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THE BAPTISM

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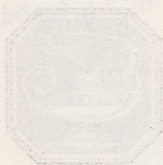
DR. HENRY H. NESS

BAPTISM IN THE HOLY SPIRIT

VERTICAL FILE

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DR. NESS is a well-known ordained minister, Bible teacher, and religious educator. He pastored churches in the Mid-West and on the West Coast and was on the Board of Directors of North Central Bible College of Minneapolis. He founded Northwest Bible College of Seattle and was its president for fifteen years. He has made several annual preaching missions throughout Europe. He was appointed by the Governor of Washington as chairman of the State Parole Board, in which capacity, he served six years. He is the author of several publications and is listed in Who's Who in the West (1953, 1955, 1957, 1959, 1961 editions). Dr. Ness had a continuous radio ministry for over 20 years.



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THE BAPTISM WITH THE HOLY SPIRIT—WHAT IS IT?

This is a question which has been asked by people in every generation beginning with the Day of Pentecost. However, in recent years there have been more comments on and questions about the baptism with the Holy Spirit than at any time since then. Why is this?

It is because God is pouring out His Spirit upon believers in a greater measure than at any time since the days of the Apostles. Thousands of believers scattered throughout the world are receiving the baptism with the Holy Spirit, including the speaking in other tongues, just as the one hundred and twenty did on the Day of Pentecost. These are the days of the "latter rain" which were prophesied to be before the second coming of Christ (James 5:7,8).

It is to be expected that such a phenomenon as the baptism with the Holy Spirit would cause both amazement and misunderstanding. This is what happened on the Day of Pentecost when visitors from various parts of the Mediterranean world came to Jerusalem to attend the Feast of Pentecost. When the Holy Spirit came upon the followers of Jesus Christ, each person heard the Spirit-filled believers magnify the Lord in his own tongue, regardless of what language he understood. The immediate response from the crowd was: "What can this mean?" (Acts 2:12).

Likewise, today when believers are filled with the Holy Spirit and speak in an unknown tongue, people are amazed and ask: "What does all this mean?"

To this question, the inquirer is given many answers. As a result, many sincere Christians, who are hungry for more of God's blessings, are confused as to what the baptism with the Holy Spirit really is. Some teach that when an infant is sprinkled or a child is confirmed, he receives the baptism with the Holy Spirit. Others preach that when a person is saved, he is filled with the Holy Spirit; and still others teach when one is sanctified, he has the baptism with the Holy Spirit.

But what about those who were filled with the Holy Spirit on the Day of Pentecost? Did not Jesus say that His disciples were saved (John 13:10; John 15:3), had their names written in heaven (Luke 10:20); were sanctified (John 17:17); and had the power to heal the sick and cast out demons (Mark 6:13)? Also, what about Mary, the mother of Jesus? Certainly, no one would doubt that she was both saved and sanctified. Yet, the Lord commanded all of them to tarry for the baptism with the Holy Spirit (Luke 24:49; Acts 1:4-14).

In a certain city where I was conducting revival services, many persons found Christ as their Saviour. Through the preaching of the Word, many were awakened to a knowledge of the experience of the baptism with the Holy Spirit. As a result, many believers were baptized with the Holy Spirit, and they spoke with other tongues.

One night during the meetings, a lady said to me, "I was saved several years ago in a revival meeting. Do I have the baptism with the Holy Spirit?"

I replied, "No, you do not have the baptism with the Holy Spirit, for if you had the experience, you would know it. You would not have to ask anyone."

To my answer, she responded, "But I want the baptism with the Holy Spirit. How shall I go about receiving it?"

"Simply ask God for it, and He will fill you to overflowing," I answered.

She immediately went into the prayer room, and within five minutes, she received the experience of being filled with the Holy Spirit and speaking in tongues.

Many others also received a like experience when they were filled with the Holy Spirit. This caused opposition from some ministers in the city, and one in particular. He made very unkind remarks about me and the work of the Lord, so I called on him and asked what the trouble was.

To this he replied, "Well, you are turning the city upside down with this baptism with the Holy

Spirit. People call me up nearly every day wanting to know if they have the baptism with the Holy Spirit, and it keeps me busy telling them that they have it."

The purpose of this booklet is to show you from God's Word what the baptism with the Holy Spirit really is. After all, God's Word is the final authority on all spiritual matters. If you read this booklet with an open mind, asking God to make His Word clear to you, you will have no difficulty in understanding this blessed truth.

The baptism with the Holy Spirit was prophesied by the prophets many, many years before it was given. We shall start in the Old Testament where the first prophecies are given concerning the Holy Spirit. As we do, please refer to the chart on pages 14 and 15.

In the year 700 B.C. Isaiah prophesied, "For with stammering lips and another tongue will he speak to people" (Isa. 28:11). You may ask what this has to do with the baptism with the Holy Spirit and speaking in tongues. Paul answers this in I Cor. 14 where he discusses at length speaking in tongues and quotes this very scripture from Isaiah: "In the law, it is written, with men of other tongues and other lips will he speak unto this people; and yet for all that will they not hear me, saith the Lord" (I Cor. 14:21).

The prophet Isaiah again refers to the baptism with the Holy Spirit: "For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my Spirit upon thy seed, and my blessing upon thine offspring" (Isa. 44:3).

In answer to the question: "What meaneth this?", Peter, on the Day of Pentecost, quotes Joel 2:28: "But this is that which was spoken by the prophet Joel: And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: And on my servants and on my handmaidens I will pour out in those days of my

Spirit; and they shall prophesy" (Acts 2:16-18).

