

*Emma Bailey*  
SEEKS TRUTH



MABLE HALE



# EMMA BAILEY SEEKS TRUTH



By

Mable Hale

A True Story of Experiences  
In “Pentecostalism”

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## **Chapter I**

### **Emma Seeks the “Power”**

There was much curiosity and not a little displeasure expressed by the people of Dorville as they saw the tent erected on some vacant lots in their community. It was whispered around that the people who were going to hold a meeting in the tent were “holy rollers,” and “spake in tongues,” and did other strange things. The children of the neighborhood were much interested and none more than Emma Bailey, a slender little girl in her thirteenth year. She was there at the first service, sitting on a back seat and watching all that was done. The workers and a few followers occupied the front of the tent, singing and praying enthusiastically. Emma heard even in the first service something about Jesus Christ saving from sin. This declaration that Christ could save and keep from sin held her attention. She was in the beginning of that adolescent period when the child awakens to a consciousness toward God. Emma was unusually awake on this subject. And her life had been cast in a mold to make her susceptible to the very thing that was now confronting her.

Emma Bailey was one of those unfortunate children of divorce. When she was an infant her parents’ home had gone on the rocks, and in the division the father had taken the boy, then three years old, and the mother had taken the little daughter, a baby in her arms. Emma’s mother had come away from her husband’s home back to Dorville, where they had lived ever since. The experience had embittered her nature so that she was unable to give her daughter the sympathetic understanding the child needed as she grew up. Emma was told about her brother, and as soon as she could write a letter she began correspondence with him. She loved him with all her little

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heart, and many a night she cried herself to sleep because she could not have her brother as other girls had theirs. It seemed impossible for Emma's mother to understand the longing in Emma's heart for companionship and sympathy, and the two of them grew up almost unacquainted. When the little girl would get into other homes she would come back to her home with her heart aching. With this continual yearning unfulfilled, Emma was always reaching out for something, she hardly knew what. When she was nine years old her mother married again, but although the new father was always kind, the circumstances in her home did not materially change.

Just after Emma was twelve a thing happened that changed all the course in her life. She was always helping about the house, for her mother took in work for their support. She was sent to the well for a bucket of water, and it was while she was pumping that the thing happened. Her mind was always busy, and now a thought so big that it seemed to be boomed at her with an audible voice came before her—

“You have come to the age when you must give an account to God for everything you do.”

For an instant Emma stood stock-still, then she picked up her bucket and walked to the house with trembling limbs. As soon as she could be spared, she slipped away by herself to think the big thought through. She did not know very much about God. Her home was not a Christian home, and she had no teaching except what she had learned in Sunday school the two previous years. She had heard somewhere that grown people had to give an account to God, and she was thankful that she was only a child. But now she had come herself to the years when God took note of what she did. It was a fearful thought.

“Lord,” she prayed in her childish way, “I want to do right in your sight. Show me how, and I will do just as you say. I shall join

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church right away, and go regularly.” With this vow fresh in her mind, she set about making herself a member of the neighborhood church. She was baptized and taken into the church, and felt better. But yet there were longings that were not satisfied. Her mother, stirred by the zeal of her child, also joined church. It was only a few months after this awakening in Emma’s life that the tent meeting began.

The people who held the meeting were of the Pentecostal faith. They preached a great deal of truth, but with their clear teaching on repentance and conversion and godly living, they taught much that tended to work upon the emotional nature of their followers. In their meetings people fell under the “power,” danced, yelled, ran madly about in their ecstasies, talked in “tongues,” and did many other unusual things. All was done under an emotional enthusiasm that was very gripping and convincing to little, hungry-hearted Emma. She did not know she was being led into a deception.

Emma missed very few services, and in a short while was convinced that what these people had and did was of God, and if she were obedient to God as she had promised to be she must seek and obtain the same thing they had. She went forward for prayer with a heart perfectly sincere. She bowed at the altar and began pouring out her young heart in prayer to God. One of the workers came to her at once to instruct her.

“Lift up your head and raise your hands, and look upward. God is above, not below. He knows what you seek, and you need not tell him. Say, ‘Jesus, Jesus, glory, glory,’ and keep saying that over and over, looking up and expecting, and the blessing will fall. That is the way to get it.”

Emma obediently lifted her hands and repeated the words she had been instructed to say till her little body trembled with weariness

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and her arms felt numb. If from exhaustion she dropped her hands upon the altar rail or into her lap and bowed forward someone urged her to lift herself up and keep calling. Although she did just as she was directed, nothing happened, and at a late hour she went home disappointed and weary. The next service found her back and ready to seek again. All through the tent meeting she was a constant seeker, but no power fell.

