

utterance and that this empowerment (signified by the new language) is an empowerment for service." In this same editorial she also quoted an official statement made by the Board of Directors of the Blessed Trinity Society at its March, 1963 meeting. The fourth paragraph of this statement says, "We believe that when a Christian receives the Baptism with the Holy Spirit, promised by Jesus (Acts 1:5,8), the Holy Spirit confirms it with a supernatural ability to speak in a language unknown to the speaker." The members of the Board of Directors of the Blessed Trinity Society who issued this statement were: Rev. Harold Bredesen, Rev. David J. Du Plessis, Rev. Tod W. Ewald, Donald D. Stone, Rev. William T. Sherwood, Jean Stone, and Rev. Edwin B. Stöbe. Since the Blessed Trinity Society spearheaded Neo-Pentecostalism in its early days, Hoekema says that a statement by the Board of Directors of this group would come as close as we could reasonably expect to an official pronouncement concerning the views of the Neo-Pentecostals. Thus he concludes that, with possible exceptions, the dominant position of the Neo-Pentecostals on the question of whether tongues is an evidence or the necessary evidence of the baptism of the Holy Spirit is the same as the Pentecostals: namely, that tongues is the necessary evidence of the baptism of the Holy Spirit. It is interesting to observe that among those who apparently agree with the statement issued by the Board of Directors of the Blessed Trinity Society which said that tongues was the necessary evidence of the baptism of the Holy Spirit was Rev. Tod W. Ewald who was a member of that Board. According to Morton T. Kelsey, however, Rev. Tod W. Ewald believes tongues is an evidence, but not the necessary evidence of the baptism of the Holy Spirit.

Note: Anthony Hoekema may have been correct when he concluded that the majority of Protestant Neo-Pentecostals believe that tongues is the necessary evidence of the baptism of the Holy Spirit when he wrote his book in 1966, but the evidence certainly doesn't indicate that is true today: for only one-sixth or 5,000,000 out of over 25,000,000 Pentecostal or charismatic Christians have ever spoken in tongues in the United States. In light of this evidence, it seems clear that the majority of Protestant Neo-Pentecostals today believe that tongues is an evidence but not the necessary evidence of the baptism of the Holy Spirit.

2. Who are Catholic

It signifies the baptism of the Holy Spirit.

a. Definition of the baptism of the Holy Spirit

It is an adult reaffirmation and renewal of the sacraments of baptism and confirmation.