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**"THE WORK OF THE HOLY GHOST IN THE PAULINE
EPISTLES WITH SPECIAL REFERENCE
TO ENTHUSIASM"**

Thesis submitted to the Faculty

of

Concordia Theological Seminary

St. Louis, Missouri

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Submitted by:

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St. Louis, Missouri

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The Work of the Holy Spirit, as Set Forth in the
Pauline Epistles, with Special Reference
to the Errors of Enthusiasm

General Introduction.

Of the Holy Trinity, the only true and very God, whom all true Christians so stoutly confess, the so-called "Creed of Athanasius" declares: "And in this Trinity none is before or after other; none is greater or less than another (*nihil maius aut minus*). ...But the whole three Persons are co-eternal together and co-equal; so that in all things, as is aforesaid, the Unity in Trinity and the Trinity in Unity is to be worshipped." (Triglot, p.33.)

That in this Trinity "none is greater or less than another" (*keine die groesste, keine die kleinste*"), is a truth which we who profess to be Christians, must neither pervert nor forget. It is perverted by all Unitarians and Subordinationists, as also by all other false prophets who follow in their footsteps. The Unitarians acknowledge only the Father, or the First Person, as God, asserting that the Son is a creature (*κτίσις, τοίνυν*) and the Holy Ghost the energy exerted by the Father, especially in the Son, so that He is not at all a divine Person (*ὑπόστασις*), but a mere power (*ἐνέργεια*). The Subordinationists do not wish to go as far in their corruption of God's Word, as do the Unitarians; they still want to be Christians and acknowledge the Trinity. But actually they confess one major God and two lesser gods, and thus are guilty of polytheism; for they claim that only the Father is God in the true and primary sense of the term, while the Son and the Holy Ghost are God only in a lesser or wider sense of the word. Hence also the consistent Subordinationists are outside the pale of the

Christian Church. (Cf. Dr. Pieper, *Christliche Dogmatik*, I, pp. 461 ff.; II, 468. 62; Mueller, *Christian Dogmatics*, p. 151. 155.)

Professing Christians sometimes forget the doctrine that in this Trinity "none is greater or less than another", especially when they do not attach that importance to the work of the Holy Spirit as to that of the Father and the Son. The work of sanctification is indeed of the same importance as is the work of redemption; for of what benefit would Christ's redemptive work be to us, if the Holy Ghost by His work of Sanctification would not make the benefits of that redemption our own and thus put us into possession of our Savior's merits and with them of life and salvation? When Luther in his fine explanation of the Third Article says: "I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him; but the Holy Ghost has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith," etc., he indeed pronounces a truth so important that we Christians ought to consider it every day with true devotion and sincere thanksgiving to God who by grace has given us this necessary and consoling doctrine. Compare the words of the Athanasian Creed: "He, therefore, that will be saved must thus think of the Trinity"; and : "Which faith, except every one do keep whole and undefiled, without doubt he shall perish everlastingly." (Triglot, pp. 33. 31.) Indeed, we must attach the utmost importance to the doctrine of the work of the Holy Ghost!

Ever since the beginning of the Christian Church, Satan has tried to corrupt also this precious doctrine. In this

treatise we shall consider, above all, one perversion of the doctrine of the work of the Holy Ghost, namely, the error of Enthusiasm, which our Confessions describe as the folly of "fanatical men, who dream that the Holy Ghost is given not through the Word, but because of certain preparation of their own, if they sit unoccupied and silent in obscure places, waiting for illumination, as the Enthusiasts formerly taught and the Anabaptists now teach." (Triglot, p. 311.) Enthusiasts, therefore, are fanatics or "spirits who boasts that they have the Spirit without and before the Word." (Triglot, p.495.) We shall consider this matter later on; for Enthusiasm appears in many forms as we shall show in our historical sketch of the development and progress of Enthusiasm. Here let it suffice to say that, although many regard the error of Enthusiasm as a slight one, it is indeed a most dangerous delusion of Satan, for by this false doctrine he means to deprive us of the Gospel and ultimately of the salvation of our souls. Indeed, all of Romanism and sectarianism is based upon Enthusiasm, so that, for example, our Confessions very rightly declare that the Papacy is nothing else but sheer Enthusiasm. (Triglot, p.495.)

In presenting the Doctrine of the Work of the Holy Ghost, we shall first show from the Pauline Epistles what the Holy Scripture teaches with regard to this paramount matter; then we shall point out how Enthusiasm in its various forms has always risen up against the Scriptural doctrine of the Holy Spirit's work; and finally we shall, more specifically, refute Enthusiasm in its peculiar manifestation of McPhersonism or Four Square Gospelism, as this is championed and proclaimed by the Angelus Temple in Los

Angeles and its affiliated churches and mission stations throughout the land. Just because this kind of Enthusiasm in some points so firmly attacks and combats Modernism and itself stands so solidly on Fundamentalistic ground, so that many believing Christians regard it as a representative proponent of true Christianity, it is all the more dangerous and therefore deserving of our careful study. In addition to this Mrs. McPherson's Enthusiasm is most aggressive and emphatically claims Biblical support, condemning all at the same time who refuse to accept it, so that here indeed we are dealing with an insidious foe that is certainly able to do great harm among Christian church members.

I.

The Work of the Holy Ghost, as Set Forth
in the Pauline Epistles.

There are those who declare that the work of the Holy Ghost is treated with less emphasis and comprehensiveness in the Bible than is that of the Father and that of the Son. But the student of the Bible who studies even only what St. Paul in his Epistles teaches concerning the work of the Holy Ghost soon piles up a mighty mass of Scripture doctrine.

It goes without saying that we cannot divorce or separate the doctrine of the work of the Holy Ghost entirely from that of His Person; for what the Holy Spirit does, depends largely on what He is. If He is a divine Person, equal with the Father and the Son in divine majesty and omnipotence, His work, too, will be divine. It is for this reason that Scripture asserts the deity of the Holy Spirit with so much emphasis. Briefly expressed, the evidence for the dei-

ty of the Holy Ghost, as presented in Scripture, is as follows: The Holy Ghost is true God, for He possesses 1. divine personality, He having been spirated from eternity by the Father and the Son (John 15,26; 14,26; Rom. 8,9; 1 Pet. 1,11; etc.); 2. the divine names (Acts 5,3.4; 1 Cor. 3,16; Matt. 28, 19); 3. the one divine essence (Matt. 28, 19; Gal. 4, 5.6.); 4. the divine attributes (Ps. 139, 7.8; 1 Cor. 2, 10.11; etc.); 5. divine glory and majesty (1 Pet. 4,14; Is. 6,3). The deity of the Holy Ghost is thus asserted and proved in Scripture in precisely the same way as is the deity of Jesus Christ. Hence, if Christ is true and very God, then also the Holy Ghost must be true and very God. There is, therefore, no middle ground between Unitarianism and Christianity. Men either believe in the Trinity, or they do not believe in the Trinity. Tertium non datur.

Now since, according to Scripture, the Holy Spirit is true and very God, it follows also that His work is divine in the truest sense of the word; in other words, then, the Holy Ghost does precisely what God does. Scripture is everywhere very emphatic in stressing this fact, as a brief demonstration of the matter will show, even if for the lack of space we must restrict ourselves to the Epistles of St. Paul. Nevertheless, we shall here find enough divine works of the Holy Ghost, especially such as to pertain to the great doctrines stressed in the Third Article, such as conversion, sanctification, the gathering, preservation, and glorification of the Christian Church, and the like.

It is the Holy Spirit's special office to apply to men the merits which Christ has secured for the entire world by His vicarious suffering and death. This is proved in

many clear passages of Paul's Epistles. To the Corinthians the apostle thus writes: "No man can say that Jesus is the Lord, but by the Holy Ghost" (1 Cor. 12,3). To say that Jesus is the Lord, means to declare one's Christian faith in Christ. In 1 Cor. 1,3, St. Paul calls these Christians who "call upon the name of Jesus Christ, our Lord." Hence when the apostle says that no one can say that Jesus is the Lord, but by the Holy Ghost, He teaches that it is the Holy Spirit who makes us Christians through faith in Christ and thus applies to us the merit and righteousness of Christ. In accomplishing this most necessary function, the Holy Ghost did and, in part, still does a number of very vital things.

1. In the first place, He inspired the holy apostles to proclaim by word and writing the "oracles of God" (Rom. 3,2), so that the Holy Bible is in every part and expression, from beginning to end, God's verbally inspired Word. Cf. 1 Cor. 2,13, where St. Paul claims of himself and his fellow-apostles that they spake not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, expounding spiritual truths by means of Spirit-given words. That, too, is of the utmost importance, for human words cannot save us. To the divine work of the Holy Ghost we thus owe our divinely inspired Bible, the only source, norm and standard of our Christian faith and life.

2. In the second place, the power of the Holy Spirit is inherent in the divine Word, whenever and wherever it is preached or read, so that through it sinners are brought to repentance and thus saved through faith in Christ Jesus. In other words, it is the Holy Spirit that regenerates or

converts us, and that through the Word of God.

We compare 1 Cor. 1,4. Here St. Paul writes to the Corinthians that his speech and preaching, that is, his proclamation of the Gospel at Corinth, was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power. That means that St. Paul did not preach the Word of God as a human philosophy, in terms of rhetoric and eloquence, but as it was in deed and truth, the Word of God, so that as he proclaimed it, the power of the Holy Ghost was demonstrated through it by the conversion and sanctification of sinners. And this, he adds, happened, in order that their faith should stand not in the wisdom of men, but in the power of God (v.5); that is, that it should not be a mere fides humana, produced by human power, but a fides divina, brought about by the divine, omnipotent power of the Holy Ghost. In other words, in these passages St. Paul ascribes to the Holy Ghost the great works of regeneration through the Gospel.

Very clearly this sanctifying work of the Holy Spirit is affirmed also in 1 Cor. 6,11, where St. Paul writes to the formerly heathen Corinthians: "And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus Christ, and by the Spirit of our God" ! "By the Spirit of our God" indisputably ascribes regeneration, sanctification, and justification to the Holy Ghost. Of course, these great works were done "in the name of the Lord Jesus", for as the Head of the Church He rules and directs all things according to the power given to Him also according to His human nature (Eph. 1,19-23). But it is the Holy Ghost, nevertheless, who directly accomplishes

the washing, sanctification, and justification of sinners through the appointed means of grace. He uses three words to announce the great spiritual change which the Holy Ghost brings about through the preaching of the Gospel. The heathen Corinthians were washed, ~~or as we may also translate, they washed themselves (aor. middle)~~ by Holy Baptism, the means of regeneration by the Word. Through this heavenly, divine washing, which the Holy Ghost performed, they were sanctified, that is, cleansed from their sins. And this fact of cleansing or absolution God solemnly pronounced in the act of justification, declaring them righteous for Christ's sake, whose merits they received with forgiveness of sins, through the means of grace. This is one of the most important passages in the Bible, showing that sinners are regenerated through the means of grace by the Holy Ghost, who is true God with the Father and the Son.

