

5-1-1950

A Comparative Study of the Doctrine of the Holy Spirit as Taught by the National Holiness Association and by the Pentecostal Bodies

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Recommended Citation

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APPROVAL SHEET

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A COMPARATIVE STUDY OF THE DOCTRINE
OF THE HOLY SPIRIT AS TAUGHT BY THE NATIONAL
HOLINESS ASSOCIATION AND BY THE PENTECOSTAL BODIES

A Thesis
Presented to
the Faculty of
The Western School of Evangelical Religion

In Partial Fulfillment
of the Requirements for the Degree
Bachelor of Divinity

by
Henry John Vix

May 1950

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CHAPTER I

INTRODUCTION

No problem can attract the attention of people today unless it pertains to the present generation. This generation is reaching out and groping for something which is vital and essential.

From the Reformation there sprang two streams of theological thought in the Protestant movement, namely, the Lutheran and Calvinistic schools of theology. After the establishment of the Calvinistic thought, there arose, within the same school, another stream of theology to combat it. This new movement became known as the Arminian school, having been named after its Dutch founder, Jacobus Arminius. Following Arminius, another theologian, by the name of Simon Episcopius, arose in Holland who gave these doctrinal beliefs a clearer and fuller formulation. Episcopius lived from 1583 to 1643 and therefore made his contribution almost a century after the outbreak of the Reformation.

During the nearly three hundred years since the rise of Arminianism in Europe, the movement has found its way to England and America. Two main currents developed in the stream of American Arminianism. These two groups became known as the National Holiness Association and the Pentecostal

bodies and have contributed to the religious awakening and the culture of our nation today.

Many of the small sects are declining; others are growing much more rapidly than the larger groups. When the percentage of growth of the small sects is compared with that of the great denominations for the past two census decades it is found that the former have expanded much more rapidly. Between 1906 and 1916 the growth of all religious bodies was 18.9 percent, while that of the small sects was 39.3 percent; between 1916 and 1926 the figure for the former was 17.6 percent and for the latter 22.4 percent. During the last census period only five large Protestant bodies registered as much as the norm of 17.6 percent in growth. On the other hand, 43 sects went beyond the norm, many of them far beyond it. The following bodies showed very large percentages of growth in membership between 1916 and 1926.

Sect	Percentage of growth
Seventh-Day Adventist	98.8
Assemblies of God	468.6
Colored Primitive Baptist	190.4
Plymouth Brethren II	127.7
Christian and Missionary Alliance	136.2
Church of God	198.7
Church of God and Saints of Christ	103.6
Church of the Nazarene	97.0
Church of the Living God, "the Pillar and Ground of Truth"	190.9
Pillar of Fire	116.3
Union American Methodist	180.6
Pilgrim Holiness	185.1 ¹

The above statement has revealed beyond disputation

that these sects have gained adherents more rapidly than the larger religious bodies.

¹ Elmer T. Clark, The Small Sects in America (Nashville: Cokesbury Press, 1937), pp. 286-287.

I. THE PROBLEM

Statement of the problem. Since the National Holiness Association and the Pentecostal bodies have increasingly come to the forefront in the religious life of the United States, it was deemed highly pertinent that, in order to understand something of their phenomenal growth, an investigation be made of the doctrine of the Holy Spirit as taught by these two groups.

Scope of the problem. Various phases of the office and work of the Holy Spirit, in behalf of the Godhead, were studied in relation to both groups. These have included the work in revelation, inspiration, and conversion. It was also necessary to study how the Holy Spirit works in conviction, in faith, and in regeneration. Certain aspects that are always affected in the believer's life are: prayer, teaching, comforting, sanctification, and baptism of the Holy Spirit. From the findings of this research, comparative and contrasting views were exposed as well as likenesses and differences.

Justification of the problem. The writer's need for first-hand information concerning the teaching of these two groups has prompted him in this investigation. As a pastor he has felt his need of a clearer understanding of

the likenesses and dissimilarities, since many, on the outside as well as on the inside of the established churches, identify the National Holiness Association and the Pentecostal bodies as one and the same in origin, belief, and practice.

II. DEFINITION OF TERMS

The National Holiness Association. The National Holiness Association is a well-organized body consisting of state, county and city auxiliaries, holiness schools, camp-meetings, local churches, and individuals who conform to the doctrine, subscribe to the policies, and maintain membership in the organization.

At present the officers of the Association consist of a President, ten regional Vice Presidents, Recording and Corresponding Secretaries, Treasurer, Railroad Secretary, Memorist, Auditors, Honorary Presidents, and Vice Presidents. These are men and women of God, who have long since given evidence of their sincere belief in the necessity of the work the Association is doing, and who are duly elected at regular annual sessions. . . . We solemnly pledge to pray and labor earnestly for the blessing of God upon all churches represented in the membership. We pledge that this band of interdenominational fellowship shall in no measure be utilized to advance the interests of one church at the expense or to the detriment of another. Our meetings are open to persons of all denominations, and we pledge our gatherings to be free from any activities or designs calculated to disturb the church membership of those who attend. . . . The object of this Association shall be the spread of Scriptural Holiness by means of campmeetings, conventions, the organization of auxiliary associations, supporting schools, missions, publishing interests, and such other means that shall

secure the conversion of sinners, the entire sanctification of believers, and the edifying of the body of Christ. It is not the purpose of this Association to organize a church movement.²

The members of the National Holiness Association hold that their duty, as an organization, is to spread Scriptural holiness. They also feel that only through the united effort of an organized group can much be accomplished.

The Pentecostal bodies. The group of Pentecostal bodies as it will be identified herein does not have an organization. They are groups and bodies with the same belief in doctrine, and are usually thought of as sects.

When the writer uses the term Pentecostal it is in regard to this group which puts emphasis upon the Pentecostal outpouring as recorded in the second chapter of Acts. It was then that they spoke in tongues, which is one of the main doctrines of the present group. This group of Pentecostal bodies also believes in the outward manifestations of the Pentecostal baptism.

III. ASSUMPTIONS

The National Holiness Association and the Pentecostal bodies are both correct in their Arminian belief that the

² Don A. Morris, "A Brief History of the National Association for the Promotion of Holiness, Inc.," [n.p.] [n.d.]

Bible is the inspired Word of God. It has been further assumed that the National Holiness Association holds the correct Biblical View. The terminology used by both groups seems to be the same, but each has a different meaning in its usage of various terms.

CHAPTER II

THE HOLY SPIRIT'S OFFICE AND WORK IN BEHALF OF THE GODHEAD

The task of this chapter has been to examine the office and the work of the Holy Spirit in behalf of the Godhead, as taught by the National Holiness Association and the Pentecostal bodies, as it pertains to revelation and inspiration.

I. AS HELD BY THE NATIONAL HOLINESS ASSOCIATION

Revelation. The term Godhead, as well as the word Trinity, has been used a great deal. The unity of the triune Godhead has been expressed in the Old Testament and also in the New Testament. The Godhead is a great mystery and will always remain so, for men are finite beings and God is infinite. Every man is an example of a trinity and a unity. He has a soul, a rational mind, and a body.

In the Old Testament the form of the priestly blessing suggests a Trinity in Deity. "Jehovah bless thee, and keep thee: Jehovah make His face to shine upon thee, and be gracious unto thee; Jehovah lift up His countenance upon thee and give thee peace."¹ It has been expressed in the

¹ Bible. English. 1901. American Standard, The Holy Bible (New York: Thomas Nelson and Sons, 1901), Numbers 6:24-26.

New Testament by the Apostle Paul, who wrote: "The grace of our Lord Jesus Christ and the love of God and the fellowship of the Holy Spirit be with you all."²

It has been found that man has the possibility of having God's will revealed to him. The special influence upon the prophets, as well as all advance in the kingdom of God, has come through the operation of the Holy Spirit.

The Spirit of the God is upon me; because the Lord hath annointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim to the captives and the opening of the prison to those in bonds.³

This Scripture discloses that the Spirit of God anointed the divine messenger to preach good tidings, that is, the Gospel message.

Adam Clarke's book Christian Theology, which was in the standard reading course for Methodist ministers, states that,

As Christ is represented as the ambassador of the Father, so the Holy Spirit is represented as the ambassador of the Son, coming vested with his authority, as the interpreter and executor of his will.⁴

² A.S.V., II Corinthians 13:14.

³ Bible. English. 1611. Authorized, The Holy Bible (New York: Collins' Clear-type Press, [n.d.]), Isaiah 61:1.

⁴ Adam Clarke, Christian Theology (Cincinnati: L. Swormstedt and A. Poe, 1854), p. 157.

The Holy Spirit has a definite part in revelation to man. He comes to reveal the things that belong to Christ and amplifies them to the believer.

It is by this Spirit that sin is made known, and by it the blood of the covenant is applied; and indeed, without this the want of salvation cannot be discovered, nor the value of the blood of the covenant duly estimated.⁵

The harmony of the Trinity has been partially revealed to some men since creation and, therefore, with the harmonious relation of the Godhead, all things have worked together for man's salvation. "All things whatsoever the Father hath are mine: therefore said I, that he [the Holy Spirit] taketh of mine, and shall declare it unto you."⁶

When the soul first becomes conscious of the Divine Presence, the one believing does not recognize the two persons as Jesus Christ and the Holy Spirit. The Holy Spirit comes to humanity through the Son. The text following the great commission which Jesus Christ gave demands, "Go ye," but Christ did not mean that His humanity would be with men always but that the Holy Spirit would be present until the end of the world.

The Holy Spirit was revealed very plainly when Christ

⁵ Ibid., p. 149.

⁶ A.S.V., John 16:15.

came to John the Baptist at the Jordan River. It is recorded in the Holy Bible that, "John bare witness, saying, I have beheld the Spirit descending as a dove out of heaven; and it abode upon him."⁷ Thus, again, it was shown how the Holy Spirit and Jesus Christ agree in one. Another Gospel writer has put in this way: "And the Holy Spirit descended in a bodily form, as a dove, upon him, and a voice came out of heaven, Thou art my beloved Son, in thee I am well pleased."⁸ By this reference the Trinity has very plainly been revealed in its unity. The identification was witnessed by John the Baptist, as Jesus Christ came to be baptized in the Jordan River. At that time the heavens were opened and the Holy Spirit descended on Christ and God the Father witnessed to His acceptance of the Son.

The Scripture teaches that the Holy Spirit is of the Trinity and He is equal in glory and majesty with the Father and the Son. "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me."⁹ If the Holy Spirit bears witness of the Father, He

⁷ A.S.V., John 1:32.

⁸ A.S.V., Mark 3:22.

⁹ A.S.V., John 15:26.

certainly is a revealer of the Kingdom of Heaven to humanity.

"Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit."¹⁰

The general work of the Holy Spirit, in connection with the lost estate of man, is that "the Holy Spirit reproves men of sin, and awakens them to repentance, and carries on the work of Divine grace within them to completion."¹¹

Jesus Christ, in his last days on earth, told his disciples,

Nevertheless I tell you the truth: it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you. And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment.¹²

The office of the Holy Spirit is to dispel delusions common to man and reveal that for which Christ stands.

