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Taipei 111, Taiwan, ROC
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Dr. Delbert Rose
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Dear Dr. Rose:

Thank you for your letter of sometime ago, as also for the copy of the 1973 Wesleyan Theological Journal. Of course it will take quite sometime for the package of Journals sent surface mail to reach Taiwan- about two months usually, but sometimes longer.

I am well pleased with the Journal. The print is good and clear and so far as I have read the proofing appears to be well done. I was a bit disappointed that the membership list was omitted from this number. We had thought this to be a very fine feature of the Journal. Last year's list could have been photographed without the necessity of resetting that type, and then a supplementary list of the new members added. However, there were doubtless justifiable reasons for omitting this item. I hope it can be reinstated next year, however. This is a great help in identifying the membership. I see that we now have about 450 members. This is encouraging, especially in the face of the fact that following the 1969 Convention several predicted the demise of the society.

I have read several of the articles with pleasure and profit. I am especially appreciative of Dr. Blaney's article on "St. Paul's Posture on Speaking in Unknown Tongues." I note that he agrees well with my own position as expressed in my commentary on First Corinthians (WBC, Vol. V), and my much more extensive treatment of this subject in my new book on The Person and Work of the Holy Spirit. I consider this issue to be one of the most threatening to the identity of the holiness movement extant today. I am greatly alarmed at the softened attitude and position of some of our leaders in the Wesleyan movement on this issue today, and this goes for some of the leaders in my own denomination, The Wesleyan Church. Why the dikes have not been raised and strengthened against this pagan error by scholars and leaders in the Wesleyan oriented churches today I cannot understand. This is not to read the Pentecostals out of the Kingdom, but it is an outcry against the pagan, unscriptural doctrine and practice of the so-called unknown tongue. I am strongly of the opinion that, in addition to the ignorance of what the Scriptures teach on this subject, many are yielding to the social pressure of the emotional floodtide of this aberrant practice. We should not forget that the Quakers at one time "quaked," the Methodist "jerked," and the Shakers "shook." The "quakes," "jerks," and "shakes," were no essential part of whatever genuine religious experience they had. I am thoroughly disgusted with the misleading manner in which Vinson Synan slants and even perverts the facts in his book, The Holiness Pentecostal Movement (Eerdmans, 1971). After admitting, as I have held for a long time, that the earliest manifestations of the so-called "unknown tongues speaking" occurred with the pagan Mormons, and among the Shakers, he then attempts to make this practice an outgrowth of Methodism and the Holiness Movement in America. One might as logically trace Methodism to Mormonism in America. As an historian of the Holiness Movement in the USA I should appreciate your reactions to Synan's thesis. His oft repeated misleading expression "Pentecostal like" manifestations imply identity. Though

Blaney's treatment is very brief, I consider it to be very sound. I would only question his statement that phonon is used by Paul as a word for languages, especially in I Corinthians 14:7 and 8. But this is quite incidental. His interpretation is perfectly sound. Dr. William Greathouse has a very sound definitive article on this issue, entitled "Who if the Holy Spirit?" in the Herald of Holiness, May 10, 1972. Doubtless you have seen this. Enough for the present on this subject!

I trust you had a good CHA Convention at Portland. I have had no reports from it so far. I noted that Richard Taylor was to deal with the "tongues" issue there. Taylor and I are well in agreement on this issue. I hope he did a good job of it there.

I am pleased to report that Mrs. Carter is making a very satisfactory recovery from her surgery and is getting on well, for which we are most grateful to the Lord.

Cordially

Chas. W. Carter