Very graphically the work of the Holy Ghost is described by St. Paul in 2 Cor. 3, 1-3, where he declares that the conversion of the Corinthians is not accomplished by mechanical or human means, but by the Spirit of the living God, that is, by the Holy Ghost, and that not in tables of stone, but in fleshly tables of the heart. The reference here is to Jer. 31, 31-33, where God describes to us the fundamental difference between the Law ministry of the Old Testament and the Gospel ministry of the New Testament. In the former, the Law was written on tables of stone, and there it threatened the sinner, though it could not give him power to do God's will. The Law, by its own function, remained written in stone; it did not write itself into the heart. But just that God the Holy Ghost does through the Gospel; by that He

writes the Law into the heart so that the blessed believers in Christ obey it with a cheerful heart (Ps. 110,3). What a wonderful work of the Holy Spirit! He makes us willing, happy worshippers of God through faith in Christ Jesus, which He engenders in us through the means of grace, the Word and the Sacraments.

That the Holy Ghost converts sinners, not through the Law, but through the Gospel, St. Paul teaches very clearly in Gal. 3, 1-3. The Galatian Christians, like all others, of course, had been converted by the preaching of the Gospel; through it they had become believers in Christ. But then the Judaizers, who urged the keeping of the Old Testament ceremonial law as necessary for salvation, and their work-righteousness doctrine so pleased many that they fell away from Christ (Gal. 3,10; 5,4). So severely St. Paul asks them, whether they had received the Spirit through the Law or through the Gospel, and rebukes them as utterly foolish because, having been converted by the Holy Ghost through the Gospel, they now desired to become "perfect by the flesh", that is, "complete Christians" by obeying the outward ceremonial Law. St. Paul's constant doctrine is that we "receive the promise of the Spirit through faith" (Gal. 3,14).

What St. Paul wrote to the Corinthians, He wrote also to the Thessalonians, namely, that it is the Gospel by which the Holy Ghost worked in them faith and assurance (Cf. 1 Thess. 1,5). His Gospel was not in word only, as he says, that is, in outward and vain declaration, but so that through this preaching the Holy Ghost showed His power and worked the assurance of faith. In the next verse he adds that the

Thessalonians received the Word with joy of the Holy Ghost. That is to say, the Holy Ghost worked their inner faith-joy to accept the Word in spite of the great affliction which they suffered. So here again the Gospel is depicted to us as the means of grace by which the Holy Spirit works regeneration or conversion. For special support of this truth we refer to the tenth chapter of Romans, where the apostle asks: "How shall they believe in him of whom they have not heard? And how shall they hear without a preacher?" (Rom. 10,14). Then as a summary the apostle states in verse 17: "So then faith cometh by hearing and hearing by the Word of God".

St. Paul also teaches in 1 Thess. 2,13, that through the work of the Holy Ghost the Gospel works faith in the hearts of men. He says of the Word of God that it "effectually worketh in you that believe". The meaning of this statement is that the Word of God, or the Gospel, leads men to repent of their sins and to believe in Christ. In other words, it converts sinners through faith in Christ by the work of the Holy Ghost.

Very significant it is that in 2 Thess. 2,13 St Paul states that God from eternity has elected His saints to salvation through sanctification of the Spirit and belief of the truth. That is, God from eternity chose those that will be saved in such a way that in time they are brought to salvation by the sanctifying work of the Holy Ghost who engenders faith in the Gospel. The work of the Holy Spirit is, therefore, not accidental, but it was foreordained already before the world was made. The Holy Spirit is, therefore the divine Sanctifier by God's very plan of counsel of

salvation.

A very clear passage, showing the work of the Holy Spirit, is Titus 3,5, where St. Paul expressly declares that not by any works of righteousness which we have done, but according to His mercy, God saves us by the washing of regeneration and renewing of the Holy Ghost. The washing of regeneration and renewing of the Holy Ghost is, of course, Holy Baptism, which St. Paul lauds most highly as an efficient means of grace in many of his Epistles. But Baptism does not work mechanically or by some magic, but through the power of the Holy Ghost, who engenders faith by this means of grace. Let the Reformed deny this as strongly as they want to, St. Paul in the clearest, strongest, and most definite terms tells us that the Holy Spirit does use the means of grace to convert and sanctify sinners.

But the Holy Spirit operates not only through the Gospel but also in and through the divine Law. Since the whole Eastern Church from the beginning and afterwards also the Western Church, under the leadership of Augustine and Jerome, accepted the Epistle to the Hebrews as written by St. Paul, we need not have any scruples in calling this Epistle a "Pauline Epistle". Now, in Heb. 3, 7.8 we are told: "Wherefore, as the Holy Spirit saith, To-day if ye will hear His voice, harden not your hearts", etc. The Holy Ghost thus also uses the Law. He is not an Antinomian, despising the Law, for also the Law is the Word of God. The Holy Ghost commands, admonishes, urges, warns and threatens by the Law, and this is not a vain or useless work, but through such commanding, admonishing, urging, warning and threatening the Holy Ghost works knowledge of sin and the terrors of

conscience in the hearts of men. But, nevertheless, it remains true, as long as faith is not added to contrition, then such repentance is not unto salvation. Without the Gospel, the sinner, no matter how terrified he may be, does not believe in Christ and is, therefore, a child of hell. So the Holy Spirit uses both the Law and the Gospel to convert or regenerate sinners, showing knowledge of sin by the one, and granting forgiveness of sin by the other.

The same truth that we have considered so far, is taught also in the Epistle to the Hebrews. It is the Holy Ghost who signified that the way into the holiest of all was not yet made manifest while the first tabernacle was yet standing (Heb. 9,8). It is the Holy Ghost through whom Christ offered Himself without spot to God and who therefore purges the conscience by Christ's blood from the dead works to serve the living God (9, 14). Those who believe in Jesus Christ, are partakers of the Holy Ghost (6, 4.5). Those who tread under foot the Son of God by unbelief and count His holy blood an unholy thing, do so "despite unto the Spirit of grace"; that is, they harden their hearts against the Holy Ghost who imparts to sinners the grace of God.

Just so in other Epistles Paul warns his readers not to grieve the Holy Ghost with whom believers are sealed unto the day of redemption (Eph. 4,30). That also is the function of the Holy Ghost that He is the seal or pledge of our salvation. In the same manner St. Paul warns his readers not to quench the Spirit (1 Thessa. 5,19), but to obey Him and utilize the spiritual gifts which He bestows. The Holy Ghost is the leader who guides and directs the children of

of God (Rom. 8, 14). Those who are led by Him are not under the Law, but under grace (Gal. 5,18). He baptizes believers into one body, and they are all made to drink into one Spirit (1 Cor. 12,13). If a sinner has been changed into a believer by the Holy Spirit, then this Divine and Holy Spirit bears witness with our spirit that we are the children of God (Rom. 8,16). He is in our hearts and there cries continually, Abba, Father, that is, dear, dear heavenly Father (Gal. 4,6). In other words, it is the Holy Ghost who with true faith engenders also in us a true and earnest love toward God, assuring us at the same time of the certainty of our salvation. So the Holy Spirit not only brings us to faith in Christ, but He also keeps us in faith unto life everlasting, as these passages show. That is a most important point for us to note. It is just as Luther writes: " The Holy Ghost has called me by the Gospel, enlightened me with His gifts, sanctified and kept me in the true faith".

3. Moreover, as the Holy Ghost through the means of grace brings us to faith in Christ, so also by faith He makes us rich in good works, which are the fruits of faith. In other words, He sanctifies us in that special sense in which He moves us continually to bear the good fruits of faith.

In Rom. 5,5, it is the Holy Ghost, by whom the love of God is shed abroad in our hearts, so that justified by faith and living in peace with God, we glory in tribulations also, showing forth in them patience, and hope which maketh not ashamed. According to Rom. 8, 1f., it is the Holy Spirit, after whom we walk now that we have become believers in Christ, that renounce the flesh and all its evil work; for the Spirit of life, he says, has freed us in Christ Jesus

from the law of sin and death. That is, as the Holy Spirit has freed us from sin and death, so He leads us also in newness of life to flee sin and death. According to Rom. 8,13, we mortify the deeds of the body, that is, we resist and overcome our sinful inclinations and desires by the right of faith. According to Rom. 8,23, believers wait for the eternal redemption or salvation through the Holy Ghost, who continually works in us. According to Rom. 8,26, the Holy Spirit helps our infirmities, making intercession for us with groanings which cannot be uttered. That is, He helps us overcome our sinful inclinations and weaknesses in the flesh, praying for us in the meanwhile and arousing in us and keeping within us the earnest hope and desire of eternal life. According to Rom. 15, 13, the Holy Ghost fills the believers with joy and peace and hope. According to 15,16, He renders the offerings up of the Gentiles acceptable to God by faith in Christ. According to Rom. 15,19, the Holy Ghost works mighty signs and wonders to give free course to the Word of God. He works all good things in us both to will and to do of His good pleasure (Phil. 2,12.13).

Again according to 1 Cor. 3,16, believers are the temple of God, in whom the Holy Ghost dwells and abides. According to 1 Cor. 12,3, no man, speaking by the Holy Spirit, calls Jesus accursed, but rather by the Holy Ghost the believer calls and professes Christ to be the divine Lord, that is, His Savior. According to 2 Cor. 1,21, the Holy Spirit is the divine seal and pledge of salvation in our hearts, giving us assurance of our salvation. According to 2 Cor. 2, 17.18, the Holy Ghost gives us liberty in Christ Jesus, that is, liberty from sin, death, and damna-

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tion, as also the devil, and He transforms us after the image of Christ from glory to glory. According to 2 Cor. 5, 4-6, ministers approve themselves as faithful servants of Jesus Christ, by the Holy Ghost. In fact, Christian ministers are not sufficient to think anything of themselves, but their sufficiency is entirely of God and especially, the Holy Ghost (2 Cor. 3, 5.6.).