Months slipped by, and Emma still sought the power. She followed the people down to the little hired hall they got after the tent was taken away, and at every service she was at the altar seeking. School began but she did not let her studies interfere with her quest. Her school work suffered accordingly, for she could not do good work with her nerves at such a tension. Many nights found her upon her knees in the small hours, calling over and over that word, "Jesus, Jesus." Sometimes she thought possibly the gift was not for her, but when she spoke discouragingly, someone was always ready to strengthen her.

Summer came again and she was still a seeker. She was becoming desperate in her desire to get that mysterious something that was moving the people with whom she associated. A tent was erected again and a service held every night, lasting often past midnight. Emma did not miss a service, and every night found her bowed in supplication. Her mother was worried about her and tried to get her to remain away from the meetings, as she had endeavored to do all winter. In other things Emma was obedient to her, but her zeal was of that fiery nature that would have suffered all things before she would have yielded to any suggestion that seemed to her to be contrary to God's will, and her mother had to give in to her.

At last the outpouring which Emma had been seeking came. She fell under the "power," down upon her back, kicking, and speaking



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in tongues. She wore a pair of new slippers and when the evening was over they were practically ruined. Emma kept constantly chattering but she had no idea what she was saying. She lay under the power for a long while, demonstrating its force and working more than many others.

A boy in the audience, a schoolmate of Emma's was much shocked at what he saw. "If she were my sister I would take her home," he said to someone beside him. So disgraceful to him were the things that Emma did that he slipped out and called a policeman to see if something could be done. The officer came, watched for awhile, and asked one of the workers what ailed the girl.

"She is under the power of God," was the answer.

"Can't you do something for her?" the policeman asked again.

"She is safe in the hands of God. It would be wrong to touch her," was the reverent answer; and the officer left baffled by what he saw. When at length Emma came to herself she felt a sensation of shame. She could remember the things she did, but at the time she had been unable to refrain from any of the excesses that now embarrassed her. She was naturally a shy, reserved girl, and her sense of propriety was offended in the things she had done. A few nights after this she saw some boys in the back of the house making sport of the meeting. Taking the hand of another girl who was also under the power and dancing like herself, Emma ran down the aisle toward them. The boys in fright slipped out of the tent, and the girls followed, chasing them some distance. Emma could never think of that escapade without a flush of shame, and yet she had been unable to resist the impulse at the time. She had many other similar experiences, and often wondered why God would have her do things when she was under the power that she would never do at all when in her right senses.

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Emma's mother could not resist the zeal of her child and began going to the meetings herself. In a few months she, too, had the "gift of tongues," and fell under the power.

Emma developed rapidly, and in a short time was an active worker among the young people. Before she was fifteen she was preaching.

## Chapter II

### Emma Preaches the “Power”

The people at Perdue wanted a meeting and engaged the services of a lady evangelist, a stranger to all of them, but coming recommended by the preacher to whom they had written for advice. The committee was at the depot to meet her. Two women got off the train—one a woman nearly forty, and the other a mere child.

“We are glad to meet you, Sister Bailey,” they said, stepping toward the older woman and holding out their hands.

“My daughter here is the preacher,” answered Emma’s mother as she pushed Emma forward. The child was then but sixteen and small for her age. This was her first time to hold a meeting alone.

“This child!” they exclaimed in surprise; “can she preach?”

Emma could preach. Her youth and fiery zeal won the hearts of the people at Perdue at once. In a little while she had the people under the spell of her preaching, and falling under the power, speaking in tongues, and doing all the things she supposed people should do when they were in the hands of God. After her sermon she would go to the altar to labor with seekers, and as one and another would fall under the power, perhaps kicking and rolling about in their paroxysms, she would take coats and throw over the limbs of the women and girls, trying to lessen the show they were making.

Emma got through this first meeting in such a manner as to make her services sought elsewhere. Her mother could not often go with her, so for a while she worked with older people. But while yet a girl in her teens, she began holding meetings entirely alone, with varying degrees of success. She was an earnest little person,

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honestly seeking to build up the kingdom. She believed the only way for people to be saved and live victoriously is to get this mysterious power, and to this end she labored with all her might. If there was not the victory in the meeting and the unction in preaching that she desired, she spent hours on her knees in prayer. She felt the awfulness of a soul in the hands of Satan, and gave herself completely to seeking out the lost.

