emphatically, if God has not provided a double cure for sin, then He has not provided an adequate cure. I do rejoice to say that He has provided an adequate remedy. "Where sin abounded grace doth much more abound." What the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. The law of the Spirit of life in Christ Jesus hath made us free from the law of sin and death. He is able to save unto the uttermost, all that come to Him, by faith in Christ Jesus. "If we walk in the light, as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." He will not only forgive us of our sins, but He also will cleanse us from all unrighteousness. Thank God for such a gospel. I am glad that I can preach such a gospel as this. It is the power of God unto salvation to every one that believeth. He is able to do exceeding, abundantly, above all we can ask or think, according to the power that worketh in us. We may not only be in Christ, but we may also be filled with all the fulness of God. Paul prayed that this might be true with the Ephesians, and it is my earnest prayer that it may be true of all of us today. He can and will take away our bent to sinning, if we will pay the price. He has provided a double cure for sin. He can and will break down every idol, cast out every foe. He will wash us

and make us whiter than snow. Praise His Holy Name! I feel the blood applied just now. The blessed Comforter bears witness just now that the work is done. I am so glad I ever found this holy way. I only wish I could get others to see it and enter in.

The second reason why I preach two works of grace is that I believe the Bible teaches two works of grace. Certainly anyone who knows anything about the Bible knows that there is a difference between justification and sanctification, and it is generally recognized that they do not take place at one and the same time. Justification is a legal term that refers to something that takes place in the sight of God. When we are justified in the sight of God our sins are blotted out, and we are considered as legally innocent in the sight of God. This comes by virtue of the atonement that Christ made for us and our faith in His blood. This is what is known as imputed righteousness. When we are sanctified the work takes place in our heart. It is an actual work of God's Spirit in our heart that makes us partakers of His holiness. We are cleansed from sin. This is not imputed righteousness, but is rather imparted righteousness. As Paul expresses it, the righteousness of the law is fulfilled in us. We are made free from the law of sin and death. Of course, we recognize that there is also an imputed sanctification. Jesus Christ is made unto us wisdom, and righteousness, and sanctification, and redemption. That is why Paul could address these Corinthian Christians as sanctified in Christ. In that sense all of God's children are sanctified the very moment they believe in Christ. They have sanctification imputed to them. However, we need to see that the Bible teaches that there is more than this to sanctification. In fact, Paul in writing to these same Corinthian Christians, tells them that he has fed them with milk and not with meat for they were not able to bear it, neither are they now able to bear it, for they are yet carnal. He tells them that there is envy and strife among them, and he exhorts them to covet earnestly the best gift. He says, "And yet show I unto you a more excellent way." Then he points out to them that excellent way of perfect love. Later on Paul writes these same people another letter and tells them that he is anxious to come unto them that they might receive a second benefit. The word that is translated benefit is the same word that is translated in many other places as grace. In other words He wanted to go back that they might receive a second grace. He believed in two works of grace. In this second letter, he exhorts them to cleanse themselves of all filthiness of the flesh and spirit, perfecting holiness in the fear of God. (II Cor. 7:11). So we see by this that Paul not only believed in and taught imputed sanctification, but he also taught actual or experimental sanctification. He taught that they could not only be sanctified in Christ, but they could be cleansed in heart and soul. This is the great burden of his first epistle to the church at Thessalonia. They were already judicially sanctified. They had sanctification imputed to them, but Paul is anxious that they shall appropriate, and receive by faith, what had been credited to their account. In this letter he addresses them as being in God the Father and in Jesus Christ. They had works of faith, and labors of love.

They had received the word with great joy, and in the power of the Holy Ghost. They were ensamples of the gospel, and the word of their faith had gone out through Macedonia and Achaia. Paul had sent Timothy unto them to see if they were still standing true in the faith, and when Timothy came back and gave his report, Paul had a time of rejoicing, and said, "For now we live, if ye stand fast in the Lord." You will note, however, in the passage, I Thess. 3:10, that he says he is praying night and day

exceedingly that we might see your face, and perfect that which is lacking in your faith. They had faith, and my, what faith it was! If the average preacher of today had such a group of people as Paul describes in the first part of this letter he would feel that he was a lucky man, but still Paul was not satisfied. He wanted to go back and perfect that which was lacking in their faith. We do not have to theorize and speculate what it was he wanted them to have, for he tells us, and them, what is the burden of his prayer. He tells them that he wants them to have their hearts established unblamable in holiness. Then in the next chapter he tells them that this is the will of God even their sanctification. He reminds them that God hath not called them unto uncleanness, but unto holiness. "He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit." Then he closes this great letter by praying for these people, that the very God of peace might sanctify them wholly. The word that is translated sanctify is in the aorist tense, which means that it is something to be done now, once, and forever. It is not to be a slow, gradual process of growth in grace, but it is to be a work done by the Lord now. It is to be wholly. That means entirely or completely. Then he tells them, "Faithful is he that calleth you, who also will do it."

There are many people who try to contend that sanctification is merely the matter of being set apart for a sacred or holy purpose. It is true that is one meaning of the word as it is used in the Bible, and when it is used in speaking of inanimate things being sanctified, that is about all it does mean. However, when it comes to the sanctification of people that is not all it means. It does mean to be set apart, but it means more than that. Certainly it meant more than to be set apart in the prayer Jesus offered in John 17:17, "Sanctify them through thy truth; thy word is truth." These people were already sanctified in the sense of being set apart. Jesus testifies to that in this very prayer. He tells the Father that He is not praying for the world, but for these that God has given Him out of the world. He says that He is glorified in them. Three times He says that they are not of the world even as He is not of the world. In fact, He says that the world has hated them because they are not of the world. Before this He had told them that they had not chosen Him, but that He had chosen them, and ordained them. He had told them that they were the light of the world and the salt of the earth. They were His chosen disciples that He had taught and trained to be His witnesses. But in spite of all this Jesus is praying for them that they might be sanctified through the truth. So we see that the word sanctify in this case means something more than to be set apart. He was praying that they might be purged or cleansed. If you will turn in your Standard Dictionary and look up the word sanctification, you will find this definition: "In theology, the gracious work of the Spirit, whereby the believer is freed from sin, and exalted to holiness of heart and life." To my mind this is the best definition of this word that I have ever found outside the Bible. It is very revealing in its content. Note, it says that it is the work of the Spirit. It is not something we attain by growth in grace. It is the work of the Spirit. Then, too, it is the work of the Spirit in the heart of the believer. This is something done for the believer. It is not for the sinner, but for the child of God. It is a work that frees the heart of a believer from sin and exalts him to holiness of heart and life. This is true to the teaching of the Bible and the facts in the case. This is something that takes place sometime after we are born into the kingdom of God. This is just what we believe and teach.

In Ephesians 5:25, Paul tells us that Christ loved the church, and gave Himself for it; that He might sanctify and cleanse it with the washing of the water by the word. The

church of which He speaks here is the real church, which is made up of regenerated people. The Lord adds to the church daily such as are saved. We become members of this church by the process of regeneration. In fact, Paul is really saying that Christ loved the regenerated, people that make up His church, and gave Himself for them, that He might sanctify and cleanse them. I am sure that any intelligent person can see that there is a difference between the church and the world. It is true that He did give Himself for the world, but He died for the world that they might not perish but have everlasting life. However, in the case of the church He gave Himself for it that it might be sanctified and cleansed. Surely anyone ought to be able to see this difference. In one case He died for the sinner, or the world. In the other, He gave Himself for a chosen, select group that has been called out of the world. For the world He died that they might have everlasting life, but for the church He died that it might be sanctified. God has two unlls, one of them is for the sinner, the other is for His child.

It is not His will that any should perish, but that all should come to repentance. That is His will for the sinner. "This is the will of God, even your sanctification," is God's will for the Christian. God has two calls, one of them is to the world and the other is to His children. He calls the sinner unto repentance and salvation through faith in Jesus Christ. His call to the church is to holiness. God hath not called us (that means Christians) unto uncleanness, but unto holiness. May I also call your attention to the next verse. Paul says, "He therefore that despiseth (or reject- eth) despiseth not man (not the man who preaches it or brings this call unto holiness) but God, who hath also given unto us His Holy Spirit." O, may God help us to see this! Just remember that this is not a matter between you and me. It makes no difference about how you feel about me, and what you think of my opinions, but, friend, it is a serious thing to despise or reject the call of God. It is a serious thing for you to go against the will of God. This is the will of God even your sanctification.

In the Acts of the Apostles we have the record of six cases, and in each and every one of them they received the Baptism with the Holy Spirit subsequent to regeneration. The first case is that of the disciples or the 120 on the Day of Pentecost. I am well aware of the fact that many people contend that these people were not really converted until this time, but I beg to differ from all who take this position. I contend that they were converted before the day of Pentecost, and I do not ask you to take my word for it. I am willing to leave it up to Jesus to settle the matter of their spiritual standing before that day. If you will turn to John 17:9-17 you will find the testimony of Jesus as to what He thought about these people. If language means anything, then He certainly is saying in this prayer that these people are saved people. In fact, if the disciples and these others that went to make up the 120 were not saved, then no one was saved before that time. If they were not saved then the woman at the well was not saved. If they were not saved then Zacchaeus was not saved. If they were not saved then all the multitudes of others that believed on Jesus before that time were not saved. If these people were not saved before that day, then the four gospels are a jumble and have no meaning for us today. If they were not saved then the thief on the cross was not saved. But they were saved, and everyone is willing to admit it until they come to this matter of the Baptism with the Holy Spirit, and then they take this attitude just in order to dodge the issue that is involved. If Jesus should stand and give the same testimony about you that He gave in John 17:9-17 about His disciples. I feel sure you would be satisfied about your salvation

and would feel like shouting. But to those same people He commanded them to wait, and tarry. They were not to leave Jerusalem until they had received the Baptism with the Holy Spirit. He told them that John baptized with water, but they should be baptized with the Holy Ghost not many days hence. On the day of Pentecost they had this promise fulfilled in their hearts and lives.

