

Do All Speak With Tongues?



An open letter to ministers and saints of the
Pentecostal movement.

A Wonderful Revival

The past few years have witnessed one of the most wonderful and far-reaching revivals of the Christian era—a revival of power, one to which God has borne witness "with signs and wonders, and divers miracles, and gifts of the Holy Ghost". Many thousands have spoken in supernatural tongues as on the Day of Pentecost, as a result of the same mighty Baptism that came upon that waiting company in the upper room. The multitude blessed by this world-wide visitation comprises men of all walks of life from the most illiterate to men of the highest scholarship, including many leaders in spiritual thought, and from the poorest to the richest and affluent. Thousands have been healed through "the prayer of faith", James 5:14,15 of all manner of diseases and afflictions. We have witnessed many scores of miraculous healings as definite and wonderful as any recorded in the New Testament. Not only the manifestation of tongues and healing, but all the other" signs that accompanied the first outpouring of the Spirit have been more or less in evidence. Not merely instances here and there, which all Christians know have occurred at different intervals, but thousands of cases all over the world, until I think we are safe in saying there has been more preaching and writing on these matters, both for and against, than at any period of church history. And it is proper that there should be, because it is all important that we ascertain the truth upon this great subject of spiritual manifestations. Paul said, "It is important, brethren, that you should have clear knowledge on the subject of spiritual gifts." (Weymouth's translation) 1 Cor. 12:1.

Certainly in these days of waning spirituality among the masses of professors, and the uncertainty everywhere manifested, there is no greater need than that every believer be brought under the full sway of the Spirit of God, each one not only having the Spirit, but also "the manifestation of the Spirit", which "is given to every man to profit withall. 1 Cor. 12:7. Anything short of this limits the Holy Spirit and mars God's gracious plan for each life. In this Laodicean period of the Church age, when, so many professors are "lovers of pleasures more than lovers of God", not only without the power, but even "denying the power", 2 Tim. 3 :5, the crying need is for instruction that will inspire faith and bring the Church back to her ancient moorings where every member of the body of Christ will again realize that the work of God is accomplished, "not by might, nor by power, (of ours), y the Spirit of the Lord". Zech. 4:6. It is a deplorable fact that in many modern churches and revivals the manifestations of Spirit are never thought of, but, more and dependence is placed in the wisdom of which the Bible says is

foolishness with 1 Cor. 3:19. How few ministers and evangelists today can say, "Our gospel came not to you in word only, but also in power, in the Holy Ghost, and in much assurance." 1 Thes.1:5. Or, "My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God." 1 Cor. 2:5,6.

In this gracious revival or movement, there developed two elements which we might call Conservatives and Radicals, or Extremists. And the outside world have received impressions from one or the other of two factions. Where the conservative has been followed, there has been a breaking down of prejudice, and the steady triumph of truth along the lines of spiritual manifestations. Hearts and minds have been enlightened, which always creates deep hunger and abandonment to the Spirit's operation. Thus God has been able to manifest His power to and through the saints in diverse ways for the common good. The clearly defined truth concerning Divine Healing is now making its way into pulpits formerly silent on this subject, and the people are being frankly told that "the prayer of faith shall save the sick". James 5:14,15. And many other New Testament truths are being revived and preached with no uncertain sound. Thank God for every voice lifted in defense of the simple, powerful, primitive Gospel.

On the other hand, where radicalism has prevailed, the result has been, and always will be, disastrous to the cause of religion, resulting in strife, anarchy, wild and unreasonable extremes, and hard, harsh, critical, censorious spirits, so unlike the meek and lowly Christ. Instead of having "form without power", they have "noise without power". These conditions have been the cause of deep-seated prejudice in the minds of many good people who have been stumbled and held back because of these inconsistencies and fanatical tendencies among the professors of these wonderful experiences.

A Doctrinal Error

Error in teaching is another cause of trouble, and is mainly responsible for so much of the superficial work and consequent irregularities, which Satan has used to turn aside thousands of hungry souls. The purpose of this letter is to point out what I consider a serious doctrinal error, the elimination of which will solve many of our difficulties, besides opening the way for more of the manifestations of the Spirit, and a much deeper work of God. The error to

which I refer is the doctrine held by many, that the Baptism in the Spirit is in every instance evidenced by the initial physical sign of speaking in other tongues as the Spirit gives utterance, Acts 2:4, and that that this is not the gift of tongues, referred to in Paul to the Corinthians. 1 Cor. 12.

Was the Speaking in Tongues at Pentecost the Gift of Tongues?

After eleven years in the work on Pentecostal lines (during which time it has been my privilege to see thousands receive the precious Baptism in the Holy Spirit, I am certain that who receive the most powerful Baptisms for service do not receive the manifestation of speaking in tongues. And I am just as certain many who seemingly speak in tongues, are not nor ever have been Baptized in the Spirit. Although I have in the past very tenaciously contended for it, as many of the brethren still do, I am certain that it is entirely wrong and unscriptural to teach that the miraculous speaking in tongues on the Day of Pentecost was not the gift of tongues God set in the Church, and which is so often mentioned first letter to the Corinthians. Not only is there not a solitary passage of Scripture on which to base this doctrine, but on the other hand the Scriptures flatly deny it. That there is no Scripture for this" distinction I speaking in tongues as the Spirit gave utterance at Jerusalem, and the gift of tongues at Corinth, is being seen and admitted by Bible students and teachers in the Pentecostal movement. In fact, some in the movement have never believed this distinction was Scriptural.

