

and praise and witness with the mind as well as with the spirit or body, can easily be misled. They are inviting evil spirits to take over. This, as Paul reminds his Corinthian readers, is how they were misled by pagan worship—"swept off to those dumb heathen gods, however you happened to be led" (1 Cor. 12 : 2 N.E.B.).

Above all else, therefore, we need to become mature or adult in mind, and to have senses exercised to discern not only between the good and the bad, but also between the good and the better, and between the better and the best. "So . . . do not forbid speaking in tongues." This so far is right. But also "earnestly desire the higher gifts". "Since you are eager for manifestations of the Spirit, strive to excel in building up the church." "Do not be children in your thinking; . . . but in thinking be mature." And there is "a still more excellent way". So, above all, "make love your aim". Such apostolic injunctions, fully obeyed, will keep speaking with tongues in its place.

The Theology of Episcopalian Pentecostalism

BY PETER DOYLE

THE "religious boom" of the 1950's seems to have subsided. What effect this large-scale external flowering of American Christianity had upon the hearts, lives, and souls of the millions of persons involved is known, of course, only to God. But there is reason to believe that another kind of religious movement is affecting the churches of this land. There is reason to believe that we are in the midst of a real outpouring of God's Spirit upon our churches. On every hand members of the "established" churches are expressing deep hunger for the things of God—a hunger which the current psychologically and sociologically oriented programmes and gospels of their denominations do not satisfy. Increasing numbers of church-goers are becoming involved—often for the first time in their lives—with the living Christ. The godless religion, the Christless Christianity, that makes up so much of modern American Protestantism is for many people being transformed into a living sphere for a real relationship with a living God.

This new religious awakening is taking various forms. In this article I wish to comment on one of those forms: the progress of pentecostalism within the Protestant Episcopal Church. As a member and clergyman of the Episcopal Church I would like to speak, from my own experience and reading, of this particular aspect of the current "revival". By "pentecostalism" I refer to the theology, and the practice dependent upon the theology, which has entered our denomination from the established Pentecostal churches. Such books as John Sherrill's *They Speak With Other Tongues*, Michael Harper's *As At The Beginning*, plus the many pamphlets of the Blessed Trinity Society and *Trinity Magazine* have done much to make known the

doctrine and practice of pentecostalism, and the study of these is recommended for any who wish to know the Episcopal brand of pentecostalism that is having such influence among our people today.¹

In this essay I wish first to study the theology that is at the basis of this movement. Second, I wish to point out the manner in which this theology is lived and propagated. Next, some of the responses the Church is making will be noted. I will then attempt an evaluation of this movement, and conclude with positive suggestions as to how the Church might serve its Lord in this situation. Let me say that my experience with this movement within our Church has been both personal and pastoral I will be as objective as I can but the reader must remember that this movement spans the whole of our continent, while my experience does not. But I believe that there are elements common to the whole of the movement which must be brought to the attention of the Church. That is what this essay attempts.

* * * *

The basic dogma of pentecostalism, the one that distinguishes it from other branches of Christianity, is the dogma of "the Baptism in the Holy Spirit." Sometimes it is called "the Baptism of the Holy Spirit". Whatever preposition is used, this term refers to a decisive, usually for the Christian a second, encounter with God. This encounter empowers the Christian for service to the Lord, it is claimed, and in a way that nothing else can. Without this a Christian is "only saved". With it, he is an effective servant of Christ. The essential sign of this encounter is speaking in unknown tongues (glossolalia). Glossolalia indicates to a person that he has been in-filled by and with the Holy Spirit. It is a further experience, after regeneration. Various expressed, it is commonly taught that a person first "receives Jesus", and then, through the baptism in the Spirit, he "receives the Holy Spirit". There are thus *two* baptisms. One of the pamphlets of the Blessed Trinity Society explains the matter :

There are two Baptisms which occur at the beginning of the normal Christian life. There is a Baptism in water for repentance, remission of sins, and believing in Jesus Christ. This Baptism supplies our personal needs ; it makes us new creatures, spiritually ; it makes us right with God. Then there is a Baptism in the Holy Ghost, by which the Holy Spirit comes to dwell in us. This gives us of God's wisdom, the ability to speak His words, and the courage and the power that we need to serve Him.²

This understanding of the distinction between receiving Jesus and receiving His Spirit is vital to pentecostalist theology. Another pamphlet from this Society reads :

Once we have accepted the Lord Jesus Christ, there is a further step which is necessary to receive the full promise of God, and that is the acceptance of the Gift of the Holy Spirit.