Under her ministry and the ministry of her associates she saw many people converted and delivered from bad habits. They preached holiness of life and heart, but hastened over these doctrines to reach that which to them seemed more important—the “baptism.” As soon as possible she led them to that experience which was proved in every case by the speaking of tongues. This they believed to be the evidence of the baptism of the Holy Ghost, and they would not cease their seeking until that end was attained. Victory, to Emma’s mind, consisted in ability to demonstrate the presence of the Holy Ghost by speaking in tongues. She and her associates did not believe a meeting a success in which there was not some emotional manifestation. They fell in trances, sank under the power, danced the “holy” dance, spoke in tongues, and in many other ways demonstrated the presence of that power they believed to be the Holy Ghost.

But Emma saw things that disgusted her very much and made her cheeks burn with shame. For instance, one evening a girl whom Emma knew intimately and whose life was not above reproach, went forward and got a fresh baptism. Jumping up from the altar she ran to the pulpit where a young married man was demonstrating, and while she chattered in “tongues” she threw her arms about him, fondling him in a most disgusting manner. The man submitted to this in a reverent manner, as befitted a new demonstration of the

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Spirit's power. Emma looked at this unholy scene with the eyes of the onlooker, and she sensed the revulsion that it must cause in many minds. Other things, which to her seemed as foreign to the pure, holy Spirit of God, were done, and to her shame, she did some of them herself. Why she should receive an irresistible impulse while under the power of God to do things that in her normal frame of mind she would feel unwomanly to do, was more than she could understand. Becoming more and more puzzled over these things, the girl would at times try to keep silent. Her associates would then accuse her of quenching the Spirit, quote Scriptures to her on the subject, and she would again press into the fervor of the worship.

That she was called to preach was a settled fact in her heart. She found it hard to go alone, being naturally of a companionable disposition, and often her heart yearned for a working companion. About this time she was thrown into the company of Albert Meador. He was an enthusiastic young man who had the "baptism" and was loud in his avowals of allegiance to God and the way. He said he was called to preach and intended to give his whole life to the work of God. He was a good singer, had ability as a song leader, and those who knew him expected much good from him in the future. He liked Emma, and she found him appealing to her in a very strong manner. They were soon engaged to be married. They planned to go right on in meetings, he to take charge of the singing and she to do the preaching. Perceptibly, from the time of their marriage, his religious ardor cooled. While he staged great demonstrations of the power in their home meetings, he did not wish to go with her in evangelistic work. His demonstrations were very wild. Even before they were married she had been abashed at some of the things he would do when under the power. After their marriage she became absolutely ashamed of the things he did, and sometimes when his antics became too wild she slipped out and went home that strangers might not

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know that he was her husband. In a few months his religious ardor entirely burned out, and he sought the easy way out of his responsibilities by going away without saying good-by or leaving any address.

Poor Emma. She had been sincere in marrying Meador, and now to have her romance to come to such an end was very hard. Her associates saw the trouble she was in and feared for her health. She was pining and worrying over her affairs in a way dangerous to her nerves. Someone suggested sending her to school for a few months. This plan appealed to her friends, and making up the purse necessary for such an undertaking, they sent her to a training school in one of the southern states.

The life in the school was a new experience, and in a great measure it silenced the distrust and uneasiness within her. The extravagant demonstrations of the “power” were discouraged here, the young people being taught to be more reserved and to hold a check upon themselves. There were often much loud singing and praying in the school services, but very little that would have embarrassed a modest onlooker. Emma spent nearly a year and a half in the school, a very pleasant and agreeable time, in which she studied the Word of God and became more settled in its truths on many lines. Her great disappointment was also overcome, and her zeal fired anew for God.

When Emma returned to her old field of labor she found the demonstrations even more disgusting to her than they had been before. She tried to enter the services with all her heart, but she constantly felt a fear of the next outbreak. She was even more anxious to cover as many forms as possible when many fell under the power in the meetings. She found herself wondering why the Spirit of God should cause two people, a man and a woman, to fall

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in such a manner that their bodies were in unbecoming contact, or why a woman who normally was modest and retiring should, under the power of God, roll about on the floor until her hair and her clothing were disheveled and she was a disgraceful sight.

In spite of herself, Emma found a strong conviction rising in her heart that it was not the Spirit of God at all. She became strongly suspicious of a power which could so overcome her that her will could not cope with it, prompting her to do things that would be entirely unbecoming if done through her own volition. So confusing were these thoughts that she decided to refrain from any demonstrations till she knew the mind of God. She found it possible to refrain if she did not at first willingly give herself over to the emotion.

“Emma, you are backsliding,” her associates warned. “It has been a long time since you have been under the power.”