In the New Testament are the later prophecies concerning the baptism with the Holy Spirit which are foretold by John the Baptist and Jesus.

"I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; he shall baptize you with the Holy Spirit and with fire" (Luke 3:16).

"And I knew him not; but he that sent me to baptize with water, the same said unto me, upon whom thou shalt see the Spirit descending, and remaining on him the same is he which baptizeth with the Holy Spirit" (John 1:33).

"But whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall be in him a **well of water springing up into** everlasting life" (John 4:14).

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me, as the scripture hath said, out of his belly **shall flow rivers** of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Spirit was not yet given; because that Jesus was not yet glorified." (John 7:37-39)

"And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." (John 14:16)

"But the Comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26)

"But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me." (John 15:26)

"Nevertheless, I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. I have yet many things

to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself; but whatsoever he shall hear, **that shall he speak**; and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you." (John 16:7, 12-14).

"If ye then, being evil, know how to give good gifts unto your children; how much more shall your heavenly Father **give the Holy Spirit to them that ask him?**" (Luke 11:13)

"And these signs shall follow them that believe; in my name shall they cast out devils; **they shall speak with new tongues.**" (Mark 16:17)

"And behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." (Luke 24:49)

As you read these prophecies, keep in mind that they all point forward to the time when the baptism with the Holy Spirit would be a reality. We are now coming closer and closer to the actual fulfillment.

In the first chapter of the book of Acts, the last prophecy concerning the baptism with the Holy Spirit is found. Jesus is speaking to His disciples just before His ascension into heaven.

"And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be **baptized with the Holy Spirit** not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom of Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in His own power. But ye shall receive power, after **that the Holy Spirit is come upon you**: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." (Acts 1:4-8)

The disciples returned to Jerusalem to "await the promise of the Father." (Acts 1:13, 14) It was just a few days later that the prophecies which are quoted began to be fulfilled.

"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were **all filled with the Holy Spirit**; and began to **speak with other tongues**, as the Spirit gave them utterance." (Acts 2:1-4)

THIS IS WHAT THE BIBLE CALLS THE "BAPTISM WITH THE HOLY SPIRIT." THIS is the INITIAL BAPTISM WITH THE HOLY SPIRIT, and hence, the BIBLE PATTERN for all baptisms with the Holy Spirit which should follow.

Then, on the Day of Pentecost, immediately after the disciples were baptized with the Holy Spirit, Peter answered the question of the crowd, "What meaneth THIS?" by quoting from the prophecy of Joel, and said, "THIS is THAT which was spoken by the prophet Joel." (Acts 2:16) This, then, was the baptism with the Holy Spirit which was foretold by John the Baptist and Jesus Christ.

Any experience which is different from this initial experience which the disciples had on the Day of Pentecost could not be called the baptism with the Holy Spirit. If a person has an experience which does not correspond to this Bible pattern, he cannot say with Peter, "THIS is THAT." He would have to say, "What I have is different." Therefore, if one's experience is different from that which they had on the Day of Pentecost, it is not the **baptism with the Holy Spirit**.

An erroneous idea regarding the baptism with the Holy Spirit which some people have is that this glorious experience was for only a few who lived in the days of the Apostles. However, the scriptures clearly state that the baptism with the Holy Spirit is for all believers in the church age.

“Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call.” (Acts 2:38,39)

Also, the prophecies regarding the baptism with the Holy Spirit state essentially the same thing. “I will pour out my Spirit upon **all** flesh.” (Joel 2:28, 29) John the Baptist’s message was to everyone (Luke 3:16). Jesus’ promise is to all (Luke 11:13).

As stated previously, then, the outpouring on the Day of Pentecost, which was the initial baptism with the Holy Spirit, became the pattern for all future experiences. Unless there were a pattern to go by, how could we know that we had received the baptism with the Holy Spirit?

All the prophecies before the Day of Pentecost **point forward** to the original pattern, or the initial baptism with the Holy Spirit (Acts 2:4). But now, after the Day of Pentecost, we must **look back** to the pattern in order to determine if our experience measures up to the original one.

Furthermore, in every instance where it is recorded that believers were baptized with the Holy Spirit after the Day of Pentecost, they received the experience according to the original pattern of Acts 2:4.

Let us read about some of the instances where people were baptized with the Holy Spirit after the Day of Pentecost. They are the continuation of the fulfillment of the prophecies quoted previously.

“And it came to pass, that, while Apollos was at Corinth, Paul having passed through the upper coasts came to Ephesus: and finding certain disciples, He said unto them, Have ye received the Holy Spirit since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Spirit. And he said unto them, Unto what then were ye baptized? And they said, Unto John’s baptism. Then said Paul, John verily baptized with the

baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard that, they were baptized in the name of the Lord Jesus: And when Paul had laid his hands upon them, the Holy Spirit came on them; and they **spake with tongues**, and prophesied.” (Acts 19:1-6)

The experience of the Ephesians corresponds exactly with the original pattern: “they were all filled with the Holy Spirit and began to **speak with other tongues.**” (Acts 2:4)

Some would have us believe that these Ephesian disciples were not saved, but only disciples of John. However, this theory has no foundation in the Word of God. For Paul did not ask them if they had believed on the Lord Jesus Christ, but he asked them if they had received the Holy Spirit **since** they believed.

Furthermore, the fact they answered that they had not heard about the Holy Spirit gives additional evidence that they were not the disciples of John, for John the Baptist prophesied the baptism with the Holy Spirit and that Christ would baptize with the Holy Spirit (Matt. 3:11).