At a recent State Council of the Assemblies, when the Chairman of the Council led by one of the young ministers if as a passage or a number of passages which to base this distinction, he publicly admitted that there was not a single passage. Charles F. Parham, who came forward with this doctrine in the year 1900, was man in the history of the world, publicly to teach this doctrine. He saw that it t possible to teach that speaking in tongues will in every ease accompany the Baptism in the Spirit, unless he could make appear that the speaking in tongues on the day of Pentecost was something distinct from the gift of tongues at Corinth. He was first to teach that none have been Baptized in the Spirit except those who have in tongues.

The fact is that hundreds of the greatest soul winners of the entire Christian era, without the gift of tongues, have had a much greater enduement of power and have been used to accomplish a much greater and deeper work than has Mr, Parham.

The argument that the miraculous manifestation of tongues on the Day of Pentecost distinct from the gift of tongues, called the Scriptures "the manifestation of the Spirit", falls flat when we consider the 7th and 8th verses of the 12th chapter of 1 Corinthians. In the 7th verse Paul says, "The manifestation of the Spirit is given to every man to profit withal." Some have taught and written that "the manifestation of the Spirit" here mentioned is always the speaking in tongues as the Spirit gives utterance on the Day of Pentecost. They claim that it is for all who receive the Baptism in the Spirit, but that it is not the gift of tongues mentioned in the same chapter. But the next verse Paul entirely demolishes this argument by explaining what "the manifestation of the Spirit" is. "For to one," says, "is given by the Spirit the word of Wisdom; to another the word of knowledge the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues; but all these worketh that one and the selfsame Spirit, dividing to every man severally as He will." Each one of these nine gifts is called 'the manifestation of the Spirit'. God's definition of a gift is "the manifestation of the Spirit". The speaking in tongues on the day of Pentecost was "the manifestation of the Spirit", and therefore is identical with the gift of tongues, about which Paul writes to the Corinthians. These Galileans had no power in themselves, without the Spirit, to speak in these languages, but it was given them by the Spirit to utter words and form sentences not originating in their own minds. We therefore contend that this was the gift of tongues that God set in the Church.

The fact here mentioned that the gift of tongues is always "the manifestation of the Spirit", refutes the theory held by many that the gift of tongues is the ability to speak in tongues at will. The word of God discountenances all speaking in tongues except that which is "the manifestation of the Spirit". The eleventh verse makes this clear by saying that the Spirit works each of these manifestations or as Wymouth translates it, "These results are all brought about by the Spirit." In other words, the Holy Spirit uses us instead of our using Him. God, we are told in this chapter, has set these gifts or manifestations in the Church. If the speaking in tongues on the day of Pentecost was not the gift of tongues, I ask you when did God set the gift of tongues in the church? Chapter and verse please. The Scriptures tell us that when Christ ascended up on high He gave gifts unto men. Eph. 4:8-12.

Another argument used in the attempt to prove that the gift of tongues is not speaking as the Spirit gives utterance is based upon Paul's instructions to those with the gift of tongues to be silent in the church, unless there is an interpreter. 'They argue that if Paul told them to keep silent, it is proof that it was not the Spirit's utterance, because that would be rebuking the Holy Ghost. This idea arises from the mistaken notion that the manifestation of the Spirit in tongues is always for the public, whereas Paul said, "If there be no interpreter (present) let him keep silence in the church, and let him speak to himself and to God."

It is a great mistake to think that the manifestation of tongues must always be spoken to the church, and that it will be quenching the Spirit to obey Paul's inspired instruction to speak "unto himself and to God. Ignorance here has made much confusion in Pentecostal assemblies. Many after disobeying these inspired directions say, 'I could not help it.'" This is a mistake, for Paul commands silence unless there is an interpreter. Sometimes, when the church is being greatly edified by a sermon, there may be many at the same time who feel like worshipping God in tongues, but this may be controlled without quenching the Spirit, for Paul says that even where there is an interpreter only one should speak at a time. Even the greater manifestation of prophecy, which is especially for the edification of the Church, is to be restrained, so that the prophets shall speak "one by one that all may learn, and all may be comforted". The Apostle evidently purposed effectually to cure the Corinthians of the can't help it idea, that caused so much confusion in the Corinthian church, and is doing the same thing in these days, He tells them distinctly that God is not the author of this confusion, but that "the spirits of the prophets are subject to the prophets". Of course we are always glad when God, in the middle of our sermon, saves and baptizes souls, and gives them the speaking in tongues, as He did while Peter preached to the household of Cornelius.

The Doctrine Never Mentioned in Any Epistle.

But once again as to the supposed distinction between tongues in the Acts and at Corinth, after which we will leave you to an impartial searching of the Scriptures touching this point.