He has left a successor whose office it is to testify of Christ and to reveal Him and His standard of values to us. He takes of the things of Christ and shows them unto us. Without His agency the absent Christ would be forgotten and His power to sway each successive generation keeping abreast of the ages would have been entirely lost. . . . It is His office in respect to the truth revealed by Christ

¹⁰ A.S.V., Matthew 28:19.

¹¹ Thomas Bowman, Smaller Catechism (Harrisburg: Publishing House of the Evangelical Church, 1905), p. 60.

¹² A.S.V., John 16:7-8.

to make it real and vivid to men, bewildered and seduced by falsehoods. . . . The Holy Spirit brings eternal verities near and makes them outweigh the vanities of this life. He supplies a new measuring rod, a sense of eternity, and convicts the soul of folly in neglecting its happiness millions of ages since. He lifts every man at some point in probation to a mount of vision above the mirage.¹³

The outstanding phase in which the Holy Spirit works is the revealing of the will of God to His messengers. Divine revelation began in Eden, and God has never ceased to communicate, in one way or another, with His subjects. Moses was perhaps the first of a special class of messengers through whom God has revealed His will to His people and through them to the world.

Inspiration. Scripture writers were inspired by God and superintended by the Holy Spirit. It was such superintendence of the Holy Spirit that made these writers and their messages absolutely inerrant and infallible. It was not always necessary for them to receive all the facts for they were familiar with some of them.

The New Testament bears witness to the Old Testament, and the Holy Spirit, through the later messengers, confirms these messages. The Apostle Paul quotes from the Old Testament, as does Jesus. In the Old Testament the Holy

¹³ Daniel Steele, The Gospel of the Comforter (Apollo, Pennsylvania: West Publishing Company, [n.d.]), pp. 15-16.

Spirit was given to special individuals to fit them for special service; in the New Testament the promise is that the Spirit shall be poured out upon all flesh.

"The Spirit of the Lord is upon me."¹⁴ In the old dispensation the Holy Spirit was with men and upon them, rather in them. This was different from the new dispensation, for now the Holy Spirit comes to dwell in us and unite us personally to God. In the Old Testament the Holy Spirit was not resident upon the earth as in this new dispensation. Jesus Christ told His disciples that He would go but He would send a Comforter that would be with them always. The Holy Spirit resides in the hearts and lives of men as He inspires men and women of the Church of Jesus Christ.

The disciples were taught by Jesus that there was an operation of the Holy Spirit which would inspire them in times of danger, and He also revealed to them what they should do.

And when they lead you to judgment, and deliver you up, be not anxious beforehand what ye shall speak; but whatsoever shall be given you in that hour, that speak ye; for it is not you that speak, but the Holy Spirit.¹⁵

¹⁴ A.S.V., Luke 4:18.

¹⁵ A.S.V., Mark 13:11

The Holy Spirit inspires the individual even in times of danger. "But when the Comforter is come I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me."¹⁶ The truth-bearer was sent from the Father to the individual to inspire him to continue carrying the message of God. The Holy Spirit is the source of prophetic inspiration. "For no prophecy ever came by the will of man, but men spake from God, being moved by the Holy Spirit."¹⁷ This again has shown how the Holy Spirit is used in inspiration, revealing the will of God to humanity. Conviction of sin, regeneration, assurance of a gracious sonship through the witness of the Spirit, the help of the Spirit in the duties of life, His consolations in its sorrows, and the graces of the Christian life as the fruit of the Spirit, are all included in the relationship of the Holy Spirit to the individual. Thus, it has been seen that the Holy Spirit has a definite act to perform.

John Miley, in his two volumes of Systematic Theology, also a required course for early American Methodists, says:

¹⁶ A.S.V., John 15:26.

¹⁷ A.S.V., II Peter 1:21.

Inspiration is a mode of divine agency in the communication of religious truth, and that such truth is the product of the inspiration. . . . It is clearly the sense of the Scriptures that there was a special agency of the Spirit in their authorship. . . . For the purpose of a revelation there must be an immediate operation of the Spirit in the mind of the mediate agent.¹⁸

This same fact is true whether the operation is to prepare the mind for the reception of the truth, for the communication of the truth to prepare the mind, or for its guidance in the publication of the truth. The operation of the Spirit is three-fold.

The first necessary office of the Spirit is that of mental illumination. Such illumination is a familiar idea of Scripture. . . . There must be a divine illumination of the mediate agents of revelation for the proper reception and apprehension of its truth.¹⁹

Another operation of the Spirit is the communication of truth. Illumination raises the powers of the mind to a higher receptive capacity, but it neither changes the law of their action nor does it add a new faculty.

There are many truths of Scripture which they could neither originate nor discover. Such truths ~~must be directly communicated in order to their~~ publication. This communication is the office of the Holy Spirit in inspiration. Such was the source of prophetic vision and utterance.²⁰

¹⁸ John Miley, Systematic Theology (New York: Eaton and Mains, 1892), II, pp. 479-480.

¹⁹ Ibid., p. 481.

²⁰ Ibid., pp. 481-482.

There is another phase which is the agency in the publication.

The purpose of a revelation there is this third sphere of inspiration. The publication of truth is a distinct fact from both its reception and possession. The expression of truth concerns the truth itself. It deeply concerns the truths of Scripture that the Holy Spirit should have been co-operative in their expression or publication. . . . As inspired men were moved and guided in writing Scriptures so, and only thus, are they a divine revelation.²¹

Closely related to revelation and inspiration of the Holy Ghost is the acknowledgment of the influence He has on all humanity. Revelation and inspiration are the methods in which God works. "But the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you."²²

"But unto us God revealed them through the Spirit: for the Spirit searcheth all things, yea the deep things of God."²³

God has revealed His hatred of sin and His moral love of man in the incarnate person and atoning death of His

²¹ Miley, loc. cit.

²² A.S.V., John 14:26.

²³ A.S.V., I Corinthians 3:10.

only Son, Jesus Christ our Saviour.²⁴ God reveals this through the Holy Spirit to humanity. After it is revealed and the sinner is justified he will then be inspired to go on to greater heights.

II. AS HELD BY THE PENTECOSTAL BODIES

Revelation. The Pentecostal bodies, in their view of revelation, have been found to be basically one with the National Holiness Association. The Pentecostal movement believes the Holy Bible is the inspired Word of God, a finished revelation for this age, and not to be superseded by any so-called personal claim to a private and superior impartation of divine truth. It furnishes the pattern and norm for the Church of Christ for all time.

Inspiration. The same can be said about inspiration, for the Pentecostal movement is in one accord with the National Holiness Association. The Holy Spirit does inspire individuals in carrying on the program of the kingdom of heaven.

²⁴ Olin A. Curtis, The Christian Faith (New York: Methodist Book Concern, 1905), p. 127.

CHAPTER III

THE HOLY SPIRIT'S OFFICE AND WORK IN RELATION TO THE CHURCH, THE BODY OF CHRIST

In this chapter the "Church" has been regarded as being composed of those individuals who have been called out of the world for a distinct place in the Body of Christ. The term for church, as used by the sacred writers in the Greek "*ἐκκλησία*", denotes an organized community acknowledging the Lord Jesus Christ as their supreme ruler, and meeting statedly, or as opportunities offered for religious worship.¹ This term was used in the New Testament as recorded in Matthew 16:18, 18:17; Acts 2:47, 5:11; and Ephesians 5:23 and 25. In these Scripture passages the word "Church" was used as meaning "called out or called forth". It was a call which personally concerned the individual. When the individual has been called out and has accepted the responsibility of the calling he has become part of the body of Christ. The term as used in this paper has not referred to an organized church group which is so often called or identified as a denomination.

¹ John Davis and Henry Gehman, The Westminster Dictionary of the Bible (Philadelphia: Westminster Press, 1944), p. 111.

I. AS TAUGHT BY THE NATIONAL HOLINESS ASSOCIATION

The Holy Spirit's office and work in relation to the Church, as held by the National Holiness Association, has been treated first. The order of treatment has followed this pattern: first, conversion, which includes conviction, faith, and regeneration; second, Christian life, which includes prayer, teaching, comforting, sanctification and baptism of the Holy Spirit.

Conversion. Man is very far from original righteousness, is separated from God, and subject to God's just wrath by reason of his sin. The atonement made by Christ was provided to remedy this situation.

Conversion in its strict sense, describes the human part of that change called regeneration, by which the sinner is brought into the kingdom of heaven. Matthew 18:3. In a broader sense, conversion is that change in the thoughts, desires, dispositions, and life of the sinner which is brought about when he is renewed by the Holy Ghost, as a result of his turning from sin to God, through faith in Jesus Christ.²

The term conversion often has been used loosely to cover the scope of salvation included in man's cooperation of turning to God, and of God's work of regeneration in

² A. Binney and D. Steele, Binney's Theological Compend (New York: Abingdon-Cokesbury Press, 1902), pp. 127-128.

response to man's surrender. Thus used, it includes repentance, faith and regeneration.

Doctor Pope defines it as "the process by which the soul turns, or is turned from sin to God, in order to its acceptance through faith in Christ."³ This in the more strict usage has limited conversion to the believer's preparation for the successive blessings of salvation. This term implies and includes the idea of man's cooperation with God. It is very closely related to repentance and faith. Conversion is the voluntary change in the mind of the sinner when he changes from sin to Christ. There is the human side of conversion, which has been stated above. It is closely related to repentance. "Repentance is a personal sorrow for personal sin as against the Holy God."⁴ Repentance comes after conviction because the Holy Spirit has impressed upon the mind of the penitent that his attitude toward God is not right. It is a moral disturbance in which there is a self-decision and a personal sorrow. "Conversion in its truest scriptural meaning is the pivotal point, wherein through grace, the soul turns from sin, and to Christ, in order to regeneration."⁵

³ H. Orton Wiley, Christian Theology (Kansas City: Beacon Hill Press, 1945), II, p. 378.

⁴ Olin Curtis, The Christian Faith, p. 353.

⁵ Wiley, loc. cit.

In Webster's Student Dictionary conversion has been defined as "a spiritual or moral change attending a change of belief with conviction or the definite adoption of religion."⁶ Conversion is the proper inward feeling of the soul in regard to sin when its true nature is apprehended, and the act of turning away from sin in obedience to that inward feeling that is brought on by the Holy Spirit.

1. Conviction. The mind is convinced of the evil of sin, of personal guilt, and of its unlikeness to God. Conversion comes only after the Holy Spirit reveals these facts to the individual. Under clear divine conviction, the Holy Spirit enables the soul of the penitent to comply with gospel conditions.