The Ephesian disciples were saved, but they had not received the light on Christian water baptism. This was the very thing which caused Paul to question them on the subject, for if they had been baptized according to the command of Christ, in the name of the Father, Son, and **Holy Spirit**, they would have heard of the **Holy Spirit**.

We must remember that in the early days of Christianity, before the writings by the Apostles in what is now our New Testament, the disciples of Christ did not have all the light on spiritual matters as we do. Whatever knowledge they had, had been given to them by word of mouth by believers. Thus, these Ephesian disciples were a group of believers, who had no knowledge of Christian water baptism nor of the baptism with the Holy Spirit.

The condition of these Ephesian disciples may be likened unto that of Apollos, who was a man “mighty in the scriptures”, fervent in spirit, teaching and

preaching diligently the things of the Lord, but knowing **only** the baptism of John. Just as Apollos had to be taught "the way of God more perfectly" by Aquila and Priscilla (Acts 18:26), so the Ephesian Christian disciples had to be taught the way of God more perfectly.

Next, let us look at another case recorded in Acts 10:44-47: "While Peter yet spake these words, the Holy Spirit fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Spirit. For they heard them **speak with tongues**, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized, which have received the Holy Spirit **as well as we?**"

Here we have Gentile believers receiving the baptism with the Holy Spirit according to the original pattern. How did Peter and those who came with him know that these people had received the baptism with the Holy Spirit? Verse 46 gives the answer: "For they heard them speak with tongues." This was the evidence to Peter, for he immediately said, "How can any man forbid water that these should not be baptized, which have received the Holy Spirit as well as we;" or, in other words, just like we did? It was because their experience was according to the pattern, the initial baptism with the Holy Spirit (Acts 2:4), that Peter became convinced.

Now, let us consider the case of the Apostle Paul. After he had been wonderfully converted, he was commanded to go into Damascus and wait for Ananias to come and pray for him that he might be healed and filled with the Holy Spirit. Paul received the baptism with the Holy Spirit (Acts 9:17), and it was also according to the pattern, for Paul testifies: "I thank my God I **speak in tongues** more than ye all." (I Cor. 14:18)

To those who say they do not believe that Paul spoke in tongues upon receiving the Holy Spirit, I should like to ask: Where or when did he receive the gift of speaking in tongues? Is it not reasonable to believe that he received the speaking in tongues when

he was baptized with the Holy Spirit, inasmuch as all the others did? Why should his case be an exception?

Next, I should like to refer you to Acts 8:14-18, where we read about the Samaritans. Philip had gone to that city and preached Christ. As a result, many people responded to the gospel message, were saved, and baptized in water. When the apostles at Jerusalem heard about the great revival in Samaria, they sent Peter and John down to pray for the believers that they might receive the baptism with the Holy Spirit. When the Apostles laid their hands on them, they were filled with the Holy Spirit (Acts 8:17).

It is rather amusing to note how the opposers to the evidence of the baptism with the Holy Spirit persist in quoting the Samaritan case. How they love to be in Samaria, and how they rejoice in thinking that because it does not say they spoke in tongues, that it may be possible to receive the baptism with the Holy Spirit without speaking in tongues! It is difficult to understand why people should be afraid of receiving **too much** from the Lord. If there were any such thing as two kinds of baptisms with the Holy Spirit, one **with** and one **without** speaking in tongues, it would seem people would want the kind **with speaking in tongues**. For, after all, this was the initial experience, the one which all the apostles and those who were with them on the Day of Pentecost received as well as all others of whom we have any record in the Bible.

It is true that the Scriptures do not specifically say the Samaritans spoke in tongues when they received the baptism with the Holy Spirit; **however**, there is circumstantial evidence to prove beyond the shadow of a doubt that they did.

The record tells us that when Simon saw that through the laying on of hands of the apostles, the Holy Spirit was given, he offered money. What was it that Simon saw which was so marvelous and unusual and for which he was willing to pay good, hard-earned money, if it were not the very same manifestation that they had on the Day of Pentecost, when "they all were amazed, and were in doubt, saying one to another, 'What meaneth this?' Others

mocking said, "These men are full of new wine?" (Acts 2:12,13) Certainly, the "speaking in tongues" was the one marvelous demonstration of the Holy Spirit which caused Simon to offer money.

Likewise, what was it that caused Peter and his friends to be astonished when Cornelius and his household were filled with the Holy Spirit? Was it not the "speaking in other tongues"? That is exactly what it says: "For they heard them speak with tongues." (Acts 10:46) This was the outstanding and **convincing sign to Peter** that the Gentiles had also received the baptism with the Holy Spirit.

Furthermore, is it not reasonable to believe that the Samaritans should speak in tongues as did **all other** Christians who were baptized with the Holy Spirit? True, it does not specifically say they spoke in tongues, but it was not necessary to say they spoke in tongues inasmuch as whenever anyone received the baptism with the Holy Spirit, it was taken for granted that he spoke in tongues. What is the baptism with the Holy Spirit, if it is not being filled with the Holy Spirit, the Spirit **speaking** through the believer in **other tongues**?