It is insisted that the speaking in tongues in the Acts was temporary, and that every Christian should speak in tongues as the initial sign of being Baptized in the Spirit; while the gift of tongues dealt with in Paul's letter to the

Corinthians implies permanence, and that few have the permanent gift. If this theory is correct, with its necessary distinction between tongues and tongues, then we agree that it is the most important doctrine of the New Testament, for what can be more important than for Christians to receive the endowment of power so necessary to accomplish the work that God wants done? Then is it not strange that not one of the inspired 'writers of any of the epistles to the New Testament Churches, preachers and saints scattered abroad, ever made the slightest reference to that kind of speaking in tongues which, as many allege, is the evidence of the Baptism? Think of it, and then think again, all the New Testament epistles and not a single mention of this doctrine. We hear in these letters of backsliding from almost every other doctrine, even the truth of justification by faith, the resurrection from the dead, and the second coming of Christ. They backslid from the great truths of faith and love, and the apostles were careful to line them up and get them straight, but if they ever held the doctrine of "tongues the evidence", they never once deviated from it, but held it so tenaciously that not even a word of exhortation was deemed necessary to keep them from letting down on this point. Will any of the brethren make the charge that the writers of I these epistles had compromised on the question of the Baptism in the Spirit before writing all of these letters?

The doctrine that all are to speak in tongues when Baptized in the Spirit is based entirely upon supposition without a solitary "Thus saith the Lord." It is nowhere taught in the Scriptures, but is assumed from the fact that in three instances recorded in the Acts they spoke in tongues as a result of the Baptism. While I this notable fact should serve as an eye-opener I to those who contend against any speaking in tongues, it is by no means a conclusive proof I that God gave the same gift to all the multiplied thousands added to the church during this most marvelous period of church history extending over more than a quarter of a century.

God always has a definite purpose and an infinitely wise reason for everything He does. The Day of Pentecost witnessed the grandest and most effective display of the gift of I tongues the world has ever seen. And God's purpose was that it should be 'a sign', not to believers, but to the unbelieving Jews dwelling at Jerusalem "out of every nation under heaven". And God's purpose was most wonderfully realized, for three thousand Unbelieving Jews were, by the fact that these Galileans spoke in their own languages, forced to believe that Jesus was actually the Messiah. Perhaps there was no other sign that God could have manifested so effectively under these

circumstances as the speaking in tongues. Eight years later Peter and the six Jewish brethren who accompanied him to the household of Cornelius were, with all other Jews, unbelievers all to the Gentiles being included in the privileges of the gospel. So God made the gift of tongues a sign to them, thus convincing them, to their astonishment, that "God also to the Gentiles hath granted repentance unto life". When Peter returned to Jerusalem, the apostles and brethren contended with him, saying, "Thou wentest in to men uncircumcised, and didst eat with them." So Peter rehearsed the matter from the beginning and closed his argument by saying, "As I began to speak, the Holy Ghost fell on them, as on us at the beginning." If the thousands who were saved during that wonderful revival period of eight years between the second and the tenth chapters of Acts, spoke in tongues when Baptized in the Spirit, why did Peter say, "as on us at the beginning"? He could just as well have said, "As He has been baptizing all from the beginning." If it was well known that all these spoke, in tongues when they were Baptized in the Spirit, why should he point back only to the time when they spoke in tongues on the Day of Pentecost? Again, years later, when Paul met the brethren at Ephesus who had never heard that there was any Holy Ghost, God gave them both tongues and prophecy when they received the Spirit. And if Luke was so careful to record it when only these few spoke in tongues, why did he not record it when all the many thousands since Pentecost spoke in tongues, if they all did?

If it be objected here that perhaps the multitudes added to the church during this unparalleled revival period did not receive the Holy Ghost, let it be remembered that in apostolic days converts were not left in the dark concerning the Baptism in the Spirit as they are in modern revivals. Peter declared to the multitude on the Day of Pentecost that as many as would repent would receive the gift of the Holy Ghost; that the promise was unto them and to their children, etc., Acts 2 :38,39. And it is distinctly stated of the three thousand added "to the church on that day, that "they all continued steadfastly in the apostles' doctrine and fellowship", proving that they all received the Holy Ghost. The Baptism in the Holy Spirit held an important place in the apostles' doctrine and is clearly stated in Peter's first sermon. We read in the eighth chapter of Acts that as soon as the apostles at Jerusalem had heard about the revival at Samaria they sent unto them Peter and John, who prayed for them that they might receive the Holy Ghost. And when Paul met the brethren at Ephesus, his first question was, "Have ye received the Holy Ghost since ye believed?" By reading the epistles, we find that all the churches had received the Baptism in the Spirit.

Another argument used in the attempt to prove that all spirit-baptized believers will speak in tongues is based upon John 15:26,27: "When the Comforter is come ... He shall testify of Me and ye shall bear witness. It is contended that because two testimonies are here spoken of, one is the Holy Ghost speaking in tongues. But in Heb. 2:4 We are told how the Holy Ghost testifies, or bears witness. God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts (not the gift of tongues only) of the Holy Ghost according to His own will."

The fact is that it is unscriptural to teach that they have received that one manifestation, and this is the force of all of Paul's argument to the Corinthians. For instance, from the 12th verse to the close of the 14th chapter Paul teaches the exact opposite of what many today are teaching, endeavoring to show them that all are not to expect the same manifestation of the Spirit. He uses the illustration of the human body and its members and asks, "If the whole body were an eye, where were the hearing?" etc., and then, to make it still more emphatic, he asks, "I ask all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret?" Of course the answer to each of these questions is No. In other words, Paul is distinctly saying that all are not teachers, and all do not speak in tongues.