We might say, regarding the speaking with other tongues, that "it comes with the package".

. . . the sign of the infilling of the Holy Spirit is still the speaking with tongues.³

The essential sign for recognizing this second baptism is thus the ability

to speak in other tongues. Again, various interpretations of this speaking in other tongues are current. Some insist this must be a permanent possession of the Christian ; others, that it may be an initial sign that might not occur again in some people's experience. Generally, however, the overwhelming impression is that a person must receive the ability to speak in other tongues.

This glossolalia has been frequently described and need not detain us here. While it is sometimes an actual language known to persons other than the speaker, usually it is a "language" known to no one present. It cannot really be simulated deliberately ; the real thing is not like manufactured gibberish : it is a definite patters of vowels and consonants, often quite pleasing, sometimes beautiful to hear, varying with each speaker.⁴

Again, this experience is offered to, is necessary for, *every* Christian. To quote the Blessed Trinity Society pamphlet once more :

As men without God have done good works, so also men without the fullness of the Holy Spirit have done much good. But the Lord would have us receive the full promise of the Father, and allow Him to use us in an even greater way for His glory. For unless we receive the Baptism of power, we cannot bring to fruition God's perfect plan for each of our lives. . . . Yield your tongue, the "unruly member" of your body, to the Blessed One, and allow Him to fill you with His own Holy Spirit, that you may speak 'with other tongues and magnify God'.⁵

As I have heard this matter explained so often, the *inability* to speak in tongues is a sign of sinful withholding of one's whole self from God. It is a sign of some reservation. Since the promise is to all Christians (they quote Acts 2 : 39 here), and since God is always faithful, the failure to speak in tongues is from some prideful holding back from full surrender to God. For all Christians, they say, are called to have this experience, signified by speaking in other tongues.

One other point should be noted. It is being taught in some circles that *all* of the nine "gifts of the Spirit" discussed by St. Paul in I Corinthians 12 through 14 may be expected to operate in *every Christian* who has received "the Baptism in the Spirit". "It is appropriate to seek these gifts through prayer, through practice, and through increasing obedience to the teaching of the Spirit".⁶ Persons are thus urged to "go on in the Spirit" by seeking all of the operations or gifts of the Spirit in their own lives. Because,

to manifest God's love for our fellow man we must have supernatural power. The gifts are tools for manifesting the love of God. But on the other hand, love is necessary for the proper use of the gifts.

Our "proper response to God's love", therefore, which is necessary for this "proper use of the gifts", is twofold :

To accept for ourselves these manifestations of His love—forgiveness for our sins, healing for our bodies, minds, and spirits, deliverance from all forces of evil.

To act as His agents in bringing these manifestations of His love to others. These two responses fulfil Christ's commandments of love to God and neighbour.⁷

Thus a Christian fulfils God's law by accepting for Himself all of the nine operations of God in his own person, and by drawing others to do

likewise. This provides the missionary imperative of this movement, to which we must now turn.

* * * *

Because such persons believe this dogma of the "Baptism in the Holy Spirit" with its essential signs and consequences to be of the essence of the Apostolic Gospel, they propagate it with great tenacity and zeal, within their own congregations. This movement within all of the "established" or "main line" churches of Protestantism is far more widespread than most people realize. Thus the interdenominational ties are quite extensive. It is primarily a movement of the laity of the various denominations, although there are very many ordained ministers involved. Because most denominational congregations are not committed to the theology or practices of pentecostalism, the individuals must find their chief religious guidance, inspiration, instruction, and fellowship outside of their own congregations and denominations. Interdenominational "Holy Ghost meetings" or "charismatic meetings" or "prayer meetings" abound throughout our land. A host of itinerant preachers—usually laymen with no formal theological training or pastoral experience—tour the country speaking to these groups, visiting with the individual members, speaking to private meetings called in various homes, to which often other members of one's denomination are invited.