Many people contend that this gift of the Holy Spirit, or the Baptism with the Holy Spirit, was just for the disciples and was never to be repeated after that. An outstanding preacher said sometime ago, "Pentecost has never been repeated, Pentecost will never be repeated, and no believer has any business praying today for the Baptism with the Holy Spirit." This was a great man, and it is possible that he has forgotten more than I will ever know, but I will have to take issue with him. I do not set up my own puny opinion against his statement, but I do set up against his statement the clear declaration of God's word. On the day of Pentecost, after the Spirit had been poured out on the 120, Peter told the other people: (Acts 2:39) "Ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Now, according to that statement Pentecost has been repeated, and any believer has just as much right to pray for and expect the Baptism with the Holy Spirit today as those who received it on that day. The same promise is given to us that was given to them. In fact, God had promised through the prophet Joel that He would pour His Spirit out upon all flesh. This promise was never meant for just a small, select group. It was God's plan and purpose that all of His children should have this Baptism with the Holy Spirit. The language that Jesus used in speaking to His disciples about this promise indicates as much. Luke 24:49 reads, "And, behold I send the promise of the Father upon you." In this case He uses the present participle which indicates continuous action. It really means that He will continue to send the promise of the Father. If He had meant that it was to be done once and for all, then He would have used the aorist participle. However, He did not use the aorist, for He intended that this promise of the Father should be poured out all during this dispensation. To fail to see this is to miss one of the most sublime truths that is set forth in the New Testament. It has been a device the devil to try to limit this gift, for he knows that when the church is cheated out of this experience, then it will be powerless and helpless. That is just what has happened in the church. Dear reader, this promise is unto you. If you do not have the Baptism with the Holy Spirit then it is for you. God wants you to have it. Do not let anything stand between you and God's best. Just remember that God does not have any pets in His family. What He did for those people at Pentecost He will do for you. Plunge in today and claim the promise just now. Of course, I do not mean to imply that you will have the same physical manifestation they had on the day of Pentecost, for that was incidental, and those physical manifestations soon passed away, but those people still had the Baptism with the Holy Spirit. After all, the physical manifestations are but incidental. They vary, but the main thing is to have your heart purified, and to have the power of the Holy Ghost in your heart and life. Let the physical manifestations take care of themselves, but be sure and get the Baptism with the Spirit. I shall have more to say about those physical manifestations later on in this message. What I am trying to get you to see now is that God wants you to have the Baptism with the Holy Spirit.

I recognize that there are many good people who are willing to admit that the 120

were converted before the day of Pentecost, and that on the day of Pentecost they received the Baptism with the Holy Spirit as a second definite work of grace.

However, some of these same people contend that it was on the day of Pentecost that the church was really formed, and they contend that naturally the Baptism with the Holy Spirit had to come at a definite time and in a definite way then, but since that time the Holy Ghost is in the world, and no one else has ever received the Holy Spirit as a second definite experience. They contend that the Baptism with the Holy Spirit is received now when one is converted. Now this is interesting, if true. Let us see if it is really true. I want to call your attention now to a case that took place after the day of Pentecost. I would like for you to keep in mind that the Holy Spirit has already come. The church has already been launched on its mission of evangelism. The Holy Spirit is now in the world. In the eighth chapter of Acts, we are told about a man named Philip, who went down to Samaria and preached Christ unto those people. Please remember that this is after the day of Pentecost, and that Philip is a man who has been filled with the Holy Spirit. He was selected as one of the deacons of the early church, because he was a man of good report, full of faith, and the Holy Ghost. Now this is the man who is doing the preaching, and we are told that he preached Christ unto them. He preached just as we preach Him today. He did not preach Christ as John the Baptist preached Him. John preached the Christ who was to come, but Philip preached the Christ who had come, and died, and risen again from the dead. He preached Him just as anyone would preach Him today. God honored his preaching. We are told that miracles were performed, unclean spirits came out of many, sick people were healed, and best of all, many of them believed in the name of Jesus Christ and were baptized. Now, if this is not the description of a genuine New Testament revival, then I would not know how to describe one. If any preacher should have such results attend his ministry he would feel that a real work of God's grace had taken place. No doubt Luke felt the same way about it or he never would have given such a glowing report of this meeting. Now, this was wonderful; but strange to say we are told that when the apostles at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John.

Why do you suppose Peter and John went down to Samaria? Do you not imagine they went down there to help these new converts pick out a nice corner lot on which to build their new church, or perhaps they went down there to help these people get their board of deacons organized and select a new pastor for their work. No, we do not have to theorize or speculate as to why Peter and John went down there. The word of God tells us what they went for. It says they went down there to pray for these people who had believed under the preaching of Philip and had been baptized, that they might receive the Holy Ghost (for as yet He was fallen upon none of them; only they were baptized in the name of the Lord Jesus). In other words, they had not yet received the Baptism with the Holy Spirit. When Peter and John laid their hands on them then they received the Holy Ghost. This is the inspired record of something that took place after the day of Pentecost, and here we have a clear-cut case of people who were converted under the ministry of one man and received the Baptism with the Spirit under two other men. This took place after the day of Pentecost.

As I go up and down the country and try to preach on the Baptism with the Holy Spirit and get people to see their privilege along this line, quite often I hear of some one going off from my meeting and saying, "That is a strange preacher. We never heard

anything like that before. He actually contends that there is something more than conversion, and is getting our very best people to come to the altar and pray for the Baptism with the Holy Spirit." Well, friends, I am ready to admit that this is rather strange in some places today, but I am happy to inform you that I am not the first John that ever did it. John and Peter went all the way from Jerusalem to Samaria, not to get sinners saved, nor backsliders reclaimed, but they went just for the one purpose of getting new converts filled with the Holy Spirit. When I do this I am in the apostolic succession. I might also say that if the church had followed this procedure down through the centuries we would be much farther along than we now are. The trouble with us is that we have turned away from the Holy Spirit, and have tried to substitute man's machinery for the power of the Holy Ghost. Because of that the church is limping along when it should be going forward by leaps and bounds. May God grant that we may see our error and come back to New Testament procedure. This is another case of people who were converted at one time, and then later on received the Baptism with the Holy Spirit as a second definite work of grace.

Next, I would like to call your attention to the experience of the great apostle Paul. You will find the record of this in the ninth chapter of the Acts. If you will turn to the twenty-sixth chapter of Acts you will find the record of the great defense that Paul made in the court of King Agrippa. In this great speech Paul takes up most of his time in telling about his conversion. In this speech he says that it was on the road to Damascus that he was really converted. In fact, he not only says that he was converted at that time, but he also tells us that it was at that time he received his call and commission to preach. Every time Paul ever referred to his conversion, or spoke of becoming a Christian, he goes back to that time and place and dates his conversion from that experience. However, I want to remind you that this conversion took place on the road to Damascus. When Paul got up from the ground he was blind, and the men with him led him into the city. He then spent three days in fasting and prayer. After three days had passed God spoke to a man named Ananias and sent him down to the house on the street called Straight. When Ananias came into the house where Paul was, this is what he said: "Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou earnest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." Now remember that this was three days after he had been converted out there on the road to Damascus. I submit to you, that if a man with the phenomenal conversion of Paul, needed the Baptism with the Holy Spirit three days after that, then God knows we need it. I do not care how great your conversion may have been, it could not have been any greater than that of Paul. Paul needed the Baptism with the Holy Spirit and we need it, too. This is another case of a person who was converted at one time and then received the Baptism with the Holy Spirit at another time.

The next case that I call to your attention is that of Cornelius and his household. It is generally agreed by most all Bible scholars that in this instance, this group did receive the Baptism with the Holy Spirit as a second definite work of grace. In fact, it would be hard to believe otherwise and take the Bible at its face value, for Peter himself says they received the Baptism of the Holy Spirit, "just as we did at the beginning." That is the literal meaning of his statement in Acts 11:15; "And as I began to speak, the Holy Ghost fell on them, as on us at the beginning. (The literal reading is: exactly, or in the same manner as on us at the beginning). Now, if they did get it exactly as the 120 did on the

day of Pentecost, then they could not get it in any other way except as a second definite work, for that is the way the people got it on the day of Pentecost. So we see that Pentecost has been repeated.

There can be no question about Cornelius and his household being converted before this time, for the record makes this very clear and plain. We are told that the prayers and alms of this man had gone up as a memorial before God. This could not be said of any unsaved man. Then too, when God gave Peter that vision on the housetop at Joppa, He admonished Peter and told him not to call anything common or unclean that He had cleansed. This was repeated three different times. Now when God testifies that He has cleansed a group of people, then I do not have to waste my time and yours trying to prove just when and where it took place. The fact that God says it has been done is sufficient for me. Peter understood this to mean that God had cleansed Cornelius and his household, and that they were ready for the Baptism with the Holy Spirit. He testifies to this fact in Acts 10:34. He says, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness is accepted with Him." Here Peter is witnessing to the fact that this group is already accepted of the Lord and ready for the Baptism with the Spirit. You will also notice that when Peter began to preach to these people about Jesus, he reminded them of the fact that they already knew about Jesus and what He had done. He was not talking to a group of ignorant heathen, but to a well-informed group of people who were already saved, and ready for the Baptism with the Holy Spirit. It seems that anyone ought to be able to see this. Most people do see it and admit that in this case these people did receive the Baptism with the Holy Spirit as a definite experience after their conversion. This is but another case that proves our point.