We can't dodge this question by saying that this is the gift of tongues and not the speaking in tongues as on the Day of Pentecost, because, as already shown, Paul distinctly states that this is "the manifestation of the Spirit", making it identical with the manifestation of the Spirit that came on the Day of Pentecost.

Gifts Not For Evidence But For Service.

Teaching that tongues is the evidence of the Baptism in the Spirit makes it a sign to believers, whereas Paul distinctly says that it is not a sign to the believer, but to the unbeliever. If made a sign to the seeker for the Baptism, it not only leaves no place for faith, but on the other hand destroys faith already Divinely given. After God has most powerfully Baptized the seeker, and, with perfect faith Divinely wrought, he is rejoicing with joy unspeakable and full of glory, with every ounce of his flesh quivering under the power of the indwelling Spirit, some one will tell him that he has not yet received the Holy Ghost because he did not speak in tongues. This destroys

his faith, which Paul says is both "the evidence" and "the substance", Heb. 11:1, and sends him home discouraged, to continue his seeking, all some have for several years. Everywhere I have gone I have met hungry souls who seemingly speak in tongues, but who have not this assuring faith that they are Baptized in the Spirit. Nothing short of real faith can satisfy the heart and put the soul at rest. The word "evidence" in the Scriptures is never used in connection with a spiritual gift, or manifestation, making faith to depend upon any sign or physical manifestation, but the Apostle distinctly states that "faith is the evidence". Anything that is to be received in answer to prayer is to be received by faith, even the great miracle of the new birth, and Paul expressly states that we are to "receive the promise or the Spirit through faith", Gal. 3:14. Nothing short of faith can satisfy the heart and give us power. Paul said, "Let everything be done with a view to building up faith," but the "tongues evidence" teaching reverses this, not only destroying faith, but making it impossible until the gift of tongues is received. This teaching causes people to reject the mightiest

Baptism in the Spirit, disregarding the personal Holy Spirit within, and puts them from that time on seeking for years, in many instances, for a physical manifestation, that Paul plainly teaches us all are not to expect, for the Spirit is to divide the manifestations "as He will".

This teaching, besides destroying faith, puts some to seeking a hundred times after God has Baptized them in the Spirit, in many instances much more powerfully than others who spoke in tongues. It is absurd to suppose that Jesus must pour out the Spirit upon the same persons a hundred times before He succeeds in getting them Baptized in the Spirit. There is not a single instance like this in the Scriptures. John the Baptist completed the work the first time he undertook to baptize those who came to him. And so with Jesus, according to the Scriptures. He never had to make two attempts to administer His Baptism. Jesus taught that the first time the Spirit comes upon a consecrated seeker He is to "abide forever". And I insist that when a consecrated seeker has been correctly instructed, he should receive the Holy Ghost the first time the Spirit falls upon him.

Again, this telling those who have been Baptized in the Spirit that they have not been so Baptized because they did not get the gift of tongues also robs them of a testimony for months and even years, and puts them to seeking for a physical manifestation when they ought to be witnessing and laboring for

souls. Jesus said, "Ye shall receive the power of the Holy Ghost coming upon you; and ye shall be My witnesses." Acts 1:8 R.V.

If allowed to believe, their testimony under the power of the Spirit would have led others into the Baptism. Instead of this those who might have been led into the Baptism by their testimony, have watched them seek for hours after the Holy Spirit had fallen upon them, and this has discouraged many, delaying the revival that much, besides denying Christ's encouraging words, "How much more shall your heavenly Father give the Holy Ghost to them that ask Him?" Luke 11:13.

It is a notable fact that many of the deepest and best teachers and preachers in the Pentecostal movement have the poorest success in getting the seekers through to speaking in tongues. The reason is they are too conscientious to use the "Glory-glory-glory- say-it-a-little-faster" and other similar methods, which have made some of the shallowest and most fanatical workers apparently the most successful. Proper instruction followed by consecration and prayer will, in every instance, bring down the Baptism in the Holy Spirit, but it will not always bring down the manifestation of tongues. Repeated seeking and methods never used in the Scriptures have been employed to get all the seekers through to the "Bible evidence", so called-, and then I am certain that many who have the Baptism and seemingly speak in tongues, do not really do so, although they are sincere in the matter. This over-emphasis in teaching tongues and the employment of unscriptural methods is responsible for this. I recently heard a prominent minister in the Pentecostal movement preaching from Acts 'tenth chapter of Acts. For nearly an hour he insisted that unless we press the "tongues evidence" teaching the people will not receive the Holy Ghost. He overlooked the fact that Peter, in this chapter, had better success in getting his audience through to the Baptism without even mentioning the subject, than any preacher in modern times has had by preaching that tongues is the Bible evidence. While Peter was preaching to them, about Jesus, they all received the Baptism, to the astonishment of Peter himself,

I am determined never to try to get any seeker to seek in tongues until after I see God tries to get them to do so, but then if they are not yielding or co-operating properly, I will instruct them to yield to and "obey the Spirit. This will leave the proper place for faith, and I have found that it will bring the real speaking in tongues much quicker, for where any sign is placed before

faith, it hinders the Spirit, and lessens the power. Jesus taught that "these signs shall follow" faith, and not "faith shall follow these signs". .

No "Thus Saith the Lord".

