

THE PENTECOSTAL MOVEMENT AND ITS TEACHING

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Introduction

Recent outbreaks of 'speaking with tongues' in churches of the historic denominations, especially Anglican churches, reported in the religious press have awakened world-wide interest and discussion. The purpose of these notes is to provide some background information on the 'Pentecostal Movement', which has now crystallised into several denominations, their teaching and practices; and to indicate the possible situation which we might have to face if the present 'movement' spreads within the churches.

HISTORY AND DEVELOPMENT OF THE MOVEMENT

Background. Adherents of the movement claim (with some justification) that the history of the movement began in Acts 2 and there is a continuous history of 'speaking with tongues' from that time until the present century. But the events at the end of the 19th Century form the immediate background to the present century.

The rise of the 'Holiness' movements in the last century formed the stimulus to a searching for an experience more far reaching than that experienced in these movements. The Holiness movements were of two kinds but often the two strands are inter-related. The Salvation Army sought for an enduement of 'pentecostal fire' as an equipment for service and also as the gateway to scriptural holiness. The Keswick Convention as early as 1875, desired an enduement with Holy Ghost power for more fervent prayer, praise and evangelism. The 'Holiness' movements as such, however, distinctly sought an experience subsequent to and deeper than conversion which they termed 'the Baptism of the Holy Spirit'. The reception of this experience was in their case entirely subjective. 'The Pentecostal League', a Holiness movement, was the one which most avowedly linked the experience they were seeking with Pentecost, though they did shrink from the manifestations of the later 'pentecostal' movements.

The revival movements in America and Wales at the turn of the century also contributed something to the genesis of the movement, not perhaps in doctrine or specific pentecostal experience, but in the enthusiasm and fervour of those events.

Birth. Topeka, Kansas, is usually given as the place of origin of the modern pentecostal movement. There in January 1900 a young girl broke

out into speech in an unknown tongue. A lively movement was established in Los Angeles by 1906.

The movement was brought to Europe by a Pastor T. B. Barratt, a Cornishman, serving as a Methodist Minister in Oslo, after a visit to U.S.A. He was the chief agent for the spread of pentecostalism though the ground had been prepared in Scandinavia by successive outbreaks of revivals in the 19th Century. The Rev. Alexander A. Boddy, who had visited the Welsh Revival in 1904-5 invited Barratt to England in 1907 when he came to the Keswick Convention. Boddy was vicar of All Saints, Sunderland, and he arranged for Barratt to conduct meetings there. Under his ministry several people received the Baptism in the Holy Spirit and spoke in unknown tongues at all night 'waiting' meetings.

The new movement was to some extent disorderly and fanatical. There was a fear of 'quenching the spirit' lest the manifestations cease; and the usual outlet for emotions and energies in evangelism was not yet contemplated, for those who had 'received' considered it their mission to spread the news to other christians, not to the unsaved. Mr. Boddy remained vicar of his parish and with the approval of his bishop held yearly conventions in Sunderland.

Development. The first organised body to be formed was the Pentecostal Missionary Union in 1909. It was an interdenominational agency for collection and distribution of missionary funds though it also did a lot of Pentecostal witness at home. Sion College, London, was a centre for pre-1914 pentecostal witness. The general pattern in those years was for those who received the experience to stay within their churches, though suffering much persecution and opposition. The commencement of independent pentecostal churches came about as a result of leaders of independent missions accepting this teaching.

There is always a strong opposition to the development of denominational organisation within the movement in that this was held to compromise the working of the Holy Spirit. There was also a strong opposition to any form of trained ministry and so the leaders to emerge were those with the charismatic gifts, who had no wish to be held in check by an organisation. In addition there was no one leader or group of leaders who were responsible for the new teaching. In the event the denominations which emerged were of two types—the centrally governed Elim, and the staunchly congregational Assemblies of God.

Elim Foursquare Gospel Alliance was formed as a result of Revival and Divine Healing campaigns conducted by George Jeffreys and E. J. Phillips before 1914 and continuing almost to the present day. Jeffreys had been trained for missionary service abroad, with the P.M.U., but remained in the U.K. and as a result of campaigns he conducted a number of churches were formed which were later grouped together as Elim. From the start it was centrally governed, concentrated on evangelism, deprecated proselytising from other denominations, curbed the excessive emphasis

on 'tongues' and so modified the general line of teaching and prevented the excesses seen at the beginning of the movement from emerging. During the 20's and 30's campaigns were held in many parts of the country and Elim grew rapidly during these years.