“I am waiting on God,” she answered.

## Chapter III

### Led Into Truth

Emma Bailey went at the invitation of a pastor in a neighboring town to take charge of his flock while he held some evangelistic meetings. It so happened that at this time a tent meeting was being held in the vicinity of this church by an evangelist of the “Church of God.” Emma saw some of the circulars they were putting out, and got hold of a “Gospel Trumpet.” Because her mind was not at ease regarding religious things, she felt a great desire to attend this meeting. She had heard of these people before, especially that they did not believe in the “tongues.” Putting all prejudice aside she went over to the meeting one afternoon. She felt a sensation of rest as soon as she came into the tent, as if the “dove of peace” were there. She listened to the discourse and stayed for the testimony meeting that followed. She heard these people sing and pray as if they enjoyed the service, and yet there was no noisy demonstration.

“It all sounds so genuine,” she said to herself, “and I am coming back tonight.” She attended quite regularly, and received much encouragement. When her prayer meeting night came she dismissed the meeting and they all went over.

Emma listened eagerly to the discourses she heard. She liked them all. Indeed she did not find them greatly differing in doctrine with what she had been preaching. The preacher showed the separation that must take place between the sinner and his sins. He preached on repentance and conversion. He showed plainly what justification is. One evening he spoke on sanctification, the complete dedication to God of every ransomed power, necessary on the part of the seeker. Complete consecration—she understood that,



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for her life was wholly consecrated. But he did not hurry by that doctrine as a mere stepping stone for the next—the “baptism.” He dwelt upon the subject of sanctification carefully, showing that it is possible for the heart to be made pure and clean through the blood of the Lord Jesus Christ. He showed what consecration means—death to self, death to the “old man,” and crucifixion of the flesh for the sake of Christ. He showed that he who has a clean heart is “dead to sin,” “separate from the world,” and “alive unto God.” He made the experience seem very important indeed, and she found herself searching her own heart to see if she had really died to all but Christ.

She was eager to go to the next service. This time he spoke on the baptism of the Holy Spirit. Now he was treading on ground with which she was very familiar. This to her was the one great theme of the Bible, the fulfillment of all other themes.

“I wish to show you by the word of God that the baptism of the Spirit and sanctification are one and the same experience,” the preacher said, and Emma sat up straight “I showed you in my last sermon that sanctification is a second, definite work of grace in the heart, by which the heart is cleansed from inbred sin and made a fit temple for the indwelling of the Holy Spirit. I want to show you tonight that when the blood of Christ cleanses the temple, the Spirit enters in.”

“He will not be able to do that,” thought Emma, “and he is getting things all mixed up.” Nevertheless she listened.

“Let me read you some of the words of Jesus on that memorable night just before his crucifixion, ‘If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with

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you, and shall be in you' (John 14:15-17). This Comforter, Spirit of truth, Holy Ghost, are all one, as Jesus makes plain in the same discourse. When he had talked with his disciples for some time he prayed for them. We find him saying in that prayer, 'sanctify them through thy truth: thy word is truth' (John 17:17). We have found that sanctification is another word for purification or cleansing.

"On the day of Pentecost we see Jesus' promise of the outpouring of the Holy Spirit fulfilled when the one hundred twenty assembled there received the Holy Ghost. Again we find Peter going to the household of Cornelius. You will find this story in the tenth of Acts. He preached to them, and the Holy Ghost fell on them as on the apostles at the beginning, there being the same manifestations in the one as the other. After this we find Peter at that great council held at Jerusalem where Paul and Barnabas came down from Antioch to confer with the Jerusalem church on the receiving of the Gentiles, saying, 'And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith' (Acts 15:8, 9). Peter speaks here of the Pentecostal experience and that of the household of Cornelius, declaring that in both instances their hearts were purified. They were purified or sanctified, and received the infilling of the Holy Ghost at the same time. God has been doing the work the same way since."

The preacher went on to speak more at length on the subject, but Emma was more forcibly struck with this one scripture. After the service she asked for an appointment with the preacher that she might talk further with him about it.

"Come out to the services and we shall try to set the truth forth according to the Bible. Often more light is received that way than in talking it over," said the preacher evading her request for a private

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talk. She did not know that he had met people of her belief before who asked for a private talk and when he granted the request he found a house full of people assembled determined to talk him down, and was thrown into a boiling argument. He had become wily.

The next sermon took up another phase of the subject, and one just as vital in Emma's case.