Persons who may have left their congregations and even denominations because of the religious frivolity perhaps of the preaching and the activities find new zeal in evangelizing the churches they have left. Many such people will return to their churches, return to the women's groups, the study groups, the men's activities, and use these occasions to gain personal contacts so that more individuals within their church may be drawn to God and to the experience of the "Baptism". The actual Christian love and concern often expressed and received serve to add more individuals to the group of "Spirit-filled" within the congregation. The obligation to witness to "the Baptism" even at the risk of incurring disfavour and ostracism is gladly accepted.

The pamphlets promoting this theology are legion. These are passed around, inserted in the tract racks, left in persons' homes and offices. The pastors of the local congregations are often "witnessed to" immediately by an individual or couple that have received "the Baptism". Very often, the minister's response is so chilling or so noncommittal that the "Spirit-filled" person knows he can expect no help from the church leadership. The alternatives are two: continue to infiltrate the organizations of the congregation; or leave and join a "Spirit-filled" group of similarly situated persons who either settle at one church or decide themselves to comprise one. Because many Protestant ministers (including Episcopalians) themselves know nothing of a personal relationship with God in Christ, and because many of these do not believe in the possibility or in the desirability of such a relationship, a *common response* to persons claiming *both conversion and "the Baptism"* is to recommend that they see a psychiatrist. This is particularly serious in the Episcopal Church. Such a response, to people who have described to their minister an encounter with God

which they know is real, is devastating. It explains some of the bitterness that occasionally attends the "cells" of the "Spirit-filled" persons.

One response to this propagation of the religion of "the Baptism" has already been mentioned: total rejection. Episcopal bishops who here shall be nameless are known to have forbidden speaking in tongues. Clergymen known to practise this have been removed sometimes from their posts. Nothing but evil was seen in the entire movement; no discrimination was practised; the whole was rejected. The deistic framework of much modern thought, the near naturalistic schemes under which the theologies of Rudolf Bultmann, the "new" J. A. T. Robinson, and the learned Paul van Buren seem willing to operate, give little scope for expecting any of the kinds of experiences now being undergone by many Episcopalians! Many of our clergy are trained in an intellectual milieu so foreign to the biblical one that no other type of response than we have described should really be *expected*.⁸ The widespread experience of God's operations within the Episcopal Church, both attached to and dissociated from the religion of "the Baptism", poses a problem the magnitude of which cannot be overstated. For many of the clergy, even the now common experiences of healing through prayer are scarcely less bizarre than the practice of glossalalia. And by many, *all* such non-psychologically understandable, non-sociologically structured encounters with supernatural power through Christ are simply discarded.

On the other hand, many clergy and laity have been freed from the naturalistic dogmas that play such a role in modern theological (and not merely theological!) thinking. Many have come to be open to the *sufficiency* of Scripture as an *adequate* guide to the past and the present acting of the Messiah within His Church. Finding actual encounter with Him and His power, they find themselves open, personally and intellectually, to those who seem to live in and by this power. Some of the clergy, therefore, come to accept the Gospel of "the Baptism". as uncritically as they formerly rejected it.

* * * *

There is another response possible to this situation: it is this which I wish to advocate in the concluding section of this essay.

We must state at the outset that the criterion for any evaluation of any such movement within the Episcopal Church is the Word of God, and the Word as described in the Scriptures. The Prayer Books of the Anglican churches, in the services of Ordination and Consecration, and in the Articles of Religion, show clearly the stand taken in the sixteenth century as to the source of religious authority. Against Rome, with its two-fold source of Scripture plus Church-teaching-declared-dogma, on the one hand, and against Anabaptism, with its two-fold authority of Scripture plus immediate-revelation-by-the-Spirit, on the other, our church asserted the indissoluble bond between the Word and the Spirit of God, and between the teaching of the Spirit and the teachings revealed through the writings of the Prophets and Apostles. Our church at that time took the stand the early Church took in regard to Montanism: the Spirit witnesses to the Word, and to the teachings of the Word-made-flesh through His Apostles.