Thus far in our discussion on this point I have already called your attention to four scriptural cases of people who were saved at one time, and who received the Baptism with the Holy Spirit at another time. I still have two more cases to present to you. The fifth case is that of Apollos. We have already mentioned this fine young preacher, earlier in this book, but I want to again call your attention to him for his is a very clear-cut case that proves this point. As we have already pointed out, there cannot be any question about this man's being converted before he went to Ephesus. Everything in the inspired record would indicate that he was not only converted, but an outstanding preacher of the gospel. We are told that he was instructed in the way of the Lord. The Lord is, of course, the Lord Jesus Christ. He was instructed in the way of Jesus Christ. We are also told that he taught diligently the things of the Lord. The translation that Weymouth gives to this clause is this: "He taught accurately the things concerning Jesus." Now if he was instructed in the way of the Lord, and taught accurately the things concerning Jesus, then he was bound to be a real Christian minister. The Holy Spirit would never give any such testimony about an unsaved man. However, the Spirit does tell us that this man was lacking at one very vital point. He knew only the baptism of John, which of course was water baptism. In other words, he did not know about the Baptism with the Holy Spirit. Sad to say this is true of so many people today, and some of them are even ministers of the gospel. Many of them seem to know a great deal about water baptism, and are ready and willing to argue about it, but some of these same people seem to know nothing about the Baptism with the Holy Spirit. The tragedy is that they seem to be willing to go on in this condition. I believe in water baptism, and feel that it has its

place, but I am convinced in my own mind that the Baptism with the Holy Spirit is as far superior to water baptism as Jesus was to John the Baptist.

I thank God that I do not have to do without either baptism, but if I did have to do without one or the other, and had my choice as to which I should have, I would certainly choose the Baptism with the Holy Spirit. I am firmly convinced that this is the one baptism that Paul is talking about in Ephesians. He did not mean to say that there was only one mode of water baptism, or only one kind of water baptism. He knew better than that, and any intelligent person ought to know better than that. In fact, the Bible tells us about people who had been baptized unto John's baptism, and who later on were baptized in the name of the Lord Jesus. Then after that they received the Baptism with the Holy Spirit. Now, there you have three baptisms. Two of them with water and the other baptism with the Holy Spirit; but which of them do you suppose Paul would classify as the one baptism? It would not be hard for me to decide on this point.

In spite of the fact that Apollos was instructed in the way of the Lord, and was diligent in his preaching, he needed something else. Aquila and Priscilla saw this and took him unto them and instructed him about a baptism that he did not have, but that God wanted him to have. What a beautiful picture this is, of these good saints helping the young preacher. Would to God more of such work could be done today, and would to God more young preachers would be as willing to be helped as this young man seemed to be. There are many fine men in the ministry today who have gifts and talents, and if they would only receive the Baptism with the Holy Spirit they would be mighty instruments in the hand of God. It is my earnest prayer that a copy of this book may fall into the hands of someone like that, and that God will use this simple message to help him see his need. There is nothing that would give me more pleasure than to know that God had been able to use my feeble efforts to help someone along this line. May God grant it.

The final case that I call to your attention is that of the disciples whom Paul found at Ephesus, and asked of them: "Have ye received the Holy Ghost since ye believed?" Now of course I realize that there are many good people who would contend that these people were not really saved until this time. They would contend that the reception of the Holy Spirit on this occasion was really the time when they were born into the Kingdom of God. However, I want to contend that they were saved before that, and I think I can easily prove my point. In the first place, I would remind you of the fact that the word says they were disciples. Now this is the word that Luke uses under the inspiration of the Holy Spirit. The very fact that they are spoken of as disciples is proof to me that he meant to imply that they were already Christians at this time. At this time Christian people were spoken of as disciples. You know the disciples were called Christians first at Antioch, and that was done in derision. The term Christian is used only twice in all the New Testament in speaking of saved people. In other places they are spoken of as disciples, brethren, and saints. Thus we see that Luke is using a term that is used in speaking of people who are really saved. Then, too, we find that they had repented. They had been baptized unto repentance. This is one step that is necessary in order to be saved. Then we also find that they had believed, for Paul asked them, "Have ye received the Holy Ghost, since ye believed?" Then finally, we find that they had been baptized unto John's baptism, and I suppose that every one would agree that they had the proper mode of water baptism. If you should ask any instructed person

what must be done in order to be saved, I think he would agree that these three steps would bring a person into the Kingdom of God. If a person has repented, believed, and been baptized in the proper way he is looked upon as a Christian today. However, if you are still inclined to quibble about the matter, I might remind you that after Paul came to Ephesus and found these people he re-baptized them with water in the name of the Lord Jesus. Now regardless of what they had up to that time, I feel sure that you will have to admit that Paul must have thought they were really saved when he baptized them in the name of the Lord Jesus. I cannot conceive of Paul baptizing a bunch of people unless he was convinced in his own mind that they were really saved people. But although Paul had baptized them in the name of the Lord Jesus, they still did not have the Baptism with the Holy Spirit. Paul had to lay his hands on them and pray for them that they might receive the Baptism with the Holy Spirit, and it was not until then that they received the Baptism with the Spirit. With all of this mass of evidence, I think any fair-minded person must be convinced that this is a case where people were converted at one time and later on received the Baptism with the Holy Spirit. It seems that this is clear enough for anyone to see.

May I also remind you of the fact that this incident and also the case of Simon, the sorcerer, mentioned in the eighth chapter of Acts, forever does away with that erroneous idea that you receive the Baptism with the Holy Spirit when you are baptized with water. In the case of Simon we are told that he believed also and was baptized, but according to Peter's statement to him his heart was not right in the sight of God, and he was still in the bonds of iniquity and the gall of bitterness. This proves conclusively that water baptism can never save you. You may be baptized with water and still be lost. It will not wash away sins, and will not put you into the Kingdom of God. At least it failed to work on Simon. These Ephesians had two baptisms in water and still did not have the Baptism with the Holy Spirit. Really the Bible is very revealing when you read it and really pay attention to what it says.

Thus far we have called your attention to six clear-cut cases given in the Bible, where people were saved at one time and received the Baptism with the Holy Spirit at another time. These are not cases that have been picked from other sources, but come to us from the Bible. When all the facts are taken into consideration, I think the evidence is clear and convincing enough to stand in any court in this land today. In fact I have presented this evidence on two different occasions where an outstanding judge was present. In one case the judge came to the altar and sought and received this experience, and in the other the judge told us later that it was the most convincing argument he had ever heard presented. He said he would have to admit that we had won our case.

Not only do we have these cases from the New Testament, but we also have the testimony of some of the greatest saints of the church, and they testify that they were converted, and in some instances lived for years, before they received the Baptism with the Holy Spirit. Names could be given that would fill pages, and their testimony is in print so that all the world can read. They come from all the different denominations: Catholic, Episcopalian, Presbyterian, Baptist, Methodist, and many others. Many of them have been outstanding leaders in their church, and they testify that they received the Baptism with the Holy Spirit as a definite experience sometime after their conversion. They include such men as John Fletcher, Adam Clarke, Bishop Asbury,

Bishop McKendree, Bishops Peck and Foster and many other great bishops of the Methodist Church; such men as Jonathan Edwards, Chas. G. Finney, D. L. Moody, R. A. Torrey, A. J. Gordon, S. D. Gordon, E. Stanley Jones, Arthur J. Moore, U. V. W. Darlington, H. C. Morrison, Seth C. Rees, John Paul and a great host of others that are too numerous to mention. This great host of witnesses have taken the stand and have given their testimony to this truth. Surely there must be something to it. There is enough to convince me. I am willing to take my stand on such evidence as this. Not only that, but I have tried it myself and know by experience that it is true. I know when and where I was converted, and I also know when and where I received the Baptism with the Holy Spirit. I could doubt my own name and existence just as easily as I could doubt what God has done for me. So that is the second reason why I believe in and teach two works of grace.

The third reason that I offer, as to why I believe in and teach two works of grace, is the fruits this truth has borne and is bearing today. Jesus says, "By their fruits ye shall know them." If that is true then this great teaching needs no other evidence than this, for it has certainly produced the goods. If you will read the history of the church, you will find that some of the greatest saints the church has ever known have given their testimony to this experience, and millions are living today that prove by their lives that it makes a difference for a person to have this ex^hperience. In fact, I don't see how any fair-minded person can read their testimony and see the fruits of their lives without being convinced.

In the early part of this message I called attention to the fact that there are some people who claim this experience, and sometimes make loud claims along this line, but their lives do not bear out their claims. I also pointed out that there have been some people who claimed to have this experience who have gone off into fanaticism and wild extremes. This is true, but after saying that, and recognizing that fact, I want to remind you of the fact that they are the exceptions rather than the rule. Too many times people just pick out the rotten apple in the barrel and jump to the conclusion that the whole barrel is spoiled, but that is not the case. Where you will find one hypocrite or fanatic, you will find hundreds of others who are living the life and bearing the beautiful fruits of holiness. Their names are legion.