According to Gal. 5,5, the believer in Christ waits for the hope of righteousness by faith. According to Gal. 5, 16-18, the believer suppresses and overcomes the lusts of the flesh, as also by the Holy Spirit he brings forth the fruits of the Spirit (vv. 22.23). According to Gal. 6,8, the believer reaps of the Spirit, that is, through His grace and power, life everlasting. According to Eph. 2,22, we are builded through the Holy Spirit together for an habitation of God. According to Eph. 3,16, the believer is strengthened with might in the inner man, that is, he is strengthened in his faith and all fruits of faith. According to Eph. 4, 3.4, it is by the Holy Ghost that believers keep keep the unity of the Spirit in the bond of peace. According to Eph. 5,9, the fruit of the Spirit is in all goodness and righteousness and truth. According to Eph. 6,17, the Word of God is the sword of the Spirit, by which they defend themselves against all attacks of Satan and overcome him. According to Eph. 6,18, the Holy Ghost makes the believer rich in prayer and supplication, in watchfulness and perseverance. According to Col. 1, 8, the believer's love is altogether the gift of the Spirit. According to ~~X~~ Thess. ^{Thess.} 4,1, it is by the Holy Spirit that we are warned against all seducing spirits and doctrines of devils. In short, what

good work, done by faith in Christ through the means of grace, is done which the Holy Ghost does not work in us! He perfects us in every good work, or every fruit of faith.

4. But we must refer yet to another work which the Holy Spirit performs in and through all believers, in order that the kingdom of Christ may be spread in this world. Of this the apostle speaks at great length in the twelfth chapter of his first Epistle to the Corinthians. The Corinthians at Corinth were very proud of their spiritual gifts, especially of those which made a great show and impression. Especially they delighted in the gift of tongues, that is, the gift of speaking by means of ecstatic speech. Hence, St. Paul warned them against the fleshly regard of such gifts. These gifts, he shows, are all bestowed by the Holy Ghost and they are given to profit withal. There were among others, the gifts of heroic, miracle-working faith, of healing, of prophecy, of doing miracles, of tongues and their interpretation, and of discerning the spirits. But these gifts, as Paul says, should not be used for personal vanity or the gratification of pride, but they should serve the entire body of the Church with each single member. Then, too, St. Paul, in the last part of this chapter, mentions as gifts of the Holy Ghost such ministerial agents as: apostles, prophets, teachers, helps and governments to direct and instruct the body of Christ, that is, His Church. Now what makes this very matter important for us today, is the fact that Paul placed love ahead of all other gifts as the greatest and best, and that he prefers prophecy, that is, the preaching of the Word, to such a desired gift as speaking with tongues, or glossolalia. In other words, the greatest

spiritual gifts, according to St. Paul are those which a) preach the Word and b) serve the neighbor. He stresses, therefore, the preaching of the Gospel and brotherly love. These gifts should be desired and exercised; for they are essential and useful. In short, St. Paul did not allow any Enthusiasm at all in Corinth! That is a vital point for us to note at this place, since we are so directly concerned with the problem of Enthusiasm.

Enthusiasm reveals itself today much as it did in Corinth. It desires the striking gifts such as healing the sick, performing miraculous things in general, speaking with tongues, and the like. McPhersonism represents all these evils of a misguided, enthusiastic faith. Hence, it is indeed a weighty matter that we note St. Paul's apostolic judgment on this point. Let us note, in particular, that the gifts with regard to which St. Paul cautioned the Corinthians, soon ceased in the early Church. Even during the life-time of the apostles they were found in such great abundance only at Corinth. Some churches had none of them. Other particulars we shall mention later, when we shall refute Enthusiasm.

The quotations from the Pauline Epistles have taught us, in the main, two great truths. In the first place, the Holy Ghost is imparted to us only through the means of grace, so that whatever is not given us through the Word and the Sacraments is not of the Holy Ghost, but as Luther so severely says, of "the old devil". In the second place, as the Holy Ghost is given to men only through the means of grace, so also He works in men only through the means of grace, so that whatever the Spirit works in men outside

and against the Word, is again, to repeat Luther, "the old devil and old serpent."

These two truths, which we shall consider more in detail at a later time, must be noted here as amply supported and set forth in the passages discussed above. How earnestly our Confessions inculcate them, we shall show by a few quotations. We read: "Through the Word and Sacraments, as through instruments, the Holy Ghost is given, who works faith, where and when it pleases God, in them that hear the Gospel". (Triglot, p.45.) Again: "But this righteousness is wrought in the heart when the Holy Ghost is received through the Word." (Triglot, p.51, Art. XVIII.) Or: "But when, on hearing the Gospel and the remission of sins, we are consoled by faith, we receive the Holy Ghost" (Triglot, p. 159). Again: "The Holy Ghost, given through Baptism, begins to mortify the consupiscence" (Triglot, p. 115).

There is little use in multiplying such quotations, for they all with one accord declare and attest the same divine truth, namely, that the Holy Spirit comes to us and works in us only through the Word and the Sacraments, which are the divinely appointed means of grace. Our Confessions thus heed the words of Christ: "Preach the Gospel to every creature. He that believeth and is baptized shall be saved; he that believeth not, shall be damned". (Mark 16, 15.16.) Or: "God ye therefore, and teach all nations baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world". (Matt. 28, 19.20.) Or: "So, then, faith cometh by hearing and hearing by the Word of God"

(Rom. 10,17). Our Confessions are fully Scriptural. They repeat only what Christ and His apostles have taught on these important doctrinal points. They teach that the Holy Spirit operates only through the Word, the means of grace, and not without or outside of them.

II.

A Brief Historical Consideration of Enthusiasm and its Corruptions.

Of the many sects existing in the world today, we may safely say that the greater majority err with regard to the work and mode of the working of the Holy Spirit; for almost all of them are followers of Zwingli and Calvin, who introduced Enthusiasm into their churches. They contend that the Holy Ghost "needs no vehicle", but works immediately upon and in the hearts of men. Some of them also teach "inner" or "whole sanctification", and in connection with this the error regarding the miraculous gifts of the Spirit. As we trace the history of Enthusiasm, let us note the development of their doctrines and tenets up to the present day.

We take our first example of Enthusiasm from the Bible itself. When Philip was traveling through Samaria doing mission work there, the people were astounded at the miracles which he did and rejoicingly believed. But we read in Acts 8, 9-11: "There was a certain man, called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: To whom they all gave heed, from the least to the greatest, saying, This man is the great power of God. And to him they had regard because that of

long time he had bewitched them with sorceries". Simon was an Enthusiast, inasmuch as he pretended to be a "great power of God", though he was without the Word of God and faith. It was the same perverse Enthusiasm that was found in the heathen soothsayers and sorcerers throughout ancient paganism.

Thus the only explicit case of Enthusiasm in the N.T. era is described to us. With Simon Magus, or Simon the Sorcerer, this first Enthusiastic tendency died out in the time of the apostles, because we read in the next verses of chap. 8 that Simon himself was converted by Philip, believed and was baptized, though he proved himself a hypocrite in his later Christian life. (Acts 8, 18 ff.)

~~Thereafter we find no vestige of Enthusiasm until the middle of the second century. Then, strictly speaking, we find its origin in Montanism. This sect originated in Asia~~
In the second century we find gross Enthusiasm
Minor about 150 A.D. It was founded by Montanus, who having been accustomed to fall into somnambulistic ecstasies, considered himself the inspired organ of the promised Paraclete. He said of himself: "I am the lyre, and the Spirit is the plectrum that strikes the strings" (Klotzsch, Hist. Of Doctrine, p.25). Although his ecstatic oracular utterances, which he mistook for divine inspiration, were unlike those recorded in the N.T., they were regarded as the continuance of prophecy and were called the "new prophecy"--nova prophetica.

Montanism arose not originally as a departure from the faith, but as an overstraining of the practical morality and discipline of the early Church. Its ascetic rigoristic Puritanism grew out of the opposition against the

Gnostic rationalism and Catholic laxity existing at that time. During the age of the bloody persecutions Montanus and his two assistant prophetesses, Priscilla and Maximilla, traveled about as prophets and reformers of the Christian life, proclaiming the nearness of the approach of the Holy Spirit.

Montanism had its origin in Christian circles. Therefore, it agreed in all the essential points with the Catholic Church, and held firmly to the traditional rule of faith. Since it attempted to make Christianity chiefly a matter of practical life instead of theoretical speculation, Montanism upheld a strict, ascetic life and a vehement opposition to the present world as a necessary requisite for becoming "spiritual" followers of the Paraclets. Interesting to us is the fact that Tertullian, the renowned church father (202), became a most energetic and influential advocate of Montanism, due probably to his ascetic sympathies and rigoristic principles. While Tertullian was an enthusiastic advocate of Montanism, yet he never outwardly seceded from the Catholic Church, but, on the contrary, carried with him these ascetic principles into the Church, evident still today in Roman legalism.

That these Montanists were truly Enthusiasts is clearly proved also from the stand they took with regard to universal priesthood also of women, and that, as they asserted, the true qualifications and appointment of such an office was the direct endowment of the Holy Spirit in opposition to the outward ordination and a fixed ecclesiastical order. Further they held the Millenarian aberration. To them "Thy kingdom come" meant the end of the world. Concerning

their Millennialistic views Schaff writes: "The Millenarianism of the Montanists has reappeared again and again in widely differing forms" (Vol. II, p.425). Finally, we can judge their Enthusiasm by their fanatical severity and ascetic church discipline. They were horrified at the enjoyments of life; their virgins were veiled; they forbade their women the use of oriental clothing; they held many fasts, and considered flight in persecution a denial of Christ. Such are a few of the examples of the Jewish legalism to which their ascetic tendencies led them, all flowing from their basic principle of direct revelation and new prophecy from the Holy Spirit. All of which shows their doctrine is pure Enthusiasm through and through.

The influence of Montanism is discerned also at the end of the third century in Novatianism and Donatism. These three cults have as a common characteristic a rigoristic penitential discipline, with few fundamental doctrinal differences. While the Novatians added nothing more to the development of Enthusiastic doctrine, except perhaps that they considered themselves alone the "only pure communion" (*Καθάρου*), the Donatists approached more closely to the formal principle of the modern Enthusiasts. The Donatists, although their "Separatism" and "Independence" was occasioned mostly through their differences of tenets on the Doctrine of the Church, yet the consistency with which they carried this, their fundamental doctrine, through, betrays their Enthusiastic character. They began with the formal principle of an ideal and spiritualistic conception of the Church as a fellowship of saints, which became to them, not a church of holiness

but a society of those who were already holy, or "saved", to use a good modern Enthusiastic term. Following this consistently, they laid their chief stress on the subjective holiness or personal worthiness of the members, who, according to them, had already "been saved" by the immediate working of the Holy Ghost.

