

THE EARLIER YEARS OF THE MODERN TONGUES MOVEMENT

*A Historical Survey
and Its Lessons*

•

by
G. H. LANG

•

Obtainable from

J. A. Green,
9 Robin Lane,
Hemsworth,
Pontefract,
West Yorks, WF9 4PL.
0977610888.

CONTENTS

<i>Chapter</i>		<i>Page</i>
I	INTRODUCTION	3
II	THE CHURCH OF GOD	5
III	“HOW PENTECOST CAME TO LOS ANGELES”	8
IV	THE CASE OF T. B. BARRATT	17
V	WILLIAM BOOTH - CLIBBORN	21
VI	INDIA AND LONDON	25
VII	TESTING THE SPIRITS	30
VIII	FALSE DOCTRINE	31
IX	SPECIAL FEATURES	34
X	LATER CONDITIONS	39
XI	CONCLUSION	43

THE EARLIER YEARS OF THE MODERN TONGUES MOVEMENT

CHAPTER 1

INTRODUCTION

TO BE TRULY HELPFUL, history must be as full and as accurate as is possible. It was in part to further this end, as regards the history of the Brethren, that I wrote my life of A. N. Groves, and the papers "Inquire of the Former Age" that appeared in the first three issues of *The Disciple*. To the same end I here put on record some little known facts connected with the modern Movement associated with speaking with tongues. I write with no initial prejudice against this Movement, even as I had none against the former, but would contribute facts not given in any account of the Movement known to me, as well as reflections formed when reading its own literature.

In 1913 I issued a book entitled *The Modern Gift of Tongues: Whence is it?* A reviewer wrote at the time that "highly controversial, the spirit of love is never absent from these pages." I desire that this present book may win like praise.

My principal sources of information are these:

1. My own contact with the Movement and its literature go back to 1909, that is, to within three years of its commencement in Los Angeles, California, in 1906.
2. By the kindness of a friend in the U.S.A. I have read *Like a Mighty Army Moves the Church of God*, by C. W. Conn, being the official history of what arrogates to itself the title "The Church of God." It was issued in March 1955 at Cleveland, Tennessee.
3. *With Signs Following: the Story of the Pentecostal Revival in the Twentieth Century*, by S. H. Frodsham: Springfield, U.S.A.. 1941. This writer was one of the earliest members of the Movement, in Bournemouth, England.
4. *The Pentecostal Movement: a Short History and an interpretation for British Readers*, by Donald Gee; Luton, Bedfordshire, England, 1941.
5. *How Pentecost Came to Los Angeles. As it was in the Beginning*, by Frank Bartleman. By the kindness of the same American Friend I have been able to read this rare and striking book. It is the best authority upon the first beginnings in Los Angeles, being by one who had a leading part in preparation for the outbreak, who described it from personal experience, and who wrote his account as early as April 1925, using notes made at the time.
6. *The Baptism in the Holy Spirit, a Personal Testimony*, by William Booth-Clibborn. First edition, 1929; third edition, Portland, Oregon, U.S.A., 1944. This is of value as narrating the writer's "baptism" as early as November 1908 in London. I have consulted letters and smaller works found among my papers gathered in those early years. In addition, and of great importance, are :
7. A set of 140 issues of the leading early magazine of the Movement, entitled *Confidence*. It was published by Rev. Alexander A. Boddy, of All Saints Church, Monkwearmouth, Sunderland, where in 1907 the Movement commenced in England. The first number is dated April 1908: it was issued monthly till the end of 1916, then bi-monthly, then quarterly, and the last number I have is dated 1926. Mr. Boddy travelled in many lands visiting centers of the Movement; Christians

from many countries visited Sunderland; and as a result reports and letters reached him from all over the earth. Conference addresses were published, articles explaining the Movement were included, and his magazine became the chief early organ of the Movement for the English-speaking world. To go through this collection is to gain a comprehensive view of the whole Movement and knowledge of its chief leaders in many lands.

In the first days of the Movement I was struck by the way its literature came to me from many quarters quite unsought. It was partly this that impelled me to write the book before mentioned. It seems noteworthy that when in 1955 I began to ponder the Movement there should reach me in quick succession items 2, 5, 6 and 7, full of information now very difficult to obtain.

It will be observed that I have not used literature antagonistic to the Movement. Indeed, to keep my mind free from its influence I have not looked at what I have of such, and it is thirty or more years since I read it. The Movement is considered here as recorded by its own leading representatives.

A personal and esteemed friend of many years, a pastor in the Movement, inquired why I spoke of them as the "Tongues" Movement instead of using their chosen title "Pentecostal"? I replied that were I to do so I should concede the very point I doubt.

Why do I have this doubt? Speaking with tongues is certainly Pentecostal, nor do I question that the Spirit of God can grant this power today. I reject the theory that this and other such gifts were not intended to be permanent in this age. On the contrary, the greater gifts are to be desired earnestly, especially the power to prophesy; and lesser gifts, such as speaking with tongues, are not forbidden (1 Cor. 12:31; 14:39). Moreover, these brethren declare the true faith of our Lord Jesus Christ, redemption by His atoning blood is preached, there is most commendable zeal in spreading the gospel, which is owned by God to the conversion of sinners. I am privileged with the individual fellowship and co-operation of not a few ministers in the Movement. Why, then, should one have doubts about it as a whole, and some-times utter a friendly caution?

In my own case the answer, and the reasons for now writing upon the subject, will be best served by narrating some characteristic features of the Movement in its earlier period. My experience of it goes back to those days. Having no objection to the exercise of supernatural gifts, I did not look at the matter with prejudice or initial disfavour. But facts are stubborn and would not let me regard the Movement with complacency. Facts learned later have confirmed that earlier attitude.

I am aware that the picture here drawn of those early years may disquiet and distress some true children of God who, from lack of information, have felt confident that there was then nothing less than an irruption of the Spirit of God to awaken and quicken a sleeping church. It requires spiritual stamina to be able to look with a quiet and honest mind upon what disturbs cherished opinions. Such as, by the Spirit, have moral strength to do this will find that this book is not designed to withdraw them from the realm of things super-natural, but rather to enable them to discern more accurately between the divine and the human, the heavenly and the earthly, the workings of the Spirit of truth and the counter-workings of the great Liar and Deceiver.

"If therefore the Son shall make you free, ye shall be free indeed" (John 8:36); free to move safely in that higher region of the kingdom of God which Pentecost opened to all believers but with which many children of God have no acquaintance, but in the search for which many honest seekers have been misled into a neighboring realm of the supernatural where counterfeits beguile and disasters overwhelm.

CHAPTER II

THE CHURCH OF GOD

THIS EXTENSIVE and highly organized Community had its rise in 1886, twenty years prior to the outburst at Los Angeles. It commenced in Tennessee, U.S.A., among a scattered farming people in rough country. They were mostly illiterate, with few books, yet in general were religious. though largely without the power of godliness. To read of the violent lawless deeds perpetrated with no restraint by authority, is a revelation of the backward moral and social conditions in country regions of the U.S.A. only seventy years ago.

A Baptist pastor became distressed in soul about the spiritual deadness prevailing. He devoted himself to prayer and study of the Bible. A few joined him. In 1886 these saw that no general awakening of the Churches was to be expected, so nine persons formed themselves into a Christian Union, with the laudable but in part Scripturally unwarranted objective "to restore primitive Christianity and bring about the Union of all denominations" (p. 7).¹

It is obvious that this latter hope was at variance with the plain and united forecast of the Word of God that the course of Christianity would be persistent declension culminating in final apostasy, so that "When the Son of Man cometh shall He find faith on the earth?" (Luke 18: 8). It is necessary to our present inquiry to note that this earnest group were from the start deficient in Bible teaching and therefore in power of discernment in things spiritual.

In spite of fierce opposition their influence extended and their numbers increased. The few early evangelists were earnest and moving speakers. Their chief theme was personal holiness; but they did not teach, but plainly rejected, present assurance of eternal life, and therefore, though there were conversions of openly evil men, and others gained some experience of holiness, they did not bring these into a deep and solid state of heart. In consequence there was much spiritual emotionalism, and the historian tells that "the people felt a strange exaltation that intermittently overflowed in weeping and shouting. Their emotional expression frequently became even more demonstrative, for many danced in spiritual ecstasy or trance (p. 20) . . . leaping, shouting, and other manifestations were much in evidence (130)

shouting, dancing, talking in tongues, and praising God" (148). This last sentence refers to public occasions, even when walking to meetings.

We need not wonder that with emotion so high further uncontrolled ecstatic developments followed. "For ten years the Spirit of God had been preparing the hearts of the people for something extraordinary . . . in ecstasy they spoke in languages unknown to those who heard the utterances.. regardless of the place, time, or circumstances contingent to the experience, one manifestation was uniform in all : they spoke in tongues, or languages, unknown to those who listened in wonder and hope" (24).

Examining the Scriptures, they concluded that what was taking place was a renewal of Pentecost, Caesarea. and Ephesus. "While the meetings were in progress, one after another fell under the power of God, and soon quite a number were speaking in other tongues as the Spirit gave them utterance" (25).

Both the subjects of these experiences and the historian took for granted that this was a genuine working of the Spirit of God. But is it wise to take this for granted? Twenty years later, in 1906, while these exalted ecstasies were still in progress, the similar events in Los Angeles commenced. The leading pastor of the older Movement invited a preacher who had been "baptized" at Los Angeles to visit him. The pastor had himself long been seeking the

¹ All the page references in this chapter are to Conn : *Like a Mighty Army Moves the Church of God*.

"baptism" and this is his description of how it came. "On Sunday morning, January 12 [1908], while he [the visitor] was preaching, a peculiar sensation took hold of me, and almost unconsciously I slipped off my chair in a heap on the rostrum at Brother Cashwell's feet. As I lay there great joy flooded my soul." He wrote further that "he spoke in about ten languages unknown to him" (p.85).

Paul spoke with tongues more than others but declared. "howbeit in the church I had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue" (I Cor. 14:19). In the case before us there had been no interpretation. It was rather a case of ten thousand words in tongues and not even five spoken with the understanding.

This was rectified in one instance on August 25th of that year. "The service was pregnant with the Divine Presence, and the altar was filled with sixty-five or seventy souls. This young Christian, completely overcome, started to the altar but fell weakly under the passion of his soul into the sawdust aisle." He was carried to the "altar" and 'within a short time, the humble seeker was baptized in the Holy Ghost and began to speak in tongues. A quiet, retiring, unobtrusive personality before, he was now exuberant, overflowing, vocal. Under the spell of the Spirit, he arose from the altar where he had lain prostrate. Then how wonderfully the Spirit wafted him across the platform and up and down the aisles, during which time he preached powerfully and eloquently in other tongues . . . " He " remained in this state of ecstasy for several hours." "Mexicans present testified that he spoke Spanish during his discoursing" (89, 90).

The next day he went six miles to his father's farm, and "sat on the front porch steps and endeavoured to tell them of the exhilaration and tranquility he felt in his heart ... He was immediately overcome with ecstasy and fell back across the steps, where he lay speaking forth the praises of God in an unknown tongue, interpreting the messages under the affluence of the Spirit" (91).

In addition to such demonstrations there were healings of the sick, singing in tongues, and, what seems a unique feature, persons who were not musical, playing well on piano or organ. A woman rose in a meeting and moved toward the piano. Her husband, knowing she could not play, shut the piano to avoid a fiasco. But she, though walking among the seats with her eyes tightly closed, reached the piano safely, opened it and played musically.

It will suffice to give one more scene from those early days, in the year 1914. It concerns one of the most renowned and effective of the evangelists of that Church. "The meetings were so emotionally pitched and the booming voice of the evangelist so sincere that people often fell into the sawdust as he invited them to the altar. He stalked the aisles pointing his finger at sinners and commanding them to seek God, many of whom fell screaming in either fear or ecstasy as they started toward the altar" (26).

Does this describe Jesus preaching on the hillsides of Galilee or in the Temple courts? Did Paul "stalk the aisles" in the synagogues or the temple on Mars Hill. and make people "scream" with fear?

It is to be borne in mind that the scenes and features here given are not culled from attacks by hostile critics, and are not false and regrettable extravagancies of which sober-minded leaders of that Church now feel ashamed. They are recorded by the official historian of the Church, who selected them after fifty years as being the very features he, and his Supreme Council who highly commend his book, wish to offer as accurately exhibiting the proper character of their Movement.

Let the reader put together what is thus commended to him as workings of the blessed Holy Spirit of God. Walking about a hall and playing a piano with one's eyes shut: public weeping, shouting, dancing, leaping, lying in a heap on the rostrum before the congregation: falling backward across steps, constant speaking in tongues often simultaneously, tongues which usually no one understood and which mostly were not interpreted. Both these last two items are activities expressly forbidden in public (1 Cor.

14:27, 28). Let the reader watch an estimable young Christian man, seeking the "baptism," moving toward the "altar" (known elsewhere as the "penitent form"), suddenly becoming exhausted and collapsing in the sawdust of the aisle, carried helpless to the front, lying there prostrate, and then suddenly "wafted across the platform and up and down the aisles" preaching in tongues. Let him further study the vigorous, vociferous evangelist, using his powerful voice as he strode up and down among the audience, frightening some until they screamed.

Let the serious Christian with a fair knowledge of his New Testament, try to fit such extravagancies into the public gatherings of *The Acts of the Apostles* or make them to harmonize with the sobriety and order demanded in I Cor. 14. Dull, lifeless routine in Divine worship is indeed unscriptural: the Spirit of life will infuse heavenly life and vigour into gatherings where He has true liberty, bringing fervour of spirit and spontaneity of utterance: but if it is He who produces such unrestrained excesses as are above reviewed, then have we read our New Testament to little purpose.

CHAPTER III

“HOW PENTECOST CAME TO LOS ANGELES”

FRANK BARTLEMAN, writer of the book with the above title, is the most engaging personality we have met in our study of the events before us. He was a man of God beyond many, devoted to Christ and His cause, an evangelist most eager to see sinners saved, and ready for every sacrifice. His prayer-life was intense, even intemperate, accompanied by fasting to excess, to the serious depletion of health.

He was a servant ready to trust his Master. Though unsupported by any Church or Society it was his fixed rule never to mention to man his temporal needs, or to hint at financial questions, even when penniless and without food for his family. His wife was heartily with him in this and accepted privation when God tested their faith, as He always tests it, and they rejoiced together in the marked deliverances with which faith is rewarded.

In 1910 and 1911 he travelled for eleven months, visiting seventeen countries between England and Japan, returning via the Pacific. He writes:

I did not carry a single dollar with me from Los Angeles . . . My family trusted God fully and were better cared for than they had ever been while I was with them. I returned with about one dollar in my pocket. My wife had fifty dollars in bank. “Faithful is He who calleth you, who also will do it.” (p.142) . . . In a wonderful way the Lord preserved me from sickness. [Happily it was not yet the time when Governments insist on poisoning travellers with powerful drugs which can do as much damage as the diseases they arc to prevent.] I passed through cholera, plague, and smallpox districts and exposure, and through fever sections at the most deadly time of the year. But the Lord preserved me. I came home weighing ten pounds heavier than I had weighed for years. My family had been kept in fair health during my absence, and with plenty for their temporal needs. I never asked for a penny nor a collection. All was given me voluntarily. I only received fifty dollars from America after leaving her shores. In Palestine, India, and China, help came from the most unexpected and unlikely sources. God proved lie could provide abroad as well as at home. I reached China with only ten dollars. No money came from America to me there.

The writer does not show whether he knew that eighty years before A. N. Groves had set the modern example of serving the Lord on this, the apostolic plan, or whether he had heard of George Muller of Bristol. Certainly he did not know that at the very same period (1910, 1911) the present writer was on a tour of over two years in India, Burma, Egypt, Tunisia, and Switzerland, similarly waiting upon God alone for money and having the like experience of testings and miraculous supplies. This life of practical trust in God is not to be attributed to the Movement, for Bartleman was walking this path before the latter commenced.

Bartleman’s testimony is commended to the attention of many today who profess to follow the same path but who really have one eye on some organization or fund. Such send reports to magazines, or issue circular letters to keep themselves before friends, which circulars often of late bear the names of the writer’s wife, and of Susan, John, Mary, and the baby. It will be healthy for the soul and good for their work when days come in which magazines, lists of workers, and circulars are no niore available. Workers will then discover whether they are spiritually as far advanced as the saint of the former dispensation who wrote: “My soul waiteth *only* upon God: From *Him* cometh my salvation. He *only* is my rock My soul, wait thou *only* upon God, For my expectation is from *Him*. He *only* is my rock” (Ps. 62:1-6). The evil in view is, of course, not new. Spurgeon somewhere said that some evangelists could not kill a mouse but that they must announce the feat in the Gospel Magazine: whereas Samson killed a lion and said nothing about it!