The Apostolic Church was formed in 1916 and was centred mainly on Wales. It was formed as a result of a union of independent missions and it tried to evolve a structure of church government based on 1 Corinthians chs. 12, 14—on the use of gifts of the Spirit. It has remained predominantly Welsh.

Assemblies of God were formed in the early 1920's by the late T. Myerscough and J. N. Parr of Lancashire. They eschewed a tightly knit denomination and stressed congregationalism but adopted a long statement of fundamental truths to which all assemblies desiring to affiliate had to subscribe. Each assembly had its own structure of government; a full time 'pastor' was usually accepted though the Assemblies do not in fact practice 'ordination'.

Among the reasons given for the formation of Assemblies of God, one states that it was desirable to exercise discipline on 'those who walk disorderly' and speaks of recognising those who have authority in the church and another speaks of 'preventing a number of assemblies from falling into unscriptural organisations'.

A number of successful evangelists have campaigned for A. of G., including Stephen Jeffreys, brother of George (one forming his own movement for a time, F. Squire, Full Gospel Testimony) and the movement grew largely in this way after the establishment of the organisation.

The Bible Pattern Church was formed about 1939/40 by George Jeffreys breaking away from the Elim Church which he had founded. The extreme centralisation of the latter movement had hardened into a form which Jeffreys considered unscriptural and he formed the new organisation (which has remained small) with a constitution somewhat between Elim and Assemblies.

The two dominant movements have always been Elim and Assemblies and do in fact represent two opposing trends in the development of a charismatic revival.

Post 1945. The ecumenical movement has not been without its effect on this wing of the Protestant church. Its first effect was an attempt to bring the main Pentecostal bodies into one organisation. This failed, but there was formed the British Pentecostal Fellowship, with the Secretary of Elim as its secretary and a leading A. of G. member as its chairman—Donald Gee. This is a Fellowship—the separate organisations are as before. It has led to a lessening of rivalry and an increase in co-operation at church and assembly level.

The second effect has been the holding of triennial World Pentecostal Conferences at various centres, the seventh of which was held in Helsinki

in June 1964. From these Conferences has emerged the quarterly, published by Donald Gee for the W.P.C., *Pentecost*, which summarises Pentecostal news on a world wide basis.

Thirdly, and more astonishing, two pentecostal bodies from South America have been accepted by the World Council of Churches as members. This occurred at New Delhi, where other Pentecostal leaders were also present as observers, including Donald Gee from the U.K.

Pentecostalism today. It is said (by others) to be the fastest growing segment of protestantism in the Western World. 1 in 3 of Latin American protestants is pentecostal. There is in fact no directory of Pentecostal churches or organisations on a world wide basis and only estimates can be made of numbers which must run into several millions. It carries on aggressive missionary work, concentrating almost entirely on evangelistic work. This is because there is an emphasis on miraculous healing on the one hand so medical missionaries are not considered, but more important there has been throughout the movement from its inception a tendency to disparage all forms of education (except strictly utilitarian). This has meant that doctors and teachers have just not been there even if there had been a desire to conduct medical and educational missionary work. An indication of a change in this respect will be given in the next section.

But with this growth in numbers there has developed a growth in outlook. A quotation from the editorial of the latest issue of *Pentecost* indicates this. 'The pietistic principle that the only purpose of evangelism is to pluck individual souls as brands from the burning and gather them into separated little congregations out of the world will not satisfy the outlook of a new generation of Pentecostal leadership. There has been strong criticism that our big conferences usually have no pronouncements to make on the burning issues of the day such as war, race, sex, youth, atheism, etc. It is easier to live in a ghetto, but is it the will of God?' The whole article would make good reading, and with the alteration of a word or two might well have been written by any progressive in the main line denominations! It argues for the participation of Pentecostals in social, economic and political affairs and goes on to say . . . 'It is significant that for all their propaganda the so-called miracle and deliverance campaigns of Pentecostal evangelists have not made any great impression upon the more serious and hungry hearted multitudes in the churches or even on the world outside. Miracles have their rightful place . . . but not the place that miracle-enthusiasts would claim . . . It is the preaching of the word that the Spirit uses . . . In the final analysis it will be our prophets and teachers which will provide our measurement'. He goes on to say 'Our hearts yearn over the new generation in our Pentecostal movement who are entering our Universities and who possess a culture that their parents seldom possessed . . . We rejoice at a new movement of the Spirit amongst students . . . but also we greatly desire that it may have sane and balanced leadership'. . . . 'Contrary to popular opinion the highly educated and cultured sometimes make the worst fanatics'.