Although space permits only a consideration of the chief and major Enthusiastic tendencies as developed through the early Middle Ages, yet we cannot help but notice the Enthusiastic trend as manifested in the Spiritism of the Franciscans, "a free brotherhood devoted to evangelical poverty and apostolic practise" (Schaff: Hist. of the Christian Church, Vol.4, s.v.) and in the mysticism of Bernard of Clairveaux, who "stressed the Christ in us" over against the "Christ for us". The mysticism of these men, which "always leads to asceticism" (Pop. Sym. p. 257), is so dangerously close to the Enthusiasm of modern times that it is impossible to distinguish between them. For example, the Enthusiastic doctrine of Perfectionism is readily visible in the title of the biography of Francis, the Founder of the Brotherhood, bearing the inscription "Speculum Perfectionis", "The Mirror of Perfection".

Later the most outstanding illustration of Enthusiasm is found in the Anabaptists, who carried their Enthusiastic principles so far that they were persecuted in all lands, especially after their defeat at Muenster. This defeat itself, however, was not so disastrous to the cause of the Anabaptists as were the acts of the Anabaptist leaders when in power. As Bullinger puts it: "God opened the eyes of the governments by the revolt of Muenster and thereafter no

one would trust even the Anabaptists who claimed to be innocent." (Cf. P. Smith: The Age of the Reformation, p.154.)

However, in all fairness to this religious body, which has often been accused of acts of which it is not guilty, we must carefully distinguish between the sober Anabaptists, many of whom were harmless dreamers, and the aggressively fanatical Anabaptists (Cf. Schaff-Herzog, Ency. s.v.). In general, it is with this latter class, the fanatical Anabaptists, that we must deal. Their turbulence has become almost proverbial, for they were, perhaps, the most riotous and seditious fanatics of the Enthusiasts, instigating revolt and causing rebellion at every opportunity, defying both State and Church. As one of the teachings of these "false prophets" Tschackert quotes: "Dannero solle man alle Obrigkeit, beide geistlich und weltliche, entweder ihres Amtes entsetzen oder aber mit dem Schwerte toedten" (Entstehung der...Kirchenlehre, p.130). As they applied their principle, their agitations became characteristic of them. This rebellious nature has been explained (but not, of course, excused) by the fact that this religious society, formed by cloth-weavers of Zwickau, represented the poor, uneducated classes, who wanted reform because they felt the need of it. Although many were perfect quietists and preached the duty of non-resistance and the wickedness of bearing arms, ("No christian should bear arms, take an oath, or hold public office". Schaff-Herzog, Ency. s.v.), yet among the Anabaptists were such a variety of often conflicting opinions on even the most vital questions, that many found proof from Scripture to warrant their exterminating the "godless". Thomas Muenzer in a letter to his "Brueder" in Eisenach said

that it was necessary to destroy the "wuchersuechtigen Bosewichter" and that God had fitted him out to wield upon them "das Schwert Gideons". Further, in his "Ausgetrueckte Emploessung" Muenzer says: Gedeon hett einen solchen festen starken glauben, dass er mit ihm eine unzählige grosse Welt durch dreihundert Mann ueberwand" (Tscharckert: Die Entstehung.. p.131). Thus the leaders of the Anabaptists instigated revolt after revolt claiming it was to be done at the command and revelation of God, so that in a short time "Kein Unfrommer oder boeser Suen-der solle lebend ueberbleiben".

Anabaptism, as a whole, according to the description of the "Popular Symbolics", may be best defined as " a movement which stresses the mystical idea that God not only reveals Himself to man directly and immediately, but that man must also enter into an immediate and mystical communion with God through the Spirit's working directly upon the heart" (Pop. Symb., p. 257). Such was the continual claim of the leaders especially of the Anabaptists. Schaff-Herzog in the Encyclopedia summarizes the principles which directed the actions of Muenzer immediately before his rise in power: "First, the appeal to the immediate inspiration of the Spirit as the guiding influence of speech and action; second, the tendency to organize a communion of saints filled with the Spirit". Further, Schaff Herzog, guided by Muenzer's, "Von dem gelichten glauben auffnechst Protestation aussgangen Tome Muntzers Schwer-ters zu Alstedt", writes: "The principle point, according to him (Muenzer), centers in immediate inspiration by the Spirit of God. He declares also against the authority of

Scripture. The doctors of the Bible have no other faith or Spirit than which is stolen from Scripture. That is not the right kind of faith; this must be taught immediately by God; man must wait until he attains it by the work of God; otherwise it is worth nothing". Hoffman claimed that he was the inspired leader, being one of the two witnesses of Rev. 11,3; Jan Matthys claimed to be the other, naming as his apostle John of Leyden. Hubmaier, in the year 1525, in a letter to Oekolampadius, says that the time was now ripe for him to openly preach what heretofore he had kept secluded in his heart, namely, "dass Gott ihm den Geist gegeben habe, kraft dessen er die Kindertaufe verwerfe" (Tschackert, Entstehung...p. 137).

However, not only the leaders had this special revelation and working of the Holy Spirit immediately upon their hearts, but also the lay people. McClintock and Strong transcribe a quotation from one of the leaders of the Anabaptists: "Impiety prevails everywhere. It is necessary that a new family of holy persons should be founded, enjoy without distinction of sex, the gift of prophecy, and skill to interpret divine revelation. Hence they need no learning; for the internal Word is more than the external expression". (Ency., sub. voce.)

Thus they claimed a mystical union with God or had direct revelations from Him, and substituted in many cases for the ceremonies of historic Christianity their own ceremonies, which were often of a most absurd and anti-Biblical character. The religious meetings were similar to modern Enthusiastic "revivals", frequently of the most hysterical type, so that when, for example, "Melchior

Rink preached, his followers howled like dogs, bellowed like cattle, neighed like horses, and brayed like asses" (P. Smith, Age of the Reformation). In extreme cases the meetings ended in debauchery, or even in murder, although the "saints" believed that they were directed to do so by special revelation of the Holy Ghost. We know of the case at St. Gall where one "brother" cut another's throat, while another "saint" trampled his wife to death "under the influence of the Spirit". While it is true that we cannot judge the whole cult by the examples of such extreme occurrences, yet it cannot but show the fanaticism and emotionalism of these Enthusiastic zealots.

After Anabaptism, the most striking example of Enthusiasm is that of the Religious Society of Friends, who are more commonly known by the popular name, "Quakers". We must, for lack of space, restrict our discussion to these, who of all the Enthusiastic sects are the most consistent in their theology and practise, since they base their doctrine entirely upon the characteristically Enthusiastic principle: "God speaks to man not only in Holy Scriptures, not only in the records of past history, not only in every flower that grows and every bird that cleaves the air, not only by the voices of the children of men, but God speaks to us immediately by His Holy Spirit in the inner sanctuary of our own souls". (Autobiography of George Fox, p. XXII.)

Strangely enough the Quakers affirm the "inspiration of the Holy Scriptures, testifying that it "contains" "a declaration of all the fundamental doctrines and principles

relating to eternal life and salvation". They confirm their judgment on this subject with the following axiom:

"We admit it as a positive and certain maxim that whatsoever any do pretending to the Spirit, which is contrary to the Scriptures, be accounted and reckoned a delusion of the devil". Further, they say: "we look upon the Scriptures as the only fit outward judge of controversies among Christians" (Autobiography of G. Fox, p.XXI). However, if they are asked whether God only speaks to man in the words of Scripture, they answer that "God has no such limitations, but that a manifestation of God, i.e.the Holy Ghost, is given to every man". They indeed are so consistent with this tenet that they say that "the saving knowledge of God cannot be attained in any other way than by the revelation of this Spirit... For it opens to the mind the mysteries of salvation, enables it savingly to understand the truths recorded in Holy Scripture and gives it the living, practical and heartfelt experience of those things which pertain to its everlasting welfare". (Evans, Religion of Society of Friends, p.34 ff.)

This basic principle of the Society of Friends finds its explanation in the Enthusiastic "experiences" of its Founder, George Fox of England, who in his Autobiography remorsefully speaks of the many temptations and despairing struggles that beset him in his early life, he being already then of a serious religious disposition. He could find no rest for his soul, as he says, although he presented his problem to the most renowned priests and preachers of the day. When all else seemed to fail him, he states that he received dreams and visions from God, who led him

from town to town, from church to church, from meeting to meeting to preach and convert "Friends" to the Society.

Fox regarded himself as the messenger of the Lord, who was guided and directed by immediate revelations from the Holy Spirit. This is shown by the constant use of such phrases as "moved by the Lord", "strengthened by the Lord", "revived by the Lord", etc., which occur throughout his Autobiography. His ministry, which began about 1648, carried him through England, Wales, and Ireland. Although, because of his forceful preaching, many joined him in professing the same faith in the spirituality of religion, he was met by great opposition, was persecuted, beaten, mobbed, and imprisoned. However, with a deep religious courage, he faced all these persecutions "in the fear of the Lord", and, as he says, met their merciless blows with the forgiving words: "Strike again; here are my arms, my head, and my cheeks". (Autobiography, p. 59.) He relates how he again and again "received strength from the Lord" to continue his fearless ministry, although he was often beaten into unconsciousness, and starved and fatigued in prison. His arrests were frequently caused because he violated laws forbidding unauthorized worship, refused to take an oath, and wore his hat in court.

His preaching of "the illumination of the Holy Spirit in the heart" and of becoming a "true disciple by a real change of the heart and affections, through the power of the Holy Spirit" seemed to meet with real success, for after four years of solitary wandering twenty-five preachers of the same mind joined him; in the seventh year, over sixty preachers assisted him and helped him

spread the Society throughout Europe, Asia and Africa.

Within ten years after Fox had begun his "reformation" in England, two of his disciples, Mary Fischer and Ann Austin brought his religion to the Colonies. Although they were vehemently opposed and suffered great indignities even while en route to America, the Quakers multiplied very rapidly, and thousands immigrated"into the New World". All suffered extreme persecution especially from the Puritans (Cf. Puritanism, Coit, pp.303-336), who imprisoned, flogged, banished, and even hanged them (four of their leaders) under the provision of their newly formed "Anti-Quaker" laws. They were persecuted everywhere except in the so-called Quaker Colonies (New Jersey, Delaware, and Pennsylvania), though in Rhode Island and the Carolinas they were tolerated. Yet flourishing communities of the Society sprang up everywhere.