Living thus, this dear brother Bartleman was free from bondage to man and control by his brethren. He could learn more of the mind of Christ and could practice what he learned. One very important thing that he saw was that control by man of gatherings of Christians, and the imposing of human order, are denial of the right of the Spirit of God and restrain His

gracious activity in the saints. He felt that the formal ordering of public worship was a severe and constant hindrance to such a working of the Spirit as he longed and prayed to see. And he presently learned of the ceasing of the 1904-5 revival in Wales when ministerial control was reinforced, and shortly he saw the blight of human rule and order quench the Movement in Los Angeles.

In the earliest days of that Movement there were no arranged speakers or pre-announcing of subjects, and the singing was equally spontaneous. Old well-known hymns were used from memory. A fresh feature that developed was "heavenly singing," without words or else in tongues. Of this he says, "they finally began to despise this 'gift' when the human spirit asserted itself again. They drove it out by hymnbooks, and selected songs by leaders. It was like murdering the Spirit, and most painful to some of us, but the tide was too strong against us." And then he adds these pungent remarks: "Hymnbooks today [1925] are largely a commercial proposition, and we would not lose much without most of them. The old tunes, even, are violated by change, and new styles must be gotten out every season, for added profit. There is very little real spirit of worship in them. They move the toes, but not the hearts of men" (57).

Bartleman's narrative begins with his arrival at Los Angeles on December 22, 1904. On April 8, 1905, he heard F. B. Meyer describe the then awakening in Wales. This stirred him deeply. He commenced to distribute accounts of it by S. B. Shaw and Campbell Morgan. These helped to stir desire and expectancy in many hearts. He and Evan Roberts exchanged some letters. In measure the Los Angeles Movement arose out of the movement in Wales, the more so in that a Los Angeles pastor named Sniale had visited Wales and had returned with some quickening.

There being in the Churches and Missions but little spiritual liberty, a few earnest people met for prayer in a cottage. No. 214 Bonnie Brae Street, Los Angeles. On April 9, 1906, a number spoke in tongues. On Sunday morning, April 15, at the New Testament Church, Burbank Hall, a coloured sister spoke in tongues. When these things were noised abroad, the crowds came together. The meetings were removed to 312 Azusa Street. This had been a Methodist Church but was now a lumber store. Enough space was cleared of dirt and debris to lay planks on top of empty nail kegs, to seat possibly thirty persons. They were arranged in a square facing one another.

Intense excitement arose, augmented by some temporary concern in souls caused by the mighty earthquake which began on April 19, through which some ten thousand people were killed. The building was soon packed, tongues were frequent, the "heavenly choir" was heard often, men and women flocked in dozens to the "altar," meetings went on continuously, almost round the clock. "Some one might be speaking. Suddenly the Spirit would fall upon the congregation. God himself would give the altar call. Men would fall all over the house, like the slain in battle, or rush for the altar *en masse*, to seek God" (60).

The supernatural force concentrated in this humble building was so intense as to surcharge the immediate neighbourhood, so that persons approaching would fall under its grip while still a block or two away. Others who had come to the city to investigate were "baptized" where they were lodging. They had come from all parts of the earth and returned to their spheres so charged with the energy operating that through their testimonies and appeals similar scenes were re-enacted. Before long the Movement became world-wide. Its leaders were very confident that it would cover the earth and continue until the coming of the Lord.

Those who participated were possessed by an unquestioning conviction that the power acting was that of the Holy Spirit of God. This assurance breathes instinctively in the hundreds of testimonies published in the magazine "Confidence." The uniformity of description of the experiences is striking, acceptance of the Divine source of it is invariable, and might easily overwhelm the incautious reader into acquiescence, as it did so many thousands of readers and beholders.

And yet — ? When a cautious inquirer, even though well-disposed to the supernatural and ready to accept its manifestations, ponders many details as given by participants and believers in them, questions will clamour for answer.

The literature reveals an almost childlike innocence in the acceptance of the view that the experiences were given by God. None seem to have at all doubted this. It was just taken for granted. They had sought earnestly for revival, and surely here it was! Would God give stones to those who had asked for bread? But the majority in those early days seem not to have heeded the exhortation of Paul that his readers, as wise men, were to judge what even he, the apostle, said (1 Cor. 10:15). Apparently they were not warned by John's explicit statement that many false prophets were clamouring to be heard and therefore every spirit must be tested (I John 4:1). Later in the Movement a few leaders gave such warnings, but not it would seem to much purpose.

This habit of mind is dangerous, for it makes easy the work of deceiving spirits and false prophets. There were leaders, of whom Bartleman was one, who recognized that evil spirits might counterfeit the work of the Holy Spirit; but I have not read that any one of them scrutinized his own "baptism" and tongues, or doubted the Divine origin of this exercise or of the healings of the body that took place.

A line of truth was pressed to an extreme and furthered the tendency not to exercise the judgment as to these experiences. Bartleman describes the occasion when first he spoke in an unknown tongue, and says:

I was truly "sealed in the forehead," ceasing from the works of my own natural mind fully . . . My mind, the last fortress of men to yield, was taken possession of by the Spirit . . . My mind had always been very active . . . Nothing hinders faith and the operation of the Spirit so much as the self-assertiveness of the human spirit, the wisdom, strength and self-sufficiency of the human mind. This must all be crucified, and here is where the fight comes in (72).

There is here a point of importance. even that the inner man of the heart must be brought into subjection to the Spirit of God: but that the powers of the human mind "must all be crucified" simply puts the man off his proper defence, so as to accept *whatever* is urged by an extraneous power, *whatever* that power may be.

It was to the same effect that an Archdeacon, speaking of his "baptism," said:

If I might add a word of caution from experience, *it would be to use the greatest care to keep one's head out of the way*. It is not by way of one's head so much as by way of one's heart that the Holy Ghost loves to enter. (*Confidence*, Dec. 1908, 13).

Here again is an element of truth. It is certain that with too many believers it is principally a mental knowledge that is gained while the affections remain little moved toward Christ. Yet an experience that is mainly emotional, the feelings stirred though intelligence be meagre, will leave open the door to false emotionalism and to the mind being misled by false ideas.

Speakers in that period laid much stress on Rom. 6:6 : "Your old man was crucified with Him." It was well urged that the anointing of the Spirit could not be put upon the old sinful nature but only upon Christ developed in the believer. Mrs. Boddy was urgent in pressing this truth. But the psychology was faulty. The term "the old man" points to the *moral* nature, which is incurably corrupt and must be held in death, so that the resurrection of Christ may animate the Christian by faith. But this moral nature is not the intellect, the mind, as a faculty, but the false perverting influence that blinds the mind. This moral nature must die with Christ by faith, and the mind be thus liberated and renewed; but this does not mean that the intellect itself, as a faculty, must die and cease to operate, so putting the judgment into abeyance on matters spiritual.

When it is a question of testimony to ordinary events there may be little need to test the competency of the speaker; but when a man talks upon one of the more recondite facts

and problems of some science it is necessary to learn that he is competent to speak upon the subject. Even so it is needful to consider whether those who testify to supernatural events are reliable as witnesses. In the present case a particular feature is noticeable. The literature before me gives photographs of quite a number of men and women connected with the Movement in the early years. They divide into two main classes: those whose eyes have the dreamy, far-away look of the gentle, sentimental nature, and those whose eyes glitter, are restless, intense. Only few faces show a normal, placid, controlled spirit. Neither of the two former classes can be relied upon to form a sober, tested judgment upon exciting experiences. One who knew Mr. A. A. Boddy as a preacher in those early days has described to me his preaching as "emotional." His photo confirms this. One who knew the leader in India of that time, named Moorhead, tells me he was "erratic." The judgment of such is usually hasty, as we shall shortly have occasion to see.

At the time of the Los Angeles manifestations Frank Bartleman was aged thirty-four. His photo shows a sweet, intense nature of the first type mentioned, that of a man likely to be too easily moved and carried away. An instance can be given. It concerns a Mr. and Mrs. A. G. Garr. He says:

I preached at Fifth Street Mission, where the "Burning Bush" had gotten control . . . They were going wild (6) . . . The "Burning Bush" had spoiled the spirit of the saints greatly in San Diego. It had made them harsh and hard. There was little love, but much strife and contention (31) . . . [Later] Brother and Sister Carr closed "the Burning Bush" hall, came to Azuza, received the "baptism," and were soon on the way to India to spread the fire (54);

and in February 1911 he wrote warmly of them in China, whither they had gone on from India. Here is a rapid change of judgment about these friends. Before they went to Azuza their work was "going wild," making saints "harsh and hard," "breeding strife and contention;" but when they had fallen under the Azuza spell they are at once commended and encouraged. Now the "Good Report," the Los Angeles organ of the Movement, in its issue for June 1913, gave a large portrait of these friends. Mrs. Garr has a sweet, pensive face of the first type described, but her husband's expression is fierce, aggressive, bellicose, with no trace of the meekness and gentleness of Christ, though he was supposed to have received so recently a special baptism in the Spirit of Christ. There will be occasion later to learn that Bartleman's estimate of him showed a defect in judgment and that the spirit that made people harsh and hard was still dominant in him.

This same lack of balance can be seen in another feature of this excellent man. He was liable to violent illnesses, dangerous and painful, associated with chronic neurasthenia, the result of excessive efforts. His children had attacks of convulsions and other conditions inherited from their neurotic father. He frequently mentions these factors, and of every sickness he declares that it was the devil trying to kill him and them. This was unfair to the devil for all neurasthenics are liable to such attacks without Satanic action. It belongs to the condition. But not only was his reasoning and judgment at fault — as might naturally follow from his mind having been "crucified" — but regularly he says that prayer was made and that the Lord delivered him or the children. Yet the steady recurrence and intensifying of the attacks makes clear that there was nothing more than that cessation of the violence of the pains known with severe neuralgic spasms, with no plain indications of distinct Divine healing action. That the Lord supported the spirit of His dear servant under the strain would certainly be the case, but that is not direct healing of the body.

But his failure of judgment as to his own case and that of his children, on the part of so godly a brother and so prominent a leader, naturally raises the question as to whether the same feature obtained in many other cases of sickness and healing of those days. The point is of importance, because the records in "Confidence" indicate that after a few years the matter of "tongues" lost its early prominence and that of "healings" came to the front. The most remarkable instance is that of one Smith Wigglesworth. "Confidence" gives many

reports about him and by him, and, if only half the cases of healing be accepted, he came not a whit behind the very chiefest Apostles as a healer.

It is by no means suggested that there were no genuine instances of Divine healing. There may have been many, for where faith presented itself to the Lord He, of course, would respond. Only it must be remembered that though Peter healed very many sick folk, and even raised the dead (and several alleged raisings of the dead are given in "Confidence"), that did not imply the Lord's endorsement of *all* that Peter said and did, such as his rebuke of Christ (Matt. 16) or his lapse at Antioch (Gal. 2:11-18). Neither would abundance of cases of the sick being healed prove of itself that accompanying "tongues" and "prophesyings" were of God. Healings take place among sundry false cults, such, for example, as Christian Science.

Our present question is whether with many healers and many healed there may have been the same deficiency of knowledge and the like defect of judgment as with Frank Bartleman, and much have been ranked as Divine healing without being really such. Just as Bartleman saw an attack of the devil in every attack of sickness, so it seems did Smith Wigglesworth regard all sickness as directly from the devil, and he would curse the demon and command him to depart. It seems scarcely of Christ that his messenger should curse any one, even a demon. The exhortation to the Christian is, "Bless, and curse not" (Rom. 12:14), and though one could not bless a demon, neither should one curse him (Jude 9; Zech. 3:1, 2). But in many cases, especially of neurotic types, such daring, dramatic action would be a likely way to startle, arouse, and benefit the sufferer. It would have been of value had some competent person examined some of the more striking instances and formed an opinion upon this aspect. Lapse of time now precludes this or learning as to the permanence of the cures.

In 1955 a dear man well in middle life, who was for thirty years a "pastor" in the Movement and is still a firm adherent, narrated to me at length his own remarkable healing by the Lord (as he believed) when he was a young man. He was taken with violent abdominal pain, but determined that he would trust the Lord only for healing. The doctor called by his parents he sent away, and for six terrible weeks he struggled on, claiming deliverance and healing on the ground of the blood of Christ. Abatement came at length, he vomited some black clots, and gradually regained strength. So little did he know of sickness that he had all along supposed it was appendicitis, until I told him that the appendix was on the other side of the body. There is, I suppose, little doubt that it was a gastric ulcer, which took a natural course and reached a natural end, nor was there any sign whatever of supernatural intervention. Yet all these years the dear man in his innocence had regarded and narrated this as a gracious instance of Divine healing. And many cases are on record in which recovery was more or less slow and seemingly natural. We do well to give God thanks when we pull through and recover health, but to proclaim these as instances of direct Divine action argues that lack of knowledge and judgment here before us.

But seeing that in such physical matters the judgment of good Christians could either err or be in abeyance, may it not have been so as regards the more difficult and distinctly spiritual matters they shared? We have quoted Bartleman's account of how at Azusa the Spirit would fall suddenly and men would drop to the ground all over the house, or rush in crowds to the front, till the place was like a forest of fallen trees. Many would talk in tongues together, though this is plainly contrary to Scripture. Curious things are described.

Brother Seymour [a coloured brother, a godly man] was recognized as the nominal leader in charge . . .

Brother Seymour generally sat behind two empty shoe boxes, one on top of the other. He usually kept his head inside of the top one during the meetings, in prayer (58).

A singular spectacle this — the leader with his head hidden in a box while the fire of excitement blazed and roared around him.

We wanted God. When we first reached the meeting we avoided as much as possible human contact and greeting. We wanted to meet God first. We got our head under some bench in the corner in prayer, and met

men only in the Spirit, knowing them after the flesh” no more (59).

Here again are excellencies and eccentricities. To come to meet God, to avoid merely human contacts — good indeed but why get one’s head under a bench? Why hide one’s head in a box?

Another feature provokes inquiry.

We had a “tarrying” room upstairs, for those especially seeking God for the “baptism,” though many got it in the main assembly room also. In fact they often got it in their seats in those days. On the wall of the tarrying room was hung a placard with the words, “No talking above a whisper.” We knew nothing of “jazzing” them through at that time (55) . . . Our so-called tarrying and prayer rooms today [1925] are but a shadow of the former ones, too often a place to blow off steam in human enthusiasm, or become mentally intoxicated, supposedly from the Holy Chost. Many of them are a kind of lethal chamber, with very little of the pure Spirit of God (81).

Thus there were two apartments, greatly in contrast. One retired and quiet, where God could be sought in stillness the other marked by crowds, excitement, movement, noise. Which of these was according to God? Apparently it made little difference, for people were “baptized” in both some finding the gift by quiet seeking, others while sitting in the public and restless meeting.

Here is another strange scene from the public meeting.

Brother Ansell Post, a Baptist preacher, was sitting on a chair in the middle of the floor one evening in the meeting. Suddenly the Spirit fell upon him. He sprang from his chair, began to praise God in a loud voice in “tongues,” and ran all over the place, hugging all the brethren he could get hold of. He was filled with divine love. He later went to Egypt as a missionary (61).

That *some* spirit urged the dear man seems certain: but it is hard to believe that the Spirit of God, who commands and produces decency and order in public, provoked a preacher to rush about the assembly, shouting in a strange tongue that edified no one, and seizing and hugging the men folk. But Bartleman had no doubt it was the Holy Spirit, which suggests a judgment faulty and unreliable.

Again:

At the New Testament Church a young lady of refinement was prostrate on the floor for hours, while at times the most heavenly singing would issue from her lips . . . All over the house men and women were weeping. A preacher was flat on his face on the floor, crying out. “Pentecost has fully come” (61).

It is safe to say that if at Pentecost of old any Oriental young woman had been stretched on the floor for hours in the presence of men, and singing, it would have been impossible to convince people that the Spirit of the Holy One of Israel was the cause of this.

Or again, of another centre in Los Angeles in the same opening year, 1906, we read:

The atmosphere at Eighth and Maple was for a time even deeper than at “Azusa.” God came so wonderfully near us, the very atmosphere of heaven seemed to surround us. Such a divine “weight of glory” was upon us we could only lie on our faces. For a long time we could hardly remain seated even. All would be on their faces on the floor, sometimes during the whole service. I was seldom able to keep from lying full length on the floor on my face. There was a little raise of about a foot, for a platform, when we moved into the church. On this I generally lay, while God ran the meetings (69).