'They are tempted to throw overboard all common sense in their revolt against intellectualism'.

Here is a reversal indeed! A fear that culture and education will become fanatical! In an early issue of this same periodical about 17 years ago an article by my wife on *Christianity and Culture* was generally greeted with the expressions of fear that this line of thinking would hamper the work of the Spirit, and a personal request to engage in student work in Peking University was turned down because it was felt that the full Pentecostal message could not be accepted by such groups!

One or two points deserve attention from these quotations.

- (a) This plea for a wider and more balanced outlook is coming from the older generation of Pentecostal leaders, not the younger ones.
- (b) This new line does represent an actual change for I have personally heard the writer of the above editorial take a completely opposite line 17 or 18 years ago.
- (c) There is no trace of this changed attitude in the U.K. Pentecostal groups' local periodicals. Donald Gee is not now in any executive position with A. of G. but has had influence until recently as Principal of their Bible School at Kenley.

But one great change in *Redemption Tidings* is the inclusion of comments on S.U. portions. Thirty years ago when I discovered S.U. I was warned by my pastor and other leaders that the reading of a 'set' portion of scripture each day would hamper the work of the Holy Spirit!

Such then is a very sketchy idea of the position of the movement today. It needs to be kept in mind in seeking to assess the 'New Penetration' of Pentecostalism in the historic churches and in trying to look to the future to judge the possible line that it might take. These points may become a little clearer later.

THE SOCIAL BACKGROUND TO THE PENTECOSTAL MOVEMENT

This is a subject on which to tread warily but one or two things might be said with profit, especially to note the social background of early adherents, the changing social patterns, and the social patterns of those whom the 'new' wave of Pentecostalism is reaching.

Social background. Whilst the early leaders of the movement, such as Barratt and Boddy, were men educated for the christian ministry, the large majority of the early converts were in fact from a working class background with little education. Nor should this be a surprise since history suggests that most if not all revivals have been amongst the 'common people'. Indeed this was said of our Lord, that 'the common people heard Him gladly'. It is said too that Peter and John were regarded as 'unlearned and ignorant men'—yet they attracted the attention of the 'educated' Pharisees and Sadducees by the authority of their teaching and the power of miracle—and earlier—by the speaking in tongues.

It is to these Biblical precedents that the Pentecostals turn to find authority for their attitude to 'learning'. For not only has the movement remained largely amongst those of few worldly advantages, but most adherents would glory in these apparent disadvantages since these very deprivations class them with the Corinthians to whom Paul wrote . . . 'not many wise, not many powerful, not many noble . . . God chose what was foolish to confound the wise . . . what is weak to shame the strong . . . God chose what is low . . . to bring to nothing the things that are'. They would claim that uneducated fishermen like Peter and John were the persons God used; so today, education is unnecessary, and indeed a positive disadvantage, for the evangelist and minister.

The sociologist might say that the charismatic gifts enable those who are deprived to achieve a status—certainly amongst their own group and in their minds over against the non-Pentecostals. Be that as it may, it is true that very few children of Pentecostals reached 6th forms in schools and those who attained University were very few indeed. Indeed the very large majority did not go to Grammar Schools. This situation refers to pre-1945: as indicated above the situation is changing and there is now a Students' Pentecostal Fellowship along the lines of other denominational student fellowships. It is too early to say what effect this is going to have on the movement as a whole with largely academically untrained ministers, ministering to an increasingly strong University trained congregation.

Personal purity. Pentecostals have inherited an early Methodist type of other-worldly asceticism. Little is said about how a man should earn his living or about labour relations, etc. Honesty, of course, is expected. It is largely in the field of expenditure of leisure time and money that pronouncements are made. Pleasure in particular signified 'worldliness' and sometimes the very word is used in the plural—'pleasures'—to signify a whole host of activities from which a christian should abstain.

The usual question is: 'Does it take the keen edge of my spirituality? Could my spare time, energy and money be used for something higher?' Reading—except of distinctively christian books (and especially Pentecostal books)—is not regarded with favour, and games are not encouraged.