We have no "Thus saith tile Lord" in the Scriptures that all are to speak in tongues, but the very opposite, as shown, but we have many a "Thus saith the Lord" as to other Bible evidences, or rather results of the Baptism in the Spirit. For instance: "They all prophecy", "He will convict the world of sin", "He will guide you .nto all truth", "He will take the things of Mine and show them unto you", "He will glorify Me", "Ye shall receive the power of the Holy Ghost coming upon you", "He will make intercessions through the saints with groanings that cannot be uttered", "Ye shall be endued with power from on high", etc.

The Scriptures tell us that Jesus is the Author and the Finisher of our faith. Heb. 12:2, and He never taught this doctrine that all Spirit-baptized believers would speak in tongues. Then why should we? Not one apostle or prophet, and not one of the world's great soul winners ever taught it. So it is clear that this doctrine is not essential to the greatest success. On the other hand, it greatly circumscribes our usefulness by shutting out those who are so well versed in the Scriptures that we can not convince them of our unscriptural theory. It will split any church wide open, separating equally devout Christians, unless we can make them all believe it. Even those who speak in tongues, equally devout among the Pentecostal ministry, cannot agree on this point. For God does not want them to agree upon a theory for which there is not a solitary passage of Scripture, making it a test of fellowship and a basis upon which to build a new church. When we, as a movement, will confine ourselves to what the Scriptures plainly teach upon this important subject of the Baptism and all the manifestations of the Spirit, and preach the great things about the Baptism in the Holy Ghost, our usefulness will be enhanced manifold.

Value of Tongues and Prophecy Compared.

In 1 Cor. 14:1, we see that these Spirit-baptized church members, some of whom did not speak in tongues, were instructed to "be eager in their pursuit of love, and to be earnestly ambitious for spiritual gifts", but chiefly that they might prophesy, which Paul says js speaking "unto men to edification and exhortation and comfort" as a "manifestation of the Spirit". In most of

our meetings seekers are not so instructed. The teaching on tongues as the evidence makes them more ambitious to speak in tongues than to prophesy. Prophecy, which Joel said would be the most prominent result of the Baptism in the Spirit, Joel 2:28, and which Paul taught was the most valuable "manifestation of the Spirit", is not sought in many Pentecostal meetings nor even recognized as an evidence of the Baptism where it is already manifested.

In the fourth verse, Paul contrasts the value of these two manifestations by saying, "He that speaketh in tongues edifieth himself but he that prophesieth edifieth the church."

Why not consider the more valuable "manifestation of the Spirit" as at least as good an evidence that One is Baptized in the Spirit as the less valuable manifestation? Joel said that when the Spirit was poured out they would prophesy, and certainly this means that they could not do it before. In the fifth verse Paul says, "I should be right glad were you all to speak in tongues (proving they did not all speak), but yet more glad were you all to prophesy." (Weymouth) This is not the way we have felt about it in some of our meetings. Why not? Why not feel like Paul did in this matter? Surely he had not compromised and let down as some are charged with doing as soon as they teach as Paul did. In the same Verse Paul gives his reason for being more glad when they prophesy. "In fact," he says, "the man who prophesies is superior to him who speaks in tongues, except when the latter interprets in order that tile church' may get a blessing." (Weymouth) Why should we say that the man who is superior and has the more valuable manifestation of the Spirit" is not Baptized in the Spirit, and the inferior man is, because he has a "manifestation of the Spirit" less in value? This verse also proves that some prophesied who did not speak in tongues. We read in Acts 18:11 that Paul preached eighteen months to the Corinthians, but did not get them all to speak in tongues.

Then why should we expect to get all to speak in tongues? I have known some to receive the gift of interpretation when they were Baptised in the Spirit who did not receive the gift of tongues. And this is Scriptural, for Paul writes, "to one divers kinds of tongues; to another the interpretation of tongues".

In the 12th verse we are instructed to be ambitious for the manifestations of the Spirit most edifying to the church, and therefore for those who speak in

tongues to pray for the power to interpret. In the 18th verse Paul thanks God that he spoke in tongues more than they all, "But in the church," he says, "I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue." He then tells them not to be children in understanding, implying that it is childish for all to prefer the spiritual manifestation of less value to the church. Paul concludes this subject by telling them to be "earnestly ambitious to prophesy, and not to check speaking in tongues".

Let it not be supposed that I am depreciating God's glorious gift of tongues because I do not believe that this one manifestation always accompanies the Baptism in the Spirit. God graciously gave me this gift fourteen years ago, and nearly every day in prayer and worship I still speak in tongues, and it is one of the sweetest things in my Christian experience. In every revival I am privileged to conduct, God graciously bestows upon many the gift of tongues, for which I always praise Him, but for several years I have never told the people that this is the one necessary evidence of the Baptism, but that it is just one of the manifestations of the Spirit that results from the Baptism. I find that the people get deeper into God and have more power when they are not taught in such a way that they anchor in tongues; and that the work is much easier and deeper where seekers are allowed to believe when God pours the Spirit upon them. I have been convicted over the shallowness and instability of many of the converts who profess the Baptism under the 'tongues evidence' teaching. Every place I have gone to help Pentecostal Assemblies in revivals some have come to me and said, "Brother Bosworth, pray for me, I have spoken in tongues, but I am not satisfied."