In these years that I have been in the ministry, I have had the glorious privilege of going up and down this nation and meeting thousands of people. I have preached in large city churches with over 3,500 members and I have preached in little country churches that did not have more than forty members. I have traveled from Boston, Massachusetts, to the middle of the state of Florida. I have preached from Detroit, Michigan to the Gulf of Mexico. I have traveled from the Atlantic Ocean to the Pacific, and wherever I have gone I have found men and women who testified to this experience. I have watched them and have asked their pastors and other people about them. I have found that the best people in every church I have ever gone to either professed this experience or believed in it. I have found that most of them are tithers and give more according to their means than any other group I have ever known. I have seen them stand in public and give their testimony and it had the ring of reality to it that moved the hearts of people. In fact, I have found that they are the first that are ready to stand and give their testimony. Jesus said, "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses.*" I have found these people ready

to witness for Christ. The holiness fighter may keep his seat, but the sanctified child of God is glad for a chance to witness for Christ. I have found that they will pray more and work harder to have a revival in their church than any other group. In fact, I have found that you cannot count much on those people who fight this truth. Those who have this experience will do more personal work and will tarry longer at the altar with seekers than any other group I have ever seen. They will be at the mid-week prayer service while the worldly crowd goes to the movies or the dance.

Many of them have stood by their church and prayed for their pastor even when he maligned and ridiculed them for their faith and testimony. They have given their sons and daughters to the ministry and the mission field, and rejoiced over the fact that God had so honored them.

I have had the privilege of preaching in many of our second blessing holiness schools and colleges and I have also preached in some of our other colleges and universities. I have had the chance to study the young people and make comparisons. I have found that the fine holiness young people that go to Asbury, Houghton, Cascade, Cleveland Bible College, C. E. I., and many others that I might mention, are as fine a type of youth as you could hope to see anywhere. I have been on the campuses of many of these holiness schools and colleges for days and even weeks and have not seen a single person smoking, drinking, dancing, or doing many other things that demoralize the youth of today.

These young people can take their place with any group of youth you can find today, and they will compare favorably in every respect with any you can trot out.

Bishop Paul N. Garber, who is a very dear friend of mine, told me when he was Dean of the School of Religion at Duke University, that the students they received from Asbury were the finest they had. He said they were always glad to get them. A District Superintendent in Ohio told me that he wanted every Asbury man he could get. He must have meant it for he has nineteen in his District. He told me that they did better work than any others he could get. While I was still in the pastorate, I had as my District Superintendent a man who did not believe in second blessing holiness; in fact, he was rather cynical and sarcastic about it. In spite of that fact, we were very close friends. I watched him in making his appointments year after year, and was impressed with the fact that he always managed to get more second blessing holiness men in his District than any of the others. One day I said to him, "You claim that you don't believe in second blessing holiness, and yet I notice that you seem to pick men that preach this truth. Why do you do it?" He threw his head back and laughed. Then he said, "John, I have noticed that these second blessing holiness cranks are very conscientious about this thing, and usually they do the job without having to be prodded all the time. You can go off fishing and leave them alone and they don't have any more sense than to just keep plugging at the job. After all I want the work done, and they do it." I laughed and said, "Well, that is a rather left-handed compliment, but it is a compliment."

It is true that the holiness preachers and people are serious about this matter of being a Christian. Some of them may go to the extreme and sometimes fly off at a tangent, but after all, I had rather have some wildfire than no fire at all. God knows Methodism needs some today. I believe this truth will bring the real fire back to our church. John Wesley said that when Methodism ceased to preach this truth she would lose her power and glory. Something has certainly taken it today. May God speed the

day when she will get it back. I am not ashamed of this great gospel. I am glad that I not only have a gospel that is free to all men, but I can also have a gospel that can make men free from all sin. I would not want to preach anything less than this. May God help me to preach it better and more effectively. Pray that this may be true.

THREE REASONS WHY I DO NOT PREACH THREE WORKS OF GRACE

Before entering into the discussion of this point, it might be well for us to pause long enough to define what we mean by three works of grace. There is a great group of people who teach that there are three works of grace necessary. These people are usually referred to as the Tongues people, or sometimes they are known as the Pentecostal people. They teach that one is first saved, then sometime after that gets the blessing of sanctification by faith in the blood, and then at some later time receives the Baptism with the Holy Spirit. They also contend that when one does receive the Baptism with the Holy Spirit, he will talk in tongues. They teach that speaking in tongues is a sign or an evidence that one has received the Baptism with the Holy Spirit. In fact they insist that one must speak in tongues as an evidence that he has this experience, and if he does not speak in tongues, they contend that he does not have the Baptism with the Holy Spirit.

Now I want to say that many of these people are good people. They are just as conscientious and sincere as they can be. Many of them are devoted and would put many of us to shame with their earnestness, and their willingness to suffer for their views. I have nothing but the greatest respect and love in my heart for them. I would not willingly hurt their feelings for anything in this world. What I shall say about their teaching is said with the kindest of feelings for them, and a desire to help them. I respect them for their zeal and "earnestness, but we must remember that even though a person is honest and sincere in what he believes, that does not necessarily mean that he is right in his views. A person may be sincere and zealous and still be mistaken. He may even be right in his heart and still be wrong in his head. Fortunately, God can fix the heart up even when there are many kinks in the head. If that were not true then most of us would be in a rather hopeless condition. The Lord can cleanse our hearts from all sin in a moment of time, but He may have to spend years in getting our thinking set right. There have been many people in the past who were perfectly honest and sincere in what they believed, but they were mistaken. I think this is the case with many of our good Tongues friends. I give them credit for their honesty, and appreciate their zeal, and the good that they may do. No doubt they do reach a lot of people and bring them into the kingdom of God. God blesses them in spite of their mistaken teaching about speaking in tongues as an evidence that one has the Baptism with the Holy Spirit. So what is said in this message is not said with any desire to hurt them, but rather to help them. I rejoice that God has been able to use my feeble ministry in the past in helping some of these people to get straightened out in their thinking. May that be true with this message. I pray that it may be true.

Now, the first reason that I offer, as to why I do not teach three works of grace is this: I do not believe the Bible teaches three works of grace. I believe the Bible teaches that sanctification is accomplished, or produced, by the Baptism with the Holy Spirit. In fact, I believe one of the major purposes of the Baptism with the Holy Spirit is to sanctify us. When one has received the Baptism with the Spirit he is sanctified, and when one is sanctified he has the Baptism with the Holy Spirit. These are two different terms that are used in speaking of the same work of grace. I think the Bible will bear me out in this. In Acts 15:8, 9 Peter is telling us about Cornelius and his household receiving the Baptism

with the Spirit, and he says that when this took place, that God purified their hearts by faith. Now to purify means to make clean, or to free from all defilement, and that is just what sanctification means. So we see that Peter is really saying that these people got sanctified when they received the Baptism with the Spirit. Our good Tongues friends contend that the prayer that Jesus offered in John 17:17 was answered at that time, and that later the people got the Baptism with the Holy Spirit, but according to this statement in Acts 15:9 Peter says it was done on the day of Pentecost, for he says that God put no difference between us and them. Then, too, in Romans 15:16, Paul speaks of the Gentiles being sanctified by the Holy Ghost. Then in II Thess. 2:13, Paul tells us that we have been chosen unto salvation through sanctification of the Spirit. These three statements lead us to see that the Holy Spirit is the divine agent that accomplishes our sanctification. Without Him the work would never be done. In fact, there are four things that enter into our sanctification. One of them is the word, or the truth. Jesus said, "Sanctify them through thy truth, Thy word is truth." He gave Himself for the church that He might sanctify it, with the washing of the water by the word. Then the Bible teaches that we are sanctified by the blood. In Heb. 13:12, we are told that Jesus suffered without the gate that He might sanctify the people with His own blood. In I John 1:7, we are told that the blood of Jesus Christ will cleanse us from all sin. Then we are taught that we are sanctified by faith. In Acts 26:18, we hear Jesus telling Paul what he is to accomplish in his ministry to the Gentiles. He is to open their eyes, turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in Me. Then as we have already pointed out we are sanctified by the Holy Ghost. Now this does not mean that one has to be sanctified four times. It means that there are four things that accomplish one's sanctification. As you read the word it shows to you your need of sanctification. It also reveals to you the fact that God wills for you to be sanctified, and that Christ has made ample provision for your sanctification. The atonement provides not only for your justification, but also for your sanctification. As you see this truth you act upon it, and lay all on the altar, and plead the merits of the blood for your sanctification. Then you remember that the Bible teaches that the altar sanctifies the gift, and you know you are all on the altar, and so you trust the blood, and exercise the faith for your sanctification, just as you did for justification, and in response to your faith the Holy Ghost comes and the work is done. The Holy Spirit is the agent that applies the blood and cleanses your heart. There can be no cleansing unless the Holy Spirit does the work. We could never apply the blood. We can only trust in the blood, but because we do trust the blood, He will do the work. May I also say in passing that He cannot apply the blood until we do trust. As long as we hold back and doubt then He cannot work. He cannot witness to something that is not true, and we are not sanctified until we do trust the blood. May the Spirit help someone to see this point and step out just now. Many fail right at this point. But remember we are sanctified by the Baptism with the Holy Spirit. That is the main point we are trying to get you to see. I say again that when you receive the Baptism with the Spirit you are sanctified, and if you are sanctified you have the baptism. The very word baptize means to cleanse or purify. In the case of water it was ceremonial cleansing but in the Baptism with the Holy Spirit it is heart cleansing. (See our book on "Why Baptize By Sprinkling?" for a full discussion on this point).