Church organisation. Most churches hold meetings of various kinds every evening and the assembly or church becomes the social centre for the group. Whilst this effectively precludes other cultural activities, it is probably true to say that it satisfies the needs of the group to a large extent and provides for fellowship and friendship within a christian group and church. And it is an open question as to what cultural activities would be followed if the church did not occupy so large a place in the peoples' lives.

Perhaps it may be significant that Pentecostalism has spread much more rapidly in Latin America, and in the U.S.A. than in England. In Latin America it is the largest Protestant church and one Pentecostal group has grown from 5 to over 400 churches in seven years! The spread

has been amongst the poor and illiterate almost entirely; the historic denominations are working among the middle classes. It is quite probable that the phlegmatic English temperament has much to do with the only moderate success in England.

DOCTRINES AND PRACTICES OF THE PENTECOSTAL GROUPS

Though there are some minor differences between various Pentecostal groups on matters of doctrine, use of spiritual gifts and church organisation, yet there is a definite corpus of doctrine which fairly well defines a group which is 'Pentecostal'.

Doctrinal Summary. The following doctrinal summary is taken largely from the twelve Fundamental Truths of Assemblies of God. These, with very minor differences, are accepted by members of the British Pentecostal Fellowship (though the Apostolic Church would add to them) and also by the eight foreign Pentecostal bodies with whom A. of G. in U.K. are in co-operative fellowship. In some ways this doctrinal statement leaves something to be desired especially in its strictly theological and Christological aspects. This is not to say that the movement is at all deficient in these respects in its faith: it is rather that the statement has emphasised the experiential aspects of Christian belief. This is in line with what has been said above concerning the intellectual outlook of the movement. Anything approaching theological speculation is not considered wise, necessary or profitable.

The statement can be summarised as below.

- (a) **The Basis of faith.** This is stated in a refreshingly simple manner. 'The Bible is the inspired word of God'. This is a much better statement than some more orthodox bodies, but in fact what is always held by the movement is that the Bible is 'verbally' inspired.
- (b) **The Godhead.** One statement only, affirming belief in the Unity of the One, True and Living God who has revealed Himself as One Being in three Persons, Father, Son and Holy Spirit. A statement concerning Christ is included in the statement about Salvation.
- (c) **Evangelical doctrines.** These include statements concerning the Fall of man, Salvation through faith in Christ (which is the New Birth), Holiness of life and conduct, Everlasting punishment of all 'whose names are not written in the Book of Life'. Oddly enough there is no statement parallel to this last concerning the assurance (or existence) of heaven.
- (d) **The Sacraments.** These are two in number. Believers' Baptism by immersion and Breaking of Bread.
- (e) **Eschatology.** The pre-millennial second coming of Jesus Christ is the hope of the Believers and (as stated above) everlasting punishment for unbelievers.

(f) **Distinctive Pentecostal doctrines.** These are three in number.

1. *The Baptism in the Holy Spirit*, the initial evidence of which is the speaking with other tongues as the Spirit gives utterance.

A few comments on this might help to explain.

- (i) The Baptism in the Holy Spirit is held to be a separate second experience, subsequent to conversion. Matt. 3: 11, Acts 1: 5.
- (ii) The Holy Spirit is given in this sense as an equipment for service, (Acts 1: 8) though they are at all times careful not to speak in terms of an impersonal force but of the coming of a Person.
- (iii) As against the Holiness movements and the Salvation Army, this experience is not connected with sanctification or purifying, Holiness of life is enjoined in one article, but not in connection with this experience. Holiness of life is enjoined in obedience to God's command.
- (iv) The initial evidence. On this point differences arise within the movement itself. A. of G. make the above claim on the basis of four occasions in the Acts where believers are said to have been filled with the Holy Spirit, or Baptised with the Holy Spirit. These are: ch. 2: 4, ch. 8: 14-18 (Simon saw the effects and wanted to buy the gift), ch. 10: 44-47 and ch. 19: 1-7. Elim and some other groups would say that some miraculous sign is evidence of receiving this gift and would not definitely specify tongues.
- (v) Pentecostals quite arbitrarily distinguish between the 'gift of tongues' in 1 Corinthians 12 and 14, and the 'sign of tongues' which is the evidence mentioned above in the three cases in the Acts. The general lines of distinction are as follows:
 - (i) In Acts a large number spoke with tongues at one time. In 1 Cor. only three are allowed to speak.
 - (ii) In Acts they all spoke together; in Cor. the injunction is to speak in turn.
 - (iii) In Acts there is no mention of an interpreter: in Cor. Paul forbids the use of tongues without an interpreter.