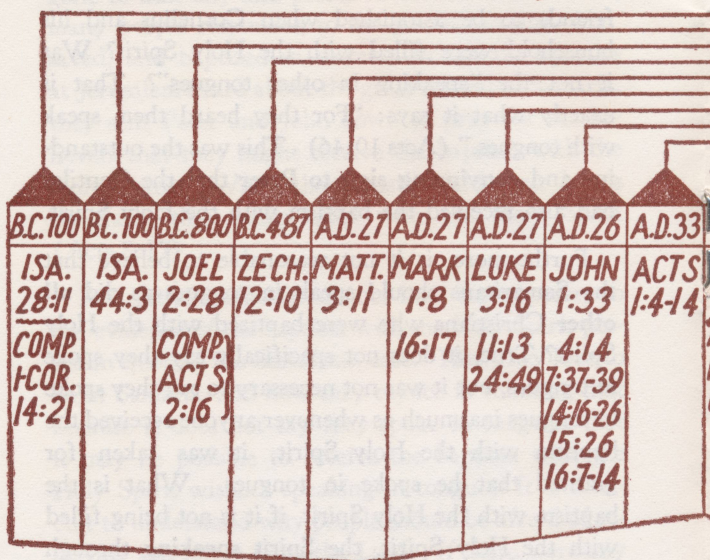
When Peter was called back to Jerusalem by the Apostles to give an account of his visit to the household of Cornelius, he rehearsed all that took place while he was there. He told how that while preaching, the Holy Spirit fell on them, and how then he remembered the word of the Lord: "John indeed baptized with water, but ye shall be baptized with the Holy Spirit." (Acts 11:15-16; see also Acts 15:8) Peter does not say one word about their speaking in tongues, although in the actual account as recorded in Acts 10:46, they did "speak with tongues." Peter knew it would be taken for granted that they spoke in tongues when they received the baptism with the Holy Spirit.

In Paul's letter to the Ephesians where he reviews their experience of salvation and the baptism with the Holy Spirit (Eph. 1:13), there is no mention of speaking in tongues; however, in the actual account of their experience (Acts 19:6), it states that they did **speak in tongues**.

The same is true in the Apostle Paul's personal

**PROPHECIES
POINTING FORWARD
TO THE PATTERN**

**THE IN
"BAPTISM WITH"
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ACTS 2:16 "THIS IS"

"HAVE YE RECEIVED THE HOLY GHOST"

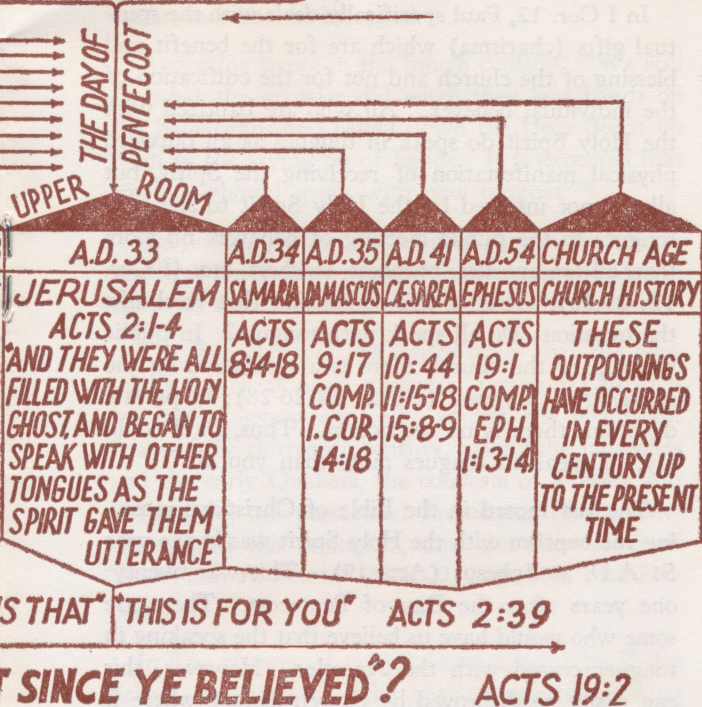
experience. Ananias went down to pray for Paul that he might be filled with the Holy Spirit, and surely no one would question that Paul was filled with the Holy Spirit at that time. Yet, the record does not say that he was filled with the Holy Spirit. However, circumstantial evidence causes one to believe that he was filled with the Holy Spirit. Also, it does not state that **Paul spoke in tongues**, but we know it from his own testimony. (I Cor. 14:18)

Therefore, we conclude from these quotations that it was not necessary always to mention that the believers spoke in tongues when they received the baptism with the Holy Spirit, for it was the expected result.

Every experience of receiving the Holy Spirit must be according to the pattern (Acts 2:4), or it cannot be called the baptism with the Holy Spirit. As soon

INITIAL "THE HOLY GHOST" "PATTERN"

FULFILLMENT POINTING BACKWARD TO THE PATTERN



as one forsakes the pattern, almost any kind of experience can be called the baptism with the Holy Spirit. This is the reason we have so much confusion.

Another question which is often asked is: Does not Paul say in I Cor. 12:30: "Do all speak with tongues?" Is it, therefore, necessary for one to speak in tongues in order to receive the baptism with the Holy Spirit? The answer is: No, but it is necessary for one to receive the baptism with the Holy Spirit in order to speak in tongues. Paul could not be referring to the speaking in tongues as the initial evidence of the baptism with the Holy Spirit, for we have already found they ALL spoke in tongues when baptized with the Holy Spirit.

In his epistle to the Corinthians, Paul is dealing with speaking in tongues in **two ways**: First, speaking in tongues in private devotion (I Cor. 14:1-3, 18,19).

Second, speaking in tongues as a gift to be operated in public worship for the spiritual edification of the church (I Cor. 12; I Cor. 14). We must bear in mind the distinction between the two.