Once more, in 1908 in Indianapolis:

At one meeting when I was through the slain of the Lord lay all over the floor. I looked for the preachers behind me and they lay stretched out on the floor too. One of them had his feet tangled up in a chair, so I knew they had gone down under the power of God. I stepped over near the piano, among the people. My body began to rock under the power of God and I fell over on to the piano and lay there. It was a cyclonic manifestation of the power of God (122).

These scenes from the first days, when the power acting was working most energetically and pervading the Movement, were given by this chief and godly leader as displaying what characterized those days and proved to him that Pentecost had been renewed and the ever-blessed Spirit had fallen afresh. The reader must judge for himself whether this is sufficiently proved by a preacher lying on the platform before the audience with "his feet tangled up in a chair" and by another "falling over on to the piano and lying there." Is there any parallel to such scenes in the *Acts of the Apostles*?

This good man makes prominent another feature concerning himself, which has a lesson and a warning. It refers to his health, already mentioned.

[1904] My nerves had been worn threadbare from years of previous pioneer mission work . . . My back was my weak spot (10) . . . I have always worked harder than my natural strength reasonably allowed (13). [1905] My life was by this time literally swallowed up in prayer. I was praying day and night (18) . . . We prayed for a spirit of revival for Pasadena until the burden became well-nigh unbearable. I cried out like a woman in birth-pangs (19) . . . I had an awful attack of neuralgia of the stomach. I felt I would die. I fasted and prayed a whole day and night and the Lord delivered (26). We [brother Boehrner, a gardener] spent several hours in prayer . . . We often spent whole nights together in prayer during those days. It seemed a great privilege to spend a whole night with the Lord. He drew so near. We never seemed to get weary on such occasions (33). The spirit of prayer came more and more heavily upon us . . . I would lie on my bed in the daytime and roll and groan under the burden. At night I could scarcely sleep for the spirit of prayer. I fasted much, not caring for food when burdened. At one time I was in soul travail for nearly twenty-four hours without intermission. It nearly used me up. Prayer literally consumed me. I would groan all night in my sleep (35). I had a blessed weeping burden for a number of days . . . I had such a burden one night I could not sleep (40) . . . spent another all night of prayer with Brother Boehrner My nerves were getting very worn from constant conflict in prayer with the powers of darkness (42). [1907] I then began to stay at home more to rest and recuperate. I had written much, attended meetings constantly, besides going through the terrific siege of prayer both before and after the outpouring, so that my nerves were completely exhausted. I could hardly contemplate the writing of an ordinary postcard without mental agony at this time . . . I can sympathize with Evan Robert's nervous breakdown after the revival in Wales (92).

Readers of my pamphlets *Praying is Working* and *Prayer Focused and Fighting* will be aware that the Lord taught me something of the need and power of prayer conflict. I have experienced the strain and the blessed effects of prayer, and of some fasting. But is it of God, is it a necessity in the world of spirits, that servants of Christ should disable themselves from the wars of the Lord by such extreme and sustained pressure as induces nervous exhaustion and mental collapse? The histories of the Bible offer no instance of it. The closing letters of Paul and Peter and John show no brain fag, but are as vigorous as their early writing and preaching, and they were old men. But the above pathetic extracts are from a man only thirty-four to thirty-six years of age. The first photo in his book shows eyes already with signs of weariness, and his portrait of only nineteen years later gives a man of only fifty-three years yet prematurely aged, gaunt and grey, with knitted brow and strained eyes. One can respect the zeal and revere the devotion, but question the wisdom, or want of wisdom. And in all spheres such early exhaustion is seen in servants of Christ. with often premature death and consequent weakening of the armies of the Lord.

And for the purpose of our present inquiry it is to be pondered that a brain thus wearied means a reduced power of reflection and discernment, with a proportionate liability to unrecognized adverse influence by the powers of darkness. So devoted a disciple as Simon Peter had not the least notion that it was from Satan there had come a false idea, skilfully mingled with a genuine desire for his Master's welfare (Matt. 16:22, 23). Simon was not a worn-out man: much more will the exhausted disciple be open to such harmful influence.

This leads to the observation that in the Movement before us there was plainly a deep mixture of what was of God and what was not of Him. Many who joined early in the Movement and received the "baptism" were already serious and instructed Christians. They held firmly the great truths of the faith, loved Christ, sought to bring sinners to Him, looked

for His return. The entrance into their hearts and lives of the fresh elements the "baptism" brought did not affect this earlier stock of knowledge and experience: and when the new stimulus came these believers went forth and still preached salvation by the atoning blood, sanctification by the Spirit, and much else that was godly and helpful.

Nor need one doubt that some sincere longers after God's fulness were met by Him in grace, irrespective of what in the meetings was not of Him, and there received a fulness of the Spirit not known before. Also it is quite believable that the truly expectant found healing of the body. All this would call forth praise to His holy name. Whatever features can be paralleled in the New Testament should be received gratefully. But when it is urged that these features prove that the "tongues", "prophecies," ecstasies, visions were of God, then must be kept in mind the mixed condition above indicated, and these startling additional experiences must be tested, lest anything false has commingled with the true. This necessary scrutiny was too much neglected, and, moreover, some had become disqualified for exercising it by causes above suggested.*

*One singular feature of those earlier years was that Mrs. Boddy, who is reported to have healed many, herself faded to be healed of a chronic and painful disease.

A Movement cannot be tested by those features which it has in common with other Christians or bodies of Christians but only by the features peculiar to itself. Adherence to true doctrine, love for Christ, zeal in spreading the gospel, and similar conditions were not first generated in this Movement they are found in equal vigour where no supernatural gifts have been claimed, and cannot therefore be a guarantee that the latter are from God. It may not be so. This examination of the first days of the Movement raises grave doubts as to this with regard to the Movement as a whole, which doubt is confirmed when details are examined.

One further matter deserves special mention because it provides a test in some other vital questions. From the very first, and throughout all the early years, there was persistent assertion that the second advent of Christ was just at hand. From 1911 to 1917 there was given on the first page of "Confidence" a brief summary of doctrines believed, which included "the soon-coming of the Lord." This imminency was emphasized in addresses, reports, and letters, so that few pages of that magazine are without such a statement.

This erroneous expectation has been entertained by very many outside the Movement, but the difference is that these believers generally set forth the view as no more than their opinion of the meaning of Scripture, whereas in the Movement it was announced as a Divine communication. In "tongues," interpretations, prophecies, and visions it was iterated and reiterated, as, for example, when in a vision of Christ He was reported to have said He was coming soon and they were to tell people this.

It is evident that the Lord never made this mis-statement. Fifty years have passed and He is not here. It follows that the visions, tongues, and prophecies which contained these unfounded statements were either not inspired at all, but were merely the utterances of the natural mind, or else they were inspired by lying spirits. Many of the utterances were quite precise, as that the Lord will come "this year," or within two years, or that this may be the last winter before He comes. Few speaking from their own mind would be thus daring; it suggests an outside foreign source or impulse, but this source could not have been the Spirit of truth. This false prediction was so constant, so emphatic, so universal as to constitute a major feature of the whole Movement from its start, which forces serious doubt as to the energy animating it.

Quite apart from this Movement there is something startling, almost sinister, in the way this false hope has seized vast numbers of truly godly persons. It has been fostered by the equally unwarranted assertion that the apostles and the early church expected the Lord to return at any time — so ought we not to cherish the same hope? Yet it is abundantly clear that the first generation of Christians that Christ would not return in their day — certainly

not till after Peter should have grown old and died (John 21: 18-23). The Lord had specifically warned the apostles against this very idea, saying, "Take heed that no one lead you astray . . . for the end is not yet, not immediately" (Matt. 24:3-6; Luke 21:7-9). And Paul distinctly contemplated that false spirits and even forged letters would seek to make Christians think that the day of the Lord was already come (II Thes. 2:1-4).

The indulging of this false hope, ever disproved from generation to generation, has served to bring into disrepute the whole theme of the second Advent, which has served well the scheme of the powers of darkness. It is regrettable that the Movement here in view served their ends in this particular. It raises the whole question of the origin of the supernatural element in the Movement, seeing that the error was inculcated by persistent utterances alleged to have been given by supernatural agency. If the power was supernatural, then it was evil; otherwise the utterances were not supernatural as was claimed, and then the Movement from its beginning largely loses its supernatural character as regards its two most distinctive features of tongues and prophecies.

Yet without *some* supernatural agency it will be hard to account for much that undoubtedly took place as recorded by this evidently honest witness, Frank Bartleman. His book bears the impress of complete sincerity, and he was esteemed by the contemporary actors in these events, as is shown by several cordial references to him in "Confidence."

CHAPTER IV

THE CASE OF T. B. BARRATT

IN MR. DONALD GEE'S painstaking history *The Pentecostal Movement* it is said on page 19, paragraph (d), that

Truth must honestly admit that there were scenes in the first rush of new spiritual enthusiasm and experience that no reputable Christian worker would now seek to defend or excuse . . . There were, let it be quite frankly admitted, some scenes of indisputable fanaticism. At the beginning there were few leaders with sufficient experience of just this type of movement who could lay their hand on extremists without fear of quenching the Spirit. That phase, however, has long since passed. Most of the early fanaticism in the Pentecostal Movement arose from the utmost sincerity, and in the midst of many mistakes hearts were right, and therefore God was able steadily to bring things into a healthier condition.

Upon this I can but remark that the clear impression made at the time on me, as a sympathetic observer, and endorsed by this present inquiry, is that the acknowledged fanaticism and regrettable excesses were the dominant and characteristic features of those days.

Mr. Gee sets forth the experience of T. B. Barratt, of Christiania, Norway, as "typical of the experience of multitudes" (15), and as "a true and faithful account of similar emotions and manifestations that, in varying measure, have been enjoyed by many, many thousands all over the world"; and he adds that "it is these facts of quite definite and vivid experience that constitute the solid core of the unique testimony of the Pentecostal Movement" (16).

This is helpful, and I am sure it is true to fact. It enables us, on the authority of the, I think, most gifted teacher in the Movement, and its laborious historian, to learn at once what is "unique" and characteristic of the whole Movement. From the point of view of the Movement Mr. Barratt's case at least was not one of the experiences "that no reputable Christian worker would seek to defend;" it was not an instance of "early fanaticism," but was a typical genuine example of the Movement. It occurred in its first year (1906) and was cited with approval as late as 1940, when Mr. Gee's history ends.

Mr. Barratt, while in New York, "received a wonderful baptism of the Holy Spirit on October 7th, 1906."* Of this he gave his own "vivid account as follows:

*In a letter in "Confidence" (Nov. 1912, p.260) Mr. Barratt said: "Cleansing on the 30th September, mighty baptism eight days after, on 15th November the full Pentecost with tongues. Glory!" The events now described were therefore on Nov. 15th, 1906.

I was filled with light and such a power that I began to shout as loud as I could in a foreign language. I must have spoken seven or eight languages to judge from the various sounds and forms of speech used. I stood erect at times, preaching in one foreign tongue after another, and I know from the strength of my voice that 10,000 might easily have heard all I said . . . That night will never be forgotten by any who were there. Now and then, after a short pause, the words would rush forth like a cataract.

That this was accepted by the Movement as of God is shown by the facts that Mr. A. A. Boddy, of Sunderland, cited it in a tract entitled *How the Fire Fell*, and that this was quoted freely in *Cloud of Witnesses to Pentecost in India*, the organ of the Movement in that land. This account informs us that only fifteen persons were present, and adds, in Mr. Barratt's words, these striking particulars

The power came so suddenly and powerfully that I lay on the floor speaking in tongues incessantly for some time. In fact, I kept on, mostly speaking in tongues, singing and praying, with very little intermission until 4 o'clock in the morning. [The power had fallen at 12.30 midnight.] It seemed as if an iron hand laid over my jaws. Both jaws and tongue were worked by this unseen power.

It is quite just that this be set forth as a typical experience of multitudes of other persons. Its essential features were common and characteristic, of which there is abundant testimony in "Confidence." Let us consider some of these features. The visitation, as described by its own subject, was marked by

1. Terrific and wholly unedifying noise. This is the first feature that Mr. Barratt mentions. It has been one of the most marked and frequent facts in these experiences, individual and collective. Is it produced by the Spirit of God, or how is it caused? A quite small company of persons are together in a room. Suddenly a man starts to shout at the top of his voice. The stentorian tones could have been heard by ten thousand people. To what purpose was this in so small a group? Who was built up in soul by this excessive noise? But what is not unto spiritual upbuilding is not allowable in a Christian gathering: "Let all things be done unto edifying" (II Cor. 14:26). In a meeting in Europe (not in this circle) one prayed in this alarming manner. I asked him if his heavenly Father were deaf that he roared thus in prayer.

If Paul had given way like this he could not have written the chapter just quoted and concluded his exhortation with the command "Let all things be done decently and in order" (ver. 40).

Our Lord often preached to thousands, but it were irreverent to suppose that He roared at the top of His voice. On the contrary, He fulfilled the prophecy, "He will not cry, nor lift up His voice, nor cause it to be heard in the street." In that clear atmosphere there is no need to shout, and we may be sure He did not do so.

2. Falling to the ground and talking there is another common feature of these experiences. But the New Testament does not show it as a feature of apostolic gatherings, but rather as exceptional (1 Cor. 14:24, 25).

3. Mr. Barratt said that he spoke in several foreign languages. No proof is offered that the sounds were languages. It was assumed to be so, as shown by his words, "to judge from the various sounds and forms of speech used." No one present seems to have understood these "languages" or to have testified on the point. This also is a most common feature of the Movement. It is not at all denied that at times languages have been spoken under inspiration: but in the vast majority of meetings and cases there seems to be no proof.

4. Yet if Mr. Barratt did speak actual languages, there was no interpretation, therefore no one was edified, and the exhibition was plainly contrary to the unequivocal prohibition "if there be no interpreter let him keep silence in the church" (I Cor. 14 :28). This too was constantly repeated in the meetings of the Movement.

5. A further feature specified by Mr. Barratt was *extreme velocity of speech*: "the words would rush forth like a cataract." Naturally they were not interpreted: one cannot well interpret a cataract. This is a most dangerous and well-marked feature of demon inspiration. I have myself heard it (apart from this Movement) when there was no doubt that its origin was evil. It also has been frequent in gatherings of the Movement.

6. This involves a further significant matter. The whole scene does indeed testify that Mr. Barratt was seized and moved by some extraneous power. The suddenness of the first outburst, the unreasonable deafening noise, the irresistible control of the jaws, the furious rapidity of speech, all testify that this good man was carried beyond himself. This again has been very frequent. We shall notice it further. It is contrary to apostolic direction. What a spectacle is here presented as being of God. A minister of the gospel lying on the floor hour after hour, talking incessantly, sometimes springing to his feet to shout abnormally. In ordinary life, should a usually normal person thus behave he would be thought demented.

7. The apostolic direction quoted was that one speaking by the Holy Spirit in a tongue, or prophesying, was to keep silence if there were no interpreter or should a revelation be made to another sitting by (I Cor. 14 : 28-30). This shows that the "gifted" person retained full control of the organs of speech and could speak or be silent at will. The Spirit of God does not suppress or supersede the natural faculties, though He employs and empowers

them. In Mr. Barratt's case this was entirely reversed. An iron hand seemed to seize his jaws and he could not but speak nor could he refrain from speaking. Self-control was suspended.

The first manifestations in England occurred in September, 1907, at the church of All Saints, Monkwearmouth, Sunderland, of which Mr. A. A. Boddy was vicar. He had been to Los Angeles, to Mukti, India, and had also seen the manifestations at Mr. Barratt's, Christiania, and was seeking the like visitation at Sunderland. One of the first to receive there this so longed-for power described to me his experience. It corresponded closely to that of Mr. Barratt in New York. He specified these particulars of his own case and that of others. His jaws were suddenly gripped. He was compelled to speak and could neither resist nor restrain the utterance. For hours at a time the sounds would rush forth like a torrent. His voice became stentorian, though by nature he is quiet and gentle; and this was a marked feature even in but a small room with few present. It was taken for granted that he spoke in a language, though there was no interpretation, and no one understood, so that no one was edified. Persons frequently fell to the floor.