Having revealed to him his lost and guilty condition, and offered him the remedy, and having by the Holy Spirit imparted sufficient strength to comply with the conditions, God now waits for the sinner to repent.⁷

Conviction is that operation of the Spirit which produces within men, a sense of guilt and condemnation because of sin. To the idea of awakening, there is added that of personal blame, conviction is specifically stated to be one of the offices of the Spirit during pentecostal dispensation. 'And when he is come, he will reprove the world of

⁶ Webster's Students' Dictionary of the English Language (New York: American Book Company, 1938), p. 183.

⁷ M. L. Haney, Inheritance Restored (Chicago: Christian Witness Company, 1897), p. 29.

sin, and of righteousness, and of judgment.' John 16:8 . . . The word 'convict' as here used, indicates a moral demonstration, and not merely a convincing of the intellect. It involves personal relations with Christ, and hence applies to the conscience as well as the reason. . . . The conviction of the Spirit, therefore is one of hope for all who truly repent of their sins and believe on the Lord Jesus Christ.⁸

It is through the ministry of the Holy Spirit, who works on the minds and consciences of men, that they need something different in their lives. The Spirit convicts men that their relationship to God is not right.

Repentance implies a conviction of the fact and of evil of sin. This conviction is wrought in the heart by the Holy Spirit, whose office it is to convince the world of sin, of righteousness and of judgment. In performing this office the Spirit may or may not employ outward instrumentalities, but ordinarily something external to the sinner is used to draw his attention, and to excite thoughtfulness. Conviction, however produced, is not properly regarded as a part of repentance, but as an antecedent to repentance, and as necessary to it. . . . The Spirit goes in his work without our consent or cooperation, but when conviction is produced, and we see our sins and feel conscious of guilt and danger, then we are called upon to become active in the matter of repentance.⁹

In connection with conviction, there springs up in the soul a desire to escape the consequences of sin, and, if the work of the Spirit is not resisted, this feeling takes the

⁸ Wiley, op. cit., pp. 342-343.

⁹ S. M. Merrill, Aspects of Christian Experience (Cincinnati: Curtis and Jennings, 1882), pp. 24-27.

form of an earnest desire to obtain deliverance from sin itself. This leads to the first active step in repentance which is the confession of sin.

The influence of the Spirit is promised to sinners, "all flesh", and the influence of the Spirit was intended to convict, and lead to salvation; for the prophet directly adds, "whosoever shall call on the name of the Lord shall be delivered".¹⁰

The Spirit operates directly on the mind of the sinners and thus they are convinced of their guilt. He will convict the world of sin, meaning men in general.

2. Faith. Only too well do the Christians know that faith is the great factor in the believer's life. "It is that principle of human nature which accepts the unseen as existing, and which admits as knowledge, that which is received on evidence or authority."¹¹ This general principle of faith, when directed toward the gospel and exercised under the prevenient grace of the Spirit, becomes saving faith. There is both a divine and a human element in this kind of faith.

Saving faith is a divinely wrought belief in, and appropriation of the merits of Christ's atonement for personal needs of salvation. Belief is more

¹⁰ Thomas W. Ralston, Elements of Divinity (New York: Abingdon-Cokesbury Press, 1924), p. 338.

¹¹ Wiley, op. cit., p. 364.

than intellectual assent to the facts of the atonement. It involves confidence, trust, risking something upon that which is believed.¹²

God gives the faith to the mental faculty, but the exercise of this faculty is dependent upon the choice of the individual. God gave the Holy Spirit to show the sinner his lost condition and to inspire his heart with desires for God.

Faith has been presented in both the Old and the New Testaments. Faith results from a merciful arrangement of God, not independent of, but in connection with, the free moral agency of man. ". . . Ye are risen with Him through the faith of the operation of God."¹³ "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."¹⁴

There is also an emotional element in faith. It consists of assent to God's revelation and some joy in hearing the word. . . . The Holy Spirit works faith in the human heart through the instrumentality of the Word of God. The objective ground of saving faith is God's revelation of Himself and His saving grace.¹⁵

¹² Mary E. Bowie, An Introduction to Systematic Theology (Chicago: Chicago Evangelistic Institute, 1942), p. 130.

¹³ Bible. English. 1611. Authorized, The Holy Bible, Colossians 2:12.

¹⁴ A.V., Ephesians 2:8.

¹⁵ S. J. Gamertsfelder, Systematic Theology (Harrisburg: Evangelical Publishing House, 1938), pp. 487, 492.

Thus, the Holy Spirit uses the Word of God to work in the human heart.

Faith is personal and arises from a heart enlightened and permeated with a consciousness of its need of salvation. It lays hold on Christ as its only refuge. Faith trusts Christ; holds Him fast; and looks to Him as the risen, exalted and living Saviour, able to save.

Faith is not only a certain knowledge whereby I hold for truth all that God has revealed to us in His Word, but also a hearty trust which the Holy Ghost works in me by the Gospel, that not only to others, but to me also forgiveness of sins, everlasting righteousness and salvation, are freely given by God, merely of grace only for the sake of Christ's merits.¹⁶

The object of faith is the redeeming work of Christ, revealed in God's Word, and inspired by the Holy Spirit. The Christian life is divine life in the soul mediated through the dynamic energy of the Holy Spirit. There is an element of emotion in faith, when the soul responds to the Holy Spirit and grasps the great truth of salvation through faith. Christian faith is increased as the Holy Spirit illuminates the mind of the individual believer.

3. Regeneration. A word study of this Scriptural term has been found valuable in understanding Christian

¹⁶ Ibid., pp. 482-483.

experience.

The term regeneration is derived from the Greek word palingenesia "παλιγγενεσία" or "παλλυγενεσις" which is compounded of "πα'λιν" (again) and "γενεσις" (to be) so that the word means literally 'to be again'.¹⁷

In Biblical language this term has been used as "born anew".

In the conversation with Nicodemus, Jesus used the words which literally mean "ye must be born anew."¹⁸

Regeneration is that great change which God works in the soul when He brings it into life; when He raises it from the death of sin to the life of righteousness. It is the change wrought in the whole soul by the Almighty Spirit of God, when it is created anew in Christ Jesus; when it is renewed after the image of God in righteousness and true Holiness.¹⁹

According to Richard Watson,

Regeneration is that mighty change in man, wrought by the Holy Spirit, by which the dominion which sin had over him in his natural state, and which he deplores and struggles against in his penitent state is broken and abolished so that with full choice of will and the energy of right affections, he serves God freely and runs in the way of His commandments.²⁰

"Regeneration is the communication of life by the Spirit, to a soul dead in trespasses and sins."²¹ All of

¹⁷ Wiley, op. cit., p. 403.

¹⁸ A.S.V., John 3:7.

¹⁹ Wiley, op. cit., p. 406.

²⁰ Richard Watson, Theological Institutes (New York: B. Waugh and T. Mason, 1834), II, p. 267.

²¹ Wiley, op. cit., p. 407.

these definitions have pointed to one thing which is called the new birth. Jesus spoke to Nicodemus, saying, "The wind bloweth where it listeth and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit."²²

Regeneration is a spiritual quickening, by which souls of men, dead in trespasses and sins are raised to walk in newness of life. The question may be asked, how is regeneration effected? An answer has been given by Dougan Clark.

By the direct energy of the Holy Spirit, 'Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God'. To have this truth of gospel applied to the heart by the Holy Spirit, and received through faith, is what it means, to be born of water and of the Spirit.²³

The life of God in man's soul has been lost by sin and is now restored by the act of regeneration.

The Holy Spirit who brings it, and seals our pardon, makes such application of atoning blood, as to wash away the guilty stains resulting from our transgression of God's holy law.²⁴

The new life, imparted through regeneration, forms a new course of conduct. The interest of the regenerate person

²² A.V., John 3:8.

²³ Dougan Clark, The Offices of the Holy Spirit (Portland: Evangel Publishers, 1945), p. 20.

²⁴ Haney, op. cit., p. 39.

now centers in the kingdom of heaven. "Wherefore, if any man be in Christ, he is a new creature."²⁵

Three analogies have been used in the New Testament to express this change: (1) The generation of life, or a new birth; (2) creation, closely allied with the former figure, implying a new existence; and (3) resurrection, as the analogy of death has been used to describe the state of the sinner, so the act of resurrection has been applied to the change in his state wrought by the power of the Spirit. This has been confirmed in Christian experience.

In the work of regeneration the Holy Spirit serves as the representative of the Godhead. Jesus declared, in the third chapter of the gospel of John that, "That which is born of the Spirit is Spirit."

While we do insist that the Holy Spirit is the agent of regeneration, we also recognize that he works through secondary instrumentally such as the Word of God, which he illuminates and uses as a means of conviction and as an object of faith, but this is only a secondary means to bring man to a place where he will allow the work of salvation to be done in his life.²⁶

The believer's life. The Holy Spirit ministers very definitely in the life of the believer. Various phases have been investigated in regard to the ministry of prayer,

²⁵ A.S.V., II Corinthians 5:17.

²⁶ Bowie, op. cit., p. 137.

teaching, comforting, sanctification and the baptism of the Holy Spirit. These phases are of the utmost importance in the life of the believer.

1. Prayer. After the person has entered into Christian experience, he discovers how the Holy Spirit works in and through prayer. The promise of the Holy Spirit, in answer to prayer, is in harmony with the method of the gospel, that grace is bestowed upon in order that benefit may be conferred upon others. "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 . . . I will not leave you desolate."²⁷

The gift of the Spirit of Truth is the promise made by the Father and the Son, for the New Testament Dispensation. The believer has been invited not only to ask for this blessing but also to expect the spiritual presence of Christ. This is the supreme answer to prayer. "Ask, and it shall be given you, seek, and ye shall find; knock and it shall be opened unto you."²⁸ The Scriptures have taught that the Father is more willing to give the Holy Spirit to His children who ask Him, than earthly parents are

²⁷ A.S.V., John 14:16-18.

²⁸ A.S.V., Matthew 7:7.

to give good gifts to their offspring. When the Comforter has come, He not only brings a blessing to the soul of the suppliant, but He also endues him with a blessing for the object of his prayers. The Divine Spirit visits those for whom such supplication is offered.

The Holy Spirit works through prayer but there is a condition to be met in the heart of the believer. The Holy Spirit will not bless, if the individual believer does not live up to the light that he has received.

It is the believer's privilege to have the intercessory offices of the Spirit Himself. The nature of this intercessory function of the Holy Spirit has been described in the eighth chapter of Romans.

And in like manner the Spirit also helpeth our infirmity; for we know not how to pray as we ought, but the Spirit, himself maketh intercession for us with groanings which cannot be uttered; and He that searcheth the hearts knoweth what is the mind of the Spirit because he maketh intercession for the saints according to the will of God.²⁹

When the Spirit helps in prayer He produces faith in the believer so that he is enabled to pray the prayer of faith.

The prayer of faith begotten by the Holy Spirit with groanings cannot be uttered, is available for the conversion of sinners, and for bringing varied blessings upon believers. The Spirit works upon one Christian's heart, producing an earnest longing and sincere petition that some soul may be saved. . . .