“It is taught by many that the evidence of the presence of the Holy Spirit in the heart is the ability to speak in tongues. It is recorded that the disciples so spake on the day of Pentecost, and also the household of Cornelius. In one other place, this was also the case. We find other times when the Holy Ghost fell nothing is said about speaking in tongues, the case of Paul being a noteworthy one. The gift of tongues was of great value on the day of Pentecost, as an omen to the sign-loving Jews, and as a means of getting the new faith to men of many languages. We find tongues mentioned among the gifts of the Spirit. It is a gift given for profit, not an evidence of the Holy Ghost. It is not even one of the more important gifts. Paul says he would rather speak five words in his understanding than ten thousand in a foreign tongue. He does not forbid speaking in a language in the services, but he does give directions for its control. If it had been an evidence of the Holy Ghost, then surely the fact would somewhere be so stated.

“Moreover, when men set some manifestation as a goal for which they are seeking, they open the door for deception, if no more than self-deception. We have examples all over the country of people who blindly sought this evidence, as they supposed, of the Holy Ghost. I say they sought blindly, for they did not pray in a sane manner, but worked themselves into a religious frenzy, holding up their hands and repeating words or phrases over and over until something in their nervous system crashed and all sorts of

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manifestations resulted. ‘God is not the author of confusion,’ says the apostle Paul. If God is not the author of confusion, as we see it in many of these ‘tongues’ meetings, from where comes this jargon of voices, and the screaming and rolling, and unseemly behavior? ‘Charity does not behave itself unseemly,’ and sincere charity is the love of God in the heart. What can be in the heart that works out the unseemliness that is demonstrated in their meetings? When men go beyond the word of God to bolster a doctrine, they throw themselves to deception.”

Emma sat as if transfixed as she heard the man speak. She feared for him that in his earnestness he was speaking against the Holy Spirit, making himself a blasphemer. Always the fear of this sin had been held over her by her teachers, and she trembled for the preacher. Nevertheless she knew that he spoke out boldly the thoughts that she had been secretly considering. Something in her heart said “amen” to all that she heard.

The pastor for whom Emma substituted, came home, and perhaps, he thought, not any too soon for the good of his flock, for Emma was encouraging them to attend the meetings which were not calculated to increase their confidence in the strictly “Pentecostal” teachings. She returned to her home town, seeking out the “Church of God” there. She carried a note of recommendation to the pastor of that congregation stating that she was a seeker after truth and light.

It so happened that just at this time the pastor of the Church of God in her home town had planned a series of lectures dealing with the tongues problem from a Scriptural angle. His congregation had been invaded by some of the tongues teachers, and there was a question in many minds about the gift. Emma came in time for these lectures, which helped her to see clearly what had only begun to be

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unfolded to her, and she publicly renounced the tongues movement and took her stand with the Church of God.

## Chapter IV

### “Tongues” Explained

To the Christian nothing ever “just happens,” but over all the changing scenes of his life he recognizes the hand of God guiding, overruling, making every providential occurrence work out for his good and God’s glory. Emma Bailey liked to think—and we may be sure that she was not wrong in her thinking—that God prepared her for the lectures her pastor gave, sending her to the other town just in time to get her ears opened to Bible truths and her appetite whetted for what she was to hear.

In these lectures the pastor went deeper into the subject than the evangelist had gone, helping Emma to see more clearly the truth of the matter. She was willing now to listen to all that he said.

“Why did the men and women gathered together at Jerusalem speak with languages on the day of Pentecost? Was this manifestation present at other times? Of what special significance was it?” the pastor asked at the beginning of one of his lectures. “We find this prophecy: ‘With stammering lips and another tongue will he speak to this people’ (Isa. 28:11). Paul, catching up this very prophecy, declared that tongues are for a sign. But of what are they a sign? To whom were they a sign? We find three instances in which the people spoke in tongues at the time they received the Holy Ghost. The first instance, the day of Pentecost, there were other unusual manifestations, tongues of fire and a sound of wind. We do not read of this phenomenon again. The two other times were at Caesarea when Peter was preaching to the household of Cornelius, and at Ephesus when Paul preached to the small group of men there. The day of Pentecost we may think of as the introduction of the Holy

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Ghost dispensation, and expect unusual manifestations. The household of Cornelius were the first Gentile people to receive the Holy Ghost. Thus opening another door of operation, and again when Paul went directly to the heathen we find the same ‘sign’ given. God was ushering in a new dispensation, not to the Jews only, but to all the world, and the fact that they heard the gospel spoken miraculously in their native tongues of all people was a striking sign to both the Jews and the Gentiles. We see in this the fulfillment of the sign. Nowhere do we find it stated that to speak in tongues was a sign of the presence of the Holy Ghost or of His infilling.