This dear friend, was moved to bring many into the like experience. Power passed from him to others. A Christian woman told me that, kneeling in a waiting meeting, someone passed by and put a hand upon her shoulder; immediately her whole body thrilled with powerful emotions. It was the brother in question who had touched her. Speaking in tongues followed, and she too told of the seizure of the jaws and the forced and uncontrollable utterance that rushed forth.

This abundantly confirms that T. B. Barratt's experience was typical. It shows that the Movement in general needed to be tested as regards the source of the power that operated. That cannot be of God which is contrary to His instructions.

Speaking with tongues, ravishing singing, exalted emotions are no final test of what spirit is acting, for demons confer these upon their votaries. Nor is it sufficient that, when out of these special hours, a person may be a zealous Christian. It is natural that when the ecstasy ceases a sincere lover of Christ should resume his usual testimony to Him. This last does not guarantee that the special visitations are from Him or endorsed by Him.

With all soberness it may be said that the features specified by the subject of these experiences are unsupported by the New Testament, and that the features demanded by Scripture, such as decency, order, sobriety, self-control, with edification of others present, were absent.

The following excellent remarks are from a book enthusiastically supporting the Movement, Carl Brumback's *What Meaneth This?* It is a recent work, dated 1946. On p.317 there is a section headed "Let all things be done decently and in order," and it is said:

The Holy Spirit never renders anyone incapable of self-control. "The spirits of the prophets are subject to the prophets" (I Cor. 14:32). He does not cause a believer to act in any way contrary to the Word which He has inspired. This means that all those who possess the gifts of the Spirit should acquaint themselves thoroughly with the Scriptural regulations for their manifestation, and seek to conform every manifestation of the gifts to them. There is no real bondage in obedience to these regulations, and no real liberty in casting them aside.

If these sound principles had ruled as early as 1906, such experiences as those of T. B. Barratt would not have occurred, or occurring would have been recognized as not being of God.

Mr. Gee tells us that "Mr. Barratt sailed from New York on December 8th, 1906, and a great movement on Pentecostal lines began immediately he resumed his ministry in Norway." An interesting sidelight on this is given by one who had no aversion to stirring meetings, William Booth of the Salvation Army. Writing from Christiania only a month later (January 1907) he said

Soldiers' and ex-Soldiers' Meeting. Hall packed . . . talked with some power . . . Great

expectations for a proper smash — but alas! an old man broke out with a wild incoherent prayer, and others in shouts of Hallelujah, and strange sounds which are supposed to be some visitation of a Holy Spirit . . . These things took attention away from what I was saying, and spoiled the result.

Nevertheless we had 74 out, many backsliders among them.

It appears that two or three Corps are divided on this question of “tongues”, and it will be a good thing if abiding evil does not ensue. (*William Booth, Founder of the Salvation Army*, ii. 374.)

CHAPTER V

WILLIAM BOOTH-CLIBBORN

ARTHUR CLIBBORN married the eldest daughter of William Booth of the Salvation Army, and took the name Booth-Clibborn. They had ten children, of whom William was the fifth. He believed that his grandfather's mantle fell on him. His father was the means of his conversion, which blessed circumstance ought to be far more frequent than it is. He was then twelve years of age, and for a time was a vigorous witness for his Saviour. Presently this zeal cooled, as is often the case with youthful converts. William has told his story in *The Baptism of the Holy Spirit* (Edition 1929 ed. 3, 1944). Stripped of its rhetoric and rhapsody the salient features are as follows.

At the close of November 1908, and therefore early in the Movement, the father took his son one Saturday evening from Westcliff-on-Sea, where they lived, to London. In the train he dealt solemnly with the lad about his "backsliding," the waning of his testimony as a Christian. The words took effect, and the boy reached the hall to which they were going much occupied with his own state. During a hymn a lady in front of him sat down weeping. A moment later she was speaking in a strange language. As his father knew eight languages and himself *five*, he thought they might understand her, but it was not so. Shortly she sank to her knees seemingly overwhelmed with grief, groaning and praying in that strange language. It occurred to William that this woman might possibly be praying for him, that God had placed his condition upon her heart, and she was bearing his burden in the Spirit (22, 23). This was of course a purely subjective idea of his own, for she did not know him, nor did they know what she was saying.

Then a man behind, who had been rejoicing and laughing in the Spirit, suddenly began to talk loudly in an unknown tongue. Interpretation followed, every word of which searched this boy's heart and left him filled with dismay and shame. He says of the address that every word pierced his heart, and conviction tormented him (26). He arose and pushed his way to the aisle. Of his own accord he found a chair near the platform, knelt there oblivious of his surroundings, and wept and wept and still wept. He must have wept by that chair from ten o'clock p.m. to one in the morning. His father had his hand on his shoulder and was praying with him. Finally the father definitely asked God to give the lad the comfort of Divine forgiveness, and quoted I John 1:9 "If we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (27, 30). The consciousness of pardon was granted.

Deep conviction is good, but was it necessary that a mere boy should be tormented so long? Might not the blessed Spirit have gladly spoken peace sooner had those words of peace been spoken earlier? The account adds that it must have been past one o'clock in the morning before he rose from his knees, and he says, "In the hollow of that chair I can still see the big pool of my tears" (30).

Here evidently was one of those keenly emotional natures peculiarly susceptible to the powerful excitements incident to such a Movement. This is seen in an earlier picture of that night of distress. His father sat down beside him and endeavoured to appease his cries for forgiveness. He had completely forgotten his whereabouts, complained aloud of his condition and lamented his backslidings. He would not be comforted: "I put my arms around him and wept in his bosom. I said, 'Let me weep'" (28).

After this midnight of nervous tension he could hardly speak. Of the hotel breakfast he scarcely partook, yet was feasting, as he says. They went early to a private house near London. It was Sunday. There was a morning service, the Lord's Supper, a long talk with another lad who had received his "baptism," and an evening service followed: a pretty full day after a tiring night. The moment prayer was called he dropped to his knees and forgot himself and his whereabouts (36). Again a lady was prostrated upon her face before God,

weeping and groaning, and again he could feel that her struggling intercession was for him. Presently he clapped his hands; from his inner being there poured forth a growing, rushing torrent of prayer-praise like a swollen mountain stream; there were fresh tears of bitter-sweet regret, followed by a flood of joy and he began to laugh and laugh and laugh until he cried for very joy (40, 41). He tells us that the noise he had been making predominated in the meeting (43).

The leader of the gathering was an accredited missionary of the Movement and was on his way to Egypt to spread the fire. He laid his hands on the boy's head and throat and prayed, and shortly he was singing in a beautiful language entirely foreign to him. His shouts and praises mingled with the most intoxicating laughter, and his tongue raced like "the pen of a ready writer" (Psa. 45:1). Heavenly angelic choirs gave the roar of a glorious diapason. He listened enthralled by those rhapsodies, whilst new rivers of burning tears flooded down his cheeks. Again and again he burst in renewed vigour to take up the angelic theme. His body tossed back and forth, sympathetically swinging to the peals of melodious thunder that coursed in rending, tearing crashes through him. He sung till it seemed his physical heart would stop. His uplifted arms kept beating time to the majestic tempo of that celestial song (47, 48).

Be it remembered that this is the ecstatic, exciting experience of a schoolboy of fifteen years, and this is his own description of it. In addition to the severe emotional tension of the preceding night and day, this occasion had lasted four and a half hours. Let the reader consider whether there is in the New Testament anything remotely resembling this as accompanying the Baptism in the Holy Spirit. The Movement has ever used Pentecost, Samaria and Ephesus (Acts 2; 8; 10; 19) as the Scripture basis for their "baptism;" but those scriptures show an immediate bestowal of tongues with no previous prolonged and strenuous exercises of the above character, and no such extravagancies as shouting, weeping, singing, and uncontrollable, intoxicating laughter. It seems clear from his book that, neither at the time nor later, did the writer give thought to the fact of there being no New Testament parallel.

It is now well after midnight, nearly two in the morning, and someone told William that before retiring refreshments would be served in the next room. The dear friends solicitously helped him to his feet, still speaking in tongues. He says that he was drenched, wet from head to foot with perspiration and endless weeping, dishevelled, and reeling like one intoxicated, and thus he staggered to his place at table. Finally every one rose to retire, but he was so drunk with the Spirit that when he tried to ascend the stairs he could not succeed until he was assisted up. And he just lay in bed laughing irrepressibly.

It is this poor bedraggled, dishevelled, exhausted boy who presents himself as a brilliant example of being baptized in the third Person of the ever-blessed Trinity! And his reeling, staggering, laughing, crying, singing, and shouting are declared to be results of the presence of Him who develops in us the high virtue of self-control (Gal. 5:22). And so profound and indelible was the impression that thirty-six years later it still dominated him and he issued the third edition of his book commending his early experience.

The next morning father and son went into the City (London). Picture the scene as the son gives it. The boy could not refrain from singing in the unknown tongue. His father begged him to tone down; but it was impossible: it seemed positively wrong to quench the Spirit! So his father told him to shut his eyes. like a blind man, and he would lead him and tell him when the pavement dropped or rose, so that he should not stumble. So he shut himself in with God (!), singing and talking in the new tongue to his heart's content. He tells us that many stood staring, wondering what on earth was affecting him, or possibly, he thinks, sad to see another victim of the liquor evil. But when two "bobbies" began to move towards them the father acted promptly. He hailed a taxi, dumped the boy in, and to the driver's inquiry, "Where?" he shouted: "Anywhere! never mind! go on!" The driver drove

furiously, and they praised the Lord all the way to the next meeting, to which presently the father directed the driver.

Would the inspired prophet add the comment, "This also cometh forth from Jehovah of hosts?" (Isa. 28: 29).

Presently they went home, and the youth set himself to lead into the same experience every member of the household, brothers, sisters, governess, and others. In this he shortly succeeded. Meetings were held in the house nightly, with the heavenly singing, deliriums of tears, tongues, and prophesyings, which declared the approaching end of the age and described phases of the coming of our Lord in glory. Presently Mrs. Booth-Clibborn came home, was captured by the meetings, kneeled in front of her own boy, begged him to pray for her also, lifted his hand on to her head and said:

"Lord, give me this blessing, too." Whether she was "baptized" the narrative does not say; but it seems singular that Mr. Booth-Clibborn did not share the "baptism" at that time nor for at least three years after, for it is stated in "Confidence" for June, 1911, that he declared that he would not be satisfied till he had done so.

The meetings in the house would go on till the small hours of the morning, and the noise caused such consternation among the neighbours that a petition, signed by many, asked that the clamour should cease or be controlled. Even this did not raise in their minds the inquiry whether disturbing the neighbours by night could be pleasing to God, but quilts and blankets were fastened over windows and doors, and the "heavenly music" went on unabated.

The literature of the Movement mentions that the first person in England to receive the "baptism" was a Mrs. Price. This lady visited the family and confirmed that the work was of the Holy Spirit, and later she wrote a commendatory foreword to the book in question. But this only raises doubts as to her own spiritual discernment and wisdom.

Later father and son toured in Europe and saw such scenes repeated on a large scale. In view of the adverse judgment one has been obliged to form as to William Booth-Clibborn's own experience, as given by himself, one cannot but extend the same estimate to the similar experience into which he led others. Moreover, inasmuch as this is a fair sample of much that marked those early years, the same doubts must arise as to the Movement as a whole. Arthur Booth-Clibborn was an acknowledged figure in the Movement: "Confidence" contained numerous articles by him and Bartleman quoted him. At the Sunderland conferences he sometimes interpreted speakers from the Continent. It seems singular that among people who claimed to be in succession from Pentecost there should be need of uninspired interpretation, or that their missionaries should need to learn languages, as was the case.

By the vivid narrative here employed the reader has been enabled to attend a public meeting of the Movement and a midnight house party, as described by a principal figure in both. He has seen a mere youth weep and lament by the hour, until the chair was a pool of tears. He has watched him lying on the drawing room floor sweating, weeping, singing, shouting, laughing till the noise dominated the gathering. He has seen a lad of fifteen so enfeebled as to be unable to struggle to his feet or to walk to the table, or to get up the stairs without aid: and so overwrought as to be unable to sleep all night: and so out of control that he could not restrain himself in the public street. All this is part of the picture of the early days of the Movement.

It may be that my reader will grieve with me that a company of respectable and Christian men and women could be so deluded as to regard such doings as wrought by the Spirit who gives rest and self-restraint and who directs that gatherings of saints should be marked by decency and order. My reader may wonder that such a mature public worker as Arthur Booth-Clibborn should find satisfaction in his own son passing through such a degrading experience, reducing him to helplessness of body and nerves. Yet, when the

matter of imminent school examinations came up the next morning after the night described, he declared that the lad had been too hopelessly blessed to be any good as a student, and that this was not a time for school, for "once we have tasted of this wine we are as incurable as drunkards! We always want more" (53, 54).

So, then, this "baptism" disinclines from concentrated study. Is this part of the explanation of the feature, mentioned elsewhere, that the Movement has produced so very few competent teachers? For naturally there would be disinclination to such strenuous subjects as Biblical languages, customs, history, and doctrine. One who is too intoxicated to study will avoid philology and archaeology.

Considering how deeply infatuated the father was, it was remarkable that he had to seek long without receiving the "baptism." Of a well-known leader in America it is told that he, too, had to wait and seek for two years. Is the Head of the church sometimes unwilling to give the Spirit to them that ask Him? Neither Pentecost, Caesarea, nor Ephesus were marked by "tarrying" meetings, where strenuous and sustained effort was required. It is true that for ten days the 120 continued in steadfast prayer: but this could not have involved agonizing strain of spirit to secure the anointing, for the Lord had promised definitely that they should receive the Spirit before many days, so that they would have waited in assured, if eager, expectation. At Caesarea and Ephesus there was no waiting at all. Prolonged tension of mind is not needful to the securing of the promise of the Father, but is a frequent preparation for the reception of a false spirit, as in avowed demonism.

CHAPTER VI

INDIA AND LONDON

THE MOVEMENT commenced in Los Angeles in 1906. By the next year it was spreading rapidly in India. Bartleman wrote of Wales as the cradle of the Movement, India as the Nazareth where it was brought up, and Azusa Street as the place of its full display. Early in 1907 Mr. and Mrs. A. G. Garr, of Los Angeles, reached Calcutta. Their meetings were marked by characteristic features already considered. That well-known servant of Christ, Lord Radstock, was at that time in Calcutta and strongly disapproved of the meetings. Sundry missionary brethren and sisters became entangled, yet some for only a short time.

In India its principal advocate was Max Wood Moorhead, editor of the periodical mentioned, *Cloud of Witnesses to Pentecost in India*. The third number was dated October 12th, 1907.

The Movement promptly ventured on an audacious prophecy. There lies before me a copy of the handbill that first announced this. It reads:

A MESSAGE FROM GOD
given September 23rd, 1907

(The) Spirit saith —

JUDGMENT IS COMING

(in) ten months—

COLOMBO EARTHQUAKE FIRST
CEYLON SUNK (IN) SEA

This reached Mr. Moorhead in Ceylon, who repeated the whole handbill, of which the above was the beginning, in the issue of his magazine mentioned. He stated that the message was given through a Swedish missionary, and that her fellow ladyworkers had received confirmation of it. He gave a lengthy account of how by tongues and interpretations the prophecy was confirmed to him on four occasions. The destruction was fixed for October 16 and 17. Many fled from the City. Mr. Garr and his party departed for Hong Kong.

It is obvious that from the first a lying spirit was deluding members of the Movement in India, including its principal leader. It is instructive to learn how leaders endeavoured to parry the blow at the prestige of the Movement. Six months later T. B. Barratt was in India. On the 16th May, 1908, he wrote from Coonoor, Nilgiri Hills, to A. A. Boddy as follows, which Mr. Boddy published in a Supplement to "Confidence" dated June, 1908, headed "Important Letters from Pastor Barratt and Others." Mr. Barratt said:

Of course, mistakes have been made here in India as elsewhere. The Apostles even made mistakes after "Pentecost." But the Lord is taking us on and teaching us in His wonderful school daily.

The prophecy concerning *Colombo* was a mistake. Mr. Moorhouse (head) also very emphatically acknowledged it.²

But our adversaries are constantly trying to find fault and and make a tremendous noise at every mistake thus made, as if *the whole Revival were to blame for it*. They ought to mind mind their own "P's and Q's." On the other hand, it ought to teach our friends NOT TO LISTEN OR FOLLOW EVERY VOICE THEY HEAR.

The Devil's voice was also heard among the "Sons of God (Job 1 : 6-9), and you find that he was there for no good purpose. He never is.