²⁹ A.S.V., Romans 8:26-27.

He directs His omnipotent energy toward the hearts of those who are prayed for, and, convincing them of sin, turns them effectually to Christ, thus securing the answer to the prayer which He, Himself has originated.³⁰

Prayer is the offering up of one's desires unto God for things agreeable to His will, in the name or through the mediation of Jesus Christ, by the help of the Holy Spirit, with a confession of sins and a gratitude for His mercies. The teaching of the Holy Spirit's influence in prayer is very important.

Prayer must be offered to God, through Christ, and in the Spirit, in order to be acceptable. Prayer must also be offered for things agreeable to the will of God, and the petitions must be presented with faith in His promises.³¹

The Spirit of God harmonizes with the Father and the Son in doing all things to advance the kingdom of God. In behalf of the believer, He intercedes and conveys prayer messages to God the Father.

2. Teaching. When the aspect of the Holy Spirit is concerned in teaching in the believer's life we know that He works through the conscience. He is a revealer and works through the individual showing him the way or error in this

³⁰ Dougan Clark, op. cit., p. 199.

³¹ Wiley, op. cit., III, p. 41.

life. "But the Comforter even the Holy Spirit, whom the Father will send in my name, he shall teach you all things."³² This Scripture passage was spoken by Jesus to His disciples, before His crucifixion. Christ was telling them that, in the course of events, He must leave them, but He would send the Comforter. The disciples were familiar with the way in which Jesus taught and walked with them here on earth. But when they heard that Jesus was going to leave them they were startled. Jesus said, "The Holy Spirit whom my Father will send in my name, he will teach you in all things."³³ This embraces all areas of the Christian life. He teaches and brings to the individual's mind what is necessary for salvation. "And when He is come, He will convict the world in respect of sin, of righteousness, and of judgment."³⁴

I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of Truth, is come, he will lead you unto all truth: for he shall not speak of himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come.³⁵

~~Christ emphasized the duty and office work of the Holy~~

³² A.S.V., John 14:26.

³³ A.S.V., John 14:26.

³⁴ A.S.V., John 16:8.

³⁵ A.S.V., John 16:12-13.

Spirit, in teaching and pointing the way for the believer. The individual, in prayer, may ask for guidance in his spiritual life, and the Holy Spirit will teach and guide him in the way he should go. The Holy Spirit teaches the believer in the realms of prayer, service, and conduct in Christian life. Jesus promised that the Spirit will teach them, and to bring all things which He had said to their remembrance.

One of the outstanding ministries of the Holy Spirit is His unveiling of Jesus Christ to the individual.

There are five great truths concerning Jesus Christ which the Holy Spirit teaches. These are: (1) That He was pre-existent. (2) That He was born of a virgin. (3) That He was God incarnate. (4) That He was raised from the dead. (5) That He was the Saviour of men.³⁶

3. Comforting. One of the most reassuring things which comes to the believer is comfort through the Holy Spirit. It is the Holy Spirit who brings comfort to the sick and consolation to the sorrowing. It has been recorded of the early church that they were ". . . walking in the fear of the Lord, and in the comfort of the Holy Ghost."³⁷

³⁶ Arthur T. O'Rear, The Nativity of the Holy Spirit (Louisville: Pentecostal Publishing Company, 1929), p. 76.

³⁷ A.S.V., Acts 9:31.

The Scriptures teach that the triune Godhead brings comfort or consolation to the individuals. "Now the God of patience and of comfort grant you to be of the same mind one with another according to Christ Jesus."³⁸

Now our Lord Jesus Christ Himself, and God our Father who loved us and gave us eternal comfort and good hope through grace, comfort your hearts and establish them in every good work and word.³⁹

In the Second Epistle of Paul to the Corinthians, he wrote:

Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; who comforteth us in all our affliction, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God. Nevertheless he that comforteth the lowly, even God comforted us. . . .⁴⁰

4. Sanctification and baptism of the Holy Spirit.

Regarding sanctification, the definition of the National Holiness Association has been given specifically as follows:

To make even more clear our object of "spreading Scriptural Holiness" and what we mean by this expression, there has long been among us a Statement of Faith that defines just what we mean by the term, "entire sanctification". By this term we mean that, "entire sanctification" is that act of divine grace, through the baptism with the Holy Ghost, by which the heart is cleansed from all sin and filled with the pure love of God. It is a definite

³⁸ A.S.V., Romans 15:5.

³⁹ A.S.V., II Thessalonians 2:16-17.

⁴⁰ A.S.V., II Corinthians 7:6.

instantaneous work of grace wrought in the heart of a believer, through faith in the cleansing merit of the blood of Jesus Christ, subsequent to regeneration and is attested by the Holy Spirit.⁴¹

There is no difference between the experience of sanctification and that of being filled with the Spirit or baptized with the Spirit. It is one and the same act on the believer after regeneration. "Whoever is sanctified wholly has the baptism with the Holy Ghost; whoever has the baptism with the Holy Ghost is sanctified wholly."⁴² It is the baptism of the Holy Ghost that sanctifies. Noah Webster has given definitions of sanctification as follows: firstly, "to make free from sin; to cleanse from moral corruption and pollution; to purify," and secondly, "to set apart to a holy or religious use."⁴³

John the Baptist was preaching in the wilderness of Judea and his first main message was, "Repent ye for the kingdom of Heaven is at hand." His second main stress was, "I baptized you in water, he shall baptize you in the Holy Spirit."⁴⁴ Sanctification has two sides or aspects. The

⁴¹ Don A. Morris, "A Brief History of the National Association for the Promotion of Holiness, Inc." [n.p.] [n.d.]

⁴² C. W. Ruth, Entire Sanctification (Kansas City: Beacon Hill Press, 1939), p. 36.

⁴³ Webster's New International Dictionary of the English Language (Springfield, Ohio: Merriam Company, 1911), p. 1876.

⁴⁴ A.S.V., Mark 1:8.

negative side is the removal of inbred sin and the positive side is perfecting in divine love.

The denomination known as the Church of the Nazarene, which is in harmony with the National Holiness Association, has stated its faith on this wise:

We believe that entire sanctification is that act of God, subsequent to regeneration, by which believers are made free from original sin, or depravity, and brought into a state of entire devotement to God, and the Holy obedience of love made perfect.

It is wrought by the baptism with the Holy Spirit and comprehends in one experience the cleansing of the heart from sin and the abiding indwelling presence of the Holy Spirit, empowering the believer for life and service.

Entire sanctification is provided by the blood of Jesus, is wrought instantaneously by faith, preceded by entire consecration; and to this work and state of grace the Holy Spirit bears witness.

This is also known by various terms representing its different phases such as 'Christian Perfection', 'Perfect Love', 'Heart Purity', 'The Baptism with the Holy Spirit', 'The fullness of the Blessing', and 'Christian Holiness'.⁴⁵

The above statement has emphasized that sanctification is a second definite work of divine grace wrought instantly in the believer's heart.

The Scripture has indicated that sanctification is the highest work of the Spirit for believers. The promised

⁴⁵ Church of the Nazarene, Manual (Kansas City: Nazarene Publishing House, 1948), pp. 29-30.

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⁴⁵ Church of the Nazarene, Manual (Kansas City: Nazarene Publishing House, 1948), pp. 29-30.

gift of the Father, the Spirit comes as the divine agent in sanctification.

So that straight in the direct line between God's eternal purpose and our eternal salvation stands this sanctification of the Spirit. Just exactly as he has no plan or promise for man's salvation apart from the cleansing blood of His Son, so has He none apart from the sanctifying office of the Holy Spirit.⁴⁶

It was the habit of Jesus to honor the Holy Spirit. This was evident when Christ, in speaking to Nicodemus, said it was necessary to be born of the Spirit. The disciples were told to pray and to tarry for the gift of the Spirit.

There are four principle operations of the Spirit in the believer's sanctification: illumination, separation, purification and inhabitation. When a soul earnestly seeks for the light of divine truth the Holy Spirit directly illuminates him and hastens his progress in the Christian life. The separation of the soul from all but Christ is an act of the Holy Spirit. He also faithfully shows the soul its place of attachment. The Holy Spirit's main objective ~~if the separation of the believer from all uncleanness in~~ order to lead him into sanctification.

Purification is an act of the Spirit which is beyond the full comprehension of the believer, but is knowable in

⁴⁶ Joseph H. Smith, Pauline Perfection (Chicago: Christian Witness Company, 1913), p. 125.

the heart of him who is fully abandoned to the Spirit's power.

. . . That aspect of the Spirit's office that is known as Christ's Baptism with the Holy Ghost enters in; and, because of the Blood of Christ, the Spirit purifies the heart from sin and makes it white and pure and holy within. The felicity of the cleansed heart, the facts of the sanctified life, and the witness of God himself attest this wondrous blessing.⁴⁷

And now the Spirit enters to inhabit the soul he has thus made once more fit for the dwelling place of God. This is what is meant by being "filled with the Spirit". And what Jesus promised, that the "Comforter would come in to abide". This is what is meant by the indwelling of Christ, seeing that in all this the Spirit is glorifying Christ, and that He and Christ are one. . . . A perfect separation from one's self and presentation to Christ. . . . A perfect union with God through the inhabitation of the Holy Spirit.⁴⁸

". . . But according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit."⁴⁹ "For that God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth."⁵⁰ "As in justification, so in sanctification, there is a variety of manifestations, but the same Spirit."⁵¹

⁴⁷ Ibid., p. 130.

⁴⁸ Ibid., pp. 130-131.

⁴⁹ A.S.V., Titus 3:5.

⁵⁰ A.S.V., II Thessalonians 2:13.

⁵¹ Haney, op. cit., p. 125.

Terms as holiness, sanctification, purity, perfection and others is,

that participation of the Divine nature which excludes all original depravity or inbred sin from the heart, and fills it with perfect love to God and man-perfect love, the unction of the Holy One. . . . Sanctification is that act of the Holy Ghost whereby the justified soul is made holy. This instantaneous work of the Sanctifier is usually preceded and followed by a gradual growth in grace. The Spirit certifies this purification. . . . Sanctification is a change of nature from sin to holiness.⁵²

The Holy Spirit is regarded by nearly all Christians as distinctively and specially the Sanctifier. The renewing of the Holy Ghost which He shed on us abundantly through Jesus Christ, our Saviour, is spoken of in the epistle of Titus in direct connection with the 'washing of regeneration', and seems intended to be experienced just after it.⁵³

Paul, in his epistle to the Romans, used the following statement:

That I should be a minister of Christ Jesus unto the Gentiles, ministering the gospel of God that the offering up of the Gentiles might be acceptable, being sanctified by the Holy Spirit.⁵⁴

The expression, 'Baptism with the Holy Ghost,' is used by the National Holiness Association as one with that of entire sanctification.

⁵² Binney and Steele, op. cit., pp. 128-129.

⁵³ Dougan Clark, The Theology of Holiness, pp. 164-165.