Fox himself visited his Colonies in America (1671-1673) and doubled the numbers of the Society in the south. But the most important event in the history of the Quakers on this continent was the settlement of Pennsylvania by William Penn, who by gradually buying out his partners, became owner of the land which he called after his name. The Quakers hastened here by the thousands, and by the year 1760 thirty-thousand "Friends" had settled in Pennsylvania and New Jersey. However, as their outward numbers increased, their spiritual life declined, a condition due, perhaps, to the fact that many were members of the Society by birth, called the "birthright membership", and not by conviction. Another factor which contributed greatly to the spiritual decline of the Quakers was the

great increase of wealth of the Quakers. (Cf. The Story of Religions in America, Sweet, p.147.)

The rapid growth of the Quakers both in England and in America is explained also by their extensive use of the press to propagate their tenets; for they felt that they were, by virtue of their inward direct guidance of God, chosen to carry the doctrine of the "Inner Light" to the world at large. (Cf. Wright: Literature and Education in Early Quakerism, p. 8.) In their large literary contributions they stressed three general and closely related aims: The defense of their idea of "Truth"; the propagation of their body of beliefs; and the demonstration through personal revelation of the power of the "inner light". Among their prominent writers were: Thomas and Christopher Taylor, Margaret Fell, Isaac Pennington, Robt. Barclay, Wm. Penn, J. Whiting, and George Whitehead.

It would carry us much too far afield to attempt to refute the false doctrines of the Quakers. Since this part chiefly consists in the history of Enthusiasm and the corruptions thereof, I will merely state the doctrines of the Quakers. In presenting their tenets I will follow chiefly Evans' concise work of the Religion of the Society of Friends.

It has always been the practise of the Quakers to adhere to the safe and simple language of the Holy Scriptures both in the presentation of their dogma and in the language of their every-day life. These measures, whereby they hope to be beyond the reproach of religious critics, are evident in the statement of all their doctrines. So it is with the doctrine of God, to whom they refer as

"The Holy Three that Bear Record in Heaven", a phrase taken from Holy Scripture. Yet they do not teach the Scriptural doctrine concerning the Holy Trinity. They renounce the guilt of original sin, for "no infant can be born with guilt upon its head" (p.34), to which, however, we reply by pointing to the clear passage of Ps. 51,5: "Behold I was shapen in iniquity and in sin did my mother conceive me".

Basing their contentions on the words of Christ: "Without me ye can do nothing", they claim that a man can do nothing that tends to the glory of God and his own salvation without the immediate assistance of the Spirit of Christ (p.44). Likewise, quoting 1 Cor. chap. 12, and 1 Pet. 4,11, and the like, they contend that "the authority and qualifications for the work (of the ministry of the Gospel) are the special gifts of Christ Jesus...bestowed upon both men and women without distinction or rank, talent and learning. This gift must be received immediately from Him, through the revelations of the Holy Spirit" (p.45).

They refuse to engage in war, quoting the Bible: "Nation shall not lift sword against nation etc." and allegedly following the words of Christ: "I say unto you, resist not evil. Love your enemies, bless them that hate you, etc." They refuse to swear by oaths even in court, following the words of the Bible: "Let your communication be yea, yea, and nay, nay" etc. They insist on a strict observance of the holy day (Sunday), as we see from their confession: "The Society observes this day as a season of cessation from all unnecessary labor and for religious retirement and waiting upon God" (p.50).

As to the statement of their principal doctrine, Evans very clearly on p.73 shows their stand: "Christians are now to be led inwardly and immediately by the Spirit of God.... Take but away the Spirit and Christianity remains no Christianity than the dead carcase of a man... Seeing 'no man knoweth the Father but the Son and he to whom the Son revealeth Him' and seeing 'the revelation of the Son is in and by the Spirit', therefore the testimony of the Spirit is that alone by which the true knowledge of God hath been is and can only be revealed". However, they distinguish between "a new gospel and new doctrines and a new revelation of the good old Gospel and doctrine" (p.180), the former of which they deny, while they attest the latter. Concerning revelation, Wm. Penn says: "By revelation we understand the discovery and illumination of the Light and Spirit of God, relating to those things that properly and immediately concern the daily information and satisfaction of our souls in the way of our duty to him and our neighbor" (p. 81).

The Quakers are consistent in their Enthusiasm to such a degree that in their religious meetings they wait for the Spirit of the Lord to descend upon them, which Evans explains, according to their own writings, thus: "Great were the conflicts and earnest their prayers, but looking without, instead of having their attention turned within, they missed the object of their search...so they separated from all forms of worship then practised and sat down together waiting for the Lord, and earnestly looking and praying for full manifestation of the kingdom and power of the Lord Jesus" (p.12). Also they hold "that none but the

Lord alone can rightly join any in marriage" (p. 26). Therefore they refuse to acknowledge the authority of priests ministers and magistrates in the solemnization of marriage. They permit no tomb stones of any kind, "believing these practises are inconsistent with Christian sympathy" (p.28). They uphold a strict church discipline and in their monthly meetings "two or more from each sex are appointed to take cognizance of any improper conduct in the members" (p. 24).

This must suffice for a presentation of the practises and doctrines of the Quakers, the most consistent of all Enthusiasts. Although in many respects they are to be admired for their earnest conduct, their evident sincerity, their bold courage in the face of the most stringent persecution, and in their manifestation of Christian qualities, nevertheless, they must be declared as "false teachers" who teach Enthusiasm in its rankest form.

As a concluding thought to this section I would like to present a matter which in the discussion of our last part will bear a rather important role. Since the Advocates of the "Four Square Gospel" firmly believe in the so-called "revival", it would, perhaps, be rather interesting and helpful to give a brief presentation of the history of the "Revival".

Revivals began in America at the close of the 17th century and at the beginning of the 18th century in the quiet rural parish of Northampton, Mass. In several places special ingatherings, known as "harvests", brought great numerical gain to churches. The great earthquake of 1727 profoundly affected the public mind and led many to

inquire seriously concerning the way to salvation. Soon a tremendous wave of religious emotion swept over the Colonies, and this has become known as the "Great Awakening". Such prominently renowned evangelists as Jonathan Edwards, under whose preaching appeared the first manifestations of revival power, and especially George Whitefield, lent decisive aid in the revival of the New England Colonies.

Although, since the time of the Great Awakening, revivals had at no time wholly ceased, yet a certain "lull" set in until near the beginning of the 19th century, when in various portions of the country new revivals began to appear. Two phases of revivalisms are evident in this Awakening of 1800. In the East, because there were no prominent leaders or evangelists, a quiet spirit of revival characterized the eastern progress; while, on the other hand, the revival in the West was attended by such strange manifestations as were never before seen in America. The greatest excitement was found in the State of Kentucky, to which Presbyterians, Methodist, and Baptist evangelists had spread. Among the earliest outpourings were those in Logan County, Ken. The revivals in this section present, perhaps, the most hysterical extravagances ever witnessed, and as Rev. Baxter says, "the most extraordinary that have ever visited the Church of Christ". (Hist. of American Revivals, Beardsley, p.96.)

A certain Rev. Stone, having heard of the wonderful "work of grace" in Logan County, visited the vicinity and wrote a description of the scenes he witnessed. He writes: "There, on the edge of the prairie, the multitudes came

together and continued a number of days and nights encamped on the ground...Many, very many, fell down as men slain in battle, and continued for hours together in an apparently breathless and motionless state, sometimes for a few moments reviving and exhibiting symptoms of life by a deep groan or piercing shriek...After lying for hours they obtained deliverance...They would rise shouting deliverance, and then would address the surrounding multitude in a language truly eloquent and impressive.. Under such circumstances many others would fall down into the same state from which the speakers had just been delivered." (Hist. of American Revivals, Beardsley, p.92.) Another eye-witness writes: "The number of people computed from ten to twenty-one thousand and the communicants 827... Great numbers were on the ground from Friday until the following Thursday, night and day without intermission, engaged in some religious acts of worship.. When a person is struck down, he is carried by others out of the congregation, when some minister converses and prays for him." (Story of Religions in America, Sweet, p.330.)

In various sections of the country the work was accompanied with many vagaries which the preachers, for the most part ignorant and unlearned men, did not attempt to suppress. Their Enthusiasm ran wild. The preaching services were attended with outcries, fainting, convulsions, "falling under the power of God", hysterical weeping and laughter, and a peculiar species of exercise called the "jerks". These Peter Cartwright describes as follows: "No matter whether they were saints or sinners, they would

be taken under a warm song or sermon, and seized with a convulsive jerking all over, which they could not possibly avoid, and the more they resisted the more they jerked...Some would resist; on such the jerks were generally very severe...If they would not strive against it and pray in good earnest, the jerking would usually abate". (Hist. of Am. Re., Beardsley, p.195.)

Such is a ^{sketch}~~brief sketch~~ of Revivalism in America. Although the cases cited are some of the most extreme, yet it was from these same revivals that the many Holiness Bodies originated in America. Because it is impossible to consider all these Bodies individually, I shall attempt to cover this whole field by considering in my third part the Enthusiasm of Mrs. Aimee Semple McPherson, known also as the "Religion of the Angelus Temple", or "The Four Square Gospel". Since all the Enthusiastic principles of these Holiness and Pentecostal Bodies are virtually the same, I feel that a detailed consideration and refutation of McPhersonism will suffice for the whole group.

III.

A Consideration and Refutation of the Enthusiasm of McPhersonism.

In the first part of this paper we presented the Scriptural teaching of the mode of operation of the Holy Ghost, namely, through the means of grace. In itself, this suffices to refute the basic principles and claims also of McPhersonism. Nevertheless, inasmuch as Mrs. McPherson, as all other Enthusiasts, frequently misquotes the Holy Scriptures to support her erroneous

tenets, we shall consider her so-called "proofs" more in detail in the third part of our treatise.

The publicity of Mrs. Aimee Semple McPherson Hutton, referred to generally as Mrs. McPherson, is widespread. That she possesses extraordinary personal charms, wonderful talent as a financier, and singular oratorical abilities, cannot be denied. She is the able executive of a vast and successful enterprise and holds sway over a large number of devoted followers. In view of the rather scandalous publicity, centering around the woman during the last few years, the unfailing loyalty of her disciples is surely surprising. This loyalty, perhaps, finds its explanation in the fact that she is a saint in the eyes of her adherents. As Ferguson says in the Confusion of Tongues: "We find these zealous followers ready at a moment's notice to follow their leader if a rupture comes between headquarters and the local body; we discover that the devotion of the people grows more and more unwavering and that the sect takes on features of distinction until it has developed what is in the end a new cultus" (p.397). A devotee of Mrs. McPherson firmly defended her public life and claimed that the scandalous publicity was the "work of the devil and of false teachers to prevent the growth of the true church here upon earth".