The Greatest Phase of the Baptism.

I am determined that those converted in my meetings shall expect and receive a real Baptism of Power that will put them under the sway of the Spirit and in loving sympathy with Christ in His great work of saving a lost world. To me the greatest phase of the Baptism in the Spirit is the spontaneous life of intercession. Paul said the Spirit Himself would make intercession through the saint with groanings that cannot be uttered, Rom. 8:26, and I have seen Spirit-baptized souls, some with and others without the manifestation of tongues, carried clear out and beyond themselves into the ever-flowing stream of Christ's intercessions for a lost world, experiencing that exquisite love that enabled them to "offer up prayers and supplications with strong crying and tears", Heb. 5:7; until they were heard. I believe

there is no other "manifestation of the Spirit" that means so much to God, to the church, and to a lost world, for it is in this intercession that both the Christian and the church are to find and wield their highest power. In this way each Christian, as the Prophet Isaiah said, can "make his voice to be heard on high, to loose the bands of wickedness, to undo the heavy burdens, and t" let the oppressed go free". Isa, 58:6-8. One name of the Holy Ghost is "The Spirit of Grace and Supplications", Zech. 12:10, and one of the great marks of the Baptism in the Spirit is a power in prayer hitherto unknown.

In this phase of the Baptism there are possibilities whose limits never have been found, It was this power working in Spirit-baptized saints at Rochester, N. Y., under the ministry of Charles G. Finney, that brought about eighty thousand conversions in six months. Finney, himself, said: "I would not give my Spirit of prayer for the intellectual endowments of an Archangel." One man in Finney's day, while on a sick bed dying with tuberculosis, noted in his little memorandum book the dates when he was enabled to pray the prayer of faith for revivals in thirty different localities. After the man died God poured His Spirit in a gracious revival upon each of these places.

I have seen many who were the deepest in intercession and soul travail who have never spoken in tongues, and among those who professed the Baptism in the Spirit under the "tongues evidence" teaching I have met hundreds who have not been full enough of the Spirit to be carried out of themselves into the intercessions of Christ. It is said of the three thousand converted on the Day of Pentecost that "they all continued steadfastly ... in prayer". Surely, those who have the greatest love and compassion for souls and the greatest Spirit of prayer have the most of the Holy Ghost, whether they speak in tongues or not. I have told the young converts every place I have been that unless they got a Baptism that gave them the Spirit of prayer, I would consider my ministry, as far as they were concerned, a failure. We have a positive "Thus saith the Lord" that the Spirit will make intercessions through the saints, and if this had been preached as "The Bible Evidence of the Baptism", the work as a whole would be deeper.

Teaching the people that speaking in tongues, is to be the evidence to them that they are Baptized in the Spirit stands in the way of faith-destroys faith already Divinely given, robs the Baptized believer of a testimony until he receives the manifestation of tongues, puts him again, although already baptized, to seeking for a physical manifestation perhaps less in value than

the one already received; wears out the workers at the altar by praying for weeks and even months for those upon whom the Lord has poured His Spirit many times; delays the revival just that much; discourages others from seeking and denies Christ's encouraging words, "How much more shall your Heavenly Father give the Holy Ghost to them that ask Him?" Luke 11:13.

I find that by standing right with the Scriptures, with regard to all these manifestations of the Spirit, our revivals will be deeper and quicker, and we will be free from many of the irregularities and much of the fanaticism that has torn up the work and hurt the cause of God in so many localities. I have been waiting for some of the other Pentecostal brethren to come out with literature on this line, but I guess they have been a little timid, like myself, so I have felt it my plain duty to my brethren to write this for their perusal. I know I will lose the friendship of some who may not be able to see the truth herein contained, but if I can be a help to others, opening the way for their greater usefulness, I will feel well repaid. I am sure if our movement could be free from this one error in teaching, and would preach the greater things about their Baptism, our opportunities for usefulness would be increased manyfold. The way would then be opened for more of the manifestations or gifts of the Spirit, and consequently the revivals would be greater and deeper.

May God speed this day is my prayer;

F. F. BOSWORTH.

F. F. Bosworth Biography

F.F. Bosworth was a man of God who was full of the Spirit of God! He lived a life above reproach unto God, and always had a good report! He was so full of the Spirit of God that he lived his whole life above sickness and disease by his simple faith in the Word of God. His campaigns were filled with manifestations of miracles and healings, and many people being saved. Best of all, this was all accomplished by the simple teaching of God's Word! Bosworth seldom had to lay hands on the sick folk as the Word of God would heal people as they listened in their seats! People would be healed over the radio, and even in their seats in the meetings as they listened to the Truth of God's Word! Bosworth had the ability to inspire faith into the hearers by the simple teaching of God's Word alone! He was an advisor to many of the early healing revivalists such as William Branham, Oral Roberts, T.L. Osbourne, and many others. Kenneth Hagin constantly refers to his teachings, and many of the modern faith teachers draw from his outstanding teachings on Divine Healing today.

Little is known of F.F. Bosworth's early days as a child. His family moved to Zion city while he was a youth and he served as band director at Healing Evangelist's John Alexander Dowie's church. F.F. Bosworth and his brother, B.B. Bosworth were destined to become great men of God.