That's where the gift of discernment is to be applied, and I John 4:1-4. Where "voices" or a "voice" is heard, or some intense impression received to do this or that, let us put the PASSWORD to the power

² But his acknowledgment was by no means so immediate or spontaneous as could have been expected. One who was at that time intimate with him informs me that it was only after long and severe pressure by himself that Moorhead at last acknowledged his false position.

influencing us before allowing it to enter. Every evil spirit or demon is

AFRAID OF THE BLOOD OF JESUS. IT ACTS LIKE POISON TO THEM. Spiritualists hate it, which is a very good proof. And no evil power will recognize Christ as having come in the flesh or acknowledge Him as King and Lord (1 Cor. 12:3).

Then we are PERFECTLY SAFE, having been sprinkled with the Blood and are kept by HIS POWER.

Ought Mr. Barratt to have been indignant that lookers-on took notice of this prophecy? The Movement had suddenly thrust itself forward as blessed with a revival of supernatural gifts of tongues, interpretations, and prophecies. Was it of no significance for the public that so early a palpably false prophecy was spread over the land? Very plainly it was everybody's business not to be misled.

And was the matter a mere "mistake"? and if so, whose mistake was it? Mr. Moorhead affirmed categorically that the prophecy was given in tongues to a Christian woman, was confirmed by at least two others, and was re-affirmed supernaturally to himself on four occasions. It were extraordinary that so many persons, on so many occasions, made exactly the same "mistake." It were wonderful, if it were only a mistake, that the Lord did not enlighten them, or the very many that read the prophecy, during the weeks that intervened before the date predicted, but left them all to be undeceived by the failure. There is no explanation but that a spirit deceived them and kept them deceived. This Mr. Barratt virtually admitted by adding his strong warning against being misled by evil spirits.

In the spring and summer of that year, 1908, that Mr. Barratt was there the centre of the Movement was at Coonoor, the lovely district on the Nilgiri Hills where English officials and others resided, or gathered for the hot season. Christian workers from all parts of India resorted thither, and it was a spiritually strategic centre. From April of the next year again, 1909, I was there for many months. The failure of the prophecy had called a halt in the Movement, but from several godly persons who had been at the meetings the previous year I received separate and accordant descriptions. Each told of the terrific noise, by sounds like those of birds and beasts, tame and wild, human and non-human, roared forth by many at once. And they spoke of men and women grovelling on the ground, and of ladies going around arranging the skirts of women rolling and kicking on the floor, or covering them with shawls. These facts have been lately confirmed to me in writing by one who was present.

Such indecent doings were not limited to India. In November 1913 a report reached me of young women similarly rolling on the floor at meetings in Bedford connected with Mr. Cecil Polhill. Leaders of the Movement have expressed surprise at the opposition it encountered in those early days, but such regrettable conduct could not but provoke hostility from right-minded people not blinded and warped by the power provoking these improprieties.

There were resident at Coonoor a godly man and his wife of social standing and refinement. They were universally esteemed as Christians. I had happy spiritual fellowship with them, which was not hindered by the fact that they were leaders in this Movement. At his "baptism" he spoke in tongues "only a few syllables and this was quite sufficient to bring forth Hallelujahs and shoutings, etc., at about midnight, which we heard in 'Ochertyre'," a mile or more away. Thus writes to me an actor in the events of that early time. I told them what had been told me of the doings at the meetings the year before, of which there could be no doubt seeing that so many had given separately the identical details. Their reply startled me. It was that they had been at the meetings but had *never seen such doings*. Their sincerity could not be doubted, but how could their ignorance be explained?

We will pursue this interesting inquiry in England. A notable early convert to the Movement was Mr. Cecil Polhill mentioned. He owned Howbury Hall, Bedford, and was wealthy. He was deservedly in high repute in evangelical circles. He was one of the

"Cambridge Seven," University men whose united going forth to China as evangelists was the sensation of its time, and he had a long record of devoted labour in that land. He received his "baptism" at Los Angeles, and forthwith devoted time and wealth to forwarding the Movement in England. To this end in 1908 he took No. 9 Gloucester Place, in the west end of London, which house was for a time the London centre. Mrs. Boddy and other chief leaders helped in these meetings. Mr. Boddy wrote in "Confidence" (Nov. 1908. p.10: Dec. 1908. p.7) that "visitors to the meetings . . . write and speak very thankfully of these gatherings . . . they have been a help to many."

But there lies before me a very different account by a member of the household. Mrs. Polhill had died and her sister was keeping house for Mr. Polhill and caring for his two children of nine and five years. This was Miss Annie W. Marston. a lady well known and esteemed among evangelical people. She wrote an account of matters at 9 Gloucester Place, addressed to Miss E. Ada Camp, Principal of Carfax Missionary College, Bristol, who showed the letter to me. It read:

We have shut up Howbury and have all, that is Mr. Polhill and I, the governess, the two little girls of five and nine, and half the servants — come here into the filthiest, dingiest hole I ever stepped into, to stay till just before Christmas, simply and only that Mr. P. may push this tongues movement in London, where all its adherents flock round him and flatter him, for no other reason I am convinced, and on very good grounds, than because they want his money.

Howbury Hall was a stately country mansion, in lovely surroundings. How came it that its owner took his family to stay in a house that could be described as a filthy, dingy hole? He had abundant means and surely could have secured another type of house. The step suggests some abnormal influence at work upon a gentleman of his type and standing.

The letter continued:

If you could live in this house for a month and see the effect of going into this thing, you would never wonder again whether it is of God or not. Mr. C. G. Moore [a notable evangelical clergyman of that time] wasn't one bit too strong when he said to me some months ago, "It comes straight from the pit."

This house is swarming with them, between fifty and sixty in a day sometimes; rolling and kicking, bellowing, rattling, cackling, singing, shouting, in tongues and without tongues, with words and without words: shaking the whole house and making such noises that you cannot get away from the sound of them.

All the servants and the governess are in a state of terror.

I told Mr. P. that I really believed that it would kill the elder of the two little girls . . . but he only laughed . . . The governess says she would not stay in the house half an hour if I left, and I believe the servants would go too. and what *would* happen to these poor mites? Their father seldom sees them more than a quarter of an hour a day, sometimes not that . . .

They had Mr. Boddy at Howbury for a week. He is dreadful.

Mr. A. A. Boddy was the son of a clergyman, himself for some years a solicitor, and later a clergyman. What influence was at work upon this cultivated Christian gentleman that he should leave this painful impression upon his hostess, a cultured Christian lady? Personally, and apart from these special doings, he was quite otherwise, an attractive, much-liked gentleman. I have talked with some who knew him well, one of whom was one of his spiritual children. And what influence was at work upon another gentleman such as Mr. Polhill that he should be inattentive to his little children?

The letter continued:

Mr. P. spends thousands of pounds on it, and they would like to get thousands more.

A gentleman who was up in such matters said to me yesterday, "This well end, you will see, either in immorality or insanity." It has ended in both ways already in many, many cases.

Of this last assertion I received written confirmation from a member of the China Inland Mission in Shansi. north China, dated in 1913, from personal knowledge of the Movement

there. The Pentecostal Missionary Union was formed in January 1909, the chief promoters being Messrs. Boddy and Polhill. The first worker sent out was one of a family known to me. As early as December 1911 her death was announced in "Confidence." It stated only that "she has not been strong of late," and added, "*Thou shalt know hereafter.*" It was not made known that this friend died in deep nervous prostration, though in only early womanhood. One of the family circle described it to me as "tragic." An older sister, also a missionary, though not of this Mission, plunged heart and soul into these exhausting experiences and died in similar mental collapse. Thus were two truly devoted women worn out prematurely. There is no need to wait till "hereafter" to understand these sad events. An excess of current burns the wire.

Miss Marston's sombre account of those meetings was confirmed to me by her sister Miss Selina Marston. She endorsed it in detail. She had attended the meetings and spoke of the abnormal noises, the confusion, the terror of the servants, and added that passers by would stop to listen, and that even the police loitered about as if thinking they would be needed within. It was pandemonium.

Here, then, is the same contradiction as at Coonoor; meetings marked by dire confusion and disorder, but godly persons not discerning this. It is evident that two Christian sisters would not invent such a story concerning the house of their relative; the facts are not to be disputed. It must be taken as equally certain that Mrs. Boddy and others would not deliberately, fabricate a totally false account of the gatherings. It seems clear that while in the meetings they lived in a subjective world of their own, which concealed from them the unpleasant doings around. But has the human mind a native power that it can live so isolated and concentrated, cut off from pressing realities around, and in an unreal world?

There is another possible explanation. In 1875 Colonel H. F. Olcott collaborated with Mme. H. P. Blavatsky in New York to found the Theosophical Society. The object was to extinguish the light of Christianity by diffusing in the West the darkness of Eastern Theosophy. The history of this Movement is given in Olcott's *Old Diary Leaves, the True History of the Theosophical Society*. Speaking of Mine. Blavatsky's doings as a powerful medium Olcott narrates (pp. 46, 47) that he saw her go into a room and watched and waited for her to come out, which she did not do. After some time he entered the room and looked round for her, but she was not there. Yet there was only one door in the apartment. He adds:

After a while she calmly came out of her room into the passage and returned to the sitting room with me . . . I was the subject of a neat experiment in mental suggestion . . . H.P.B. had simply inhibited my organs of sight from perceiving her presence, perhaps within two paces of me in the room . . . the superior neatness of Oriental over Western hypnotic suggestion is that in such cases as this, the inhibitory effect upon the subject's perceptive organs results from mental, not spoken, command or suggestion. The subject is not put on his guard to resist the illusion, and it is done before he has the least suspicion of any experiment that is being made at his expense.

Olcott declares that Mme. Blavatsky did the same on other occasions. This avowed enemy of Christ was confessedly the conscious agent of various powerful spirits who acted through her.

Scripture gives definite instances of the exercise by heavenly beings of this power of inhibiting the faculties of men. A gang of Sodomites were determined to break into Lot's house, but the two angels who had come to him "smote the men that were at the door of the house with blindness, both small and great, so that they wearied themselves to find the door" (Gen. 19:11). Had this been absolute physical blindness they would scarcely have persevered in their attempt; but with the inner vision blurred they could not find a door though all around it.

Similarly in 11 Kings 6:17-20. A detachment of Syrian soldiers had been sent to Dothan

to seize Elisha the prophet. His servant was greatly alarmed, but in answer to Elisha's request, "God opened the eyes of the young man; and he saw, and behold the mountain was full of horses and chariots of fire round about Elisha." Gehazi's physical sight was not affected, for he saw the Syrians; but an inner sight was granted to him to see things ordinarily invisible.

Conversely, in answer to the prayer of the prophet, the Syrians were smitten with blindness (ver. 18 twice; the same word as in Gen. 19:11, its only occurrences). Yet this was not physical blindness, for they followed the prophet some fifteen miles from Dothan to Samaria; yet, without knowing it, they passed through the gates of a walled city and saw not their perilous situation until, in answer to a further prayer of Elisha, their "eyes were opened, and they saw; and behold, they were in the midst of Samaria"; that is, the inhibition was removed and natural perception was restored. I thought of this incident when passing through the massive bastions that now flank the entrance to the ruins of that ancient capital.

A vivid recent example of this suspension of faculties in modern heathendom is given by George Patterson in *God's Fool* (Faber. London, 1956, p.137).

On entering the low door of the room the sight that met our eyes was like some hellish exaggeration of the *Macbeth* witches' scene. Around the walls of the room were squatting ten old women and one old man chanting some incantation in high-pitched monotone, and then dropping to a droning repetition of 'Om Mani Padme Hum,' their magic prayer-formula. Although their eyes were open they gazed unseeingly in front of them and paid no attention to us as we entered hesitantly and sat down on the floor beside them. They had put themselves into a trance by their incantations, and although their bodies moved rhythmically sideways, like pendulums, to the rhythm of their chant, they were not conscious of anything happening in that room at all.

It would appear that in Coonoor and in London powerful spirits of darkness inhibited the perceptive faculty, and good people did not see or hear the realities under their eyes, but were caused to see unrealities as real. Their *bona fides* need not be questioned; but their own unconsciousness of the dire confusion in which they participated, with their contrary supposition that the gatherings were heavenly in character, had, it is to be feared, the same dread origin.

In the early records there are glowing, and I am sure sincere, accounts of the start of the Movement in a certain seaside resort in England. In the course of years I made inquiries of Christian residents who remembered those days. The report was, as usual of the common distracting noises at the meetings. The leading evangelist of the Movement went around with his tent and established some centres. A resident in one area passing at night the house where the group met, heard the usual alarming sounds and peered through a window. The noises proceeded from a number of men whose condition was such that decency forbids description. One known to me had gone to live in that district specially to share in the meetings. It is small wonder that the end was mental collapse.

Two coincident features are thus met: rapturous accounts by participants in the gatherings, with very opposite features when the details can be tested. After forty-five years further reflection I have found no other explanation than the fore-going of the contradiction involved, gladly as I would do so. It is evident that the testimony of persons under this influence, as to what went on with and around them, is eminently unreliable. This may apply to a vast mass of narrative found in the literature of the Movement.

CHAPTER VII

TESTING THE SPIRITS

ANOTHER FEATURE which early caused me to doubt the Movement was a frequent unreadiness to test the spirits acting and an unwillingness of the spirits to be tested. Occasionally leaders uttered such a warning and exhortation as that of T. B. Barratt quoted in the preceding chapter, but I recall no instance in the literature of such a test being made, nor did I ever hear of a case.

No one seems to have thought of testing the source of Mr. Barratt's behaviour at the time of his "baptism." It appears to have just been taken for granted that it was of God, which assumption has been too general. I had an early and somewhat painful experience. An intimate personal friend went heart and soul into the Movement. Against the wish of her godly husband she went to live near one of the first and most violent centres. Presuming on our friendship I asked her to read a manuscript of mine discussing some aspects of the matter. It was returned unread with the scarcely polite remark, "The Lord will not let me read a *thing like that!*" What "lord" moved her to pen such a reply, or thus to shun investigation? Of herself she would have been too courteous to have so written.

Some were afraid to test the spirit because it affirmed itself to be the Holy Spirit of God, and to test it would amount to the unpardonable sin. But the Spirit of God has said expressly:

"Beloved, believe not every spirit, but prove the spirits, whether they are of God: because many false prophets are gone out into the world" (I John 4:1). Therefore a spirit that declines to be tested does thereby reveal itself to be an evil spirit, and one can but see its deceiving power in that any believer does not recognize this. Many have beguiled themselves, or been beguiled, by reasoning that they had asked the heavenly Father for bread, and would He give them a stone? Most certainly *He* would not: but a deceiving spirit, if untested, would gladly do this, and would delude its victim with the notion that a stone is a loaf! There is no limit to the folly of a spirit-blinded Christian.

Moreover, a beguiling spirit may exert a subtle power to induce its victim to reject even conclusive testimony against itself, of which the following is an instance. In the very first days of the Movement in Sunderland another clergyman was an enthusiastic supporter. He was the Rev. J. M. Pollock, brother to Mrs. A. A. Boddy. He told me the following facts and confirmed them in writing. The small son of a neighbour was sick. Mrs. Boddy received in "tongues" intimation that the child would recover and be well. She requested her brother to take this comforting news to the father. On the way the "power" fell on Mr. Pollock and by "tongues" and interpretation he received confirmation of the message: but on reaching the house he learned that the boy was already dead!

He pressed upon his sister that it was evidently a deceiving spirit that was operating; but she, upon recovering from the first shock, said that she had received the explanation. They had misunderstood the message, the true import of which was that the boy was to be well *in the other world*, not in this world! As if it needed a special revelation to tell them this about a little child! By accepting this obvious evasion this leading actor in the Movement at its British centre was more deeply blinded and firmly fettered.

Mr. Pollock abandoned the Movement, but was long fiercely harassed by the evil agents he had repudiated. It was some years before they ceased to torment his spirit.

Naturally it is in the light of this fact, early made known to me, that I have been compelled to consider with much care later experiences of this estimable sister in Christ, lest she should have been further beguiled from time to time. And the same caution has been constantly required seeing that testing the spirits has been so generally neglected.