“Tongues, as spoken on the day of Pentecost, were real languages understood by those who listened, not mere jargons of sound. If we shall keep in mind this one point, that a tongue is a language, we shall get further in this investigation. In many instances those who today claim to speak in tongues simply repeat over and over words or syllables which cannot possibly have any real meaning or significance.

“Speaking in tongues as we see it today is accompanied by a ‘power’ which gets hold of the people, carrying them out of themselves, and working through them as it will. This power they tell us is of God. They quote the following Scripture to uphold their position: ‘But ye shall receive power, after that the Holy Ghost is come upon you.’ They tell us that the power which is manifested in their meetings is the power here mentioned. But let us get all the quotation.

“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in Judea, and in Samaria, and to the uttermost part of the earth.” (Acts 1:8) The power they were to receive was an unction from on high that would make them able to go into all the world, bearing

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witness to Christ, and teaching men the way of salvation. This power did not put them out of their right minds, but gave them a steady, proper use of all their faculties. The power that makes men witnesses to a lost world, convincing men of sin and unrighteousness, is far different from that power that causes its victims to fall down unconscious upon the floor and roll about in unseemly attitudes, go dancing across the floor, scream and jabber, as is found in many meetings.”

The pastor went on to show how this power, given by the infilling of the Holy Ghost, helped the timid Peter to become a lion of strength for the gospel, took Paul the opposer and turned all his ransomed knowledge and ability to the spread of the gospel, for the gospel’s sake.

“There never was a time more than now,” he said with fiery zeal, “when the world needed manifestation of the real power of the Holy Ghost to convince men of sin and of salvation. The minister needs it to give him unction and zeal and persistence in preaching the gospel, and the people need it to go out and meet the temptations of life. God give us more power, that wonderful power of the Holy Spirit, not a power that muddles the brain so that acts of foolishness and actual immodesty are committed unwittingly. Make us reasonable, for Jesus’ sake.”

“How sane and reasonable all this sounds,” thought Emma eagerly. She was present at every service, drinking in the messages as the good man gave them with manifestations of power that were convincing her heart of the truth.

“We would not discredit that which God credits,” said the pastor. “The Bible speaks frequently of the ‘gift of tongues,’ and that gift has a place in the household of faith. There is much difference between a gift and a sign, or evidence. In various places



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we find this gift named with other gifts. Paul, writing to the Corinthian church, gives a list of gifts in the following order: wisdom, knowledge, faith, healing, miracles, prophecy, discerning of spirits, tongues, and interpretation of tongues. Here we see tongues put at the bottom of the list and wisdom at the top. Lord, help us to put first things first. A tongue is all right if one has wisdom enough to use it. Again we find Paul in this same chapter (1 Corinthians 12) setting the offices of the church in their order—apostles, prophets, teachers, miracles, healings, helps, governments, tongues. Again tongues is at the foot of the list. And Paul asks of this gift as of all the others, ‘Do all speak with tongues?’ Evidently he had no idea that a man must speak in tongues before he can know he has the Holy Ghost. A gift is given for use. The gift of tongues is for service, for use, not a mere plaything. And a tongue is a language; keep that in mind.”

Another of these lectures took up the use of the “tongue” in the public service. This was especially interesting to Emma, for she was seeing things in a clearer, newer light all the time.

“Tongues were a problem even in Paul’s day. We find him giving considerable space in one of his letters to setting the people right upon their use. We have found that the tongues manifested on the day of Pentecost were real languages heard and understood by those present. In their introduction to the church, tongues were given for the spread of the gospel. When those speaking in tongues cannot by force of the fact that they are not understood add anything to the spiritual good of the service, they are not to speak. This gift is a sane one and rational, and the one who has the gift has power to speak or refrain from speaking.

“The Spirit does not work through a man using his members independent of the man himself. The man who has a gift is always

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partner with the Spirit in its use. Open your Bibles now to the fourteenth chapter of First Corinthians and follow me as I read and speak. Paul gave a long exhortation on the necessity of service of a gift, and especially in the gift of tongues. If they cannot be of service, let them be still. Because there was danger of confusion if many spoke in tongues at one time he advised that only two or three use this gift in one service, one at a time, and then only in case there was one present to interpret. Again I place emphasis on the fact that these tongues were languages, not gibberish. ‘The spirits of the prophets are subject to the prophets,’ said Paul. ‘God is not the author of confusion, but of peace,’ he continued. If the manifestations of tongues in the modern ‘tongues movement’ is genuine, it is still out of order in the manner in which it is manifested in the public congregation. Paul, in ending this dissertation on tongues, said, ‘Forbid not to speak in tongues. Let all things be done decently and in order.’ So I say also. There is a proper and sane gift of the Spirit which enables men and women under the direct influence of the Holy Spirit to speak languages that they had not before been acquainted with. It had its place in the church, and no doubt there are and shall be times and places in the church today where this is necessary and useful. But the public service is not to be given to the manifestation of this gift. If one speaking in an unknown tongue has a message, let him give it with an interpreter. Let everything be done decently and in order.