It should be noted that this whole doctrine is based not on specific N.T. teaching but on (a selection of?) cases. It would seem that this method of establishing doctrine is open to some doubt.

2. *Deliverance from sickness, by Divine Healing, is provided for in the Atonement.* Is. 53: 4, 5. Matt. 8: 16, 17.

This second distinctive pentecostal doctrine is not perhaps so peculiar to them now as it was when formulated in the 1920's. Healing through prayer with or without anointing oil (Jas. 5: 14) is taken to be the normal method of healing and recourse to medical aid is often regarded as a sign

of lack of faith. (Medicines are sometimes referred to scathingly as 'aids to Divine Healing'). Two kinds of healing are mentioned. One, instantaneous, being the effect of the exercise of the gift of working of miracles (1 Cor. 12) the slower more natural healing being the result of the exercise of the gift of healing. But all are urged to seek healing through their own prayers if they cannot receive the help of the pastor or other christian worker.

Testimonies to healing, some spectacular, were the chief means of advertising evangelistic campaigns in the early days of the movement and interest was certainly aroused in this way and there are many well authenticated cases of healing known.

3. *The Gifts of the Holy Spirit and the Offices have been set by God in the Church as recorded in the New Testament.* 1 Cor. 12: 4-11, 28. Eph. 4: 7-16.

The gifts of the spirit are supernatural endowments given to individuals in the church by the Holy Spirit at His Will. The Offices are the men, so gifted to fulfil the office they occupy.

The gifts are listed as: The Word of Wisdom, the Word of Knowledge, Faith, Gifts of healing, Working of Miracles, Prophecy, Tongues and Interpretation of tongues, and Discerning of spirits.

All these are taken to be supernatural endowments and not human accomplishments. There is no general agreement of what some of these gifts really are and the two textbooks on the subject by Donald Gee and Harold Horton differ considerably on the explanation of the first two gifts.

The Gifts of the Spirit in practice. Much more could be said on the subject of the teaching but a few words on the practice in meetings may be helpful.

(a) *Waiting meetings.* Most churches either use the normal weekly prayer meeting as a waiting meeting, or set aside a special evening for this purpose. All those who are seeking the Baptism in the Spirit are invited to the front, and whilst the prayer meeting carries on with extempore prayer the leader of the meeting or the pastor prays for those who are 'seeking' and usually lays hands on them. He not infrequently prays or speaks in tongues (it being assumed that he has this gift) and the seeker is asked to speak out the first words coming into the mind. Most pentecostalists in fact do receive their experience in this type of meeting.

(b) *Spontaneous baptisms.* However, not a few have received this experience without any intermediary and have testified to spontaneously being given the power to speak in tongues and have done so. This was the experience of many of the early leaders.

(c) *Use of tongues in services.* The meetings where tongues are most used are the Sunday morning Breaking of Bread service and the prayer meeting. Most often the Sunday evening service is evangelistic and in most assemblies and churches the use of tongues is frowned on at these

times as being liable to confuse if not definitely put off the strangers in the meeting.

Quite possibly during a lull in the service, at the end of a session of prayer or after a hymn someone, man or woman, will speak in tongues—a series of sounds which may appear to be gibberish or may sound like a language. When the message is finished, someone, usually the leader or pastor, speaks in English what is said to be an interpretation of the tongues. It usually consists of paraphrased scripture with comment or amplification. If it follows the sermon, then it is usually an amplification of thoughts brought out in the talk. Only three persons are allowed to give a message in tongues in any one meeting, and usually the same person interprets during the one meeting.

Occasionally in some meetings and churches almost the whole assembly will speak in tongues, often at the same time, many singing in tongues and some even dancing in the Spirit. These tongues are not interpreted but regarded as ecstatic utterances similar to those used on the Day of Pentecost.

Gifts of the Spirit and Fruits of the Spirit. The best of the leaders do appreciate the problem that many who practise the gifts of the Spirit, especially tongues, do not practise to any great extent the fruits of the spirit. But it is a continuing temptation to regard the use of these gifts as a sign of God's favour, even when there is little evidence of a true Spirit filled living. Too often those who do so live are unaware of any incongruity, due to faulty teaching by leaders who have risen to prominence by exercise of these gifts. But it is a problem that is recognised by many of the more experienced leaders.