⁵⁴ A.S.V., Romans 15:16.

The baptism with the Spirit and entire sanctification are synonymous terms. Both include, and have as their principle, moral cleansing, but the baptism of the Spirit places emphasis on the positive side of the experience, while moral cleansing denotes the negative side.⁵⁵

Another term that is used by the movement is, "filled with the Spirit".

The Holy Spirit in this work of entire sanctification accepts and fills His temple, the body or life of the individual Christian, which is entirely dedicated to God. It is an abiding fullness, a vital fullness, which is maintained as the Christian lives in the Spirit. "There is a fullness of the Spirit," says Dr. Daniel Steele, "which must imply entire sanctification--the permanent gracious presence in the soul of the Holy Spirit in His fullness, not as extraordinary gift, but as a person having the right of way through soul and body, having the keys to even the inmost rooms, illuminating every closet and every crevice of the nature, filling the entire being with holy love".⁵⁶

In sanctification, or the baptism with the Holy Spirit, there are negative and positive aspects, but it is one complete, instantaneous act.

The extraordinary gifts which came forth from the Holy Spirit in the New Testament times were a signal of what the Holy Spirit in His distinctive work would do.

The Comforter marked His entrance into the human spirit by miracles in the sphere of mind, the word of wisdom, the word of knowledge, faith, as a

⁵⁵ James B. Chapman, The Terminology of Holiness (Kansas City: Beacon Hill Press, 1947), p. 107.

⁵⁶ Loc. cit.

charism, miracles, prophecy, discernment of spirits, tongues and interpretations. The only exception is healing, which Bengel suggests has continued to the present time as a specimen of the other gifts. . . . In order to the intelligent discussion of this charism it will be necessary to describe another with which it stands in immediate connection the gift of faith. This differs from common or saving faith, called the grace of faith.⁵⁷

The grace of faith is grounded on the general promises of the Bible, while the gift of faith rests not on the written word, but on the assurance inwrought by the Holy Spirit that the prayer will be answered and the work accomplished. Hence the grace of faith, when exercised in prayer for temporal blessings, is always accompanied by the condition 'if it be Thy will'. The gift of faith is the assurance beforehand that it is God's will to bestow the thing desired. . . . Miracle-working faith, a special gift, is required of no one, but is bestowed sovereignly by the Holy Spirit, 'severally as he will'. Hence there is no more culpability for the absence of this faith than there is for a lack of the gift of tongues.⁵⁸

The grace of faith is permanent while faith as a charism is not permanent, but occasional. The Apostle Paul sometimes had the latter and could heal as in Acts 28:8. Sometimes he could not heal, as is safely inferred from II Timothy 4:20. The grace of the Spirit's baptism transforms the moral character but the "charism faith", a special spiritual gift, miraculously given, has no more character effect than any other extraordinary gift of the Spirit. "This baptism

⁵⁷ Daniel Steele, The Gospel of the Comforter, p. 259.

⁵⁸ Loc. cit.

is not one of the gifts of the Spirit, but the gift of the Spirit Himself."⁵⁹

The gifts of the Spirit are known in Scripture as "charismata" (*χαρίσματα*) or gifts of grace. . . . The gifts are the divinely ordained means and powers with which Christ endows His Church in order to enable it to properly perform its task on earth. Paul summarizes the teachings of the Scriptures concerning spiritual gifts as follows: "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. 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 gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning the 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" (I Corinthians 12:4-11). . . . The gifts of the Spirit, then, are supernatural endowment for service, and are determined by the character of the ministry to be fulfilled.⁶⁰

The gifts of the Spirit must be distinguished from natural gifts. There are a diversity of gifts in the Church.

Saint Paul asked in I Corinthians 12:29-30, "Are all apostles?" "Are all prophets?" "Are all teachers?" "Are all workers of miracles?" Nine such gifts were mentioned. The energizing power is not the natural spirit alone, but

⁵⁹ Clark, Offices of the Holy Spirit, p. 56.

⁶⁰ Wiley, op. cit., II, pp. 317-318.

the Holy Spirit that works in us.

"The gifts of the Spirit take their character from the positions which the various individual members occupy in the mystical body of Christ."⁶¹

The gifts of the Spirit, therefore, are those divine bestowments upon individual members which determine their functions in the body of Christ. . . . The gifts of the Spirit are exercised in conjunction with, and not apart from, the body of Christ. . . . The true gifts of the Spirit are exercised as functions of the one Body, and under the administration of the one Lord. The gifts of the Spirit are essential to the spiritual progress of the Church.⁶²

There have been those who hold that there are two great classes of gifts: temporary ones for the transition of the times, and the permanent gifts for the church which become offices.

And He gave some apostles, and some prophets, and some evangelists, and some pastors and teachers for the perfecting of the saints, unto the work of the ministry, for the building up of the body of Christ.⁶³

Our calm judgment is that the "Gift of Healing," as it existed in Corinth was a gift for the transition times, and that it has not existed in the church since, and does not exist in the church today. We do not believe that any evangelist or pastor possesses the power to heal those upon whom he lays his hands, as the Apostles did.

There are some who, doubtless, possess the "Gift of Faith" that will enable such an one to lay hold upon God for healing. The one actually possessing such a

⁶¹ Wiley, op. cit., II, p. 319.

⁶² Ibid., pp. 320-321.

⁶³ A.S.V., Ephesians 4:11-12.

gift will be very humble and will use it in a modest and Godly manner. All parading of gifts and loud acclaims advertise them as from some other source than God.⁶⁴

We the Holiness people, do not subscribe to the theory that spiritual experience is to be measured by physical manifestation; neither do we allow that any outward phenomenon is to be regarded as the authentic sign of the Baptism with the Holy Spirit.⁶⁵

The teaching of the New Testament has made a very clear distinction between the gift of the Spirit, which is for all believers, and the gifts of which the Spirit is the Sovereign Giver, which are not for all believers to claim. The gift of the Spirit is offered to every one who believes, but the gifts of the Spirit are vastly different and are reserved under the strict vigilance of Divine Sovereignty, the Holy Spirit Himself dividing them within the Church severally, as He wills.

II. AS TAUGHT BY THE PENTECOSTAL BODIES

The research work for this section has been done with the materials written by authorities who are representatives of the movement. These have represented the Assemblies of God, with headquarters at Springfield, Missouri, and The

⁶⁴ O'Rear, op. cit., pp. 112-113.

⁶⁵ H. E. Jessop, We - The Holiness People (Chicago: Chicago Evangelistic Institute, 1948), p. 86.

Pentecostal Holiness Church, with headquarters at Franklin Springs, Georgia. Source materials have also been used from the Church of the Apostolic Faith, Portland, Oregon; The Church of God, Cleveland, Tennessee; The International Pentecostal Assemblies, centering at New Castle, Wyoming; The International Church of the Foursquare Gospel with headquarters at Los Angeles, California; and some of the works of W. H. Turner of Shanghai, China with headquarters at Shanghai, China.

The writers for these groups have quoted the Scripture as the authoritative source for their faith, which they have regarded as the inspired word of God revealed to men.

Conversion. The nature of salvation is a deep mystery but the results of it have been proclaimed.

In its simplest meaning conversion is turning from sin unto God. [Repent ye therefore, and be converted, that your sins may be blotted out, . . .] Acts 3:19. The term is used to denote both the critical period of a sinner's return from the ways of sin to the path of righteousness, and also repentance for some particular transgression, on the part of those already in the path of righteousness. [Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the kingdom of heaven.] Matthew 18:3. [Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins] James 5:20.⁶⁶

⁶⁶ Myer Pearlman, Knowing the Doctrines of the Bible (Springfield, Missouri: The Gospel Publishing House, 1943), p. 226.

There have been those people who have said that conversion is only man's work and all of the supernatural element is left out. According to this view man merely converts himself to a different cause. Myer Pearlman has spoken for his church in his book, Knowing the Doctrines of the Bible.

But from the Godward side we would say that God has pardoned sin and given him a new heart. But does this mean that conversion is entirely a matter of human effort? Like faith and repentance, which it includes and involves, conversion is a human activity; but it is, also a supernatural effort in that it is man's reaction to the drawing power of God's grace and God's Word. Thus conversion is produced by the co-operation of Divine and human activities. "Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." Philippians 2:12,13. [. . . and I was chastised, as a bullock unaccustomed to the yoke; turn thou me, and I shall be turned, for thou art the Lord my God.] Jeremiah 31:18; [Unto you first God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities.] Acts 3:26.⁶⁷

The term "the new birth" has been used many times by these various bodies. To them it is a result of the conversion experience. In article seven of "The Declaration of Faith" for the International Church of the Foursquare Gospel it has been stated thus:

We believe that the change which takes place in the heart and life at conversion is a real one; that

⁶⁷ Ibid., p. 227.

the sinner is then born again in such glorious and transforming manner that old things are passed away and all things are become new; insomuch that the things once most desired are now abhorred, whilst the things once abhorred are now held most sacred and dear; and that now having had imputed to him the righteousness of the Redeemer and having received of the Spirit of Christ, new desires, new aspirations, new interests, and a new perspective of life, time, and eternity, fills the blood-washed heart so that his desire is now to openly confess and serve the Master, seeking ever those things which are above.⁶⁸

The New Birth is a Divine work wrought in the heart by the Holy Spirit. Titus 3:5--Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.⁶⁹

1. Conviction. The Holy Spirit works in mysterious ways not the least of which is conviction of sin. Therefore the spiritual method of evangelism is not appealing to the natural man since the Holy Spirit makes men aware of their guilt.

He boldly aims to uncover and denounce the sins of listeners. When such a message is given in the power of the Holy Spirit it has a profound effect. It stirs the spirits of men. Some respond positively by repenting. This leads to conversion. That was the result of Peter's preaching on the day of Pentecost. He boldly accused the people of being

⁶⁸ International Church of the Foursquare Gospel, Declaration of Faith (Los Angeles: [n.d.]), p. 13.

⁶⁹ Clifford Jinkerson, Defending the Holiness Faith ([n.p.] [n.n.] [n.d.]) p. 6.

murders of Jesus Christ. Then he called them to repent.⁷⁰

Personal acts and attributes are ascribed to the Holy Spirit. The following have been attributed to the Holy Spirit: "To be sent, to teach, to come, to reprove, to guide, to speak, to hear, to show, to glorify, to receive and to take."⁷¹ It has correctly been affirmed that the Holy Spirit must have personality or else these activities ascribed to him would be false.

"His work in general is to convict the world of sin, and of righteousness, and of judgment."⁷² The convicting work of the Holy Spirit is not in conflict with his interceding work. "The Holy Spirit in us, here on earth, intercedes while Jesus intercedes for us in heaven. The work of the Holy Spirit is one of woo and woe."⁷³ "And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment."⁷⁴

⁷⁰ Oscar W. Hallin, "Psychology and Spiritual Life," The Pentecostal Evangel, pp. 5,7, August 27, 1949.