In I Cor. 12, Paul specifically deals with the spiritual gifts (charisma) which are for the benefit and blessing of the church and not for the edification of the individual believer. All who are baptized with the Holy Spirit do speak in tongues as an outward physical manifestation of receiving the Spirit, but all are not inspired by the Holy Spirit to speak in tongues in the public meeting of believers no more than all are apostles, prophets, teachers, etc. (I Cor. 12: 29,30). It is in this connection that Paul asks the question: Do all speak with tongues? In public worship of the church there is a restriction on the speaking in tongues, (I Cor. 14:26-28); in private devotion, there is no restriction. Thus, Paul could say, "I speak in tongues more than you all."

The last record in the Bible of Christians receiving the baptism with the Holy Spirit was in the year 54 A.D. at Ephesus (Acts 19). This was twenty-one years after the Day of Pentecost. There are some who would have us believe that the speaking in tongues ceased with the Apostles. However, this can easily be disproved by church history where it is recorded that believers continued to be baptized with the Holy Spirit according to the pattern of Acts 2:4. During the past nineteen centuries, wherever the spiritual tide has been high and during revivals, the Lord has baptized with the Holy Spirit as He did on the Day of Pentecost with the accompanying manifestation of speaking in tongues.

Dean Farrar in his book, *Darkness to Dawn*, states: "Even for the minutest allusions and particulars, I have contemporary authority" referring to the persecuted Christians in Rome singing and speaking in unknown tongues (Page 167,169).*

Irenaeus, who was born in Asia Minor in A.D. 115 and died in Lyons, France, in A.D. 202, was a scholar of Polycarp, who in turn was a disciple of the Apostle John, states in his *Adv. Haer VI*, page 6: "We have many brethren in the churches having prophetic gifts and by the Spirit speaking in all

kinds of languages.”*

Tertullian, who lived in the second and third centuries, speaks of the spiritual gifts, including the gift of tongues, as being still manifest among the Montanists to whom he belonged.*

Augustine wrote in the fourth century: “We still do what the apostles did when they laid hands on the Samaritans and called down the Holy Spirit on them in the laying on of hands. It is expected that converts should speak with new tongues.”*

Chrysostum, who lived during part of the fourth and fifth centuries, wrote: “Whoever was baptized in apostolic days, he straightway spake with tongues.”

The *Encyclopedia Britannica* states that the glosolalia (or speaking in tongues) “recurs in Christian revivals of every age, e.g., among the mendicant friars of the thirteenth century, among the Jansenists and the early Quakers, the converts of Wesley and Whitefield, the persecuted Protestants of the Cevennes, and the Irvingites, and the Revivalists of Wales and America.” (Vol. 22, Page 283, 14th Edition).

In *The History of the Christian Church* by Philip Schaff, he shows that the phenomenon of speaking in tongues reappeared from time to time in seasons of special religious revivals “as among the Camisards and the prophets of the Cevennes in France, among the early Quakers and Methodists, the Readers (followers of Lasare) in Sweden in 1841-1843, in the Irish revivals of 1859, and especially in the ‘Catholic Apostolic Church,’ commonly called the ‘Irvingites,’ from 1831 to 1833, and even to this day.” (Vol. 1, Page 237, 1882 Edition)*

The same church history contains information about Vincent Ferrer who died in 1419. “Spondamus and many others say this saint was honored with the gift of tongues.”*

Also, this historical work tells of Francis Xavier, who died in 1552. It is said that he made himself understood by the Hindus without knowing their language. The *Catholic Encyclopedia* concurs with this for it states that Xavier preached in tongues un-

known to him. He was a truly converted man and a remarkable missionary.*

We read in the history of early revivals under the ministry of Wesley, Finney, Moody, and others, that there were demonstrations of the power of the Holy Spirit such as speaking in tongues, physical prostrations, shaking under the power, etc. The Quakers, or Society of Friends as they are called today, derived their name from the fact that during times of revivals, the presence of the Holy Spirit would be so mighty they would shake or quake under the power of God. Hence, they were nicknamed "Shakers" or "Quakers."

In the diary of Thomas Walsh, one of Wesley's foremost preachers, the record dated March 8, 1750, states: "This morning the Lord gave me a language that I knew not of, raising my soul to Him in a wonderful manner."*

The *Encyclopedia Britannica* gives the following under the heading of "Religious Revivals": "One of the most remarkable revivals of modern times was that which swept over the western part of the United States during the years 1797-1805, and called 'The Great Revival of the West' or 'Kentucky Revival.' It had its beginning among the Presbyterians, but soon spread to the Baptists and Methodists, and eventually affected all the churches. Meetings were held in the woods and were attended by emotional excitement, people often falling unconscious, or being taken with such strange exercises as the 'shakes' and the 'jerks,' or the 'laughing exercise.'" (Page 241, 14th Edition) Obviously, this description was written by one who did not understand the power or the manifestation of the Holy Spirit.

The following are a few quotations from *Trials and Triumphs of Faith* (1874 Edition) by the Rev. R. Boyd, D.D., (Baptist), who was an intimate friend of the famous evangelist, Dwight L. Moody.

"When I, a Y.M.C.A. member, got to the rooms of the Young Men's Christian Association (Victoria Hall, London), I found the meeting 'on fire.' **The young men were speaking with tongues, prophesying.** What on earth did it mean? Only that Moody

had been addressing them that afternoon, 'What manner of man is this?' thought I, but still I did not give him my hand . . . Many of the clergy were so opposed to the movement that they turned their backs upon our poor, innocent Young Men's Christian Association, for the part we took in the work; but afterward when the floodgates of Divine grace were opened, Sunderland (near London) was taken by storm. I cannot describe Moody's great meeting; I can only say that the people of Sunderland warmly supported the movement, in spite of their local spiritual advisors. (Page 402)

"God was in the midst of us, of a truth. The Holy Spirit came, as of old, with the force as of a rushing, mighty wind, and filled all the place where we were sitting. (Page 483)

"Mr. Moody spoke no less than four times Friday, on each occasion with much power, and **with signs following.** (Page 496)

"Mr. Moody and a few friends were in the little waiting-room below (in Camberwall-Green Hall, London), supplicating God for a **Pentecostal blessing** on this parting service. And their prayer was answered of a truth. We have not witnessed such a wondrous scene during any of the many gatherings these last four months." (Page 545)

Unusually interesting excerpts (Pages 20-23) from the autobiography or 'Memoirs of Rev. Charles G. Finney, Written by Himself,' published for Oberlin College in 1876, are reproduced here as an example of what may take place when one receives the Baptism with the Holy Spirit.