RECENT OUTBREAKS OF 'TONGUES'

Until about four years ago, the manifestations spoken of above were confined to Pentecostalist denominations. Then quite suddenly in the U.S.A. some people in the historic denominations began to practise these manifestations and remained in their own churches.

U.S.A. From all accounts, the manifestations in the States started quite spontaneously among groups who met together for prayer for revival. One beginning was at St. Mark's Episcopal Church, Van Nuys, Calif. On Passion Sunday, 1960, the Rector announced that he had received the gift of the Holy Spirit and had spoken with 'tongues'. He was asked to resign and did so. But seventy of his parishioners had received the same experience and about five hundred more were sympathetic. This year it was known that Anglicans, Methodists, Baptists, Presbyterians, Lutherans and Plymouth Brethren, both leaders and lay people, were openly practising speaking in tongues in their churches and assemblies. It is further reported that some Roman Catholic priests and nuns have sought and received this experience. It is known that leaders of the Episcopal Church in the U.S.A. have had talks on the subject with officials of Assemblies of God, U.S.A. It is said that at least 2,000 people belonging to the Prot. Epis. Church in

S. California are speaking with tongues and 600 members of the First Presbyterian Church in Hollywood also.

The movement has spread to student bodies and students among the I.V.F. in Yale, Fuller Seminary, Wheaton College, Westmont College. Navigators and Wycliffe Bible Translators have received this experience.

There is one interesting report of Mass being celebrated in an Episcopal Church in the U.S.A. After the reading of the gospel, someone in the congregation spoke in 'tongues'. The officiating 'priest' interpreted—then the service proceeded as usual!

Great Britain. It is difficult to discover just when these outbreaks began to be noticed in this country. Most of them appear to be in Anglican churches, some in R.C. churches and fewer in Non-Conformist churches. St. Paul's, Beckenham, is one where the former vicar actively supported the movement.

An indication of the spread of pentecostal teaching is given in a booklet published by the Highway Press at the end of last year. The booklet is called *Pentecostalism and Speaking with Tongues*, by the Rev. Canon Douglas Webster who is Theologian-Missioner to the Church Missionary Society. He says in the Preface:—

'This pamphlet grew out of a lecture, and the lecture was originally given to a large group of prospective missionaries, many of whom had become seriously concerned with this subject.

'Some readers may wonder why a missionary society should be publishing something on such a theme. The reason is that Pentecostalism is rapidly becoming an important issue throughout the world. Missionaries are bound to meet it sooner or later'.

He goes on to tell of his meeting with pentecostal groups in South America and speaks sympathetically of their contribution as a corrective to much in the historic churches. The booklet itself will repay careful study and contains much helpful teaching on the whole subject and on the subject of the place of religious experiences in the christian life. But the point that should be made here is that it was thought desirable that students in training at an Anglican Missionary Training College should require teaching on this subject—an indication of the spread of pentecostal teaching in the Anglican Church.

TOWARDS A BIBLICAL APPROACH TO THE SUBJECT OF TONGUES

The first reaction of most people to anyone speaking in tongues is first embarrassment, then perhaps fear. Both these emotions make a real appraisal difficult. Because of this, I have tried to give in some detail above the kind of atmosphere and occasion when tongues might be used in such meetings; but it is difficult to convey atmosphere and the uneasy

feeling remains. We need to take account of this with ourselves when we try to understand the teaching of the N.T. on this subject.

A booklet recently published probably contains all that it is necessary to say. It is the Rev. John Stott's *The Baptism and Fullness of the Holy Spirit*. It is an expanded version of his address to the Islington Clerical Conference in January this year. He does not, however, deal with the subject of the Gifts of the Spirit and only mentions tongues insofar as it occurs in the descriptive passages in the Acts.

It would seem to me that the following are areas of thought that we would do well to explore further to come to a fuller understanding of this subject in its Biblical setting.

(a) We should perhaps admit frankly that the *subject of the Spirit-filled life has been neglected for too long*. Not only have few christians any doctrine on the subject; it is possible that they have seldom heard a sermon on the subject. This has, of course, meant that many groups which have sought to deduce a Biblical doctrine on the subject and to practise its implications, have been pushed to the edges of christian testimony, and the normal correctives to over-emphasis which are found in a broad fellowship have not been available. Hence it is that cults, sects and cranks have been looked upon as those who have propounded theories of the Baptism in the Holy Spirit.