I can find an abundance of evidence in the Bible that teaches two works of grace, but I am frank to confess that I cannot find any evidence for three works of grace. It is not hard for me to believe that the disciples were saved before the day of Pentecost, and I can readily see how they received the Baptism with the Spirit on the day of Pentecost. It is not hard for me to accept the testimony of Peter when he says that a person is purified when he receives the Baptism with the Holy Spirit. I believe this is one of the major purposes of the Baptism with the Spirit.

It is not hard for me to see two works of grace in the case of the people at Samaria. I can readily believe that they were converted under the ministry of Philip. I can also readily see how they received the Baptism with the Holy Spirit when Peter and John prayed for them, but I must confess that I can find no place there for a third work of grace. In passing, I might also call your attention to the fact that this is one case where people received the Baptism with the Spirit, but did not talk in tongues. At least, if they did, there is nothing said about it in the inspired record. Now I feel sure that if speaking in tongues was an infallible sign that one had received the Baptism with the Spirit, then certainly Luke would have been sure to have included this in the record. The fact that he did not include it in the record is proof to me that they did not talk in tongues on this occasion. This seems to me to be very significant in view of what our Tongues friends teach.

It is a very easy thing for me to believe that Saul of Tarsus was converted on the road to Damascus. In fact, it would be hard for me to believe otherwise in the light of his testimony on the subject. It would take a lot of explaining to do away with the clear-cut testimony that he gives in Acts, 26th chapter. Then I can readily see how he received the Baptism with the Holy Spirit three days later when God sent Ananias down to the house on the street called Straight. In fact it would be hard for me to believe that he did not receive it then, in view of the fact that Ananias says that is what God sent him down there for. Surely God would not send a man to accomplish something and then fail to do the very thing He had sent him to do. According to the words of Ananias, God sent him down that Paul might be filled with the Holy Ghost I have no trouble here in being able to see two works of grace, but I must confess that I see no room for three works of grace. This is also another case where a person received the Baptism with the Spirit, and did not speak in tongues. Of course, Paul does say in 1st Corinthians that he did speak with tongues, but when he says that he is talking about the gift of tongues. His writings clearly indicate that the gift of tongues is not an evidence that you have the Baptism with the Spirit. In I Cor. 14:22, he says, "Wherefore tongues are for a sign, not to them that believe, but to them that believe not." This is just the very opposite of what the Tongues people teach. Paul clearly teaches that all will not speak with tongues, just as all will not have the gift of healing, etc. Certainly there is no scriptural evidence that Paul spoke in tongues at the time he received the Baptism with the Spirit. He also says it is not a sign to the believer. It is not a sign to you that you have received the Baptism with the Spirit. Surely Paul knew what he was talking about.

While we are on this point it might be well for me to pause long enough to clear up one point that seems to confuse many people. In the passage we have just been dealing with it is said that God sent Ananias down that Paul might be filled with the Holy Ghost. No doubt there are many people who would say that he was filled but did not receive the baptism with the Holy Spirit. We have many fine people who say they be-

lieve in the filling of the Spirit, but not in the Baptism with the Spirit. Why they should object so much to this term baptism I cannot see. It is a scriptural term. Jesus used it. However, I want to remind you that in the Acts the word filled means the same thing as baptized. As evidence of this fact I remind you that Jesus in speaking of this experience referred to it as the Baptism with the Holy Ghost. (Acts 1:5). Then in Acts 2:4, we are told that they were all filled with the Holy Ghost, and of course anyone will admit that what took place at that time was what Jesus had spoken of when He promised the Baptism with the Holy Spirit. So we see that according to Acts these two terms are used in speaking of one and the same experience. In Luke's gospel we find that Jesus spoke of it there as the promise of the Father, and then in Acts 2:38, 39, Peter uses the term promise in speaking of the same thing and says it is for all that are afar off, even as many as the Lord our God shall call. In this same passage Peter speaks of it as the gift of the Holy Spirit. Now in these passages we find that the Holy Spirit in speaking of the same experience uses the term, baptize, filled. promise of the Father, and the gift of the Spirit. It seems strange that people should quibble over terms and miss the blessing. Jesus used the term Baptism. It is scriptural and carries a definite meaning. It is a word that people do not hesitate to use in speaking of water baptism, so why should they shy away from it when it comes to something that is greater than water baptism. It looks to me as if they are just trying to dodge the issue and get around seeking this experience. But I must get back to the main point. I just felt that it would be worth-while to bring this out, for there are so many people who seem to be afraid of this term "Baptism with the Holy Spirit." You do not need to be afraid of it. It is the promise of the Father. It is God's best gift to His children. It is for you and your children. Why not get it now?

In getting back to the point that we have been discussing, I want to say that it is not hard for me to believe that Cornelius and his household were converted before Peter went down and preached to them. In fact, it would be hard for me to believe otherwise in view of the evidence that is given to this fact. I cannot conceive of God telling a sinner that his prayers and alms had come up as a memorial before Him. I cannot conceive of God witnessing to the fact that He had cleansed a group of people, unless He had really accomplished the work. Three times He told Peter not to call anything common or unclean that He had cleansed. Now Peter understood this to mean Cornelius and his household, and he was convinced that they had been cleansed and were accepted of God. Surely if a narrow-minded Jew could be convinced by this evidence, then we ought to be. It was sufficient to convince Peter, and it is enough for me. When Peter began to preach to this group of people he told them (Acts 10:37),"77*a£ ivord, I say, you know." He then goes on to remind them of what they already knew. They already knew about Jesus for Peter says so. It would not be hard for me to believe that Cornelius and his household had actually seen and heard Jesus in person. This may sound strange to you, but did you ever stop to think that in Matt. 16:13 we are told that Jesus came into the coast of Caesarea Philippi, and it was there Peter made his great confession. In Acts we are told that Cornelius lived at Caesarea. Now with a deeply religious man like Cornelius living at this place, he would be likely to go out and hear such a great person as Jesus. I am not saying that he did see and hear Jesus, but I am saying that it is not at all improbable. Then, too, I would remind you that the Bible tells us that Philip, the evangelist, made his home at Caesarea. It is not hard for me to believe that Cornelius and his household had already heard the gospel and been saved by faith. It would be

hard to believe otherwise. No doubt they were saved people before Peter went down to preach to them. He went, however, that they might receive the Baptism with the Holy Spirit, for it was God's plan and purpose that this glorious experience should not be confined to just a small group of people. He intended to pour His Spirit out on all flesh. That is what He had promised to do. Joel said He would. It is not hard for me to find two works of grace in the case of Cornelius and his household, but I cannot see any evidence for three.

It is not hard for me to believe that the people at Ephesus were saved before Paul ever came there. In fact it would be hard for me to believe otherwise in the face of the Bible evidence that is given. I cannot conceive of Luke speaking of a bunch of sinners and calling them disciples. In no other place in the Acts do you find this term used in speaking of unconverted people. There are many people today who refer to themselves as disciples, and they surely would resent being called a bunch of unconverted people. They at least think they are saved. Then, too, it tells us that these people had repented, believed, and been baptized unto John's baptism. It must have been the proper mode of baptism since it was John's. Then after Paul went down there he re-baptized them in the name of the Lord Jesus. Now certainly Paul must have thought they were really saved, or he never would have baptized them in the name of the Lord Jesus. I cannot conceive of Paul's baptizing a bunch of people whom he thought were unsaved. However, after Paul had baptized them again, they still did not have the Baptism with the Holy Spirit, and Paul laid his hands on them and prayed for them, and then they received the Baptism with the Holy Spirit.

It is not hard for me to find two works of grace here, but I cannot find any evidence for three works.

In the ministry and writings of Paul I think we can find plenty of evidence that indicates that he believed in and taught two works of grace. In fact, he Virtually says so in so many words. In II Cor. 1:15, he says, "And in this confidence I was minded to come unto you before, that ye might have a second benefit." Now anyone who knows anything about the Greek of the New Testament, ought to know that the word translated —'benefit' is the Greek word used for grace. In fact, this very word is used twenty-nine times in the New Testament and in every other instance it is translated grace. It is identically the same word that Paul uses in Ephesians, where he says, "It is by grace ye are saved through faith." So you see it would be perfectly proper for this word to be translated that way. I do not see why it was not translated that way. It may be that they had some back there that were just as prejudiced against this truth as many people are today.

We are told that when Paul went to Ephesus he asked the disciples there, "Have ye received the Holy Ghost since ye believed?" Then in his epistles we find him praying for and trying to get people sanctified. In Gal. 3:13, Paul tells us that Christ hath redeemed us from the curse of the law,—That the blessing of Abraham might come on the Gentiles through Christ. Now what is the blessing of Abraham? It is justification by faith. I am sure that all will agree to this, but did you ever notice in this same passage that Paul tells us that Christ not only redeemed us that we might receive this blessing, but he also tells us that Christ wants the Gentiles to receive the promise of the Spirit through faith. Did you ever notice that before? Did you know that Jesus redeemed us for a two-fold purpose? As Moses said to the children of Israel, "God brought us out from thence

that He might bring us in." God was not only anxious to get Israel out of Egypt, but He wanted to bring them into Canaan. The same is true with reference to us. God not only wants to get us out of sin, but He wants to get us into holiness. This was His purpose before the foundation of the world. Yes, I can find plenty of evidence that convinces me that Paul believed in two works of grace, but I cannot find any evidence that convinces me that he believed in three works. Certainly Paul did not believe in and teach that one has to speak in tongues as an evidence that he has the Baptism with the Holy Spirit.