“How do these directions of Paul compare with the scenes in an ordinarily vigorous tongues meeting? What would Paul say if he were to step into one of their services?”

It seemed to Emma Bailey that before her pastor had finished his lectures he had touched every question that had ever bothered

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her, and had given a clear, definite answer founded on the Word of God. She rejoiced to be free, free.

## **Chapter V**

### **Emma Answers Objectors**

Emma Bailey sat at her desk, a deep frown on her forehead. Before her lay a stack of letters. The position she had taken regarding the modern tongues movement had aroused much inquiry, and letters were pouring in from every side. It was more than she could do to answer them all, and yet she felt a strong desire to help every inquirer.

Her path of late had not been an easy one. In the years she had labored among the Pentecostal people she had made many warm friends. Some of them were as honest as herself, and she still loved them dearly. They were certain that she had done a terrible thing. From their point of view she had committed a terrible sin in speaking against the work of the Holy Ghost. They loved her still and would go any length to undo the damage that had been done by her taking up with what they believed to be error. Among them were also some who persecuted and made the way as hard as possible for her, showing by word and deed that they thought of her as an outcast and a renegade.

These things can be borne for Jesus' sake, but they are not easy. Emma's mother, who had followed her twice in the religious steps she had taken, could not follow her now, and the breach between them widened. Even the people among whom she had cast her lot were not all perfect. Most of them were very kind, but of course there were some who were slow to take her in, who found fault with certain ways she had, and held her off. It has to be that way, I suppose. It was so in the case of Paul, we know. And we even find

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that good man holding John Mark at a distance because he made a mistake once.

These were not the only trials that came against her. She found it hard to cast off the “power” for which she had so earnestly sought. When she would lift her hand in answer to an urge in her heart thus to testify that it was well with her soul, an uncontrollable shaking would begin. There were times when she had to keep a firm rebuke against an impulse to set up a chattering in the services. She had often spoken in tongues, but never had she been at all conscious of saying anything. Now that she was among people who did not include this in their worship, she found it hard to resist. And when she was alone in her room a great bugaboo of doubt would come against her, accusing her of sin against the Holy Ghost in thus resisting his impulses. Especially would she be so assailed after some of her friends had been talking to her about the mistake she had made.

One afternoon Emma became aware of the sound of voices audible to her inner ear, a jargon of sounds as of people speaking in tongues. She knew no one else could hear the sounds, but they were ever present with her, annoying her much when she was alone. When she lay down at night it was always a late hour when she fell asleep. This kept up for days, and she became extremely nervous both from the loss of sleep and because of the jangling sound in her ears all the time. She prayed earnestly that this confusion might leave her, but she got no permanent relief. She felt embarrassed to tell anyone of the thing that was annoying her so. At last she did confide to someone, and the news came to her pastor. He, with others, prayed earnestly with her, rebuking the powers of darkness and confusion that came against her, and God gave them the victory.

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From that time she was free from the chatter and felt no more impulses to speak in tongues.

Pastors from other congregations round about heard about her experience and invited her to their congregations to tell their people how she had been delivered from the error. Each of these lectures brought more letters of inquiry, for everywhere the people are confused with this doctrine that teaches so much truth and yet substitutes a spirit and power that are foreign to the Holy Ghost.

She sat at her desk that morning dreading to begin the long task of answering one at a time. She would say practically the same thing to each one. Then it occurred to her to prepare a letter, and send it out to these inquirers that would answer the question in their minds. This she did, and here is the letter:

“I received your letter of inquiry concerning the modern tongues movement. I appreciate your desire to know the truth, for Jesus says, ‘Ye shall know the truth, and the truth shall make you free.’ (John 8:32). Yes, I was associated with this movement for nearly thirteen years. I was instructed by their most prominent leaders, spent seventeen months in their training school, and preached their doctrine for nearly twelve years.