"I returned to the front office, and found that the fire that I had made of large wood was nearly burned out. But as I turned and was about to take a seat by the fire, I received a mighty baptism of the Holy Ghost. Without any expectation of it, without any recollection that I had ever heard the thing mentioned by any person in the world, the Holy Spirit descended upon me in a manner that seemed to go through me, body and soul. I could feel the impression, like a wave of electricity, going through me. Indeed, it seemed to come in waves and

waves of liquid love; for I could not express it in any other way. It seemed like the very breath of God. I can recollect distinctly that it seemed to fan me, like immense wings.

“No words can express the wonderful love that was shed abroad in my heart. I wept aloud with joy and love; and I do not know but I should say, I literally bellowed out the unutterable gushings of my heart. These waves came over me, and over me, and over me, one after the other, until I recollect I cried out, ‘I shall die if these waves continue to pass over me!’ I said, ‘Lord, I cannot bear any more!’ Yet, I had no fear of death.

“How long I continued in this state, with this baptism continuing to roll over me and go through me, I do not know. But I know it was late in the evening when a member of my choir—for I was the leader of the choir—came into my office to see me. He was a member of the church. He found me in this state of loud weeping, and said to me, ‘Mr. Finney, what ails you?’ I could make him no answer for some time. He then said, ‘Are you in pain?’ I gathered myself up as best I could, and replied, ‘No, but so happy that I cannot live!’

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

In 1889, Daniel Awrey was remarkably converted. He became hungry for a deeper experience with God. On January 1, 1890, he attended a prayer meeting in his home town of Delaware, Ohio, and while praying, the Spirit of God fell upon him, and he began to speak in another tongue. Later, he moved to Benah, Tennessee, and there in 1899, about a dozen received the baptism with the Holy Spirit.*

Another early Pentecostal outpouring of the Holy Spirit in America began in the Swedish Mission Church, in Moorhead, Minnesota, in 1892 and con-

tinued for several years. Often when the pastor, Rev. John Thompson, was preaching, the power of God fell and people spoke in tongues. The Holy Spirit was poured out at that time not only in Moorhead, but also at Lake Eunice, Evansville, and Tor-denskjold, Minnesota. In my early ministry in Fargo, North Dakota, I met many people who had received the baptism with the Holy Spirit during that time.

Elder Jethro Walthall writes about a great holiness revival which occurred in and around Greenville, S. C., in 1894-1895. Robert R. Singleton, a Baptist minister, who had been excommunicated from his church, was the leader. His following became so large that the Parish Mountain Holiness Baptist Church was formed three miles from Greenville. In 1905, there was a spiritual upheaval in that church, and a number spoke in tongues.*

Mr. Walthall held a meeting among these people in 1911, and the Spirit of God worked mightily, and many were filled with the Spirit and spoke in other tongues.*

A remarkable outpouring of the Holy Spirit took place in Greenfield, S. D., in a Methodist Church in 1896. As Rev. Ramus Kristensen, the pastor, preached, people were baptized with the Holy Spirit and spoke in tongues. Likewise, in Audubon, Minnesota, in 1897, and Grafton, N.D., in 1898, the Lord poured out His Spirit upon believers.

As a result of these and many other early outpourings of the Holy Spirit upon believers who were baptized with the Holy Spirit and spoke in tongues, the Assemblies of God in the United States was formed. The phenomenal growth of this organization—its thousands of ministers and churches, its hundreds of missionaries, its many Bible and liberal arts colleges—can be attributed to only one thing, the experiences of the baptism with the Holy Spirit.

My first personal witness to the baptism with the Holy Spirit was in Oslo, Norway, in 1906. God gave Norway a remarkable revival through Pastor T. B. Barrat, who at that time, was one of the leaders

*The historical facts above are taken from *With Signs Following*, Gospel Publishing House, Springfield, Mo.

in Methodism in Norway. The Holy Spirit was poured out upon people, and they spoke in tongues according to the Bible pattern. (Acts 2:4) Not only did this revival stir Norway, but it spread to Sweden, Denmark, Russia, Finland, Germany, Great Britain, France, Italy, and around the world.

Nine months after my conversion in Minneapolis, Minnesota, I received the baptism with the Holy Spirit and spoke in tongues. Thank God, even today, thirty-six years after having received the experience of the baptism with the Holy Spirit, I still speak in tongues as the Holy Spirit gives the utterance.

What a wonderful blessing the baptism with the Holy Spirit is! How the glory of God flooded my soul, and what a melting down experience I had! The love of God was shed abroad in my heart by the Holy Spirit. My conversion was wonderful, and I had many remarkable experiences after my conversion, but the baptism with the Holy Spirit was the climax of them all. It filled me with such love and passion for souls and for the Word of God which I had never had before. My spiritual understanding regarding the Word of God was especially enlightened.