This leads us to the second reason why I do not preach three works of grace. Our second reason is this: The Bible plainly and emphatically contradicts the main contention of the Tongues people. They teach that speaking in tongues is an evidence to the believer that he has the Baptism with the Holy Spirit. They even go so far as to say dogmatically, that if one does not speak in tongues, he has not received the Holy Ghost. This is their main teaching. In fact, some of them may not even contend for three works of grace, but they do insist that one has to speak in tongues as an evidence that he has the Baptism. Many of them do not place much stress on getting sanctified, but they do stress speaking in tongues. Now if you will turn to I Cor. 14:22, you will find that Paul emphatically denies this false teaching. He says, "Wherefore tongues are for a sign, not to them that believe, but to them that believe not." Here Paul is plainly teaching the very opposite of what the Tongues people teach. They say it is a sign to one that he has the Baptism with the Spirit, but Paul says it is not a sign to him, nor even to other believers. If it is a sign at all it is to those that believe not. Now I feel sure that Paul knew what he was talking about when he said this, for he wrote by the inspiration of the Holy Spirit. Since this is true then I will have to take my stand and contend that the teaching that one has to speak in tongues as an evidence, or sign that he has the Baptism with the Holy Spirit, is an unscriptural teaching and is very dangerous. I had rather stand with Paul than any of the Tongues people.

Paul says that if tongues is a sign at all it is to the one that believes not. In the case of the people at Pentecost it was a sign to the unbeliever. It was not a sign to the 120. They knew they had received the Baptism with the Spirit before they ever left the Upper Room, and before they ever started to talk in tongues. That is why they left that room, and that is why they started to witness for Christ. They were doing this because they knew they were filled with the Holy Ghost. However, we do find that when the crowd of unbelievers came together, they heard them speak in their own language wherein they were born, and they did speak a language that could be understood by the people. It was not a gibbering nor a jabber that no one could understand. These people not only heard, but they heard in their own language. As a result of this we are told they were amazed and marvelled. In other words they were convinced by this display of supernatural power that these 120 people had received something from God. So we see it was not a sign to the 120, but rather to the crowd that came together. This is what Paul says it is meant for if given at all.

There are three cases in the Acts of the Apostles where we are told that people talked in tongues and in every one of these cases it was necessary at that time. In the case of the people at Pentecost it was given in order that these people might witness in a language that the people could understand. They did witness in such a language and the people did understand them. They were also convinced by this great manifestation of power, and as a result of this a great number were converted that day.

In the case of Cornelius and his house the people were allowed to speak in tongues, not in order to convince them that they had the blessing, but rather as an evidence to Peter and the Jews that came with him. These Jews had felt that the gift of the Holy Spirit was for the Jews only, but God wanted them to see that this was not the case. God had promised that He would pour out His Spirit upon all flesh. He demonstrated in this instance that Joel was right when He said, "Then will I pour out my Spirit upon all flesh." They were convinced by this incident. (It is too bad that some people who teach today that it was just for the disciples, could not see the same thing.)

When Peter went back to Jerusalem, and they called him on the carpet for going to the Gentiles, he was able to say, "And as I began to speak, the Holy Ghost fell on them, as on us (or in exactly the same manner) at the beginning. In other words, they received it just as we did. So we see that this physical evidence was given for the benefit of Peter and the other Jews. If this physical evidence had not been given, then Peter could not have been sure that Cornelius and his house had received the same gift of the Spirit. It was by this sign that they knew this. Of course Cornelius and his house could have known it without this outward evidence. God could have convinced them by the inward witness of the Spirit, and no doubt He did. They could have been satisfied without this physical manifestation, but Peter and the others could not have. So we see it was given not as a sign to Cornelius and his house, but rather as a sign to others. This is according to the teachings of Paul.

In the case of the twelve men at Ephesus who received the Baptism with the Spirit when Paul prayed for them, we also find that there was a good reason for them to receive the power to speak in tongues when they received the Baptism with the Spirit. In this case it was needed for them to do the work that God had in mind for them. If you will read the nineteenth chapter of Acts you will find that God was starting a revival which was to run for two years and three months. It was no doubt one of the greatest revivals that the church has ever known. It not only stirred Ephesus from center to circumference, but it swept out into Asia Minor and new churches were established. Ten thousand dollars worth of false literature was brought and burned publicly. Ephesus was a great metropolitan center, such as New York City or San Francisco. Peoples of all races and tongues were gathered there, and God wanted them to hear the gospel preached. He knew that Paul could not do all of this work, and He did not have time to send these people off to some college or seminary to teach them the various languages. He just took a short cut and gave these men the power to speak in other languages so that they could preach and witness. This is exactly what they did. The Word says they spake with tongues, and prophesied. In other words they preached, for that is what the word prophesied means in this case. They were not given this gift just to make them happy or assure them that they had the Baptism with the Spirit. God gave it to them to make them witnesses.

There are two other cases in the Acts where people received the Baptism with the Holy Spirit but there is nothing said about their speaking in tongues when they received it. One is the case of the people at Samaria and the other is that of Paul. In both of these cases this physical evidence was not needed, and so God did not give it. I think this is very clear and significant. However, if speaking in tongues had been a sign that they had the Baptism, then God would have given it in these cases.

Of course, we recognize that the Bible teaches that there is such a thing as the gift

of tongues. Paul makes that very clear in 1st Corinthians, but he also makes it clear that all people will not speak in tongues. He virtually says as much. He asks the question, 1 Cor. 12:29, 30, "Are all apostles?" Of course the answer is, "No." "Are all prophets?" The answer is, "No." "Are all teachers?" The answer is, "No." "Do all speak with tongues?" The answer is, "No." He teaches that it is just one of the gifts of the Spirit and that the Spirit gives to everyone as He wills. He says there are diversities of gifts, but the same Spirit.

It is entirely possible that there may be some people in the world today who do have the gift of tongues. It is also possible that some people may speak in tongues when they receive the Baptism with the Holy Spirit. In fact, in my travels I have found three people who testified that they did speak in tongues when they received the Baptism, and they all contend that they knew nothing of this teaching, and were not seeking for, or expecting, any such physical manifestation as this. I have no reason to doubt their word. They were fine, consecrated, intelligent people. I, for one, am ready to accept their testimony. I have no objection to any person's speaking in tongues when he receives the baptism, if it is a genuine manifestation from the Lord.

However, I do object very strenuously to the teaching that one has to speak in tongues as an evidence that he has the Baptism with the Spirit. This is contrary to the plain teaching of God's word, and I will oppose it as long as I believe the Bible is the inspired word of God. I am willing to let the Spirit manifest Himself in His own way, but I am not willing to keep quiet when the truth is perverted, and innocent people are led into error. I must cry out against that and I will continue to do so.

Our good Tongues friends like to stand and say, "Bless God, I got the Baptism according to Acts 2:4." Well, now that is very interesting. Let us see if they really did. Acts 2:4 says, "They were all filled with the Holy Ghost and began to speak with other, not unknown tongues, but with other. The word unknown is not in the Greek language. In 1st Corinthians it was inserted by the translators. You will notice in your Bible that it is printed in italics. That means that there is no Greek word there, but the word is inserted by the translators in order to clarify the meaning of the sentence. In this case it has led to confusion instead of clearing the thing up, as the Spirit gave them utterance." If you will notice in Acts 2:6, you will find that it says, "every man heard them speak in his own language. Some of them were from Judea and spoke the same language that these 120 had always spoken. According to this then, if a person really does get it according to Acts 2:4, people ought to hear them speak in their own language. I have never heard of such a case in my life. In every case that I have ever heard of no one understood them. If what they said was ever understood they had to have an interpreter. So if that is the case, they did not get it according to Acts 2:4. While we are on this point let me ask this question, "Why insist on getting it according to Acts 2:4? Why not get it according to Acts 2:2? or according to Acts 2:3?" In one we are told that there came the sound as of a rushing mighty wind and it filled all the house where they were sitting. In the other case it says there appeared unto them cloven tongues like as of fire and it sat upon each of them. Now these were just as much a part of the physical manifestation on the day of Pentecost as the speaking in tongues. Why single out the speaking in tongues as an infallible sign of the Baptism with the Spirit, and leave off these other two? Especially do I ask this question in view of the fact that Paul says, "Tongues are for a sign, not to them that believeth you are going to

insist on one physical manifestation which took place on that day, and make it a sure sign of receiving the Baptism, then why not include the other two? Or why not take one of the others and make it a sign? There is just as much scripture to insist that every one have the sound of rushing winds, as to insist that they talk in tongues. There is just as much scripture to contend that every one have cloven tongues like fire to sit on their heads as an evidence of the Baptism, as to insist that all have to talk in tongues. The only reason that I can see for singling out this particular manifestation and making it the evidence, is that it is easier to duplicate and counterfeit. It would be hard to produce the sound of a rushing mighty wind, or to have cloven tongues like as of fire to sit on people's heads, but it is not so hard to get people all worked up, and get them to make some strange noise with their tongue. This is the only satisfactory answer that I can give. If you have a better one I would be glad to have it. I want to know the truth. It will make us free. While dealing with this matter of speaking in tongues, it might be well for us to pause long enough to study what Paul teaches on the subject. In I Cor. twelfth, thirteenth and fourteenth chapters Paul goes into a lengthy discussion of this whole matter. This is important to see what God really teaches on the subject. The first thing we learn is that it is one of the gifts of the Spirit. We are plainly taught that all people will not speak in tongues, any more than all will have the gift of healing, or any other gift. This gift is bestowed by the Spirit and He gives it to whom He will. The next thing we notice is that it is better to prophesy, than it is to speak in tongues.