F.F. Bosworth worked with John Alexander Dowie for many years before entering into his own successful healing ministry. Both F.F. Bosworth, and John G. Lake, from Zion knew Dowie well and learned about Divine Healing initially from Dowie.

F.F. Bosworth embraced Pentecostalism in meetings with Pentecostal pioneer, Charles Parham in Chicago, Sept, 1906. Charles Parham, who was later considered by many to be the leader of the Pentecostal movement, went to Dowie's Zion city near Chicago with the Pentecostal message in Sept, 1906. Meeting resistance to his message, Parham found it difficult to find a place for an audience to gather. He held his first meeting in a private room at Elijah Hotel. Fred F. Bosworth's home was literally converted into a meeting house.

Sometime between 1906 to 1909, Bosworth visited the Azusa Street Mission in Los Angeles along with John G. Lake around the time the great pentecostal revival broke out.

During this time, (from 1906-1909) it is believed that Bosworth met and befriended the great teacher and Healing Evangelist, Dr. E.W. Kenyon in Chicago. Bosworth was a good friend of E.W. Kenyon, and was extremely like minded with Kenyon in his teachings on the Bible and Divine Healing. In fact, Bosworth enjoyed Kenyon's teachings on Christian confession so much, that he included much of Kenyon's material in a chapter entitled, "Our Confession" in his book, Christ the Healer. Bosworth even recommended Kenyon's books at the end of the chapter, and lists the names of the books available from E.W. Kenyon.

F.F. Bosworth conducted many healing campaigns throughout the early 1920's. His reputation grew rapidly. By the late 20's the Bosworth revival had electrified dozens of cities in the United States and Canada and the work of this man had already made a profound impact on an entire generation of Americans and Canadians alike. In one Bosworth campaign in 1924, "some 12,000 sought the Lord for salvation!"

F.F. Bosworth became a pioneer of radio evangelism when he established "The National Radio Revival Missionary Crusaders" as a nonprofit Illinois corporation, and began broadcasting regularly over radio station WJJD, in Chicago. In a few years his radio ministry processed more than a quarter of a million letters!

Seeing the many divisions arise in the Pentecostal revival, Bosworth (much like Wigglesworth, Kenyon, and Lake) began to distance himself from the warring sects and organizational movements coming out of the revival. Bosworth could clearly see along with Wigglesworth, Lake, and Kenyon, that organizations were killing the revival and began steering clear of them. Because of this, he would later become a controversial figure among traditional Pentecostals due to his quiet withdrawal from the Assemblies of God in 1918.

Bosworth had an incredibly clear understanding of the Pentecostal Revival and the purpose of speaking in tongues. Seeing the Pentecostal revival as merely the restoration of the gifts of the Spirit, Bosworth would not endorse Speaking in tongues as the initial evidence of the Baptism of the Holy Ghost.. In his book, "Christ The Healer," first published in 1924, Bosworth declares that Salvation is based upon the Finished Work of Christ, and that alone. He did not believe that speaking in tongues was the evidence that one was baptized with the Holy Spirit, although he received tongues when he received the Baptism of the Spirit under Parham's ministry. Bosworth believed that tongues were merely a gift of the Spirit, and a manifestation of the Spirit, in the same respect as healing, discernment, and prophecy are, but these gifts are not the evidence of the Spirit's indwelling, simply because the Scriptures declare that "gifts and callings are without repentance." It is interesting to note that both Bosworth, and E.W. Kenyon proved to be like minded on this issue.

Bosworth's ministry declined during the depression, and when the 1947 revival broke out he had retired to Florida.

Bosworth only wrote and published two books throughout his lifetime. In 1924, the first edition of Bosworth's book, Christ, the Healer was published (today, 70 years later, the book has passed its 25th printing, with more than 150,000 copies in print). Each chapter of the book was originally a sermon by Bosworth, so this book gives us great insight into his teachings on the Bible, and Divine Healing. The second book by Bosworth, being a small booklet entitled, "The Christian Confession." (Bosworth's Christian Confession is no longer in print). William Branham stated that Bosworth's book on Confession this was one of his favorite books, and was a great blessing to him.

Christ the Healer is Bosworth's lifetime masterpiece on Divine Healing. Many of the wonderful revelations he received from God on Divine Healing are included in this book. This book is still published and available today, and gives tremendous insight into the Gospel.

In 1948, F.F. Bosworth met a young William Branham in Miami Florida, who had begun electrifying the world with amazing signs wonders, and miracles from the Lord. F.F. Bosworth and William Branham quickly became good friends, and without hesitation, F.F. Bosworth quickly joined the Branham Campaign Team. From the time they met in the beginnings of the healing revival which began in 1947, to the ending of the revival in 1956, and right up to the time of Bosworth's death in 1958, F.F. Bosworth remained a strong supporter of Branham's ministry and work. William Branham was at his side at the time of his death, as a loyal friend, and fellow soldier of the cross.

F.F. Bosworth was so impressed with the incredible ministry of his friend William Branham, that he wrote several articles about him. Bosworth stated of him, "During the past few years, I have often wept for joy over God's recent gift to the Church, of our beloved brother, William Branham, with his marvelous "Gift of Healing." This is a case of God doing "exceeding abundantly above all that we can ask or think." (Eph.3:20), for I have never seen or read of anything to equal the healing ministry of William Branham."