⁷¹ W. H. Turner, Pentecost and Tongues (Shanghai, China: Shanghai Modern Publishing House, [n.d.]), p. 7.

⁷² Hubert T. Spence, The Person, Work and Witness of the Holy Spirit (Franklin Springs, Georgia: Board of Publication of the Pentecostal Holiness Church, [n.d.]) p. 26.

⁷³ Loc. cit.

⁷⁴ A.S.V., John 16:8.

There are four main channels through which the Holy Spirit works in convicting the subjects of the world. The Holy Spirit works,

Through our conscience, through God's providence, through nature, and through the preaching of the Gospel of Jesus Christ. The latter being the channel in particular through and by which all are finally saved.⁷⁵

The Holy Spirit deals directly with the spirit of men individually, convicting them of their sins, and of their uncleanness. Through their conscience, He points them away from that which is wrong and toward what is right.

In John 16:7-11, Jesus describes the work of the Comforter in relation to the world. The Spirit will act as Christ's "Prosecuting attorney," so to speak, working to secure a Divine conviction against the rejecters of Christ. To convict means to bring home truths otherwise doubted or discarded; or to bring home charges made against conduct of life. . . . the darkened mind and soul sees nothing in spiritual truths until convinced and awakened by the Holy Spirit.⁷⁶

As the Holy Spirit convicts humanity, He deals directly with the conscience, He works through God's providence, through nature as revealed in His creation, and He gives force and success to the preached word. The Holy Spirit reveals the great truths of the Word of God to those who hear that Word.

⁷⁵ Spence, loc. cit.

⁷⁶ Pearlman, op. cit., p. 303.

The Holy Spirit accompanies the preached word and burns the truth into the hearts of men through the Gospel of Christ, as in no other manner and through no other channel. Wherever the gospel is preached the Holy Spirit is there in a special way, opening the minds of the hearers, dealing with their hearts to yield, and drawing them to Christ as a mighty magnet.⁷⁷

The Spirit's work has been affirmed to be that of conviction and influencing the minds of men everywhere to surrender to Jesus Christ, confessing and forsaking their sins.

Conversion and regeneration have been so closely related in the thinking of leaders of these bodies that these terms are sometimes used synonymously. Sometimes they are interchangeably used with the "new birth".

The Gospel of Christ is a personal message and the work of the Spirit is a personal work, dealing with individuals. He brings to the consciousness of the individual those things that need to be corrected to bring him into right relation to God.

It is true that the Holy Ghost convicts the world of sin and of righteousness and of judgment to come. . . . It is the Holy Ghost that convicts us of our sins and witnesses to our justification.⁷⁸

The Holy Spirit reveals to the individual his need, but also the plan of redemption through which grace is

⁷⁷ Spence, op. cit., p. 29.

⁷⁸ Paul H. Walker, The Baptism with the Holy Ghost and the Evidence (Cleveland, Tennessee: Church of God Publishing House, [n.d.]), p. 8.

freely given to meet that need. The Spirit proceeds from God the Father and from Christ the Son, drawing the individual from sin to righteousness. He reveals those things that bring conviction upon his soul to the end that he might turn and be saved.

2. Faith. In speaking for the Assemblies of God, Pearlman has declared that:

Faith in the Scriptural sense means belief and trust. It is the assent of the mind and the consent of the will. . . . The fact that man is commanded to believe implies the ability and obligation to do so. All men have the capacity to place their confidence in somebody and something. . . . When belief is directed to the Word of God, and the confidence reposed upon God and Christ, we have saving faith. However, the assisting grace of the Holy Spirit, in co-operation with the Word, is implied in the producing of saving faith. . . . It is the act or habit of mind in the penitent by which, under the influence of the Divine grace, he puts his trust in Christ as the only and sufficient Saviour.⁷⁹

Faith is awakened in man by the influence of the Holy Spirit, generally in connection with the Word. Faith lays hold of God's promise and appropriates salvation. It leads the soul to rest on Christ as Saviour and the sacrifice for sins, imparts peace to the conscience and the consoling hope of heaven. . . . "For by grace are ye saved through faith, and that not of yourselves: it is a gift of God: not of works, lest any man should boast." Ephesians 2:8,9. . . . Faith is important and mighty because it unites the soul to Christ, and in that union is found the motive and power for a life of

⁷⁹ Pearlman, op. cit., pp. 224-225.

righteousness. "For as many of you as have been baptized into Christ, have put on Christ . . . and they that are Christs have crucified the flesh with the affections and lusts." Galatians 3:27; 5:24.⁸⁰

The Holy Spirit endows the believer in order that he may lay hold upon God for salvation. Then the Spirit gives the believer the assurance that is accepted by God. Faith works as an energetic principle as well as a receptive attitude. Faith is a powerful motive to obedience and to every other good work. Faith involves the will and is connected with all right choices and actions.

Pray for the faith that is "the faith of God". It is a gift of the Spirit. As the saints use the gifts God gives them, He will give more and more. It is His delight to give freely. He delights to pour out His Spirit, to pour out His power, that His own may be fully equipped for service in His kingdom, and that they may move through the world triumphant over all the power of the enemy, in humility serving their Lord and Master.⁸¹

3. Regeneration. "Regeneration is the Divine act which imparts to the penitent believer the new higher life in personal union with Christ."⁸²

The New Testament has used different words for the meaning of regeneration. Some of them are: "birth," "a quickening," and "a new creature." The above terms signify

⁸⁰ Ibid., pp. 239-240.

⁸¹ "Faith's Vision," The Pentecostal Evangel, p. 4, July 16, 1949.

⁸² Pearlman, op. cit., p. 242.

the Divine impartation of a new life to the soul of man.

The Holy Spirit regenerates the dead conscience of the lost soul. Hebrews 9:14 and 10:22. Jesus spoke of this work as being "born again" by the Spirit. John 3:7,8. . . . On the part of the Holy Spirit the handcuffs are taken off, papers of pardon from God on behalf of Christ the Saviour, are delivered to the criminal by the Holy Spirit who then escorts the pardoned sinner away from the judgment seat into freedom and full citizenship. This is entirely a work of the Holy Spirit. The bringing to life from spiritual deadness. Ephesians 2:1. It is a definite work of the Spirit, provided through the atonement of Christ on the cross, and received faith for whosoever will. Without this work of the Spirit in our hearts we are "none of His." Romans 8:9. For His Spirit must bear witness with our spirits that we are a new creation.⁸³

In regeneration the penitent soul has come to a crisis experience which has begun a new spiritual life. It is the divine life of the Holy Spirit, now that He has entered human nature as a transforming power, which energizes the human being. Turner has stated the case thus:

In John 3:3-5 we find that those who believe are "Born of the Spirit," and this is further confirmed by Titus 3:5, "It is the Spirit that quickeneth," and many other passages. Paul, in I Cor. 6:19, tells us "Your body is the temple of the Holy Ghost which is in you." Also I Cor. 3:16 and Romans 8:9.⁸⁴

The Holy Word has revealed that redemption and regeneration were the real purpose of Christ's mission.

⁸³ Spence, op. cit., pp. 31-32.

⁸⁴ Turner, op. cit., p. 14.

"But according to his mercy he saved us through the washing of regeneration and renewing of the Holy Spirit."⁸⁵ He quickens the dead conscience of the lost soul and brings about his regeneration.

When Christ talked to Nicodemus about the new birth, this Pharisee did not understand. He recognized that Christ was a teacher and that he had come from God, yet the new birth he did not comprehend.

. . . That which is born of Spirit is Spirit. Marvel not that I said unto thee, ye must be born anew. The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth; so is every one that is born of the Spirit.⁸⁶

The believer's life. The Holy Spirit works in the believer's life in the ministry of prayer, teaching, comforting, sanctification, and the baptism of the Holy Spirit. These phases have been presented in this order.

1. Prayer. The people of God are in possession of a special right and privilege not granted to others generally.

"It is the privilege of expressing to God our Father the desire of the heart, with the assurance that He will answer prayer."⁸⁷

⁸⁵ A.S.V., Titus 3:5.

⁸⁶ A.S.V., John 3:6-8.

⁸⁷ Leslie R. Clevenger, "Praying With One Accord," The Pentecostal Evangel, p. 3, June 11, 1949.

It is through the medium of the Holy Spirit that the individual has access to the Father. The Holy Spirit impresses individuals to pray, not just for themselves, but also for the interests of the Kingdom of God.

The Holy Spirit works through prevailing prayer. An incident in China, the story of the life of a gambler's wife, has illustrated this fact. This lady was blind but she heard the gospel story and was converted. Although she was unable to preach she did much because she could pray.

Her fame as one who knew how to pray for the sick was known all over the city, and Christians of all denominations came and asked for prayer. . . . Sam Sz [this lady] decided we ought to have a revival, so she began to pray earnestly every morning for hours. . . . Sunday morning found the Chapel full, and there was such a hushed expectancy as one rarely feels. How easy it was to preach, and it seemed that every word was weighted with the power of the Holy Ghost. Right from the beginning souls were saved and Christians brought out from a wilderness experience to a life of victory. As day succeeded day the meetings grew in power and never in my experience have I seen anything like it. There were confessions of sins by the Christians, confessions to one another, and the altar was lined with seekers. . . . We had to keep out of the way while the Spirit did the work. Prayer does bring revival.⁸⁸

Every country that has been evangelized has found that evangelizing has come in answer to agonizing prayer and intercession. When the church at Antioch sent forth Barnabas and Paul they fasted and prayed until the Holy

⁸⁸ J. Rutherford Spence, "Prevailing Prayer," The Pentecostal Evangel, p. 6, March 5, 1949.

Ghost spoke. ". . . The Holy Spirit said, separate me Barnabas and Saul for the work whereunto I have called them."⁸⁹ After the instruction from the Holy Spirit, they were sent forth on their missionary errand in conquest of the West.

"Prayer is red-hot, living, agonizing Holy Ghost prayer of intercession. Somehow these two things, forms and life ever seem to stand in inverse ratio to each other."⁹⁰

When people inquire more fully the way of salvation they are prompted by the Holy Spirit to pray. The spirit of inquiry and prayer however, must be reverential and sincere. Greater faith in Christ is made more possible by the Holy Spirit as the individual prays.

But inquiry alone will not do. There must be action. We hear people lamenting the spiritual poverty of their souls, their lack of prayer, their indifference, and their failure when tried.⁹¹

The earnestness of the individual is in part what constitutes prayer when the Holy Spirit answers the need of the prayer.

⁸⁹ A.S.V., Acts 13:2.

⁹⁰ Stanley H. Frodsham, Wholly For God (Springfield, Missouri: Gospel Publishing House, [n.d.]), p. 40.

⁹¹ Ernest S. Williams, Not I, But Christ (Springfield, Missouri: Gospel Publishing House, [n.d.]), p. 16.