Paul says that he had rather speak five words with understanding, than to speak ten thousand words in a tongue. Most of the tongues people don't feel that way about it. Paul also tells these people that if they do speak in tongues that it is to be by two, or at the most three, and that by course, and let one interpret. Then he tells them that if there be no interpreter, they are to keep silence in the church. Now do the Tongues people follow this procedure? So far as I have been able to learn they do not. Some of them say that they can't keep from talking in tongues. They claim that the power of God comes on them and they can't keep still. If this be true then I want to say that they are mistaken about what kind of power it is, for Paul plainly says, (I Cor. 14:32) "The spirit of the prophet is subject to the prophet" In other words, God does not make you do something you do not want to do. Certainly He will never make you do something that He has commanded you not to do. He has commanded you to keep silence when others are speaking, and to keep silence in the church if there be no interpreter. If there is some power that comes upon you, and forces you to go against this plain teaching, then I want to say to you, upon the authority of God's word, that is not the power of the Holy Spirit. I would also say that if I were you, I would be afraid of any power that makes you do the very thing that God says for you not to do. You are on dangerous ground, when you surrender yourself to any power that violates God's commandments. O, may the Holy Spirit help us to see how serious this really is! "If any man think himself to be a prophet, or spiritual, let him acknowledge that the things I write unto you are the commandments of the Lord." (I Cor. 14:37). Please ponder this, my dear reader. May God help us to see how dangerous it is to follow the leading of some man, when his teaching leads us to do the very thing that God commands us not to do. We are on dangerous ground when we do this. My dear reader, if you have gone off into such error as to lead you to violate the very commandments of God, then please hasten back to the word of God and live by it. I beg of you to do this for the sake of your soul, as well as for the

sake of your influence on others. You are going to be judged by the word of God. Stand by it.

This brings us to the third and final reason that we offer, as to why we do not preach three works of grace. While this is the last reason that I give, yet it is by no means the least important. In fact, I feel that it is possibly the most important of the three. My third reason for not preaching three works of grace is this: I believe it is a dangerous thing to teach people to look for and expect any physical sign or manifestation as an evidence of an inward work of God's grace. This not only holds true with reference to the matter of speaking in tongues, but it also applies to shouting, or any other physical manifestation. I am not opposed to shouting and physical manifestation. In fact, I had a great physical manifestation when I received the Baptism with the Spirit. I have no objection to others having any kind of physical manifestation the Spirit may give them, but we do need to see that every person does not have the same kind of witness to their baptism. To teach people to seek for a physical sign is a dangerous thing. It lays them liable to be deceived by the devil. Satan can get into the physical and duplicate and counterfeit. There are so many things that can stir your emotions, and your emotions are so unstable, that it is never safe to judge your spiritual state by your physical feelings. You can get down at the altar and a crowd of people can get you excited and wrought up, and you may think you have received a great blessing from God, when in reality you have only been wrought up physically. Don't depend on feelings. Let the Holy Spirit witness in your heart, and let the feelings take care of themselves. Your emotions will soon die down, and the devil may come and try to get you to doubt, but stand on the witness of God's Spirit. He will not deceive you. The physical manifestations at Pentecost soon passed away, but the people still had the Baptism with the Spirit. That is the thing that counts.

Sometimes our good Tongues friends tell us that they do not teach people to seek for tongues, but that they teach them to seek for the Baptism with the Holy Spirit. However, they need to see that when they do insist that you have to speak in tongues as an evidence that you have the Baptism, they virtually teach people to seek for tongues. They will not be satisfied with anything less than this particular physical manifestation. This is a dangerous thing to do. When you seek for the physical sign you lay yourself liable to be deceived by the devil. The devil can get into the physical and deceive you.

I am firmly convinced that I can take a highly nervous and emotional person, who will do just what I tell him to do, and in thirty minutes I can have him doing what many people do when they claim to speak in tongues. I can take a person that is emotional, and unstable, and I can get him wrought up and excited, and then tell him to say "glory to God, hallelujah, praise the Lord, glory to God." I can insist that he say it faster, and faster, and faster, and if he will do as I tell him to do, it will not be long until he is so excited and has so completely lost control of his tongue, until it will be flipping and making some strange noise. When that has happened, some one could jump up and say, "You have it." But what do you have? You do not have a thing in the world but hysteria, and have lost control of your tongue. I am really convinced that this is exactly what happens to many people. They get wrought up, and become hysterical, and are then led to believe that they have received the Baptism with the Holy Spirit. Many of them are honest and just as sincere as they can be, but they have been led astray right at this

point. In fact, as I have studied people that claim to have the power to talk in tongues, I have found that most of them are very emotional and sometimes are very unstable. I have also noticed that they always have to work themselves up into a high nervous pitch before they can talk in tongues. In their meetings they usually have fast, jazzy music that is inclined to stir the emotions and excite the physical feelings before they can speak in tongues. I had a woman who attended my church at Thomasville, N. C., and there was one song that we sang sometimes, and whenever we sang that song she always talked in tongues. I began to study her, and soon came to the conclusion that it was this fast music that got her started. Just as an experiment, one day I stopped the singing right in the middle of a verse. She was just getting ready to start out in her usual demonstration, but when I stopped the music she looked puzzled and then sat down. After that I tried it several times and every time it worked the same way. I have never seen any person who pretended to talk in tongues who could just start out in a calm manner and speak in tongues, just as one would ordinarily talk. They always have to get worked up before they can do it. Now if it was a genuine work of the Holy Spirit a person ought to be able to talk in tongues just as calmly as he could talk about anything in the world. The fact that they have to get wrought up in order to do it convinces me that much of it is hysteria.

I do not mean to say that all of these people are hypocrites. I do not think they are. I think they are sincere and honest. Many of them have no idea what it is that causes them to do this. They really think it is the Holy Spirit, but I am convinced that it is not. The more they give themselves to these emotional outbreaks the easier it becomes for them. Some go so far they become mentally unbalanced.

In the Tongues movement they get some people to come forward to seek the Baptism with the Spirit, but these people are calm and steady in their emotional life. They refuse to surrender themselves to this emotional upheaval. These people seek for months, and sometimes years, and wonder why they cannot get the witness. In fact, sometimes the workers complain and say they will not do what they tell them to do. It is true that they will not do what they are told to do. They cannot do it. They are emotionally steady and cannot give themselves to such things. If they would only accept the Baptism by faith they could get it in a moment of time. This is not only true of many people who seek for tongues, but it is also true of many people who do not believe in tongues. There are many people today who are not seeking for tongues, but they are seeking for a shout or some kind of physical feeling, and because it does not come they refuse to believe and receive the Baptism. May God help them to see their error and take it God's way. Amen.

Now according to the teaching of the Bible, a person may not even be sanctified and yet talk in tongues. In fact the very people that were making the most ado about this matter of speaking in tongues were very low in their spiritual attainments. The church at Corinth was the church that was having the most trouble along this line, and yet they were the ones that gave Paul the most trouble. He wrote to them and said, "I have fed you with milk, and not with meat, for hitherto ye were not able to bear it, neither are ye now able to bear it, for ye are yet carnal: for whereas there is among you envying and strife, and divisions, are ye not carnal, and walk as men?" These people were in Christ, but they were babes in Christ. Yet these were the very people that were making the most ado about speaking in tongues. So we see that speaking in tongues is not a mark

of superior spiritual attainments. It may be ju3t the very opposite.

In fact I have learned by observation and experience that people may be able to speak in tongues and not have any grace at all. I hate to say this but it is true and we need to recognize this fact. I shall now call your attention to three cases that have come under my own observation. I mention these cases not with the purpose of trying to imply that all the tongues people are like this. I do not mean to imply this at all. I recognize that there are many good people in the Tongues movement, and they live fine Christian lives. I also want to say that I do not mean to imply that these cases are just peculiar to the Tongues movement. Sad to say, we have some people in the holiness movement that are just as inconsistent as these. I am not mentioning these cases just to try to cast reflection on the Tongues people. I am giving these three cases because they illustrate a point that is worthy of our serious consideration.

The first person that I ever heard talk in tongues was a schoolmate of mine and he did not have a bit of religion. The truth of the matter is he was one of the worst thieves that I have ever known in my life. He would steal anything he could get his hands on. His father was a holiness preacher and a member of what was then known as the Four-fold Gospel Church in Winston-Salem, N. C. At first this was a good, strong holiness church in our city, but the Tongues movement hit this church and split it wide-open. It has never fully recovered from this blow. This boy of whom I speak went with his parents to this church. He watched the workers as they would get people down at the altar, and get them worked up so that they could speak in tongues, and he learned how it was done. He became so adept at the thing that he could do it better than a lot of the people in the church. We used to get him off behind the schoolhouse when we were boys and say, "Paul, how about talking in tongues for us." After some persuasion, and perhaps giving him some reward for his trouble, he would agree to do it. He would begin to work himself up into a frenzy and the first thing we knew he would be talking in tongues. He could do it as well as any person I have ever heard. After he would give such a demonstration as this he would turn right around and steal something almost under the eyes of the teacher. So far as I know, he was never converted. In fact, he never pretended to be converted, but he could talk in tongues. The last I heard of him he was on the chain gang in North Carolina.