. . . If a man love me, he will keep my words : and my Father will love him, and we will come unto him, and make our abode with him (John 14 : 23).

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

. . . When he, the Spirit of truth, is come, he will guide you into all truth : for he shall not speak of himself ; but whatsoever he shall hear, that shall he speak : and he will show you things to come (John 16 : 13).

Now, the Scriptures clearly justify the claims of pentecostalists and others concerning the *facts* of God's miraculous working within His Church. The Scriptures nowhere support that dogma of later Protestantism, that the miraculous works were given at the time of the early Church only to confirm the *truth* of the apostolic doctrine. Christ and His followers healed the sick and cast out demons in the Name of God. Paul clearly asserts that the Spirit of Christ operated with *power* within the Church of Christ. The 12th, 13th, and 14th chapters of First Corinthians describe the various manifestations which many persons are experiencing today. Let me be specific : I along with many other Episcopalians have participated, through prayer, in God's miraculous healing of the sick. Space does not permit the recounting of dramatic cures that could here be told. Many of us have heard "prophecy" in the ecstatic sense of the term. Many today have received the gift of praying in tongues. Many can tell—in our denomination, mind you !—of God's giving sudden "wisdom", "knowledge", and the "interpretation of tongues". Many of us can tell of events of "discerning" of evil spirits, and of their being cast out, through prayer to Christ.

Our reply to pentecostalism within our denomination therefore *cannot* be based on an unbelief that repudiates the Word of God and that repudiates as well modern experience of the truth of that Word. What, then, is our objection to this movement of pentecostalism in the church ? It is this : we object to the *religion* they have erected upon the basis of experiences that are in themselves valid.

It is the *Religion of the Baptism of the Holy Spirit* that we must deny. It is their basic dogma of "the Baptism", and the accompanying doctrines and practices and aims that we must reject. It is not the works of God but the false interpretations of men that we must refuse !

Their basic dogma of "the Baptism in the Holy Spirit" is another Gospel than the one we know. Biblically and theologically it is wrong and contains within itself the seeds of serious doctrinal error and hurtful practice.

1. *This is a New Law.* The demand that Christians receive "the Baptism" and thus speak in tongues is a new law which they lay upon Christians. It is requirement for sonship with God other than faith in Christ. The clear statement quoted above adds to the Gospel of Christ what the apostles themselves did not add :

There are two Baptisms . . . There is a Baptism in water for repentance, remission of sins, and believing in Jesus Christ. This Baptism supplies our personal needs ; it makes us new creatures, spiritually ; it makes us right with God.⁹

But another baptism, they say, is needed. It is not enough to receive "repentance", not enough to receive "remission of sins", not enough to believe "in Jesus Christ", not enough to be made "new creatures, spiritually", not enough to be made "right with God!" Was there ever a clearer reassertion of Judaistic Christianity? Compare this with Paul:

For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ (!) have put on Christ . . . And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise (Gal. 2 : 26, 27, 29).

But, the pentecostalists say: "You are Christ's, perhaps, but you have not yet received the Spirit *within* you. You have only received Jesus". Paul's answer to this is clear in *Romans*: here, with various phrases, he speaks of the Christian-justified-by-faith as a person "of the Spirit" (which the pentecostalists apply only to those who speak in tongues):

But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if Christ be in you, the body is dead because of sin, but the Spirit is life because of righteousness. But if the Spirit of him that raised up Jesus from the dead dwell in you . . . (Rom. 8 : 9-11).

The point is clear. To be justified by faith is to have been made a son of God, which is to have been made one of Christ's own and to have received His Spirit to dwell in you.

The pentecostal exaltation of the experience of the gift of tongues into a dogma and an experience laid upon all God's people is a perversion of the Gospel and the misinterpretation of a particular experience.

2. *This separates the Son from the Spirit.* This dogma of theirs also separates the Son from the Spirit. Now this is incredibly naive, theologically. The Spirit of God is the Spirit of His Son. To have received the Son is to have received Him in the Person of *His* Spirit. The Triune God is indivisible. People are greatly misled by this, because, having received "only" Jesus, they are persuaded they have received only the barest part of God, and must then go on to get the real thing, the Spirit!