2. Teaching. The spirit of the inquirer must have respect for the ministry of the Holy Spirit for He does not come by force. He comes when the individual's heart is open to His instruction and guidance. "But the Comforter, even the Holy Spirit whom the Father will send in my name, he shall teach you all things."⁹²

The teaching ministry of the Holy Spirit touches all areas of the believer's life. In hours of great need He is peculiarly present in His teaching ministry. "For the Holy Spirit shall teach you in that very hour."⁹³

3. Comforting. The Holy Spirit comforts on many different occasions. He brings comfort to the ones who are in sorrow. The believing-sick are comforted by the Holy Spirit. Through the medium of the Holy Spirit the church, ". . . had peace, being edified, and, walking in the fear of the Lord and in the comfort of the Holy Spirit, was multiplied."⁹⁴ The believer is promised the abiding presence of the comforting Spirit.

4. Sanctification. The Pentecostal bodies use the term "sanctification" as descriptive of a work by the Holy

⁹² A.S.V., John 14:26.

⁹³ A.S.V., Luke 12:12.

⁹⁴ A.S.V., Acts 9:31.

Spirit in their theology, but this cannot be identified with the "Baptism of the Holy Spirit."

Sanctification is not just a theory; it is an experience. . . . Since there is a thing as entire sanctification; otherwise the term "entire" is redundant. . . . Entire sanctification, it appears, consists in the sanctification of spirit, soul and body. . . . Sanctification, as already stated, is an experience that is entered into, and which having been entered into, must be lived.⁹⁵

Entire sanctification is the act of God's grace by which we are made holy. It is the second, definite work wrought by the blood of Jesus through faith, and subsequent to salvation and regeneration.⁹⁶

Another of these often quoted Scriptures is "for this is the will of God, even your sanctification."⁹⁷ The Pentecostal bodies use many other Scriptures concerning sanctification, such as: Hebrews 2:11, 12:14, and 13:12; I John 1:7; Luke 1:74-75; II Corinthians 7:1; I Peter 1:16 and Ephesians 5:25-27.

The work of the Holy Spirit has been classified into two phases, one consisting of general works and the other of particular works. The particular phase is that,

He sanctifies or cleanses the heart from all inherited sin. This is the second definite work

⁹⁵ J. Narver Gortner, "The Sanctification of the Soul," The Pentecostal Evangel, p. 2, June 18, 1949.

⁹⁶ "Doctrines," The Apostolic Faith, Special Camp Meeting edition, No. 107:3, [n.d.]

⁹⁷ A.S.V., I Thessalonians 4:3.

of grace wrought in our hearts by the Holy Spirit as the agent, the precious blood of Christ is the cleansing element as we become the yielded subject.⁹⁸

This experience is the work of the Holy Spirit in a greater measure, for believers receive the Holy Spirit by measure.

The work of cleansing is for those who have become the children of God, that is, for the church. "That he might present the Church to himself a glorious Church, not having spot or wrinkle or any such thing; but that it should be holy without blemish."⁹⁹

This experience is a negative work of the Holy Spirit, in that all sin as a principle is removed from our hearts, but as such is not to be confused with the positive and progressive side of sanctification which involves daily consecration, growth in grace and development of Christian character through the increased knowledge and obedience to the ever revealing will of God.¹⁰⁰

Sanctification is a work wrought in the heart by the Holy Spirit. It has been recorded,

But we are bound to give thanks to God always for you, brethren beloved of the Lord, for that God chose you from the beginning unto salvation in sanctification of the Spirit and belief of the truth.¹⁰¹

⁹⁸ Spence, op. cit., p. 32.

⁹⁹ A.S.V., Ephesians 5:27.

¹⁰⁰ Spence, op. cit., p. 33.

¹⁰¹ A.S.V., II Thessalonians 2:13.

In Acts 2:1 we read, 'They were all with one accord' thus the prayer of Jesus in John 17 had been answered and the oneness had come. They were in one accord in worship, in great joy, in praising and blessing God and continuing in the temple. They were sanctified and waiting for the promised Comforter. This setting of Scripture is to plain to deny. We have clearly proven that they were saved and sanctified before the day of Pentecost ever came.¹⁰²

Sanctification, a work of grace subsequent to justification. 'Wherefore Jesus also, that he might sanctify the people with His own blood, suffered without the gate.' Hebrews 13:12; 'For He hath made Him to be sin for us who knew no sin; that we might be made the righteousness of God in Him,' II Corinthians 5:21; 'Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin,' Romans 6:6. There is therefore a holy and victorious life for the believer as we fully consecrate ourselves to Him and 'Reckon ourselves to be dead indeed unto sin, but alive unto God.' Romans 6:11. Ephesians 4:22-24.¹⁰³

"You receive the Spirit in a measure at justification and He leads and teaches you, and at sanctification He leads you deeper into God."¹⁰⁴

No, sanctification is not the power of the Holy Ghost. Neither are they simultaneous. The baptism is a gift, while sanctification is the work of grace in a believer's heart that crucifies the old man of sin. Romans 6:6, 'Knowing this, that our old man is crucified with him, that the

¹⁰² Walker, op. cit., pp. 8-9.

¹⁰³ International Pentecostal Assemblies, General Principles (New Castle, Wyoming: Pisgah Press, [n.d.]), p. 4.

¹⁰⁴ "Gift of Power," Portland, Oregon: The Apostolic Faith, Tract No. 9.

body of sin might be destroyed, that henceforth we should not serve sin.'¹⁰⁵

5. Baptism of the Holy Spirit. For the Pentecostal groups the distinction is plain enough in the above quotations that there is a difference between "sanctification" and the "baptism of the Holy Spirit." Therefore these terms are not used interchangeably by them because each term labels a separate and distinct experience in the Christian's life.

The baptism of the Holy Spirit is for a believer whose heart has been cleansed. It is,

An enduement of "power from on high", the Pentecostal baptism with the Holy Spirit, accompanied with speaking in other tongues as the Spirit gives utterance, according to Acts 2:1-4; Acts 10:44-48; Acts 15:8; Acts 19:1-6; Acts 1:8; I Corinthians 14:22.¹⁰⁶

There is still a further work that is performed by the Holy Spirit. When we find the believer truly converted, wholly sanctified and cleansed, the Holy Ghost then comes in to dwell. So we read in Acts 2:1-4, "And when the day of Pentecost was fully come they were all of one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting, and there appeared unto them cloven tongues like as of fire, and sat upon each of them, and they were all filled with the Holy Ghost and began to speak with other tongues

¹⁰⁵ Jonathan D. Bright, Baptism of the Holy Ghost (Cleveland, Tennessee: Church of God Publishing House, [n.d.]), p. 17.

¹⁰⁶ International Pentecostal Assemblies, op. cit., pp. 4-5.

as the Spirit gave them utterance." Not only did he fill those one hundred and twenty in the upper room with this strange power, (see Acts 1:8) but he filled many others, (see Acts 8:10-19). This same spirit that was present in creation, that regenerates, that sanctifies, wants every believer, whose heart is cleansed and purified.¹⁰⁷

From these quotations it has become clear that the Pentecostal bodies believe that the New Testament pattern of the baptism of the Holy Spirit should be experienced likewise today. It is the nature of divine revelation to the individual to be progressively discovered.

We are cognizant of the fact that there has been a steady progression in the revelation of New Testament truths since the Dark Ages. Each new discovery of truth has been made by men who have had the courage to set aside the traditional teachings of their predecessors, and to go all the way back to the Scriptures themselves. . . . With regard to tongues, we in Pentecost have followed this principle of penetrating past the confused and uncertain teachings of the fathers to the Word of God itself. In the providence of God, we have unearthed from the treasure house of His Word the facts about the supernatural signs and gifts which characterize the life and worship of those early Christians. . . . We know what meaneth this speaking in tongues.¹⁰⁸

Some individuals today still have certain aspects of the divine Word revealed to them. This discovery or unearthing has been done in such a way that the pattern is just the same as that of the early Christians. Pentecostals

¹⁰⁷ Turner, op. cit., pp. 16-17.

¹⁰⁸ Carl Brumback, What Meaneth This? (Springfield, Missouri: Gospel Publishing House, 1947), pp. 30-31.

have turned to a great Baptist writer for support at this point.

A. J. Gordon writes: It is important to observe that this rich cluster of miraculous promises all hangs by a single stem, faith. And this is not some exclusive or esoteric faith. The same believing to which is attached the promise of salvation, has joined to it also the promise of miraculous working. Nor is there any ground for limiting this promise to apostolic times and apostolic men, as has been so violently attempted. The links of the covenant are very securely forged. "He that believeth and is baptized shall be saved," in any and every age of the Christian dispensation. So with one consent the church has interpreted the words, "and these signs shall follow them that believe", in every generation and period of the church's history--so the language compels us to conclude.¹⁰⁹

The expression "single stem of faith" in the above statement has had somewhat different interpretations as to the individual belief among the Pentecostals.

Literally hundreds of thousands of people, of every nation, kindred and tongue have sought for and obtained the Pentecostal Baptism of the Holy Ghost, as did the apostles of Jesus on the day of Pentecost, and thousands that followed them. It is not conversion, it is not sanctification; it is a Baptism of power. Acts 1:8, "But ye shall receive power when the Holy Spirit is come upon you." Luke 24:49, "And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high. This revival, world wide in extent, has had so many unusual features that many good people have been inclined to question its genuineness, and to ascribe to satanic origin its mighty power to influence men and women. But the question

¹⁰⁹ Ibid., pp. 67-68.

is, not what people think, however good they may be, or how learned they may be, but rather, what saith the Scriptures on the subject.¹¹⁰

When asked how one may know when he has received the baptism of the Holy Ghost, the answer given is that it is by the witness of the Spirit.

When we are filled, with the Holy Ghost the Holy Spirit bears witness that He has come to fill the cleansed and purified temple by speaking for Himself so that all can hear and see. It was so at Pentecost. Let us read 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." When the Holy Ghost had come "they all began to speak with tongues". . . . Therefore the evidence of the infilling in Pentecostal fullness was speaking in tongues. Now let us turn to Acts 8:14-17, where the disciples of Phillip were filled with the Spirit by the laying on of the hands of the Apostles, did these people of Samaria speak with tongues when they were filled with the Holy Ghost? It is not specifically stated in the text that they did. Is this, perhaps, an exception to the otherwise universal rule as recorded in the Word, that all who are filled with the Holy Spirit in Pentecostal fullness speak with tongues? Bible scholars and commentary writers, as well as a long line of theologians are agreed that these Samaritan Christians did speak with tongues when they received the Holy Spirit.¹¹¹

The energizing of Human nature through the power of the baptism with the Holy Spirit is climactic. There are three phases in which the Holy Spirit works: regeneration, sanctification, and the baptism with the Holy Spirit. These

¹¹⁰ Turner, op. cit., p. 18.