~~Such devotion, however, is not uncommon in church history. We find parallel examples of it also in the lives of Menno Simons, of Mother Ann Lee, the founder of Shakerism, of Buchman, and of others. A brief study of Mrs. McPherson's life may somewhat better explain the religious dramatics which she has focused upon herself.~~

Born in the District of Ontario (1890), she lost her faith early in life through the irreverence of a chemistry teacher in the local high school. She was "converted" at the age of seventeen by Robert Semple, a traveling evangelist who appeared in her native village to hold a "Full Gospel Revival", and whom she later married. Semple died in China and a while later a child was born to the young widow. She returned to America, "lost and lonely", but within a few years, she was married again, this time to a Mr. McPherson, a New England groceryman. This step she took with the understanding that in the event she ever felt moved to take up religious work again, she should have her freedom. It was not long until she began making revival tours, and Mr. McPherson obtained a divorce on the grounds of desertion. She has since been married to David Nutton, from whom she was separated in 1934.

Her initial revival work was rather startling. She had offered her services to an evangelist, whose meetings were attended rather negligibly. She soon attracted a large crowd in a rather strange manner. She took a chair and carried it down to the main corner of Main Street. Climbing on it she began to pray. As soon as she had gathered a curious crowd about her, she suddenly jumped from her chair and crying "Quick, Quick! Come with me", she ran down the street with an ever increasing crowd at her heels. "From that day to this", she says, "I have always preached to crowds" (Autobiography, p.150).

Her success from that day on was ever on the incline. Her evangelistic travels carried her through New

York and Florida, and finally to California, where today she continues in one of the largest churches of the country. It has a furnished value of about \$ 1, 500,000. It contains a seating capacity of fifty-three hundred and boasts the largest fire-proof auditorium in the world. The membership of the Angelus Temple itself numbered about 38, 000 in 1930, while the entire movement claims a membership of over 100,000 followers.

At the present time Mrs. McPherson is pastor of a huge organization, known as the Echo Park Evangelistic Association, Inc. Under her functions a Business Manager, who is supported by twenty-four elders. There are fifty-seven departments of endeavor, which include a Bible College (L.I.F.E.), a private Publication Department with its own print shop, Radio Station K.F.S.G., "The Glory Station of the Pacific Coast", various charitable institutions and a Prayer Tower, located high in the upper foyer of the Angelus Temple. Here prayer has not ceased day or night for more than fourteen years. Men pray at night; women, during the day.

McPhersonism is known also as the Church of the Four Square Gospel, the four elements emphasized being: Conversion, divine healing, Baptism of the Holy Ghost, including "tongues, and the premillennial return and reign of the Lord (Chiliasm). This program is expressed by the theological terminology: Jesus Christ, the Savior; Jesus Christ, the Healer; Jesus Christ, the Baptizer with the Holy Ghost; Jesus Christ, the Coming King. Mrs. McPherson herself describes the birth of the Foursquare Movement in rather emotional terms. She says: "At a meeting

in Oakland, California, in the early years of my ministry, the Spirit of God was manifest in a wonderful degree... The subject was 'The Vision of Ezekiel'.. As he (Ezekiel) gazed upon the marvelous revelation of the Omnipotent One, he perceived four faces: those of a man, a lion, an ox, and an eagle. In the face of the lion, we beheld that of the mighty Baptizer with the Holy Ghost and with fire. The face of the ox typified the great Burden-Bearer, who Himself took our infirmities and carried our sicknesses..; In the face of the eagle, we saw reflected soul-enrapturing visions of the coming King, whose pinions would soon cleave the shining heavens...And in the face of the Man--ch, we beheld the face of the Man of Sorrows and acquaint--with grief....

"I stood still and listened, gripping my pulpit, shaking with wonder and joy--then burst from the white of my heart: Why- why, it's the Foursquare Gospel!

"Instantly the Spirit bore witness. Waves, billows, oceans of praise rocked the audience which was borne aloft upon the rushing winds of a Holy Ghost revival". (Four-square Cursader, Vol. XI, No. 35, Feb. 23, 1938.)

The Enthusiastic character of this example pervades her entire doctrine. Although in regard to many doctrines she holds fundamentalistic tenets nevertheless, the whole Foursquare Foundation would fall if the spirit of "emotional revelation" were removed from her system of teaching. The Declaration of Faith (1933) states, in general the orthodox Christian position on the Scriptures, the Trinity, the Fall of Man, the Plan of Redemption, Salvation by Grace, and the Last Things. However, at the same time,

these fundamental truths are pervaded and vitiated by the peculiar spirit of Enthusiasm that rules her entire theological teachings. As we attempt to portray her erroneous teachings, let us keep in mind the four basic tenets of the Foursquare Gospel Movement.

We can readily explain the Enthusiastic strain of Mrs. McPherson's "Gospel", if we keep in mind the development of her preaching. Originally, Mrs. McPherson posed as a Pentecostal evangelist, and her meetings were so advertised far and wide. Her first appearance in Los Angeles was at Victoria Hall, under the direction of the "Pentecostal people!" "The movement at Victoria Hall at that time was a genuine 'Holy Roller' movement, so far as its physical features are concerned. For many years before that, she was a most prominent figure in the Tongues Demonstrations, which attended all her revivals". Shuler, McPhersonism, p.36. p.60.) Mrs. McPherson tells of the visions in the Victoria Hall Campaign in her pamphlet This is That: "Many of them had visions. Others saw visions of souls going down into eternal perdition. One saw the Lord walking through the orchard with His axe in His hand.. God spoke and revealed Himself to others in a marvelous way". (p.233.) Today Mrs. McPherson advertises herself as a "Baptist minister", although she is not a regular ordained Baptist pastor and has no such standing with the Baptist Association. (Shuler, McPhersonism, p.61.)

The whole theology of Mrs. McPherson is built around the Enthusiastic principle of the immediate operation of the Holy Ghost. The Holy Spirit immediately converts the believer, instantaneously and outside the means of grace.

In accordance with this belief, the Sacraments, according to Mrs. McPherson, are mere outward symbols. Baptism, according to her Declaration of Faith, is a "blessed and outward sign of an inward work; a beautiful and solemn emblem, reminding us that even as our Lord died upon the cross of Calvary, so we reckon ourselves now dead unto sin". In the Lord's Supper the "broken bread", according to Mrs. McPherson, is "a precious type of the Bread of Life, even Jesus Christ", and the "juice of the vine" is "a blessed type which should ever remind the participant of the shed blood of the Savior".

Thus rejecting the Sacraments as the ordained means whereby the Holy Ghost works in us, she contends in the doctrine of the "Baptism of the Holy Spirit" that the "believer may have every reason to expect His incoming to be after the same manner as He came upon Jew and Gentile alike in Bible days". (Declaration of Faith, p.16.) As a proof text she cites Acts 2,4: "And they were all filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance". This special Pentecostal grace, however, was limited to the apostles. The Pentecostal outpouring was in full harmony with the special promise of Christ to the apostles: "But ye shall be baptized with the Holy Ghost" (Acts 1,5). We today have no promise of such a miraculous Baptism of the Holy Ghost. In Acts 1,5 Jesus predicts that the Baptism of the Holy Spirit would take place "not many days hence". This would point to a definite and passing event rather than to a continuous process. (Cf. also Part I, pp. 16.17.)

Mrs. McPherson also misinterprets Luke 3,16: "He

shall baptize you with the Holy Ghost and with fire". She avers that this passage teaches the cleansing and perfecting of the sinners by the immediate working of the Holy Spirit without means. The correct meaning of this passage is that Jesus is the Promised Messiah, the Savior, who bestows the Holy Spirit upon the sinners (Titus 3,5 f.). However, this Holy Spirit regenerates, justifies, sanctifies and preserves the believer through the means of grace. "He shall baptize you with fire" is correctly taken to mean: Jesus as the Judge of the world pours the fire of God's wrath upon those who reject the offered salvation. (Luke 3,17; Luther, VII, 684, 9; Cf. Popular Symbolics, p.85, footnote.)

For these reasons the Baptism of the Holy Spirit in the sense of ^{the} Pentecostal outpouring ^{at Pentecost} is to be limited to the apostles and their time. Peter's citation of Joel's prophecy shows that the event which his hearers were then witnessing was the definite fulfillment of the words of the prophet. (Cf. Joel 2,21 with Acts 2, 17-21.) When the Foursquare Gospelists reply that the conversion of Cornelius with its gift of the Holy Ghost took place after Pentecost, we turn them to the words of Peter in Acts 11,15: "And I began to speak, and the Holy Ghost fell upon them, as on us at the beginning". Thus the Baptism of the Holy Ghost, bestowed upon Cornelius and his household, is directly linked with the first miraculous outpouring at Pentecost, as the event which signaled the opening of the door of the Gospel formally to the Gentiles. And finally, we observe that nowhere in the New Testament do we find a repetition of such a Baptism

of the Spirit.

Nevertheless, Mrs. McPherson, in keeping with the fundamental principle of the Holiness Bodies, insists on this immediate bestowal of the Holy Ghost upon every believer. Concerning her own "Holy Ghost Baptism" she writes: "Without an effort on my part, I began to say: Glory to Jesus! Glory to Jesus!.. Each time that I said 'Glory to Jesus!' it seemed to come from a deeper voice, until great waves of 'Glory to Jesus!' were rolling from my toes up...All at once my hands and arms began to shake, gently at first, then violently, until my whole body was shaking under the power of the Holy Spirit.....Almost without my notice, my body slipped gently to the floor, and I was lying stretched out under the power of God, but felt as though caught up and floating under the billowy clouds of glory...My lungs began to fill and heave under the power as the Comforter came in. The chords of my throat began to twitch; my chin began to move up and down and sideways in my mouth..Unintelligible sounds as of stammering lips and another tongue...Then suddenly out of my innermost being flowed rivers of praise in other tongues, as the Spirit gave utterance". (This is That, Ed. 1919, p.49-50.)

By conversion, as taught by Mrs. McPherson, a "real change" is worked in a person. With this we agree, but the "new birth", according to Mrs. McPherson, is essentially a moral transformation. (Cf. Declaration of Faith, p.13.) By means of this misinterpretation she manages to bring in the doctrine of perfectionism, which, after the vogue of many Enthusiasts, she asserts.

After the Baptism of the Holy Spirit, she maintains,

certain gifts are bestowed upon a man directly by the Holy Spirit. Concerning the gifts or fruits of the Spirit we read in the Declaration of Faith: "The Holy Spirit has the following gifts to bestow upon the believing church of the Lord Jesus Christ: wisdom, knowledge, faith, healing, miracles, prophecy, discernment, tongues, interpretation; and according to the degree of grace and faith possessed by the recipient, these gifts are divided to every man severally, as He, the Holy Spirit, wills."