3. *This tortures Christian consciences.* Many Christian souls have been seared by this religion. Earnest Christian friends having persuaded them of the need for "the Baptism" (i.e., tongues), they lose their assurance of sonship, they lose their access to Christ, they lose their peace and love in Him, and are led, often with indescribable misery and harm, to seek with frantic zeal "the Baptism". And what if the Lord had not intended *they* speak in tongues? They either give up in despair (and many fall away from Christ), or perhaps they or the devil *produce* this speaking in tongues. And this works more havoc. For if it is spurious, the peace and the joy of communion with God does not attend it, and *this* throws their souls in turmoil.

4. *The essential signs of regeneration are missed.* This religion of "the Baptism" misses the essential signs of regeneration and substitutes spurious signs—tongues and miracles. The Scriptures clearly show that love for God in Christ, love for His commandments, love for His people, and love for His Cause and Coming, *these* are the signs of the

indwelling of the Spirit : love, joy, and peace in Christ, trust in His salvation and in His Cross. *Christian practice* and Christian belief and hope are the signs of the indwelling of the Spirit. Not miracles. Not tongues.

5. *The gifts of the Spirit are exalted above the grace.* The gifts of the Spirit are constantly exalted above the *grace* which is the Holy Spirit of God Himself graciously present with *and in* His people. The gifts are exalted above the Giver ! To receive God (" Jesus only " , they say) is not enough : and in prideful ingratitude men hunger also for all the various workings of His power within them. This is terrible unthankfulness, terrible misunderstanding. What more can we really receive than—God? And is Jesus not God? The gracious loving workings of the indwelling Spirit, producing trust and faith and hope and love in us, these are the great, these the essential things all Christians must have. Misled by pentecostalism, Christians turn their backs on the grace they have received, and fly to meeting after meeting, speaker after speaker, prayer after prayer for the acquisition of " prophecy " or " discernment " or " miracles " within their own persons. Above all, the *spectacular* exercises of power are hungered after : " mere " Christian fellowship is not enough for these people : their appetites having been whetted on the spectacular and the dramatic, they can be satisfied with nothing less.

6. *The Body of Christ is not discerned.* The Body of Christ is thus sundered between those who have the Spirit-through-the-Baptism and those who have " only " Jesus Christ. The " spiritual " ones separate from the others (except to infiltrate them for the purposes of " conversion ") and regard the others as less than full members of Christ's Body. Let me be frank : I don't care how many carefully worded statements deny my assertion, I have heard personally many persons in this pentecostal movement express this view ! This is the point that gets over ! And this has serious consequences. Since all Christians are urged by these people to receive all the gifts of the Spirit, spiritual maturity thus depends on the amount one has received. At the bottom of the scale, an adolescent who speaks in tongues is often regarded in this movement as of greater spirituality and authority than a mature clergyman who does not. A great levelling (as in all revivals) occurs : pastors are disregarded if they do not promote the religion of " the Baptism " to the degree they preach Jesus Christ.

In his great work on the revival of 1740 Jonathan Edwards said that the errors that attend a great revival of religion usually arise from these three things :

1. Undiscerned spiritual pride.
2. Wrong principles (i.e., false ideas and doctrines).
3. Ignorance of Satan's advantages and devices.¹⁰

His *Some Thoughts on the Revival of Religion in New England* is an incredibly detailed analysis of what is now occurring ! The republication of his works on revival is needed today. *Religious Affections* has been put out by the Banner of Truth Trust, with other works. But we need the *Treatise on Grace* and the work from which I have just quoted for a whole view of the works of God, the works of men, and the works of the devil in times such as ours.

The works of spiritual pride are obvious in this movement, and some of them have been alluded to. The "wrong principles" are the doctrinal errors I have attempted to point out. But the "ignorance of Satan's advantages and devices" is what hurts our rationalistic and naturalistic age so much. Yet there is, I am convinced, a Satanic malignancy involved in the misleading of so many sincere Christian souls within this movement. There is a satanic blindness of their minds to contrary evidence whether of Scripture, history, or present experience. There is a subtle and devious rewriting of history: I have heard and read in pentecostal meetings and literature that Luther, John Wesley, and Jonathan Edwards all spoke in tongues. This claim has no foundation in the standard histories, biographies, and writings of these men. Yet it persists. And our parishioners believe it. We are involved, as we always are in a time of the working of God, with a mighty assault of the father of lies, and we had better realize this.