Not only have I experienced the baptism with the Holy Spirit, but throughout my ministry, I have preached the doctrine of the baptism with the Holy Spirit, including the speaking in tongues. As a result, I have witnessed hundreds of people receiving the experience just as the one hundred and twenty did on the Day of Pentecost.

Another remarkable result of the preaching of the baptism with the Holy Spirit and speaking in tongues is the Pentecostal movement in Italy, known as the Assemblée Di Dio In Italia. This is the largest evangelical group in Italy with one hundred thousand believers, hundreds of churches, a Bible school, and an orphanage. It was my privilege to hold Bible conferences in Italy on four different years and to dedicate a beautiful Assembly of God church in Rome in 1949.

On one of my trips to Rome, I was invited by the American ambassador to a private audience with the

late Pope Pius XII. At the conclusion of the thirty-minute audience, I gave him my personal testimony of my born-again experience and of receiving the baptism with the Holy Spirit, including the speaking in tongues. To this, the Pope replied, "You have had some remarkable experiences, and I believe you because they are **all according to Scripture.**"

Even today, there is hunger for the baptism with the Holy Spirit among people in many denominations. Just in recent years, reports have come out about ministers and members of Episcopal, Methodist, Baptist, Presbyterian, Mennonite, Church of Christ, Disciples of Christ, and Lutheran churches receiving the baptism with the Holy Spirit and speaking in tongues. The following quotations from recent religious publications are but a few examples:

"Speaking in tongues is an ancient Christian manifestation. The apostolic Church had no doubt that speaking in tongues was a gift of the Holy Spirit and Paul, though he sought to minimize the confusion which speaking in tongues produced in public worship, avowed that he was a frequent user of this gift. In the third century, it was still common.

"Episcopalians have long viewed this phenomenon as tolerable in a safely distant past but most objectionable in the present. Christians who spoke in tongues were dismissed as ignorant 'pentecostals' or 'holy rollers.'

"Speaking in tongues is taking place within the Episcopal Church today. It no longer is a phenomenon of some odd sect across the street—it is in our midst, and it is being practiced by clergy and laity who have stature and good reputation in the Church. We've had some correspondence with those involved, and we find nothing in that correspondence to suggest that they are crackpots or neurotics." (From an editorial which appeared in *The Living Church*, which has been for eighty years "A Weekly Record of the News, the Work, and the Thought of the Episcopal Church.")

One well-known Episcopalian Minister who has received the baptism with the Holy Spirit and speaks with tongues is the Rev. Dennis Bennett, Vicar of

St. Luke's Episcopal Church in Seattle. He testifies freely and has been instrumental in leading hundreds of others into the same experience.

Other Episcopalian clergymen who have received like experiences include Rev. Tod Ewald, Rector of Holy Innocens Episcopal Parish in Corte Madera, California; Rev. Vernon Myers, Vicar of St. Philip and St. James Episcopal Church in Denver; Rev. James G. Carrington, Rector of St. Alban's Episcopal Church in Tillamook, Oregon; Rev. Harry Broadley, Vicar of St. James' Church of England, Melbourne, Australia, etc.

According to Mrs. Jean Stone, Editor of TRINITY magazine, more than 1700 Episcopalians in southern California have received the baptism with the Holy Spirit. Mrs. Stone, a member of St. Mark's Episcopal Church in Van Nuys, California, received the baptism with the Holy Spirit and is now actively engaged in helping others through the magazine, by speaking at conventions, etc.

Dr. William Standish Reed, an Episcopalian surgeon, also received the Pentecostal experience and travels widely testifying to his experience.

In a recent sermon, as rector of Calvary Episcopal Church in Pittsburgh, Pa., Dr. Samuel M. Shoemaker stated: "The Holy Spirit seems to be at work everywhere to bring Christians together. Of course, the one great thing we need most is a wide-spread spiritual awakening. I do not visualize the real awakening today as being along the line of the old evangelical movement, but it may be nearly in line with the Pentecostals, and those who emphasize the Holy Spirit and His gifts.

"Name any true signs of fresh outbreak of the Holy Spirit and you will find some of it coming through our beloved conservative and slow-moving church."

Dr. Billy Graham made reference to the same thing in his address to the 20th Annual Convention of the National Association of Evangelicals when he said: "I sense this pattern of the Holy Spirit right now in our country. God is moving in little 'pockets' in the Episcopal Church. He is moving in other places where we thought He could not move. We

draw our little trenches and say, 'God, you got to work here'. But the Holy Spirit is sovereign. The wind of the Spirit bloweth where He listeth."

In an article in a recent issue of *Christian Life* wherein a description is given of how the power of God is at work in the Methodist Church at Chevy Chase, Maryland, the pastor, Dr. C. H. Richmond, is quoted as saying:

"The more we examined Scripture, the more clearly it appeared to us that there were a number of manifestations of His power which God had given to us as His children to be used for His glory."

The article continues: "One morning, the director of education came to Pastor Richmond's study. Although he knew she was a talented woman, he had not expected her to be especially interested in the deeper spiritual life. In a voice filled with awe, however, she told him about her experience the night before.

"Returning from a Bible study and prayer meeting, she had gone to bed where she lay worshipping the Lord. Suddenly she was aware of His presence in a most vivid way—and of the fact that she was worshipping Him **in a language or tongue she did not understand.**"

Two other Methodist ministers who have received the baptism with the Holy Spirit are Rev. Marvin Buck of Beach, N. D., and Rev. H. G. Walker of Boykin, Virginia.