CHAPTER VIII

FALSE DOCTRINE

THERE WAS ALSO A DOCTRINAL ELEMENT that made me at first hesitant as to the Movement and presently decided me against it. It was laid down very definitely that to speak with a "tongue" was the indispensable sign that a person had been baptized in the Holy Spirit. This was the general view in the English-speaking world. On the Continent leaders mostly allowed that other signs might prove the anointing. Perhaps no other factor contributed so powerfully to urge earnest souls to seek passionately this one sign. It mattered nothing that most of God's mightiest servants through the centuries had not received it, though their work was manifestly done through the fulness of the power of the Spirit and could not have been done without it. It did not count that the New Testament does not show that the vast majority of the apostolic believers ever spoke in a tongue. Three instances in *Acts*, spread over twenty five years (Pentecost. ch. 2, Caesarea, ch. 10, and Ephesus, ch. 19), were assumed to be proof that the many thousands of other believers did so speak in a tongue. I could not feel that the Spirit of truth was the author of such dubious exegesis.

It could be urged to the contrary that in I Cor. 12:29, 30 the apostle asked a series of questions each of which demands a negative answer: "Are all apostles? (No!); are all prophets? (No!); are all teachers? (No!); are all workers of miracles? (No!); have all gifts of healings? (No!) ; do all speak with tongues? (No!); do all interpret? (No !)." To meet this objection it was asserted that in this passage, and in ch. 14, Paul was speaking of the permanent use of tongues, not of the initial baptism. This, however, would involve an impossible contradiction. As to the regular continuous gift, the Lord laid down peremptorily that its use must be marked by self-control, decency, and order; but, according to the manifestations in the Movement, the initial gift was all too often marked by absence of self-control, indecency. and disorder. Such a manner of avoiding a difficulty confirmed me that the Spirit of God was not the Teacher of these teachers, as regards this dogma, which they held as vital.

To support the distinction between the initial and the permanent gifts it has been urged that in 1 Cor. 14:27 it is ordered that in the church speaking in tongues was to be "in turn," not two or more together; but that at Pentecost (Acts 2) they all spoke simultaneously. But where does the narrative say this? The saints then gathered were the church of that time and the rule as to order should apply. Moreover, had 120 men and women been all talking at the same time it would have been difficult for the hearers each to pick out his own language.

For long the Movement in general insisted on these doctrines, though some have now wisely abandoned them.

In this connection it ever seemed to me remarkable how very few really capable *teachers* grew up in the Movement, judging from its extensive literature. Testifiers and exhorters abounded; few showed even natural aptitude for teaching, not to say a spiritual gift for it. In a Movement claiming quite special endowment of the Spirit it should have been the reverse of this, seeing that teachers are one of the distinct gifts of the ascended Lord (Eph. 4:11), this gift being of far more general value than the use of tongues.

But far more serious doctrinal error developed.

On January 24th. 1918, J. Holland, an earnest Christian, who went to prison for his conscientious objection to military service, told me that he had been a member at a Mission at Caeran, Glamorganshire. In 1910 or 1911, and thus quite early in the Movement, a group of members of the Movement who belonged to that district, but who had, he believed, been to Sunderland, came to the Mission, and one of them, speaking at the gospel service

declared that Christ surrendered His deity on becoming man and only resumed it after His resurrection. The others of his party supported their speaker. The outcome was division in the Mission.

But there was a doctrinal lapse more serious and distressing because it occurred at the chief centre of the Movement in England and was uttered by one of its chief persons. In 1909 there was an International Congress at Sunderland, the proceedings at which were reported in Mr. Boddy's magazine "Confidence" (June 1909, 132, 133). One of the speakers was Mrs. Boddy. It may be remarked that she spoke as a *teacher*, her address being the expounding of a doctrinal theme. From 1 Cor. 11:4, 5, it is clear that women as well as men were used by the Spirit in *praying* and *prophesying* in the church: but from 1 Timothy 2:12, it is equally clear that women were not to *teach* in the church; the reason being that the office of teacher carries *authority*, and the woman is not to rule over the man. This direction should have prevented the present feature in the Assemblies of God branch of the Movement that they now have women "pastors." In those very early days there were several very prominent women teachers who, with the concurrence of the brethren, simply ignored the injunction in 1 Tim. 2:12.

At the Congress mentioned Mrs. Boddy offered instruction upon the topic "Everything Yielded to Death," and she said:

We must remember that our Lord was the God man. He was human though without sin, but so controlled by the Divine Spirit of God that of Himself "He could do nothing." Everything He did was to fulfil the Scriptures. He was the living Word carrying out the Written Word, and giving the world the pattern of a God-possessed man. Step by step He brought everything human under the power of God. The last thing He did was to commend His own Spirit unto the Father, having proclaimed to Heaven and Hell in "It is Finished" the stupendous fact that on the Cross everything carnal had been brought to an end and there remained only a body born of incorruptible seed, "begotten out of God," soon to be "raised by the glory of the Father" to be "the firstborn of many brethren."

Obviously this is utterly subversive of the truth as to the human nature and body of the Lord Jesus. It was not His "Spirit" that He gave up to the Father at death, but it was His "spirit," that human spirit with which He had been endowed at birth as is every child of a woman. From His Divine Spirit He was, of course, inseparable in the unity of Deity. Then again, if it was only step by step that He brought everything human under the power of God, then most of His life there was that in Him which was not subordinate to God. If it was not till the cross that everything carnal was brought to an end, then all His days there was the carnal in Him; and, by consequence, not earlier than the cross was He fit to atone for our sins, nor could have been wholly well-pleasing to the Father.

Had the speaker understood and meant what she said, then the painful fact would have been that a person prominent in the Movement uttered fundamental heresy as to the Person of Christ, and taught the error publicly at an international gathering of the Movement. But other utterances of Mrs. Boddy show that this was not so. Indeed, she began here by stating the truth that our Lord was without sin, which, however, she at once contradicted. It is not likely that she was a trained theologian. The alternative is that another spirit than her own used her unconsciously to teach falsehood as to the humanity of the Son of God. This, however, confirms that at the start of the Movement, and at its very heart in England, a lying spirit was operating.

Many statements by Mr. Boddy show that he was wholly true as to the person of our Lord; he appears to have been a sound evangelical clergyman. Now as a clergyman he had been trained in theology: how was it, then, that he did not at once detect this fundamental falsehood, but went on to publish it in his magazine?

Again, Los Angeles, the place of origin of the Movement, had a magazine, "The Upper

Room." In the issue for August that year, 1909, the Editor spoke highly of "Confidence" and of the Congress and quoted Mrs. Boddy's utterance. Thus this destructive heresy was spread worldwide by chief leaders in chief magazines of the Movement.

Seventy-five years earlier than this Congress a movement claiming supernatural gifts had arisen in the Clyde area of Scotland. Delegates from Edward Irving's church in London went north to investigate and carried back to London the power of this movement. Prophets and prophetesses arose in Irving's church. He did not himself receive any "gift" but he fully accredited the "gifted" persons in his congregation, declaring publicly that God spoke through them. The features of the modern Movement developed there: loud speaking, ecstatic emotion, with great emphasis on the speedy return of Christ to the earth, an emphasis not warranted, as events have shown. As far as is known, it was one of the prophetesses there who first announced a *secret* coming of the Lord for His people. Patently false prophecies were also made.

It is solemn and striking that in the midst of this spiritual confusion Irving announced publicly precisely the same false doctrine that Mrs. Boddy declared. To one of the chief prophets in his circle, Robert Baxter, he put this in writing, under date April 21st, 1832, as follows:

Concerning the flesh of Christ... I believe it to have been no better than other flesh, as to its passive qualities or properties, as a created thing. But that the power of the Son of God, as son of man, in it, believing in the Father, did for His obedience to become son of man, receive such a measure of the Holy Ghost as sufficed to resist its own proclivity to the world and to Satan and to make it obedient unto God in all things . . . I say not that Christ has the motions of the flesh, but the law of the flesh was there all present; but that whereas in us it is set on fire by an evil life, in Him it was, by a holy life, put down, and His flesh brought to be a holy altar, whereon the sacrifice and offerings for the sin of the world, and the whole burnt-offerings of sorrow and confession and penitence for others, might ever be offered up. (Baxter's *Narrative of Facts*, 41).

Upon this Baxter commented justly

That there was in Christ's flesh "a proclivity to the world and to Satan," and that Christ received "such a measure of the Holy Ghost as sufficed to resist" this proclivity, is a doctrine so fearfully erroneous that I cannot conceive anyone who has at all learned Christ, unless he be blinded by delusion, can allow himself for a moment to entertain.

The words "blinded by a delusion" are the true explanation of how godly persons like Edward Irving and others here mentioned allowed and spread this fatal doctrine. For, according to these utterances, the human nature of the Lord had in it the law of the flesh, as in the rest of mankind: but by a holy life this flesh was "brought to be a holy altar" (note "brought to be," that is, progressively: even as Mrs. Boddy later said, "Step by step He brought everything human under the power of God"), and so become at last a suitable vehicle to bear the sins of the world. This doctrine was declared by Irving's "gifted" associates to be assuredly true.

In his book, *in the Days of the Latter Rain*, pp. 59, 60, T. B. Barratt left himself open to the charge that, if he did not actually hold this teaching of Irving, of which he showed he had heard, he regarded it as no more serious than sundry controversial questions that divide Denominations, and which therefore could be tolerated. Now no one speaking by the Spirit of Christ would in the least tolerate it but would instantly and earnestly repudiate it.

CHAPTER IX

SPECIAL FEATURES

IN THOSE EARLIER YEARS, as at all times, there would appear to have been a simultaneous working of the three well-known powers: (1) the Divine: (2) the Satanic: (3) the Human.

1. A number of godly, earnest persons were seeking the Lord and He met with such and blessed their inner life.

2. Mr. Gee justly points out that "at the beginning there were few leaders with sufficient experience of just this type of movement who could lay their hands on extremists without fear of quenching the Spirit" (19). Bartleman speaks of the fear they felt at Azusa Street as to restraining what was felt to be out of order "We dared not call the attention of the people too much to the working of the evil. Fear would follow" (49). The difficulty was experienced in an outburst in South India about the same time. Mr. E. S. Bowden gave some account of this at Bristol in 1908. He belonged to the Godaveri Delta district, South India, and had been through the outbreak. He told that a young girl took to accusing by name men in the meetings of their personal and shameful vices. Leaders feared to suppress her lest they might grieve the Spirit of God, but the effect was that people became afraid to attend the meetings for fear of being exposed. One would have thought it obvious that the Holy Spirit would not lead a young girl to talk in public about the sins of the opposite sex, whereas corrupt demons would readily spread corruption.

Another feature was an unwillingness by some to face the danger of Satanic attack. This exposed souls to inroads of evil spirits.

3. There was also a strong element that was simply psychological. During an address one broke out in tongues. The interpretation ran:

The Lord hath exalted His people . . . from grace to grace. spirit to spirit, until the whole church is one solid block in the Lord, without spot or wrinkle, or any such thing. To this end as a choice vessel keep thine house in order, filled with oil, waiting for the consummation ("Confidence," March 1917, 21).

What is meant by the whole church being a "solid block"? How could there be "spots or wrinkles" connected with a "solid block"? How can a "vessel" "keep its house in order" ? or a "house" be "filled with oil" ? or either a vessel or a house "be waiting for the consummation"? It were irreverent to attribute to the Spirit of God, the Creator of the mind and the Author of speech, such a jumble of metaphors. It were disrespectful to suppose that a fallen spirit thinks so incoherently or talks English so badly. Surely it was the utterance of an untrained human mind. But if this was so the tongues and interpretation were not inspired.

Other strange features can be thus explained, such as the frequent interjecting of inappropriate words, as Glory! Hallelujah! Praise the Lord! I shall remark on this when telling of a meeting in Egypt. Sometimes the habit leads to absurdity, as when the leader of a local group in the Movement was asked as to the health of his sick mother-in-law and replied : "Hallelujah! Praise the Lord! She's gone to heaven!"

The few cases that have been before considered were not exceptional but typical. The ample records in "Confidence" supply very many examples of all the essential features.

(a) *Inspired singing*. This seems certainly to have been supernatural. The notes produced were often beyond the compass of the human voice. Persons not musical would join harmoniously in the grand music. Often magnificent strains would be *heard*, not produced by or through the singer. This was no "gift" conferred on the person, for when the impulses ceased the voice of the singer was as before, and the non-musical remained so.

But there were no words, or only in an unknown tongue, which came to the same thing as regards intelligent thought. Therefore this experience cannot have been from the Spirit of God, for He has expressly forbidden the use in public of His own gifts unless there be imparted instruction or spiritual upbuilding (1 Cor. 14:27, 28).

The ecstasy and ravishment caused by such music were by no necessity spiritual but only psychological. All sensitive souls are thus affected by fine music. It is a mistake to think that a grand organ, trained choir, stained glass, splendid vestments, soothing incense lift the *spirit* to God and promote worship in spirit and truth. Such influence is felt equally by devout persons who do not know God savingly and are still spiritually dead, and it is felt by even the vicious sinner.

(b) *Noise*. Opposed to the perfect "heavenly" singing, violent noise and incoherent ravings were common. Animals and birds express their emotions by their sounds. In mating time birds sing their love songs. The cow lows when calling her calf. The dog barks when excited and growls when angry. The lion roars when springing on his prey. But when members of the Movement were together, and the power so wrought, they fell lower than the beasts, for they gave vent to all animal sounds without any meaning. Yelling, screaming, barking, crowing, roaring were a sorry form of temporary induced mania. What power was it that induced it and often rendered otherwise sensible people unconscious of their folly?

(c) *Laughter*. Narrating their "baptism" very many told of this quite uncontrollable laughter, often continuing for hours at a time, sometimes all night, the paroxysm being beyond restraint. The doctor is always sorry when this condition supervenes in sickness. Manifestly it is not produced by the blessed Spirit who ever strengthens us in self-control, among other excellencies (Gal. 5:22, "temperance"). Yet one wrote of a Chinese that "the Holy Spirit wanted to laugh through him" (Confidence, March, 1914. 57).

(d) *The Altar*. In the *History of the Church of God* (ch. 2), as in Bartleman and other writings, there is frequent mention of dozens or even scores falling down at one time or rushing simultaneously to the front of the meeting to seek the "baptism." This was regarded as a mighty working of the Spirit of God.

A. A. Boddy gave vivid detail pictures of such scenes which he saw in the United States. This is what he, a sympathetic observer, wrote of a Camp Meeting in Georgia. It is found in "Confidence" (Sept. 1914. p. 173).

POWER and NOISE. The preachers here, from my point of view, seem to preach with tremendous vehemence, and to work up the congregations to unrestrained demonstrations of appreciation. Unfriendly reporters of the Sunderland Convention have once or twice written of "Pandemonium in Prayer," but words would fail an English reporter if he dropped in when the dear Pentecostal people here were really warmed up.

"Every one pray; every one talk with God," is the command shouted out by a leader, and some are singing the brightest quick-time tunes; others are with stentorian voices letting themselves go in ecstatic, ear-splitting prayers. Nearly everyone is doing something, and I am beckoned for here and there to minister to anxious ones seeking healing, or the Baptism, or sanctification, and can scarcely make myself heard in the religious din and ecstatic turmoil as a leader marches up and down the platform, clapping his hands and shouting at the top of a tremendous voice. "Glory be to God. Hallelujah!" It seemed to be encouraging and working up the great wind and the mighty earthquake, until the "STILL SMALL VOICE" rarely gets a little chance. Quietness is treated almost as failure. Well, we must admit that if there is not much in the New Testament, in favour of shouting, there is a good deal in the Old Testament. I must confess I rather like such a scene just now and again, but it should come spontaneously and not be worked up."

And again, of a camp at Cazadero, N. California: Note the opening statement —

Mrs. Carrie Judd Montgomery's name was a guarantee against fanaticism or wild fire, and the meetings were controlled by the Spirit . . .

The scenes at the evening meetings were sometimes almost amazing. The people in this land are very responsive, and when a stirring address was ended they flung themselves on their knees round the platform. The whole meeting seemed to rush for the "altar," general prayer went up all over the gathering, there was

strong crying often merging into praise. Then the Heavenly Anthem till all arms went up and nearly every throat was thrilling with melodious notes, and then all were next on their feet raising higher the forest of uplifted arms and the upturned faces radiant under the bright light of the lamps . . .

The singing was hilariously joyful at times. The chorus -

**“On the resurrection morning
We shall rise, we shall rise,”**

made the assembly rise to its feet, and made all their arms and their hands rise towards the skies. And dear old ladies and younger ones began to step out in the straw, and in a dignified but joyful way there was rhythmic movement of the limbs till it was almost, if not quite, what we should call stately dancing. (“Confidence.” Dec. 1914, 224).