It is somewhat surprising that this is so since the Epistles are full of references to the Spirit filled life and exhortations to be filled with the Holy Spirit, not to grieve the Holy Spirit and so on. Whilst it is true that the Apostles Creed does state 'I believe . . . in the Holy Ghost' it is certain that the Apostles would be far from satisfied with that very brief reference to the subject. It is possible to take refuge in a 'safe' doctrine of the Holy Spirit, but since we must in some measure plead guilty to letting the subject go by default, it is necessary to make an attempt to recapture some of the vitality with which this teaching was put across by the Apostles.

(b) Perhaps it should be unnecessary to make the point that we shall only arrive at a true doctrine of the Fullness of the Holy Spirit if it is based on *correct exegesis of the Scripture*. But unfortunately sometimes our exegesis of the relevant scriptures is influenced by their possible implications on our thought and action today. For example *IF* (and I emphasize the if) it seems in Scripture that the normal experience of christians was to speak in tongues, then we are left with the question 'why not today'. There is thus a temptation to find some other meaning for scriptural statements.

(c) Following closely from the above and coming more to the heart of the matter, it is important to realise that the *Pentecostalist doctrine of the Baptism in the Holy Spirit and speaking with tongues is based almost entirely on descriptive passages* in the Acts. This is a point made in passing in the Rev. John Stott's book and needs to be emphasised.

(d) For the full doctrine of the Baptism in the Holy Spirit we need to

include the teaching of the Epistles in our study. Here again, reference should be made to Mr. Stott's booklet.

The reason why so much pentecostal preaching is so convincing is that it is difficult to believe that all christians have been filled with the Holy Spirit, such is the low standard of christian life. When someone who has had an ecstatic experience comes along and says he has received the Baptism in the Holy Spirit and spoken with tongues, his testimony is often convincing, because it is easy—superficially—to accept it as the Apostolic experience and because his testimony appears to be true (usually). The answer surely is that most christians live on a far lower level of experience than we ought and we do not remain 'filled with the Spirit' as Paul urged the Ephesians.

If the above is stated, the answer from the Pentecostalist might well be that we should then seek this fullness in their way, to ensure a fuller experience. This should lead us to consider what are the N.T. marks of the Spirit filled life. The fruits of the Spirit in Gal. 5: 22-23 are surely foremost among these marks and others are seen throughout the Epistles, especially again Ephesians 5: 18-21 which is the only passage in Paul's Epistles where Paul describes the consequences of the Spirit's infilling. In short these marks are all *moral* qualities.

(e) Our study should also lead us to consider what Paul meant by the *Gifts of the Spirit* in 1 Cor. 12.

Although the Fullness of the Holy Spirit is for all christians, it is evident from this chapter that these gifts are 'distributed severally as He wills'. There is a similarity here to the O.T. where the Spirit came upon certain chosen men for specific tasks. Now He indwells all believers but gives some special enduements for specific tasks. These Paul lists in this chapter and we have looked at the list earlier. We shall not find it easy to come to any firm conclusions as to what these gifts really are. The attempt can be made as a study of the N.T., for they were evidently quite distinctive gifts in the mind of Paul. It must be stressed that the gifts are given by the Holy Spirit at *His* initiative and not the right or prerogative of all. But the moral fruits of the Holy Spirit are expected from all. Nevertheless, there is no hint in the N.T. that these gifts are only for a certain historic period. 1 Cor. 13: 8-11 is surely referring to the time when we shall see 'face to face'—heaven.

(f) We shall need to consider further our attitude to these phenomena and this teaching. It would seem to me to be unwise to expose immature Christians to teaching and practices associated with emotional excesses. On the other hand the plain teaching of Scripture should lead us not to deny the validity of these gifts if any have already met them. Instead, there are good grounds for acting as Paul did in 1 Cor. 12: 31 (N.E.B.) 'And now I will show you the best way of all. I may speak with the tongues of men and of angels, but if I am without love'

This paper represents a personal viewpoint. I do not expect agreement but I hope it is a stimulus to constructive thought.

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One general inlet to enthusiasm is the expecting the end without the means—the expecting knowledge, for instance, without searching the Scripture and consulting the children of God; the expecting spiritual strength without constant prayer; the expecting growth in grace without steady watchfulness and deep self-examination; the expecting any blessing without hearing the Word of God at every opportunity.

John Wesley