¹¹¹ W. H. Turner, Is Pentecost Scriptural? (Franklin Springs, Georgia: Publishing House of the Pentecostal Holiness Church, 1947), pp. 36-38.

have been likened unto water:

Deep under the ground lies water, permanently abiding; in many places one sees bubbling springs; from time to time showers of rain fall from above. In other words, here are three movements of water: Water dwelling deep within the earth; water springing up from the earth; water falling upon the earth. The water under the ground pictures the indwelling of the Holy Spirit without which we cannot be saved. Romans 8:9, "But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwelleth in you." The bubbling spring illustrates the welling up of the joy inspired by the Spirit. The water falling from above suggests the oncoming of the Holy Spirit, to empower those already in relation with Christ.¹¹²

It is our candid opinion that no unbiased person can read these records [Acts 19:6,7; 2:37-39; 8:17; 10:45-46] and go away with any doubt in their mind as to whether or not speaking with tongues is the initial evidence of the baptism of the Holy Ghost. It is so clear and so unvarnished that even the humblest and most unlearned can see and appreciate its truth.¹¹³

This "speaking with other tongues" is meant for all.

The Old Testament prophets promised that the Spirit would be poured out from on high upon God's people. The prophets Ezekiel, Isaiah, and Joel prophesied concerning this outpouring of the Holy Spirit.

This prophet [Joel] lived and wrought for God eight hundred years before Christ, eight hundred thirty three years before Pentecost and yet God showed him exactly what would come to the waiting multitude at Pentecost. We quote his words, "And

¹¹² Pearlman, op. cit., pp. 27-28.

¹¹³ Turner, Is Pentecost Scriptural? op. cit., pp. 44-48.

it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions; and also upon the servants and upon the handmaids in those days will I pour out my Spirit." Does this refer to the outpouring of the Holy Spirit at Pentecost? That it does there cannot be a doubt.¹¹⁴

But the individual believer must seek this heavenly power and, with other individuals, look up to heaven with one accord.

Seek God for the mighty baptism of the Holy Ghost. After you have been saved, set apart from this world, sanctified wholly, then tarry until the mighty Holy Ghost comes upon the heart, the enduement of Power, the outpouring that submerges and baptizes the soul and life for service. It gives an underlying faith and confidence that will put into operation every talent that God has entrusted into your hands. . . . The one who has gone on into the fullness of this Gospel will stand a living monument to the power of God.¹¹⁵

The promise of the Spirit is given by Christ but there is a qualification to be met before this is given to the individual believer. He must be sanctified wholly.

The blood of Jesus Christ applied to your heart destroys the inbred sin. Then God comes down in mighty power. He is not pouring out His Spirit on unclean vessels. He is not giving the gift of the Spirit contrary to His word. No one can receive the baptism of the Holy Ghost and fire unless he is wholly sanctified. . . . When your

¹¹⁴ Ibid., pp. 14-15.

¹¹⁵ "Three Steps," Portland, Oregon: The Apostolic Faith, Tract No. 10.

heart is really cleansed, the Holy Ghost will come in. He will come in if you will have faith in God. The power of God will fall upon you speedily. . . . God baptizes today with the Holy Ghost and fire. Just as He did in the beginning. He will always baptize according to His word. The same manifestations of the Spirit will follow, and you will speak with other tongues as the Spirit gives utterance.116

The Scriptural question, "Have ye received the Holy Ghost since ye believed?" is still important. Many exhort with these words: "Do not be satisfied until you receive the Baptism with the Holy Ghost according to the original pattern in Acts 2:4."117

The distinction between sanctification and the baptism with the Holy Spirit has been stated as follows:

Sanctification is holiness, and the baptism is the enduement of power. Sanctification is the emptying or cleansing of the heart, and the baptism is the filling with the Third Person of the Trinity. Sanctification is a work in the soul, and the baptism is the immersion in the Holy Spirit, not only of the soul but also of the flesh. Sanctification is the offering of your body and soul to God for cleansing in the Blood, and the baptism is the Comforter coming in to abide. In sanctification you have the power to praise and magnify Jesus continually; but in the baptism, the Holy Ghost takes possession and magnifies God in new tongues, and sings and prays through you Himself and makes you a witness for Christ, endued with power from on High. . . . In the

116 "The Gift of Power," Portland, Oregon: The Apostolic Faith, Tract No. 9.

117 "Have Ye Received the Holy Ghost," Springfield, Missouri: Gospel Publishing House, Evangel Tract No. 422.

baptism of the Holy Ghost, the power comes down into your inmost being in floods of Living Water.¹¹⁸

And he who speaks in an unknown tongue has a spiritual tonic. He builds up and strengthens himself, and it is necessary . . . and God is giving this latter rain, the fullness of the Spirit, the speaking in tongues, that you may be edified, built up, and kick . . . kick against all that is wrong, and more especially against spiritual wickedness in heavenly places. . . . "He that speaketh in an unknown tongue edifieth--builds up--himself".¹¹⁹

The baptism of the Holy Spirit is for power in the believer's life. It is He, the Holy Spirit, who abides and gives power to the individual that he may be edified. The new birth and sanctification are essential and yet they are only the preparation for this mighty enduement from on High. " . . . we do not say that this mighty enduement is necessary for adoption in the family of God, but rather it is the need and privilege of each child of God."¹²⁰

The baptism of the Holy Spirit brings a seven-fold blessing to meet a seven-fold need. The first is the need of power; the second is that of help, "the Comforter"; thirdly is the need of a body-guard and guide. Further, He equips the memory; He is an instructor; He will give keener

¹¹⁸ "The Baptism of the Holy Ghost," Portland, Oregon: The Apostolic Faith, p. 4.

¹¹⁹ "The Pentecostal Baptism and the Speaking in Other Tongues," Springfield, Missouri: Gospel Publishing House, Evangel Tract No. 439.

¹²⁰ Spence, op. cit., p. 34.

perception; and He is the intercessor.

There are various spiritual gifts bestowed by the Spirit. Many believers have their gift, yet others lack gifts. The purpose of these spiritual gifts in the church is for the perfecting of the saints, for the edifying of the body of Christ.

But all these worketh that one and self same Spirit, dividing to every man severally as He will. The thought to me is very clear, that while we as individuals, may be, in a particular capacity, used along some special line, yet the Holy Ghost reserves the right to use each of us according to the need of the hour or as the occasion may demand. . . . I do not understand the Scriptures to teach that God has a ministry of healing for some one individual in the Church and that no others of that particular congregation are to be used in that capacity, although He does use some in that way more than others. But suppose that particular individual was for some legitimate cause absent for a few weeks, and during this time there were sick persons brought or a call sent out for them to be prayed for, would you announce that the one, or maybe two persons, who had the gift of healing in that particular congregation were away, therefore the sick would have to wait their return? . . . The Holy Spirit is to be looked to and depended upon rather than any particular individual among us. For after all it is the prayer of faith that saves the sick and it is the Lord that raises them up, and not the individual.¹²¹

The individual is taught to be ready at all times to be used of God to heal the sick. The spiritual gifts are for all, yet it is through faith that they function. The gift of tongues as well as the gift of interpretation is divided

¹²¹ Ibid., pp. 39-40.

"to every man severally as He will." They therefore, have held that the gift of tongues, the evidence of the Spirit's fullness and power in the believer's life, is for all.

CHAPTER IV

COMPARATIVE AND CONTRASTING VIEWS

OF THE MINISTRY OF THE HOLY SPIRIT AS HELD BY THE NATIONAL HOLINESS ASSOCIATION AND THE PENTECOSTAL BODIES

Likenesses and differences. In the realm of revelation the National Holiness Association teaches that divine revelation ceased with the last apostle, but that discoveries of revealed truth are made and the Holy Spirit's ministry of illumination, within the individual, has continued through the Christian centuries. All God's truths for this dispensation are recorded within the Scriptures, but man's finite mind has not been able to grasp all of the content of these truths. Revelation has ceased as far as canonical Scriptures are concerned, but illumination upon inspired revelation continues to be the privilege of every Christian. This group would emphasize the words written in Revelation:

. . . If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city, and from the things which are written in this book.¹

¹ A.V., Revelation 22:18-19.

The revelational view of the Pentecostal bodies is that there is a revelation given in this day upon the revelation of the New Testament truths.

The National Holiness Association, as well as the Pentecostal bodies, teaches that all of the Bible is the inspired word of God.

The same view is held by both groups concerning conversion, conviction and regeneration. Some differences concerning faith were found since the Pentecostal bodies have claimed that all can be healed if they have enough faith; that is, the faith of the individual who is seeking to be cured must claim healing. By and large, the official leaders of the National Holiness Association teach that it is through faith, but, only if it is the "will of God" in each individual case.

In the teaching and comforting ministry of the Holy Spirit there is little if any difference of view between the two movements.

The National Holiness Association believes in the salvation of the human soul, which includes the new birth and a subsequent work of God in the heart, a crisis wrought by the Spirit through faith, whereby the heart is cleansed from all inbred sin and filled with the Holy Spirit. The cleansing of the heart from all indwelling evil is effected by the incoming Holy Ghost, in His fullness, who then abides.

The heart, thus cleansed and possessing the Holy Spirit, grows in Christian graces. The terms "baptized with the Holy Spirit" and "filled with the Holy Spirit" are used synonymously with the term sanctification. Sanctification is instantaneous. When this work is accomplished the Christian then has the coveted power to witness and to proclaim the word of God effectively.

The adherents of Pentecostal bodies say that sanctification, holiness, and consecration are synonymous terms. Unlike the National Holiness Association, some Pentecostals deny that sanctification is the eradication of inbred sin.

If eradication of the sin-nature were accomplished there would be no physical death, for physical death is the result of that nature. . . . Parents who had experienced eradication would of necessity generate unfallen children. But even if eradication were secure there would still be the conflict with the world, the flesh (apart from the sin nature) and the devil, for eradication of these is obviously unscriptural and is not included in the theory itself.²

Others, in the Pentecostal groups, have affirmed that sanctification is to make the believer holy. The sins are forgiven and the heart is cleansed, but the Holy Spirit has not come in His fullness.

The baptism of the Holy Spirit is experienced when He

² Pearlman, Knowing the Doctrines of the Bible, p. 257.

comes in His might and power in the individual's life. Then, different manifestations of this power come forth from the individual as well as does the fruit of the Spirit. Speaking in tongues is made manifest for the edification of the church. When the individual is baptized with the Holy Ghost he has power to go out to fruitfully witness and testify.

CHAPTER V

CONCLUSION

It has been found that between these two groups, the National Holiness Association and the Pentecostal bodies, there are some areas where they could be reconciled and united, as in conversion, conviction, faith, regeneration, prayer, teaching and comforting. Their greatest difference centers around the terms "sanctification" and "the baptism of the Holy Spirit".

The points which continue to separate and distinguish these two groups include the experience of the baptism with the Holy Spirit and the manifestation of tongues.

In this research, the writer has wished that more time could have been spent in investigating the teaching of these Pentecostal bodies, which are not united in one organization as is the case of the National Holiness Association. It is the hope of the writer of this paper that some one will do further research in this field and that a better appraisal may be given of each group represented.

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