A great and powerfully anointed minister of the Gospel himself, Bosworth had associated with the likes of the greatest men of God the 20th century had to offer. Men of God like Dowie, Lake, and Parham. Bosworth travelled to Azusa Street to meet with William Seymour during the Azusa Street revival, -- He had met E.W. Kenyon, Smith Wigglesworth, and even ministered with Maria Woodworth Etter. Bosworth had met the most powerful ministries the 20th century has ever known, and yet after all of that, he states clearly here in 1950, that "I have never seen or read of anything to equal the healing ministry of William Branham."

Bosworth continues saying, " Brother Branham is a channel for more than the mere gift of healing; he is also a Seer as were Old Testament prophets."

"At these times (when William Branham receives a vision) he can say with absolute certainty, "THUS SAITH THE LORD," and he is NEVER WRONG. ... The success of this phase of his ministry is exactly 100 % ."

"When the gift is operating, Brother Branham is the most sensitive person to the presence and working of the Holy Spirit and to Spiritual Realities OF ANY PERSON I HAVE EVER KNOWN."

Notice carefully that these statements by F.F. Bosworth were not made after the healing revival was over, neither was it William Branham making these statements. Bosworth was no "yes man". With over 40 years experience in Divine Healing, and the Scriptures,

Bosworth had already seen the summit of fanaticism from the Pentecostal revival, and also the fall of great men of God, such as Dowie and Seymour, and knew clearly to check everything by the infallible Scriptures. After enduring all this, he declared that William Branham was a True Scriptural Prophet sent from God, and dedicated the rest of his life to helping his ministry.

In 1950, F.F. Bosworth and William Branham held a debate in defence of Divine Healing against Rev. Best, at the Sam Houston Coliseum, in Texas.

In Oct to November of 1951, at the age of 75, F.F. Bosworth accompanied William Branham to South Africa, the astonishing results of which were recorded in the amazing book entitled, "William Branham, A Prophet Visits South Africa." (This book written in 1952, is still published today.

It goes without question that not only did F.F. Bosworth believe William Branham had received a Divine Visitation from an Angel of the Lord with a Divine Commission to warn the people of the closeness of the Lord's Return, (as William Branham had declared), but by 1950, after two years of conducting campaigns with William Branham, F.F. Bosworth (among others) was convinced that William Branham was a major Scriptural Prophet sent from God, as were the Old Testament Prophets! Although William Branham never declared he was a Prophet throughout his lifetime, F.F. Bosworth was convinced that according to the signs given to William Branham along with the witness of the Scriptures, that William Branham was indeed a Prophet sent from God!

Many in the meetings would prophesy speaking this by Divine utterance in tongues and interpretation. It is important to note that Bosworth based his conclusions upon 40 years of experience in the Scriptures and in the field of Divine Healing. Bosworth had personally witnessed the fall and delusion of John Alexander Dowie himself, who had declared himself the "Elijah the Restorer." Bosworth knew Dowie had mistakenly fallen into error, which resulted in Dowie's arrogant, dominant, dictatorship over Zion city, and his financial greed and lust for power. But here was a humble and devout man of God who had indeed received a Divine Visitation from an Angel, (the Angel's Presence being declared in each meeting!) William Branham was actually vindicated by God Himself, with two signs as Moses was, and had the Supernatural approval by God in Signs and Wonders and "THUS SAITH THE LORD," by vision, which Bosworth declared "was exactly 100 percent accurate." Indeed here was a ministry beyond anything Bosworth had before witnessed!

What is the Spiritual Significance of this? If a man of God so well known, with four decades of Spiritual Experience as F.F. Bosworth had, declares that someone is a Scriptural Prophet sent from God, then perhaps it is worth our intense investigation! Bosworth, along with John G. Lake, were well aware that the Pentecostal revival had never completed the Reformation. They both knew the Pentecostal revival was a failure ending in denominations. (See the John G. Lake Homepage for more details on this). He knew God would have to "restore all things." The prophecy of Joel, "I will restore saith

the Lord" was yet to be fulfilled. And God promised He would do this work of Restoration through one man. Not through a group. God sent John The Baptist. He was one man. He sent Elijah in the Old Testament, he was one man. Bosworth (as well as many others) believed God had sent William Branham for just this purpose!

In 1958, F.F. Bosworth went home to be with the Lord. He died at 81 years of age, free from sickness! It was F.F. Bosworth's desire that William Branham conduct the funeral, and William Branham was at F.F. Bosworth's bedside as he passed from time into Eternity!

Of his good long time friend, William Branham stated, " How I'm thinking tonight of an old man laying yonder, in his last hours of this life, called the other day and wants me to preach his funeral, Paul Rader's tabernacle. That's my good friend F. F. Bosworth, a godly saint going to meet his Maker. And he said, "This is the happiest time of my life, Brother Branham." He said, "I'm so happy to know that I'm going to meet Him; I can't hardly sleep at night." I've heard of Mrs. Aimee McPherson, no disregard to a wonderful woman. I've seen marks and this and that. I've seen marks of Smith Wigglesworth, and Doctor Price, and many of those great men, but not one mark did I ever hear anyone say about F. F. Bosworth. God, let my end be like that: a memorial of the grace of the Lord Jesus Christ."

<http://www.geocities.com/Heartland/hills/8335/bosbio.html>