The last qualification "according to the degree of grace and faith possessed by the recipient" is important. By this limitation she can claim a special degree of these powers for herself. She claims, for instance, the gift of tongues. (Cf. This is That, p.39.) She receives, as she says, continual visions, which direct and guide her life. In her pamphlet Have You Not we read: "Sister McPherson, after receiving a vision of a mighty temple for God, drew its plans". In her early ministry she received a "divine call" to go to Corona, Long Island. (Cf. Autobiography.) Again, when winter was coming, she was called by the Lord to go to Florida for a series of tent meetings, etc.

She claims the gift of prophecy (This is That, Ed. 1919, p.149) and even divine inspiration for her writings. She explains: "It is as a direct result of these gifts and operations of the Spirit that the following messages and visions are recorded. Sister McPherson claims no authorship of her own. When these messages were spoken through her, she was completely under the power of the Holy Spirit. Her tongue and voice were controlled by the Spirit

as though she were speaking in tongues, only that the sounds came in English. Those who were present copied down the messages word for word as spoken". (This is That, Ed. 1919, p.635.) She goes so far as to claim divine guidance in selecting texts for sermons. "Before starting to speak, I opened my Bible with closed eyes, trusting God for my text and my finger was guided to a certain verse". (Joel 1,4.) "Mt hand automatically turned the page over to the second chapter and placed my finger upon the following verse". (Joel, 2, 25.) (Lost and Restored, p.6. 7.)

However, Mrs. McPherson's Enthusiastic tendencies have led her to make greater claims. She claims also the gift of divine healing, which she makes an element of special prominence. But also in this much-publicized tenet is her Enthusiasm evident. Regarding divine healing the Declaration of Faith states: "We believe that divine healing is the power of the Lord Jesus Christ to heal the sick and the afflicted in answer to believing prayer; etc." (p.20.) To defend this stand Mrs. McPherson quotes Matt. 8,17:"Himself took our infirmities, and bare our sicknesses". This, she says, is a fulfillment of Is. 53, 4: "Surely He hath borne our griefs and carried our sorrows"; and of 53,5: "He was wounded for our transgressions; He was bruised for our iniquities, and with His stripes we are healed". These proof texts are the main props of her divine healing program. By these she would "prove" that by the atonement of Christ our sicknesses were taken care of . In her sermon, "A Double Cure for a Double Curse" she states that in the atonement of Christ our

Savior provided the "double cure, salvation and healing". But this "second cure", namely, that of healing, was not, according to Mrs. McPherson, accomplished by the suffering and death of our Savior on the cross, which removed only our sins. She turns to the scourging of Jesus by the Roman soldiers and declares that Jesus "at the Whipping Post" redeemed us from our diseases. In the sermon referred to, she describes His paying the price for our sicknesses by saying: "Blow upon blow fell upon the quivering flesh of the tender Nazarene" and again:

"Was He whipped that my many sins might be washed away?

No, child, the blood of the Cross was sufficient for that.

Then, why did they pluck the beard from His face and beat

Him with cruel staves? Was that for cleansing of sin?

No, child, the blood was sufficient for that...

Then, why did they whip Him so?

Why, child, do you not know the meaning of that lash,

The cruel blows of the smiters' scourge? 'Twas thus

He bore our suffering, and by His stripes we are Healed.

At the whipping post He purchased your healing,

Bore your suffering and pain".

This position has rightly been called "The Whipping Post Theology". According to this theory we are saved by faith, as a result of the suffering and death of Jesus Christ on the cross, but we are healed by His stripes.

But we ask: "Is this Biblical?" This question demands a careful study of the proof texts. Let us consider Matt.

8, 17. As Matthew writes in verse 16, Christ was surrounded by the sick and He healed them. Then Matthew continues

and says that in this healing of the sick by Christ the prophecy of Isaiah was fulfilled. However, contrary to Mrs. McPherson's contention that Christ healed the sick when He was being scourged, Christ healed the sick while He lived. It was a part of His ministry. The prophecy of Isaiah according to Matt. 8,17 can mean only one thing: Christ took our infirmities upon Himself and bore our diseases in the sense that He was our divine Substitute and Redeemer. As such He proved Himself by healing the sick, which confirmed His spoken witness concerning Himself.

Dr. Kretzmann says of this passage: "The reference to Is. 53,4 is very appropriate. The prophet's reference is to griefs and sorrows, to diseases and pains of the soul, due to sin and its curse. But the evangelist rightly argues: He that bears the greater is master of the smaller. The diseases of man are connected with sin and with death. And so our High-Priest, touched with the feeling of our infirmities, had sympathy with the results and consequences of sin, knowing its curse, its destructive influence upon body and soul." (Heb. 4,15; 5,2; Popular Commentary, s.v.)

The words of Isaiah's prophecy, we are told by Mrs. McPherson, should be rendered: "Surely He hath borne our diseases and carried our pains". This necessitates a study of the words in the original. Although the word for "griefs" (choli) is nearly always used as an expression for physical sickness, yet it is used also in a figurative sense to mean soul-sickness and mental distress. (Cf. Jer. 6,7; 10,19; Is. 17,11; Prov. 13,12 and Is. 1,5.) The word for "sorrows" (makov) is nearly always used as

an expression for soul-sickness and mental distress (Is. 65, 14; Ps. 38,17; 32,10; 39,2; Is. 51,8; Is. 17,11), and in only two references it is rightly rendered "pain". (Job 14,22 and Job 33, 19.) Besides this, we may also point to the fact that in the context that follows, the thought occurs no less than ten times that Christ took upon himself, not our diseases but our sins. (Vv. 5, 6, 8,10, 11, 12; cf. also 1 Pet. 2,24.) Therefore, we are by no means forced to accept the rendering of Mrs. McPherson. (Cf. Biederwolf, Whipping Post Theology, pp. 288-300.)

Another passage frequently quoted by Mrs. McPherson in support of her "divine healing" is James 5, 14-16: "Is any sick among you? Let him call for the elders of the church; and let them pray over him anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed".

We by no means deny that this passage teaches that ^{faith may restore the sick.} prayer ~~will at times heal~~ sickness. However, it does not refer to the charismata of supernatural "faith-healing". The praying elders are not represented as possessing spiritual gifts. The oil itself is only a symbol of the Holy Spirit here manifesting Himself in His healing power. Wherever divine healing takes place, the Holy Spirit, and not the divine healer, is the One who does the healing. Let us also notice that the sick man is to take the initiative. He is "to call for the elders of the church".

Nothing is said about "special healers", who carry on loudly advertised healing campaigns, offering cures to multitudes by the wholesale. On this passage we again quote Kretzmann: "Provision is here made for the spiritual treatment of a Christian whom the Lord has laid on a bed of sickness. In a case of this kind the elders were to be summoned to the bedside for the purpose of administering pastoral comfort. This was done by prayer, accompanied with the anointing of the sick person with oil, which was a common Jewish usage. If all this was done in the proper manner, and the sick person showed himself repentant and eager for the comfort of the Gospel, then... God would restore him spiritually and bodily according to His good pleasure". (Popular Commentary, s.v.)

We do not mean to say that prayer will not heal sickness or human infirmities. On the contrary, God commands us to pray to Him for help and healing in all earthly afflictions. But that divine healing is a supernatural gift bestowed upon certain believers as Mrs. McPherson, is certainly anti-scriptural. Divine healers often refer to the "miraculous" healing of Melanchthon by Martin Luther. But what did Luther do other than pray earnestly and devoutly for his dear friend's recovery, asking God to spare his life for the sake of the great work of the Reformation? And Melanchthon, who was at the point of death, recovered.

Dr. Biederwolf lists some rather interesting escapable conclusions to which we are driven if we accept that Christ healed us according to the "Whipping Post Theology":

1. All the saints who are suffering from sickness and disease are doing so because they are not in proper relationship with God. To escape this conclusion Mrs. McPherson limits the healing of the sick to the faith they possess. If their faith is not strong enough to believe that Christ in His atonement healed their diseases, then God will not answer the prayer for recovery.

2. If our sicknesses are healed by the blood of Christ's atoning work, then God should entirely disapprove the use of medicine or of any other means than that furnished by Christ's redeeming work on the cross. Yet Mrs. McPherson commends the use of doctors and surgeons. (Healing Sermons, p.93.)

3. If sickness is atoned for in the same way and at the same time that sin is, then logically the body should become immortal as well as the soul. However, Mrs. McPherson is also inconsistent in this. At the "Whipping Post" He purchased your healing, she says. But this healing, unlike that of the atonement, is not complete, according to Mrs. McPherson, for she says: "This does not mean that we shall never die. There comes a day when the sands of the years have run down, and the child of God is caught up and goes sweeping home to glory". This last is merely a flowery euphemism to say that mortal death is imminent. It admits the inconsistency of this teaching of hers. "In this statement", as Rev. Shuler of Los Angeles says, "she confesses that Jesus Christ, powerful enough to pay the full price, ransoming the soul of man absolutely and removing from that soul all possibility of eternal death, was not powerful enough in atoning for the body at

the Whipping Post, to save us from infirmity, age, and the open grace". (McPhersonism, p.17.)

4. If Christ bore our diseases in the same sense that Peter says He "bare our sins" on the cross, then we must believe that when He did it, He was sick and diseased with all the ills to which the human body has fallen heir. Mr. Ironside, pastor of Moody Memorial Church, says: "Alas, how little do such realize the meaning of their Satan-inspired words! And yet in no other way could He really have made atonement for sickness".

Such are a few of the conclusions we must arrive at, if we are to accept Mrs. McPherson's "Whipping Post Theology". Divine healing has been carried so far in the program of Mrs. McPherson, that to be consistent she must deny many of the fundamental truths of Christianity.

But what of many "clear" cases of healing which Mrs. McPherson so widely advertises? In every issue of her weekly magazine, The Foursquare Crusader, we find a column entitled: "Witness, Take the Stand", which consists of the testimonies of witnesses who have, in answer to prayers of faith, been healed of "bronchitis, rupture, broken bones, internal injury, a broken knee-cap, tuberculosis, bleeding ulcer", etc.