Alexander Boddy, and no doubt thousands more, liked such scenes, but did the Lord like them, who, on entering groups of His people said, “Peace!”? (John 20:19, 21) When Jehovah comes forth as Judge then “the God of glory thundereth:” but does He like “religious din,” and scenes such as Mr. Boddy pictures, to fill His private spiritual palace, the church? Was it the case that such excitement was “controlled by the Spirit”? Was it a Divine, or a human, or perhaps a demonic power that drove the whole meeting to “rush for the altar”? Was it of God that one seeking to help souls could scarcely make himself heard by a person beside him against a leader clapping his hands and shouting with treicudnous voice? Are “religious din and ecstatic turnioil” produced by the Spirit of peace? Ought prayer meetings, however fervent, to give the world any pretext for speaking of “pandemonium in prayer”? By quoting this last criticism without remonstrance Mr. Boddy gave a hint as to the character of the gatherings at the Sunderland Conventions. Christian gatherings are not to give unbelievers warrant for saying that we are mad (1 Cor. 14:23).

(e) *Visions* were a frequent feature, as recorded in “Confidence.” A Christian maid had a vision of some Oriental seaport. Another was lying on the ground shaking when “Gradually I was caused by the Lord Jesus to turn on to my back;” whereupon there appeared the Lord himself, who shewed her “part of heaven. First, I went up to Heaven and knocked at the Golden Gates: they were opened wide and I entered in. The Lord Jesus placed on my head a golden crown. While in the presence of my Saviour I saw my two young sisters and my brother, who had gone home to glory a few years before. One of them said to me, “Oh, B. isn’t it beautiful?” and they took hold of my hands and began to dance for joy.” This was followed by a vivid re-enacting of the sufferings of Christ on the cross. (“Confidence,” Aug. 1908, 6.)

Is it not likely that this was simply a mental visualizing of ideas already in the mind, as in the minds of people in general who are religious? There is no such thing as “knocking at the Golden Gates,” for they are never shut; nor are they of gold, but of pearl (Rev. 21:25, 21). Nor have departed souls gone at death to heaven, nor are golden crowns given until the day of the Lord. These are mere imaginations fostered by sentimental hymns. In the same way the scene of Calvary can be visualized by an active mind.

In the June 1908 conference at Sunderland a lady pointed to a visitor from Holliand and said that in April she had seen him in a vision and had been burdened in prayer for him (“Confidence,” Aug. 1908, 17). Whatever may be the explanation of seeing persons in advance and at a distance, it is a feature well known to investigators of psychic phenomena.

A worker in Bombay described a vision of many bees with wings outstretched about two and a half feet across, and stings five or six inches long. These

were stinging the people in the meeting and causing terrible agony. The bees had names on their backs, Fear, Envy, Pride, Unbelief, and the like, which were hindering the work of God. There came smoke, which the Lord explained by opening heaven and showing God on His throne and the smoke being the Incense of the prayers of the saints. This smoke killed the bees by dozens, so making room in hearts for the Lord to work. (“Confidence,” Aug. 1908, 19, 20.)

In south Germany one saw the people of God feasting upon the Lamb in readiness to go forth to meet Him in the air. Nearby was the bridechamber, where the Bridegroom was waiting for his bride. There were three bells, and as soon as these should ring the people were to rise and go to the wedding feast. One wished to ring the bells, but it was pointed out that they could not ring for they were upside down. Suddenly three serpents, that were enjoying the sunshine in the bells, were cast down to the earth; the bells swung into position and commenced to ring. It was explained that the bells represented the three realms of man, spirit, soul, and body. Our sins have driven away the Shekinah glory, and our repentance will bring it back. ("Confidence," Oct, 1910, 239.)

A sister saw a nest full of birds. A Form put his hand into the nest and stirred up the birds so that they flew away, but each with a slip in its mouth with the words on it, "The Word of God." She noticed another strange thing. There seemed to be hollow pipes leading from the nest up to a cistern. Each bird spoke through one of these pipes, and then a vapour came out of the cistern and ascended to the throne. Then He that was on the throne at once looked down towards the vapour and gave a command. Immediately there was a great stir among all those round about Him, and they quickly carried out His commands. Also she heard them say near the throne, "The Bridegroom is making Himself ready."

Surely this is justly called a "strange thing." Birds speaking from a nest through pipes into a cistern, with vapours rising from the cistern to the throne in heaven — very strange indeed! Where is the mind that hath wisdom to interpret this? In Rev. 19 we read of the Bride making herself ready but where is this said of the Bridegroom? Is not He already perfectly ready?

A brother saw a ploughed field and that a dove descended toward it, but fluttered and flew away. Then he saw that the field was moving, and the Lord said "There is in my church too much of those old opinions and views and such like." A field in motion! yet no mention of an earthquake!

A sister saw a dove descend to a tree in full bloom but without leaves; but the bird flew away. Another part of the tree was without bloom but in full leaf. Again the dove would not alight. Next came a tree which fell dead, where also the dove would not settle. Finally there was a tree loaded with fruit, where the dove settled. "The fruit was the product of life in the tree, and the life of Christ must develop and mature and bring forth fruit, Then the Holy Spirit can take them up in the power of God and unite them with Christ. ("Confidence," Jan. 1914, 13). The lesson aimed at is good, even the need for the fruit of righteousness to abound in the believer, but the doctrine is wrong. We do not become united with Christ because we bear fruit, but we bear fruit as the result of union with Christ (John 15, Vine and branch).

Are these intended lessons anything more than could arise in any active Christian mind without need of a "vision"? I have already pointed out that a vision could not have been from God in which the Lord Jesus was made to declare forty years ago that His advent would be soon. This is equally true of the same declarations to the same effect, by prophetic students, whether by inspired persons (as in Irvingism and elsewhere) or without a claim to inspiration. The reader can form his own opinion as to the source of the visions now mentioned. To me they read like vagaries of minds so excited as to be only too likely to think that to be a "vision" which is only a working of the mind upon themes and ideas already known from the Bible. That true God-given visions are possible I do not in the least question or I must reject Acts 2:17, "your young men shall see visions;" but I am bound to question the origin of a vision in which a young girl "states that she has seen visions of persons who were dead, and has fervently told of a glimpse of the glorified state and also of perdition." ("Confidence," April to June, 1920). The seeing of dead persons is too much like the spiritistic seance; and as the glorified state and perdition are not yet realities how could one get a glimpse of them? This again seems to have been the imagination working upon things foretold in Scripture.

One other of the many visions recorded must have special mention. It is related that in 1914 Stephen Jeffreys was preaching at the Island Place Mission Room, Llanelly, South Wales, when there came suddenly a supernatural picture upon the wall above the platform. At first it was the head of a LAMB; then it gradually changed and became the FACE OF THE MAN OF SORROWS. There it remained in the sight of the congregation and of every one who came in to see it. It was there for six hours, and many saw it. ("Confidence," July 1916, 113).

It is further related that while Stephen Jeffreys was speaking at Thornton Heath in 1918, upon the martyr Stephen having the heavens opened to his view, "God opened the heavens to him [Jeffreys] and he saw into the glory, saw the Lord and the whole scene of Stephen being stoned." ("Confidence," Oct. - Dec., 1918, 64). The question arises, if the preacher really saw into the glory where the Lord is, how could he see Stephen being stoned *there?* for that dreadful event did not take place in the glory.

As several persons saw the Llanelly vision at one time, watching as the vision took shape and changed its form, it would appear that something was actually presented to their view. But by what power? The New Testament gives no warrant to suppose that such a presentation of Christ as He had been at Calvary was ever then made or ever would be. While S. J. Russell was still an ardent advocate of the Group Movement, and far from being an evangelical preacher of the true gospel, a similar representation of Christ was seen on the wall of the chapel in which he was speaking. That also was in South Wales. The account can be read by any who have *For Sinners Only*.

One can only seriously doubt whether such dramatic measures ever have been employed by God to further His search for *men* and to promote His work in them. He evidently took care that no authentic portrait of the Lord Jesus should be preserved for future generations. It is difficult, if not unreasonable, to suppose that it was by His power that such visible representations of Christ should be presented, whether by inward vision or outwardly on a wall.

That the esteemed Editor of "Confidence" published these and other such recitals, and in numbers, naturally raises doubt as to his own spiritual competence to estimate these and other startling features of the Movement. When in practice as a solicitor he would have been critical of statements and evidence for things marvellous; but being himself under the power animating the Movement, and being deeply convinced it was of God, he would naturally easily accept much that he might otherwise have doubted. And as one is compelled to challenge the Divine origin of these "visions," it brings under suspicion other events described in the same narratives, as occurring on the same occasions to the same persons.

CHAPTER X

LATER CONDITIONS

IT WILL BE OBSERVED that the facts here presented have not been collected from the general history of the Movement and over a great length of time. Every far extended Movement, even if distinctly of God, would in the course of years, because of the weakness of the flesh in believers, yield items for regret. But those here offered are taken from the opening years of the Movement when it was at the initial white heat, displaying its definite and distinctive characteristics, and they concern its chief centres in four countries and its outstanding leaders. They may at least suffice to explain why the present writer could not associate with the Movement, and they are put on record because he is perhaps the only survivor of that period who can guarantee some of them. Without such facts a full and true picture of that early time can scarcely be gained.

But is this now necessary? Has not the Movement as a whole sailed into quieter and safer waters, marked by less excess and more sobriety? Outwardly this is happily the case, yet there are indications that the same evil powers are, as might be expected, alert to induce the earlier conditions. A few experiences from later years will justify this statement and enforce the warning.

In 1927 I took a long journey off my main route specially to visit a group of the Movement in the far south of Poland. I saw no demonstrations, for they gathered simply to hear me. My message was from Galatians 5:22, "The fruit of the Spirit is self-control." The local leader was a quiet and gracious brother to whom my heart was drawn: but the district leader, supervising this and other groups, was of another type. After the meeting he said bluntly, "I thought from the first that your coming was not of the Lord: *now! am sure of it.*" Such was his reaction to a loving exhortation to self-control. It told its own story as to the opposite type of experience and meetings that he fostered.

In 1935 in a town in Upper Egypt, the pastor of the church asked me to address them, to which I consented gladly. They met in a small room in an ordinary house. The walls being of black Nile mud, unplastered, the effect was sombre. One small oil light hanging from the ceiling could not dispel the gloom. Along one wall there ran the customary *mastaba*, a low mud platform used for sitting and sleeping. The pastor and I sat on this. Some twelve or fifteen Copts gathered, men and women. Their bright eyes gleamed against their dark skin, and their long white robes shone against the dark walls and floor. They formed a circle, hand holding hand, and commenced springing lightly from the floor, chanting ceaselessly the one word "Hallelujah" The dancing became laster and faster: a circular whirl set in, getting ever swifter and swifter; the "Hallelujah" became ever louder and louder until it reminded one of the explosion of a motor bike. This useless and violent dance went on for over an hour, becoming more and more frantic, until the pastor at length got them quiet to hear me.

Here also I pressed upon them the same text, "The fruit of the Spirit is self-control." I reminded them of the Moslem *zikh*, a similar dance, which I had seen. The proceedings were identical, save that in place of "Hallelujah" they used the name "Mohammed" or a short sentence from their sacred book the *Koran*. Such dances will go on for long hours, until they reach the desired stage of demon possession, and at length the furious excitement ends in exhaustion and collapse. The Christians were working up to a similar desired climax, only they thought it would be possession by the Spirit of God. I told them that their dance was essentially the same as that of the Moslems, and warned them against the same excess and danger.

As soon as I sat down the most excited of the dancers sprang on to the platform in front

of me, dancing wildly, ejaculating and gesticulating, swinging his fist in my face. Such was *his* reaction to a loving call for self-control. I must be forgiven for thinking that the whole display was *not* Pentecostal. It will be remembered that the leader of the Movement when William Booth-Clibborn was "baptized" was on the way to Egypt. The meeting I attended was the condition to which things had come twenty seven years later.

In October 1943 an Indian Christian, aged twenty-four, attended a convention of the Movement in north India. A well-known English worker in the gospel warmly commended him to me as a pillar in a Christian assembly. He wrote quite lovingly as follows:

It was a very nice convention. Atmosphere of worship, love, and holiness could be found in most of the meetings. The music was very uplifting. But I was very sad to discover how greatly Satan has deceived very devoted saints . . .

In tarry meetings I saw people (men and women) behaving unseemly. There was such a noise and shouting as if with paralysed minds. I saw one lady of thirty years old sitting with straight back, teeth joined together with great force, hand going around in the air, hair flowing, dress falling down from head and shoulder. [This would be the *sari*, the long cloth wound round the body, the end draped over the head, especially in public], sometimes becoming very quiet and sometimes howling very loud, sometimes weeping and sometimes laughing.

Then one man who made a noise at the top of his voice laughed with hysteric tone, jumped on feet from floor and fell down straight at his back in the line of ladies. And like this many disorderly, confused, and mad things took place.

The thing that amazed me most was of a case of a South Indian person, who had not spoken in tongues and was seeking tongues, came to the tarry room, bowed down and, like a machine at the most quick speed, he started saying the words "Praise the Lord;" for full one hour without any full stop he went on saying till his throat was dry; his voice became very heavy but he did not stop repeating the words; he was bent on having tongues (afterwards he told me that if the Lord had not given him tongues he would have got himself lost in some jungle). Now what happened to him? that he started losing the balance of his tongue:— Praise the Lord, Praise the Lord, Praze the Lod, Praze the Lod, Paze the Lod, Puz the Lod, Puz, Puz, Puz, Pizz the Lud, Pay, Pay, Pay, Pa, Pa, P, P, P, P—and now he started shouting and could only say pa, pa, pa, p, p, p; here his tongue starting a very intricate stammering, and suddenly he came to a language like this — chu, chu, chum, chin, chuma, chumy, chemer, chama, chit-chit-chin, chun, chee, chee, etc., etc. After having spoken this for fifteen minutes he broke out into high class Persian and Arabic; then he spoke Sanscrit poetry with beautiful metre, and sung Indian classical songs. For all this he took about forty-five minutes. I watched him very carefully.

After this I took him outside alone and asked him as to what actually happened with him. He said he only remembered the time he was stammering; then he went into unconscious state; and when he came to consciousness he only heard from people that he had spoken in tongues, and hence he concluded that he had the "Baptism of the Holy Ghost" as they call it. The next day I could see the signs of tiredness and exhaustion on his face, the second day he could not go out properly because he felt much backache. I risked him if he could tell me that it was real experience of Holy Spirit. He was offended and felt angry. He had mental satisfaction that he had spoken in tongues, but I could analyse from his talk and behaviour that he did not have that joy and life at all which comes after the fulness of the Spirit.

He did not know Persian, Sanscrit, and Arabic at all, but he spoke in them. For first few hours in the night it amazed me very much, but later on I could compare this to the case of Seance Room where mediums are used by evil spirits. After having spoken in tongues he developed a kind of superiority complex and did show very little humility and undisturbed calmness of the Spirit. Mr. M. and Sister H. joined a lot in noise. Sister H. did a lot of clapping, shouting, and singing . . . I saw many other very consecrated people there who talked very helpful things, but my heart becomes full of sorrow when I see them mistaken on this point of tongues.

I enjoyed their love and fellowship. They are dear brothers in the Lord, but it is a great pity how we are deceived by evil spirits of Satan. These are all signs of times and of these later days when even most of the elect will be deceived. I read that evil spirits would not urge spiritual Christians to open sin, such as murder, drink, gambling, etc., but would plan deception in the form of "teachings" and "doctrines," the believer not knowing that deception and "teachings" and "doctrines" gives admission to evil spirits to "possess" the

deceived one as much as through sin.

This account by an acute oriental Christian repays analysis. It reveals close correspondence with earlier manifestations, such as abundant noise and unseemly behaviour. It justifies Mr. Gee's statement that Mr. Barratt's experience has been known by many others, and it shows a definite continuity of the Movement as years go by. A man falling to the floor among Eastern women would shock all propriety. A woman allowing her veil to fall away and her hair to stream loose in public, while she aimlessly waived her arm in the air, would be gross impropriety, as it would in the West.

The case of the man here narrated is of special interest. The English ("Praise the Lord!") with which he commenced degenerated quickly into mere gibberish. Then he became unconscious and spoke in eloquent Persian, Arabic, and Sanscrit, three very difficult languages to master and of which he knew nothing. It is evident that another spirit to his was operating but found it hard to gain control of his mind and vocal organs and only succeeded when self-control ceased. The earlier literature of the Movement gives many instances of this. It is hard to think that the divine Spirit, our Creator, could be so frustrated and be able only to act on one unconscious. Certainly no such features are given in any of the cases found in the New Testament. And it is in plain opposition to the imperative requirement that one speaking in a tongue must retain complete self-control and be able to speak or not to speak at will.