“I can say from a Biblical standpoint, and also from personal experience and observation, that it is a deception. With a few brief points I shall endeavor to explain why I make this statement. The fundamental teaching of this movement is full of error. With but few exceptions they teach that speaking in tongues is the evidence of the baptism of the Holy Ghost, taking the events of the day of Pentecost as their foundation. Let us consider what really happened on this occasion. First, the outpouring on that day ushered in a new dispensation, the Holy Ghost dispensation. At that time there was no New Testament to verify the new faith to the unbelieving Jews, all

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of whom were then living under the law. Second, this was a quick way of getting the message to the waiting mass of people who would scatter the news as they returned home from Jerusalem. This same manifestation occurred after the day of Pentecost also, when Peter went down to the household of Cornelius, and again when Paul preached at Ephesus. This was all done to show that the new faith was given, not to the Jews only, but to all the world, thus showing that God is no respecter of persons. In each instance there was a special need for such manifestation. The Bible declares ‘tongues’ to be a gift of the Spirit, not an evidence of the baptism of the Holy Ghost. ‘But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of Spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will’ (1 Cor. 12:7-11). The gift of tongues is no more an evidence of the Holy Ghost than any other gift of the Spirit.

“It is true that the Holy Ghost is given to us today, and that the infilling is subsequent to conversion. ‘Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost’ (Acts 2:38). Man made two steps downward—inherited sin, and committed sin—and he is only required to make two steps upward. Then why seek for a third experience that has no foundation in the Bible? You say, ‘If we ask bread, will he give us a stone?’ Christ never deceives anyone, nor can we become deceived if we seek according to His Word. But when we leave the Scripture and contend for an experience outside of revealed truth, the enemy finds a place to deceive.

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“Let us consider the work the Holy Ghost performs in us when we receive him. He purifies: ‘For God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith’ (Acts 15:8, 9). He sanctifies: ‘That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost’ (Rom. 15:16). He gives power: ‘But ye shall receive power, after that the Holy Ghost is come upon you’ (Acts 1:8). This power is to live a holy life and to witness for him, not to speak in unknown tongues. He is a teacher; ‘But the Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you’ (John 14:26). He abides within his people: ‘Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?’ (1 Cor. 3:16).

“Then you ask how we may know we have the Holy Ghost. He himself is a witness: ‘For by one offering he had perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness’ (Heb. 10:14, 15). ‘The Spirit itself beareth witness with our spirit, that we are the children of God’ (Rom. 8:16). The blessed presence of the Spirit with us is an evidence of his presence much more sure than a jibber of tongues or some other wild demonstration. God has promised us a new heart and a new spirit, and we shall also speak new things as becomes Christians. The testimony of the Holy Spirit’s presence is a clean life, not some jabbering that means nothing. Would not the manifestation of tongues be a poor foundation for Christian experience? When one seeks for signs it hinders faith, and without faith it is impossible to please God. All are not to speak in tongues, yet everyone may have the Holy Ghost. ‘Are all apostles? are all prophets? are all teachers? do all speak in tongues?’ (1 Cor. 12:29, 30). No, they do not.



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“Paul possessed the gift of tongues but was careful not to use it to excess and teaches us that it should never be used to excess. ‘If any man speak in an unknown tongue, let it be by two, or at the most by three, and that by course; and let one interpret.’ (1 Cor. 14:27) I have seen several on the floor at the same time speaking in tongues, shouting, and the like, until preaching, prayer, and worship had to be omitted. It was nothing more than worked up excitement and confusion. ‘God is not the author of confusion.’ We need not deny the Bible gift of tongues because of so much counterfeit, if we keep in mind that ‘tongues’ means a language, and if anyone has the true gift let it be used according to the Word and Spirit. ‘Wherefore, brethren, covet to prophesy, and forbid not to speak in tongues. Let all things be done decently and in order.’ (1 Cor. 14:39, 40). The Word and Spirit never disagree nor direct us to do so.

“I know from experience of receiving the so-called tongues that it did not increase spirituality nor make me more useful nor increase my power with God or man. When yielding to this power I often did things for which I was sorry, but I was instructed that this was the only way to receive the experience. When the Holy Spirit uses us we never feel ashamed, but rather encouraged. I have always felt better and closer to God when praying in my native tongue.

“I could tell you of ungodliness existing in this movement, but it would not edify you in the least. I have given you what is more important—the Bible. I hope that you shall be able to see the real truth of this matter. The reason these people have been deceived is because they have sought unscriptural practices.

There are honest people in the movement, but their honesty does not prove the truth of their teaching. I was honest and sincere myself, but my honesty did not keep me from being deceived. May God bless you in your search for the truth.”