* * * *

How then may our church respond to this coming down of God's power and this rising up of His enemy?

May I suggest some things that might well be done for the cause of Christ in our church?

First, let all of us give ourselves to serious prayer to the Lord that He may guide His people in this time. Our greatest weapon against the adversary is always prayer. Our greatest service to Christ is first prayer. Our greatest means of personal holiness and moral strength and pastoral wisdom is through prayer nourished on the study of His Word.

The study of His Word! Without our minds being opened to the *whole* of His truth and to the whole manner of His working in His Church today, yesterday, and tomorrow, we shall be useless instruments in His hands. It is because so many church-goers and so many pastors are ignorant or disdainful of God's actual ways and works that so many of our people are being drawn into pentecostal circles. Many pastors are never approached for pastoral guidance, because of their known ignorance of or unconcern with personal relationship with God. Against literalistic and unimaginative "fundamentalism" on the one hand, and radical gnostic unbelief, on the other, we are called to the serious the systematic study of the whole Word of God as attested in the Scriptures. It is not lack of exegesis, it is better exegesis that must be offered honest Christians misled by current heresy.

And may we be quick to shepherd those who are serious about their souls! May we be quick to discern those who need guidance. May we find ways of gathering together persons who have deep concern for Christ, to enjoy common sharing and common prayer. The Spirit of God can reclaim souls that have been brutalized by heresy, and it is the responsibility of pastors especially that we follow His leading for the gathering of His flock. I have found Him to bless such concern in many cases.

May we open our hearts and minds to the understanding of the variety of God's working in the souls of His people. There is no *ordo salutis* that applies to every Christian. Here we must learn to read the

writing of the Spirit. Here many of us have missed the signs and have gone astray. For the Pentecostalists have a point: *there is* a "second work of grace"—for *some* Christians! There is a "second blessing", to use the old Methodist phrase. Some people are born again and later experience a decisive re-dedication to Christ, that brings unshakable assurance and a trust and a zeal they lacked before. This occurs—for *some* Christians. This was my own personal experience. But it is not the experience of *all* Christians. The tragedy that accompanies every great revival of religion is the absolutizing by some Christians of their experience into a law they then lay upon all other Christians! But the Gospel is greater than any one person's experience. We must know the ways of God's working in human souls, we must know the wiles of the adversary and his lies, and we must know the weapons of the Spirit for the successful sustaining of His Cause. The weapons of the Spirit, in our time, seem to include all that the Apostles described in theirs! Let us then be open to all the scriptural ways and works of God, and let us trust Him to carry on this cause through a people faithful to His Word and obedient to His will.

¹ John Sherrill, *They Speak With Other Tongues*, McGraw-Hill, New York, 1964; Michael Harper, *As At the Beginning*, Hodder and Stoughton, London, 1965.

² *The Ministries of the Holy Spirit in the Church*, p. 6, Blessed Trinity Society, Van Nuys, California, 1962.

³ *Why . . .*, pp. 1f., Blessed Trinity Society, Van Nuys, California.

⁴ John Sherrill's account is quite interesting throughout his *They Speak With Other Tongues*.

⁵ *Why . . . ut supra*.

⁶ *What Next?* Blessed Trinity Society, Van Nuys, California.

⁷ *Ibid.*

⁸ The apparently naturalistic framework of Bultmann can be found in many places in his writings. The same is true of Robinson's *Honest to God*. Van Buren's treatment of theology in his *The Secular Meaning of the Gospel*, especially his treatment of prayer, seems to show the same *a priori* to what is *possible* for God to do and thus for us to expect. This is the general impression gained by so much modern theological writing.

⁹ *The Ministries of the Holy Spirit in the Church*, p. 6.

¹⁰ *The Works of President Edwards in Four Volumes*, volume III, p. 353.