While this paper is being written opportunity has come to converse with an earnest, experienced Christian, of wide travel, who has attended dozens of meetings of the Movement in different countries. He has no prejudice against it. He is a professional linguist, acquainted with a most unusual number of modern languages. He has never in a meeting heard used anyone of these several languages which he knows, nor has he ever heard one supposed to be speaking in a tongue use what to his highly trained ear sounded like a language at all. The last preceding incident from India confirms other testimonies that sometimes real languages are spoken; the experience just mentioned raises a presumption that a large amount of what passes as tongues may be only sounds.

In August 1951 I attended a long session of the annual assembly of The Apostolic Church at Penygroes, South Wales. It was a large gathering from many lands. A brother prayed in stentorian tones, but the prayer itself was very ordinary and the style sounded forced. There were no "tongues" but there was a lengthy "prophecy." It differed nothing from any ordinary exhortation to Christian living except that it purported to be spoken by God Himself. I have read many such "prophetic" utterances and can only be amazed that godly people should so often presume to put platitudes into the mouth of Almighty God. The ministry that afternoon was spiritually poor. In many small gatherings, where no claim is made to special enduement of the Spirit, I have felt more of His presence and unction.

From a far distant Island of the sea there came in 1954 a circumstantial report plainly revealing demonic activity in the Movement. The details are not suitable to repeat here, but they are corroborated by an English evangelist on the spot with much experience of heathendom.

I have a friend with long knowledge of two foreign lands. He is godly, experienced, and, like myself, with no prejudice against the supernatural. He too has personal friends in the Movement. In 1954 with one of these friends he attended a gathering in the south of England. It was led by a veteran, one of the front-rank leaders of the early years. My friend was distressed by the entire lack of helpful ministry, pained by the general hubbub through everybody making all sorts of sounds at once, and grieved by the way the leader strove to work up enthusiasm whenever it flagged.

Thus from widely separated lands there is testimony that the earlier conditions still break forth, if commonly less fiercely. It shows that the spirit foes of God still attack His cause by the same fell tactics as formerly. This calls for ceaseless care, for a watchful mind. 1 Pet. 5:8-10.

CHAPTER XI

CONCLUSION

IT IS TO BE TAKEN SERIOUSLY TO HEART by us all that failure of Christians in the endeavour to obtain God's supernatural gifts and to walk fully in His ways, even though these failures have been extensive and disastrous, does not alter the fact that His gifts are available or lessen the duty to seek them as He exhorts us to do. The Corinthian believers failed much in the exercise of the gifts, but when giving directions to correct the failures, the apostle included the call to "Follow after love; yet desire earnestly spiritual gifts, but rather that ye may prophesy" (1 Cor. 14:1). Therefore:

(a) The heart must first, always, and supremely be set upon love as primary and superior. Considerable reading of the early literature shows that this was too much overlooked. Gifts were given precedence.

(b) There must be preserved a sound judgment as to the relative importance of the several gifts. It is abundantly clear that Scripture places "prophecy" as the chief of them: it is equally clear that in the Movement "tongues" was first given the pre-eminence, and later healings came to the forefront. Sundry speakers and writers did occasionally exhort otherwise, but it is evident that the vast majority sought and valued a "tongue" as the inestimable boon.

(c) So devastating was this misguided determination to speak with a "tongue" that the Spirit of God was in practice denied His divine right to "divide to each one severally as HE will" (1 Cor. 12:11). This diminished that humbleness of heart before God, that broken and contrite spirit, which certainly secures His favour, and too frequently there was induced a state of self-will which leaves the believer helpless before our watchful spirit foes. For it serves their fell end to foster in us self-will as to a matter in the spiritual life even better than in some carnal thing. Witness the man in India who was so doggedly determined to speak with a tongue that were he denied this he contemplated getting "lost in some jungle," that is, he would court death. Thus one may be seeking a "gift" and at the same time have self-murder in the heart. How treacherous is our poor heart! To such an evil mind an evil spirit could and would minister; indeed, from such a being must have come the very thought of suicide if disappointed.

The problem may be raised how God could give blessing in a Movement while such conditions obtain. The answer is easy to find. Peter had just made that true confession as to the person of Christ which has remained the standard profession of faith: "Thou art the Anointed, the Son of the living God" (Matt. 16:16). Only a few minutes later this same devoted disciple became, all unconsciously, the tool of Satan to place a trap at the feet of Christ (vs. 22, 23). This the Lord could not but rebuke sharply, yet He did not dismiss Peter from His inner circle but continued to train and to use him. He knew that his servant's heart was right, though his judgment was sadly at fault. It is not our aberrations and failures, even if in themselves serious and disastrous, that forfeit the blessing of God on what in us is of Him. It is known moral defilement that separates between us and our God, so that He will not hear us (Isa. 59:1, 2): "If I *wash thee not* thou hast no part with Me" (John 13:8).

If one is asked what one would wish one's brethren in the Movement to do today, the answer is that each should go on serving the Lord where he is, rejoicing in any measure of the grace of God upon his service, and so continue until He calls to some other course. Each servant of God should be ever ready for this. Only let each

1. Scrutinize closely his own former personal experience, testing each item by Holy Scripture. During the first outbreak of the Movement in India, in 1907, a leader from the original centre at Los Angeles was sent there to fan the flame. At Coonoor he and his supporters were requested to justify from Scripture the then happenings as mentioned

earlier. A gathering was held, but when pressed upon details they declined the task of giving proof from Scripture; and small wonder, for such doings cannot be justified by Scripture. But this attitude to God's word written opens a door through which evil spirits find easy access. The leader and his friends broke off the gathering, and their closing words as to the other party were not heavenly. This last feature will not surprise one who saw the photo of this leader. He was Mr. A. G. Garr, mentioned earlier, the very type of man not able to endure persistent challenge and contradiction.

One of his earliest supporters in India has lately written to me as follows:

In the month of June, 1907, there was an open meeting when it was hoped that outsiders would be influenced. This meeting was attended by some of the leading missionaries on the hills at the time — the writer was also present . . . In the meeting referred to the demons seemed to be let loose and I have never witnessed such a scene when Mr. G. appeared to be demon possessed. There was no doubt some kind of mesmeric influence in the meetings and Mrs. G. gave the impression of being a kind of medium having an entrancing voice, especially when under the influence of the *tongue*. This meant the breaking up of the meetings in Coonoor for a time. The party moved to Colombo.

This writer confirms the impression of Mr. Garr from his photo. He writes:

Mr. G. was very autocratic, and perhaps this is the reason why the demons were let loose that day.

Now no one filled with the Spirit of Christ will ever be autocratic, for Jesus was meek and lowly, and His follower Paul, by nature and training, an aristocrat, could say, "I beseech you by the meekness and gentleness of Christ, I who in your presence am lowly among you" (II Cor. 10:1).

In his spiritually important treatise *The New Testament Order for Church and Missionary*, Mr. A. R. Hay discussed at length the Gifts of the Spirit, including speaking with tongues. He emphasizes their necessity for and permanency in the church, and concludes with a valuable section on their counterfeits (chs. xv and xvi). These last are of two types: those produced by evil spirits and those of purely soulish origin. Of the latter again there are two types, the intellectual and the emotional. He says (p.204):

The emotions are not wrong; they are God-given. They may be deeply stirred by the Holy Spirit . . . The Holy Spirit, while He will profoundly stir the emotions, will never throw them out of balance . . . The power of that which is of an evil spirit, or which is purely of man's own powers, does not effect this true balance; it introduces confusion and prevents true unity and co-operation with the Spirit of God.

It will be found that emotional religion and sin are not incompatible. This proves that such emotional religion has nothing to do with the Holy Spirit. Roman Catholicism is largely an emotional religion. It is possible for a devout Catholic to live on a low ethical and moral plane, having no true sense of sin. Pentecostalism is largely an emotional religion. It also can be tolerant of sin. Such we have found to be the case in many of the Pentecostal congregations with which we are acquainted in South America. Believers from other churches who are led astray by the movement generally lose their keen sense of sin, frequently to a disastrous extent. In Pentecostal congregations where sin is rife, members, themselves in sin, will be active in the use of "gifts" of tongues, prophecy, healing, and in giving revelations. These gifts, of course, are not true gifts of the Holy Spirit. He could not manifest Himself through such instruments. They are false gifts deceptive emotional counterfeits of which evil spirits not infrequently take advantage.

As to the last point we may note that there was grievous sin in the church at Corinth, yet they "came behind in no gift", (1 Cor. 1:7), nor in ch. 14 does Paul raise any doubt as to their gifts being from the Holy Spirit. The warning as to sin accompanying gifts should not be resented or ignored, seeing that it is the sober record of a servant of Christ by no means antagonistic and with long experience of the lands of which he speaks. Yet another aspect of the same scene came to me lately from another British worker with equally long experience of that Continent. He speaks of the vast modern evangelistic efforts made in English-speaking lands and notes that they scarcely reach the pagan masses, because they work from within the churches and the audiences are nearly always composed of 95% good

church-going Christians. But, adds he,

It seems that the Pentecostals, with their emphasis on healing, a New Testament emphasis of course, are doing a greater work, for they sometimes get mass meetings in stadiums with perhaps 5% Christians and the rest modern pagans.

The day alone can declare comparative results. My correspondent then considers the feature that in some South American lands mission work scarcely touches the people, from the workers not being in close contact with them, and he adds this testimony:

The other strong point about the Pentecostals in their work in the mission field is their complete identification with the natives and their lack of anything like racial or social barriers.

This bears directly upon the above question of blessing attending the labours of sincere men, who do preach the gospel, but in whose activities there commingle elements not of God. For the God of all grace owns what is of Himself, though this does not justify elements not of Him. For these latter we should watch carefully and remove them directly they are detected, so that the divine blessing may flow the more freely.

Let each brother analyze his "baptism," as that of T. B. Barratt was examined in ch. IV, and retain only what conforms to Scripture. But in this process no one should *assume* that the "tongue" was given by the Holy Spirit, even if it was a genuine language, for demons cause mediums to speak perfectly in languages they do not know. Nor should one rely on ecstatic emotions or other subjective marks, since these also can be counterfeited.

2. Then let each examine carefully his doctrinal beliefs, lest he has been betrayed into error on any point, especially as to the humanity of the Son of God.

3. Let him maintain a sincere and open mind toward God, being ready to *go on* with Christ according to His directions in the Word. It is happily true that the more startling and shocking manifestations of those early years are not so much seen today. But other subtler dangers have arisen and are general. One of these is a secret satisfaction in things being great and imposing, revealed by great organizations, large churches, huge assemblies, immense wall posters.

Another factor, which contributes to the former, is *non-Scriptural organization*. This is far advanced in the larger branches of the Movement, and has reached perhaps the utmost possible development in The Apostolic Church. Its Constitution, dated, I believe, in 1937, regulates every conceivable contingency in church order and Christian activity. It gives plenary authority to the "Apostles" and "Prophets," the latter being the really dominant persons to whom even the "Apostles" must defer. After reciting the doctrinal beliefs, it lays down that the "confession of faith as set out herein shall for ever be the doctrinal standard of the Apostolic Church, and shall not be subject to any change in any way whatever." This is made legally binding by the Deed being enrolled in the High Court. Thus no officer, teacher, or member is at liberty to make the slightest progress in the knowledge and practice of truth as revealed in Holy Scripture. If the Spirit of truth shall show him in Scripture something different from or absent from the Constitution he must either stifle the truth or leave the Apostolic Church. In essence the same position results wherever a constitution or creed is adopted. It involves spiritual strangulation, as has been seen in every corporate church system and will duly become apparent in this Movement.

A further example of unscriptural inter-church organization is seen in *The Church of God* (ch. 2). It began in 1886, twenty years before the outbreak at Los Angeles. Organizing soon commenced. The most influential leader was elected as head of the rapidly growing Society. This spoiled him spiritually and he had to be removed for financial default. See *Like a Mighty Army* (168 ff.).

The same regrettable development was shortly seen at the Azuza Street Mission, Los Angeles. Bartleman stresses the feature that for a time the meetings there went on without human control:

Brother Seymour was recognized as the nominal leader in charge . . . Brother Seymour generally sat behind two empty shoe boxes, one on top of the other. He usually kept his head inside of the top one during the meeting in prayer (*How Pentecost Came*, 58) . . . The truth must be told. "Azuzas" began to fail the Lord also, early in her history. God showed me one day they were going to organize (68) . . . As the movement began to apostatize platforms were built higher, coat tails were worn longer, choirs were organized, and string bands, came into existence to "jazz" the people. The kings came back once more to their thrones, restored to sovereignty. We were no longer "brethren." Then the divisions multiplied etc. While brother Seymour kept his head inside the old empty box at "Azuzas" all was well. They later built for him a throne also (p.88).

A chief evil of organization is that a few men are able to dominate. Mr. Gee (p.148) gives a tribute to the part Rev. A. A. Boddy and Mr. Cecil Polhill took in the early years of the Movement in England, but he does *not* say why they dropped out of prominence after only a few years. The reason in Mr. Boddy's case was that other leaders pressed him to leave the Church of England. He replied that the Movement in this land had commenced in the Church, why should he leave it? But as they pressed the point he dropped out of affairs, and Sunderland ceased to be the centre it had been. Mr. Polhill also was a churchman. On retiring from the Movement he became a lay reader in the Church of England, and also resumed his former co-operation with the China Inland Mission.

It is easy to see that with the principal leader a clergyman, and the principal centre a church, and the next chief leader also a churchman, it would have been difficult to develop any other form of inter-church organization. But after their withdrawal from leadership high organization went forward. The Assemblies of God exhibits this. "Elim" went the same way, until at length its Founder recognized the evil and left that organization, yet only to found another.

How organization induces deterioration was shown by the Editor of "Redemption Tidings," the organ of The Assemblies of God, in the issue of October 11th, 1957. Speaking of the conditions found in the Movement thirty years previously he spoke of the holy contagious fervour then abounding, and said:

1. There were no "sermons," they were all messages ... We had no choirs then, we were all choir.

4.A *great simplicity characterized our worship*. Probably we erred at that time through fear of organization, but we did enjoy a simplicity of worship. Many meetings were "open." While this brought its dangers, it also presented its opportunities. We did not as a rule hold separate youth meetings: we took our first steps in testifying, singing, or speaking in the "open" meeting. When one sees the spiritual stalwarts that these methods produced, it would seem that we were not too far out in our ways. Ministerial status was not magnified, we were all brethren and ministerial attire was anathema in most places. Often our services had no plan — but the variety was wonderful.

This testimony is simple and weighty. It illustrates that there were at that earlier period features in the Movement which were of God and which He could own in spite of contrary conditions. The "open" meeting gave to the Spirit of God due honour as the actual Leader of worship and Trainer of witnesses, the outcome being spiritual stalwarts. An order of humanly trained and appointed "ministers" is essential clerisy: it restricts the Spirit and induces spiritual lethargy in the members of the assembly. The Editor's remarks and those of Bartleman correspond. It is the history of this whole age of clerics suppressing the laity, so that the Spirit of God is denied His rights in the house of God, bringing feebleness and poverty, as in Laodicea, while the church boasts of its riches.

The New Testament knows nothing of any body corporate of Christians except the local church under its elders, not under "prophets" or a single "minister." Nor does it recognize any authority over the Lord's servants except the Lord Himself. Councils, Committees,

Conferences, Officials, regulating the education of pastors, preventing a godly man exercising his preaching gift unless he has been through the prescribed course, then appointing him a "probationer" - these and any other such measures are all a product of human prudence, a telling the Spirit of God that we know how to train preachers better than He does: and they all involve intervention between the Lord and His bondservant with some suppression of His rights as Head of His church.

Let each evangelist and teacher act upon the principles just stated as to the local church and as to service to the Lord, remembering the words of the great apostle Paul : "If I were now pleasing men I should not be the bondservant of Christ . . . For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage" (Gal. 1:10; 5:1). It demands courage and faith to follow Christ fully, to be a Caleb. As to temporal needs in His service let us remember His own example of faith in His Father, and let us in this matter keep in mind Frank Bartleman and his wife. To the trustful the Lord ever imparts His courage and strength, by which He on earth did fully the work and will of His Father and was well pleasing to Him.

Ye therefore, beloved, knowing these things beforehand, beware lest ye fall from your own steadfastness. But grow in the grace and knowledge of our Lord and Saviour Jesus Christ. To Him be the glory both now and for ever. Amen. (II Pet. 3 :17, 18).