Let us examine these cases from a psychological and medical approach. It is an undisputed fact that eighty per cent of all sick people in the course of time become well. They recover normally without a healer or a physician, as the result of nature's helpful agencies. Therefore, all healing agencies have an eighty per cent advantage to start with. Again, the vast majority of sick people are only

functionally sick, that is, they are mind-sick, or nerve-sick, or sick as a result of the failure of certain organs of the body to function properly. Their diseases are the result of neurotic conditions or nervous disorders. The cure of these cases depends more upon the mental attitude of the patient than upon anything else. Many doctors are rendered helpless to bring relief or health to a patient simply because the mental attitude of the sick person is not proper. This mental attitude must first be properly treated before the physician may hope to bring medical relief to the patient. Under such conditions quack doctors and the scores of so-called "divine healers" are able to perform their "spectacular cures".

Using such medical information to its best advantage, Mrs. McPherson further adds the element of emotionalism, by calling the "Divine" to her aid and thus rendering the effect doubly spectacular. She has seized upon the Christian Science principle, namely, that of constantly and persistently registering an idea upon the sub-conscious mind until that idea becomes a conviction. Her constant instruction in her healing hours is: "Say, Jesus helps me. Hallelujah!" until you are well. Thus by her "hallelujah" and "Praise the Lord" she has a tremendous psychological effect on her gullible admirers, achieving at times striking results by merely convincing people that they are well.

However, aside from these astounding facts, are there actual healings accomplished? What of the many cases of "organic healings"? I reply, by pointing to the testimony of Dr. Biederwolf: "Out of all the vast multitude, who according to the widely heralded reports were anointed and

healed in her Denver campaign, for instance, the leading Christian workers as well as the physicians of the city have declared that, while thousands of those supposedly healed could not be found, among those who were found not a single genuine case of healing could be established."

(Whipping Post Theology, p.91.)

We look further to the testimony of M.W. Fitch concerning the important question: Are there actual cases of healing? His opinion is valuable because he has "attended fourteen healing campaigns, ranging from two to nine weeks in length, and was a member of a party of nine! He has "dealt with hundreds of sufferers before and after they were anointed and prayed for, and has assisted the evangelists as they anointed and prayed for the sick". He has "attended between three hundred and three hundred and fifty meetings, in most of them, being on the platform where he could observe all that was taking place". Fitch confesses: "I do not say that no one has ever been healed in the hundreds of services I have attended. I can and do say most emphatically that I have never seen any evidence of healing. If there were healings they were of an internal character and not visible to the eye. Of the hundreds, yes, I believe I could say thousands, of deaf, dumb, blind and cripples I have seen anointed, I have never seen one healed or even definitely improved. There have been a few, a very few, who have said they could hear 'a little better' or see 'a little better', but at the end of the campaign they were not improved."

Furthermore, often the results of these "healing campaigns" have been tragic. Many cases are obtainable

where a patient, who had been "healed" by the faith-cure", ended a horrible career in an insane asylum. Think of the many cases of crippled and diseased persons, who so confidently approached Mrs. Matherson's healing platform, but who left in the depths of despair, deeper than ever in unbelief and farther away than ever from true faith in God!

To more fully appreciate the mental injury which such unsuccessful healings may cause, we quote again the words of Fitch: "My heart has ached for parents who have been compelled to take their children, some horribly deformed, others idiots, dribbling at the mouth, laughing insanely, features distorted, limbs all out of shape through infantile paralysis or arthritis, and there before a large crowd they have to stand, enduring the humiliation and embarrassment of the public exhibition of their child's affliction, while it is anointed and prayed for, and then they take it away in just the same condition. I have seen hundreds brought up in the condition described, and not one have I seen healed". (The Healing Delusion, p.43.)

Nevertheless, in spite of these clear testimonies one might insist that there are definite cases of actual healings. We agree. Yes, there might be cases of a supernatural cure. However, such cases of actual healing must not trouble or disturb the believer. These real cases of healing are of Satanic origin and are accomplished by Satanic agency. Rev. 13 speaks of a phenomenon more startling than faith-healing, namely, that a deadly wound will be healed so that all the world shall marvel and worship the Dragon. But observe what the Bible says of those

who are thus enticed and who thus do homage to Satan. It says concerning them that "their names are not written in the Book of Life of the Lam slain from the foundation of the world. If any man have an ear, let him hear" (Rev. 13,8).

Thus when we compare the healings of the Bible with the claims of the healing programs of today, we find an immense difference. We notice in every case of healing in the Scriptures five distinct features, not one of which is in evidence today in the healing program of "divine healers" as Mrs. McPherson.

1. All who came were healed, not merely a chosen group who are "weeded out";
2. They were healed immediately; there was not a prolonged or gradual healing;
3. They were healed absolutely, - not with the restriction: "No matter what may be the evidence of their senses to the contrary";
4. They were healed actually, so that their sicknesses were fully removed;
5. They were healed freely, and were not expected to give any payment for healing.

Furthermore, let us note that nowhere does Christ give us a command to preach the healing of the sick. (Cf. Mark 16,15.) The false premise of the McPhersonists that "all disease can be healed" by "a complete surrender to Christ" is likewise anti-scriptural. Their claim that faith-healing is only there where faith is, is against the clear testimony of the Bible. Scripture shows us that Christ's healings were not always conditioned upon the patient's attitude toward Christ. (Cf. the healing of the ear of Malcus; Luke 22, 51; Popular Symbolics, pl 105.)

When we see the great differences between the Bibli-

account of healings and those of Mrs. McPherson, how can we accept her "divine healing" program as parallel to that of the Bible? All her claims are antisciptural and illogical.

Closely related to her claim of the gift of divine healing is that of the gift of tongues and of the interpretation of tongues. Of this she says: "One day as I was worshipping the Lord in other tongues as the Spirit gave utterance, I suddenly became conscious of the fact that I could understand the words that the Spirit was speaking through me". (This is That, 1919 Ed., p.69.) However, she does not only claim these charismatic gifts for herself, but "according to the degree of grace and faith possessed by the recipient, these gifts are divided to every man severally". According to Mrs. McPherson, the gift of tongues comes invariably with the "Baptism of the Holy Spirit" and may recur again and again according to the faith of the individual. (We may entirely dismiss the question of the interpretation of tongues as a case of either downright fraud or possibly of pathological lying.) The members may have to "tarry" for a long time in order that the Holy Ghost may manifest Himself in them, but eventually He will come. A member of the Foursquare Gospel proudly confessed to me that at the time of her "Baptism", she spoke beautifully and rather lengthily in the Italian language. What she said she could not recall, not being conscious of what she was saying.

Of what value, then, I ask, is the gift of tongues, if no one can interpret the message? The gift of tongues was given in apostolic times for the edification of the

Church and for the bringing of the Gospel to the hearers in the native tongue. Paul earnestly warned the Corinthians against an abuse of this gift, severely admonishing them for sinfully boasting of this gift. (2 Cor. 12.) This boasting of which the early Corinthians were guilty is characteristic of all the tongue movements. (Cf. Mackie, Gift of Tongues.) That Mrs. McPherson retains the tongues element in her program purely for publicity of her movement, is evident from the fact that she insists that "there are no tongues demonstrations in her regular services at Angelus Temple". She says that "those who wish to have the "tongues" witness, following the infilling of the Holy Ghost, shall resort to either room 500 or room 120, one of which rooms is advertised as sound proof". (Shuler, McPhersonism, p.37.)

Further, Mrs. McPherson seems to be deserting her cause. In a little booklet, entitled "The Narrow Line" she says: "The Holy Ghost is not marked by wildness, hysteria, screaming or unseemly manifestations". And yet, in her first great tent revival in Los Angeles, the "tongues" manifestations became so noisy that police supervision was required to preserve the peace. Mrs. McPherson is between two fires: She cannot desert the tongues demonstrations, for that would be to desert her enthusiastic ministry. She cannot stay with it as it is practised by "tongues people", since in so many places there is so much confusion, disruption, and disorder produced by it, that it insults human intelligence and would forever defeat the dream of her Angelus Temple.

However, let us judge also this extreme manifestation

of Enthusiasm according to Scripture. Scripture does not teach that the extraordinary charismatic gifts of the apostolic age belong to the necessary equipment of the Church of all ages. They are not needed for the ordinary work of the Church. Luther says: "Therefore, where there are Christian men, there is the power to work such signs, when it becomes necessary...But since the Gospel is now spread throughout the world, known to all, there is no need of such signs as were wrought in the days of the apostles" (XI, 957).

Against the false claim of these Enthusiasts we note:

1. Employing and possessing the means of grace, the Church is fully equipped to do its work. (Matt. 28,19; Rom. 10,17; 1 Cor. 11,26); 2. It is not for us to prescribe to God when and how He should bestow His gifts (1 Cor. 12,11); 3. Scripture warns against all miracle-mindedness (John 4,48; 1 Cor. 1,22; 12,31).

But let us look also at the ~~physiological and~~ psychological aspects of the gift of "tongues". Throughout the study of the gift of "tongues" we notice that the manifestation of this phenomenon after the apostolic age has in most cases begun with an individual in whom the presence of some mental disease can definitely be traced. Or the appearance of the "tongues" may be traced to an eager expectancy of the supernatural. In the third place it may be ascribed to vanity and the desire for "spiritual" distinction. The ~~psychological~~ elements of imitation and contagion also constitute an important factor in the explanation of this supposed "gift"; and last, but not least, we are in many cases dealing with fraud, pure and simple.

(Cf. Mackie, Gift of Tongues)

Let me add a concluding thought concerning the ethical aspects of the gift of tongues. Writers on the subject have noticed horrible crimes, a prominence of the sex perversion, notorious atrocities and brutal savagery frequently accompanying the gift of "tongues". The question upon our minds is: "Will the "tongues" movement of Mrs. McPherson be permitted to manifest all these tragic phenomena? But perhaps, the most disconcerting aspect of the "tongues" movement is the great lure of the "tongues" gospel in these Enthusiasts. Their claim of God's special relation to the "tongues people", their pretense of holiness, their Bible quoting, and their zeal for and in prayer have attracted many men and women of uncritical minds. There is no doubt that the "tongues" movement holds a startling attraction especially for the spiritually ignorant and uneducated, upon whom these evangelists usually prey.

We have thus considered the pernicious Enthusiastic nature of McPhersonism. She bases her whole Enthusiastic theology on an immediate operation of the Holy Spirit and therefore destroys the meaning and comfort of the means of grace. ~~Although the Enthusiasm of Mrs. McPherson is not as pronounced as that of more fanatical Enthusiasts, yet just because it is subtle, we must warn against it all the more. (Matt. 7, 15.)~~ Whoever, as Mrs. McPherson, contends that the Holy Spirit manifest Himself directly in the human heart, has not truly experienced the joy, the comfort, and the assurance of the forgiveness of sins which is offered and given in the Gospel and in the Sacraments. The more the believing Christian uses these blessed

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Part III.

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