The second case came to my attention while I was holding a revival meeting in the Friends' Church in Portsmouth, Virginia, some years ago. On Sunday night a man came into the services and took his seat on the front bench. That night I preached on Eternal Punishment. It was a solemn service and the Spirit of God was at work. Deep conviction was on the unsaved people. When I gave the altar call, this man began to jerk and say, "Glory to God, Glory to God." I immediately recognized that he was of the Tongues movement. I knew that he was out of the Spirit. I knew that it was no time for such a demonstration as that. It was the time for seriousness. It was a time when souls were making decisions for time and eternity. I just stopped the singing and said, "Brother, please do not do that! Please do not grieve the Spirit by doing that! This is no time to praise God. This is the time to pray and let God deal with souls. You are liable to grieve the Spirit and keep some soul out of the Kingdom of God." He of course immediately quieted down. Souls began to come to the altar, but while the altar call was being extended, I slipped down to this man with the idea of telling him that I was sorry to have to call him down in public like that. I do not like to hurt people's feelings and cause them

any embarrassment in public, and I wanted to tell him so. However, when I did step up close to him I smelled the stench of whiskey on him so strong that I could hardly stand it. I also noticed that he had three cigars in his coat pocket. One of the men of the church told me afterwards that he followed this man when he left the church before he lit a cigar, and that he went right straight from the church to a tavern where they sold liquor. Now that man was just ready to talk in tongues, but everything about him clearly indicated that he was not a Christian.

The third case came under my observation just a short time ago in a camp meeting at Avon Park, Fla. I was preaching there in the camp and one night at the close of the sermon, when the invitation was given, a woman rushed out and came to the altar. She had hardly reached the altar until she began to jerk and work herself up, and in a short time she was talking in tongues. I think I was being led of the Spirit, for I felt impressed to go and say to her, "Sister, what are you seeking?" She answered me by saying that she was a backslider and was seeking to be reclaimed. I said to her, "If you are a backslider then what in the world are you doing talking in tongues? Don't you people teach that speaking in tongues is an evidence that you have the Baptism with the Holy Spirit? How can a backslider talk in tongues, if speaking in tongues is an evidence?" I stopped the singing and told the people, "This is a clear-cut case, that proves the fallacy of that teaching that speaking in tongues is an evidence that you have the Baptism with the Holy Spirit. Now here is a woman, who, by her own admission is a backslider, and yet you have heard her speak in tongues here tonight. Certainly no backslider could speak in tongues, if it is an evidence that you have the Baptism with the Spirit." It seems to me that any person ought to see this.

Now no doubt our good Tongues friends would contend that each of these cases was not genuine speaking in tongues. They would no doubt contend that these were spurious manifestations and I heartily agree with them, but the point that I am trying to make is this: certainly God would not make a physical manifestation, that could be so easily duplicated and imitated as this, a sign or an evidence of an inward work of His Spirit. I cannot conceive of God making a physical manifestation that a sinner could duplicate a sign of an inward work of His Spirit. No, my friend, the witness of the Spirit is something more than that. It is something that takes place in the heart. It is something the world cannot give, and the world cannot take away. The devil can duplicate and counterfeit in the physical, but he cannot give you a pure heart, and joy that is unspeakable and full of glory. The Holy Ghost is the only one who can give this and this is the greatest evidence in the world. Tongues may cease and knowledge may vanish, but perfect love abides forever.

In conclusion I want to say that I like the way the prophet Elisha got the blessing. You remember he was a farm boy plowing his father's oxen. The old prophet Elijah kept passing that way, and Elisha got hungry to be a prophet of God. One day Elijah stopped and called to Elisha and asked him to come and go with him. Elisha immediately responded. He left his father and home and went out to follow the prophet of God. He followed the prophet Elijah for sometime, but like many people do today, he did not confess his heart hunger. One day the old prophet Elijah turned to the young prophet Elisha and said, "Son, what is it that you really want?" Immediately he answered, "I want a double portion of what you have." The news was out now. Elisha was at the altar. He has now become an open and an avowed seeker for the blessing. When a fellow gets

that far along he is sure to get some place. Elijah told him that if he saw him when he went up, then he would get the blessing. Now this was the promise of God. That is better than silver and gold. You can cash in on the promises of God any time. Those promises are better than any government bonds today. God never fails to keep His promises, if we meet the conditions. The condition that Elisha had to meet was to see the prophet when he went up. From that time on Elisha watched Elijah like a hawk watching a chicken. He did not let him out of his sight. One day, as they were walking along, the chariot of heaven swept down and Elijah swung on, but he did not catch Elisha off guard. He was right there at the altar with the eye of faith wide-open. He cried out, "The chariot of the Lord, and the horsemen thereof." In other words. "I saw you. I have met conditions. I claim the blessing." I am glad to say that he really got the blessing right then and there. You may say, "Well, Brother Church, how do you know he got the blessing?

He did not shout, nor talk in tongues." No, I am ready to admit that, but I still insist that he got the blessing. I will prove it in just a minute. The truth of the matter is that the only evidence he had that he had really received the blessing was this: First of all he had the promise of God, that if he saw Elijah go up then he would get the blessing. That is good evidence. I had rather have God's word for it than a thousand shouts. He also knew that he had met the conditions. He had seen Elijah go up. God had said that if he did see him go up he would get the blessing, and so he knew that he had done his part. Now the only other evidence that he really had the blessing was an old worn-out mantle that Elijah had worn and cast aside when he started up. From a physical standpoint that was not much evidence. Most of us would have spent a while longer at the altar crying and begging God to give us the witness, but Elisha did not do that. He started down the road. I think he must have been saying as he went along, "Well, praise the Lord, I finally did get the blessing. I sure have been hungry for a long time, but now I have it." As he came to the river Jordan he found its bank full. It was at flood-tide. The chunks were rolling and the logs were bumping together. As Elisha stood there looking at that angry river he said to himself, "Now, if Elijah were here he could smite that river and it would split wide-open." Then he said, "Elijah is not here but I have the same blessing that he had, only I have a double portion. If he could do that then I can too." He rolled up that old prophet's mantle, and called on the God of Elijah, and struck the waters, and she split wide-open. It had worked! Yes, it had worked!

After all, that is the real test. Does it really work? Do you have that experience that gives you a pure heart? Do you have that blessing of perfect love? You may be able to talk with the tongues of men and of angels, but if you don't have something that works, then you need something else. There is an experience that will really work. It is for you. Amen.

Some years ago I was assisting a brother minister in a revival. At that time I was still in the pastorate, and I was preaching for him at night, and looking after my own duties at home during the day. This pastor was a holiness man and was pastor of a holiness church. I had been preaching some on the Baptism with the Holy Spirit and holiness. I noticed that the pastor's wife was very cool in her attitude toward me. In fact, she seemed to make it a point to shun me. The meeting had been in progress for a full week, and on Sunday afternoon we had had a great manifestation of the power of God. On Monday evening I drove over for the service and got there rather early. I had gone

into the pastor's study for a season of meditation and prayer. While in there I heard the pastor come in. He was whistling and seemed to be very happy. He walked into the study and saw me, and said, "Well, praise the Lord, Brother Church, my wife got the blessing this morning." I said, "She did? I thought your wife was already sanctified." He said, "Well, she did claim the blessing, but really I had been feeling for sometime that she did not have it. You know my wife has a very violent temper, and she has made it rather hard on me and the boys. I, of course, could not say anything, but really I did not think she had the blessing." Then his face lighted up and he said, "She really has it now though. She got it this morning at family prayer. After we had our devotions I helped her do the washing, and hang it out, and then I went out to do some calling. She went out to tell some of the people about what God had done for her. She went all over this village testifying to the people. Just as I was coming home I saw her coming up the other way. We have some neighbors that have two bird dog puppies and they had broken out of the lot, and had gotten over in our yard, and had pulled our whole week's washing down, and had run up and down on it. It was really a sight to behold. I stepped back behind the house and almost held my breath for fear of what it would do to my wife when she saw what had really happened. I prayed to the Lord to help her right then. She stood and looked at the washing that the puppies had ruined. The tears came to her eyes. Then I heard her say, 'Well, I got the blessing this morning, and this has been the happiest day of my life. The Lord has been so good to me that I know good and well that I am not going to let two little old puppies knock me out of the finest thing I have ever known. I will just do it all over again.' " Then he said, "The glory struck her and, Brother Church, we had the greatest time right there in our yard that anybody ever had in their life." He looked at me and said, "Brother Church, she really got the blessing, for it works." Yes, it does work, and it will work. God can do something for us that will hold us steady. The greatest evidence in the world is the fact that it really works. Friends, it will work for you. "Thou wilt keep him in perfect peace, whose mind is stayed on thee, because he trusteth in thee. Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest for your souls" Yes, there is a second rest. There is a rest from the burden of sins. This rest is given to you. All we have to do to get it is to come to Jesus. The other rest is soul rest. It is a found rest. It is received when we take His yoke upon us. It is only as we bend and yield ourselves completely to His will that we find this rest. This is the rest that God has for His people. "There remaineth a rest for the people of God." If you are His child it is for you. It will work. "Let this mind be in you, which was also in Christ Jesus." Let, Let, Let, Let go and let God: He is more willing to give the Holy Ghost to them that ask than we are to give bread to our hungry children. "Blessed are they that do hunger and thirst after righteousness for they shall be filled." Step in.