In another issue of *Christian Life* (November, 1960), Rev. John H. Osteen, pastor of Lakewood Baptist Church, Houston, Texas, testified as to his experience of the baptism with the Holy Spirit:

"There came into my life an experience that none of my theological training and no part of my pastoral ministry had prepared me for in the slightest. It has revolutionized my living and my ministry, and has made me acutely conscious—as I never had been before—of the reality of the Living Person of Jesus Christ in the world . . .

"A warm surge of His love poured like a stream upon me and my body perspired as though I were

in a steam bath as **I worshiped the Lord in a language I could not understand . . .**"

In the April, 1961, issue of *Pulpit*, Rev. James H. Brown, pastor of the Upper Octora United Presbyterian Church, Parkesburg, Pennsylvania, gives a similar testimony.

"As I meditated and prayed, the Holy Ghost came upon me. Deep within, I began to magnify the Lord. **Soon there came from my lips a language I had never known or uttered.** A warm fragrant oil, it seemed, was poured over me. I found a place of rest in God that I had never experienced until that time."

Many other Presbyterian ministers have also received the baptism with the Holy Spirit, and some of these are Rev. Ivan S. Gamble of Prince Rupert, Canada; Rev. Frank Turnbull, Alpine, Tennessee; Rev. Paul Morris of Jamaica, N. Y.; Rev. Robert P. Durand, West Chester, Pa., Rev. Leonard H. Evans of Newark, N. J.; etc.

Rev. Don Hurley, minister of the Church of Christ of Julesburg, Colorado; Rev. Ivan Correll, minister of the Christian Church in Spokane, Wash.; and Rev. Leland Earles, pastor of a Christian Church in Idaho have received the baptism with the Holy Spirit, including the speaking in tongues.

A well-known person who has also experienced the baptism with the Holy Spirit and speaking in tongues is John French, a noted British actor and playwright, who was converted during the Billy Graham London Crusade, and now spends his full time in the gospel ministry.

The list of persons in the various denominations who are receiving the Pentecostal experience is too long to include in this pamphlet, and it is growing constantly. To this phenomenon, one can only conclude that Christ is fulfilling His promise that He will satisfy the hungry and thirsty.

You, too, can have this wonderful experience of being filled with the Holy Spirit and speaking in tongues. If you have repented of your sins and know the Lord has cleansed you from all unrighteousness, present yourself to Him as a candidate. Just look to Him in simple faith. Remember, "the promise is unto you, and to your children, and to all that are

afar off, even as many as the Lord our God shall call." (Acts 2:39)

The great need in the life of the believer is the power of the Holy Spirit. The great need in the church is the power of the Holy Spirit. When individuals "tarry until" they be "endued with power from on high" (Luke 24:49) and are "filled with the Spirit" (Eph. 5:18), then our **pulpits** and our **pews** will be alive with the power of God, the Lord will be glorified, and sinners will be converted.

May God bless you and lead you into the deeper things in Christ Jesus.

WHY SPEAK WITH TONGUES?

Sometimes people ask: What value is speaking in tongues? To ask such question is really to doubt the wisdom of God for placing such gift within the Church. Listed below are twenty Bible reasons for this gift.

1. Speaking with tongues as the Holy Spirit gives the utterance is the **unique** spiritual gift identified with the Church of Jesus Christ. Prior to the Day of Pentecost, all other gifts, miracles, and spiritual manifestations had been in evidence during the Old Testament times until the Day of Pentecost. On the Day of Pentecost, this new phenomenon came into evidence and became uniquely identified with the Church. (I Cor. 12 and 14)

2. Speaking with tongues was **ordained by God** for the Church. (I Cor. 12:28; 14:21)

3. Speaking with tongues is a specific **fulfillment of prophecy**. (Isa. 28:11; I Cor. 14:21; Joel 2:28; Acts 2:16).

4. Speaking with tongues is a **sign OF** the believer. (John 7:38, 39; Mark 16:17)

5. Speaking with tongues is a **sign TO** the unbeliever. (I Cor. 14:22)

6. Speaking with tongues is a proof of the **resurrection and glorification of Jesus Christ**. (John 16:7; Acts 2:22, 25, 32, 33)

7. Speaking with tongues is an evidence of the baptism with the Holy Spirit. (John 15:26; Acts 2:4; 10:45, 46; 19:6)

8. Speaking with tongues is a means of preaching to men of other languages. (Acts 2:6-11)

9. Speaking with tongues is a spiritual gift for **self-edification**. (I Cor. 14:4)

10. Speaking with tongues is a spiritual gift for **spiritual** edification for the Church (I Cor. 14:5)

11. Speaking with tongues is a spiritual gift for **communication** with God in private worship. (I Cor. 14:2)

12. Speaking with tongues is a means by which the **Holy Spirit intercedes** through us in prayer. (Romans 8:26; I Cor. 14:14)

13. Speaking with tongues is a spiritual gift for "**singing** in the Spirit." (Eph. 5:18, 19; I Cor. 14:15)

14. The Apostle Paul was **thankful to God** for the privilege of speaking with tongues. (I Cor. 14:18)

15. The Apostle Paul desired that **all would speak** with tongues. (I Cor. 14:5)

16. Speaking with tongues is one of the "gifts" of the Spirit. (I Cor. 12:10)

17. The Apostle Paul ordered that speaking with tongues should **not be forbidden**. (I Cor. 14:39)

18. Isaiah prophetically refers to speaking with tongues as a "rest." (Isa. 28:12; I Cor. 14:21)

19. Isaiah prophetically refers to speaking with tongues as a "refreshing." (Isa. 28:12; I Cor. 14:21)

20. Speaking with tongues follows as a **confirmation** of the Word of God when it is preached. (Mark 16:17, 20)

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