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Editorial Dept

NEW WINE

NOVEMBER 1969

A BODY HAST THOU PREPARED ME

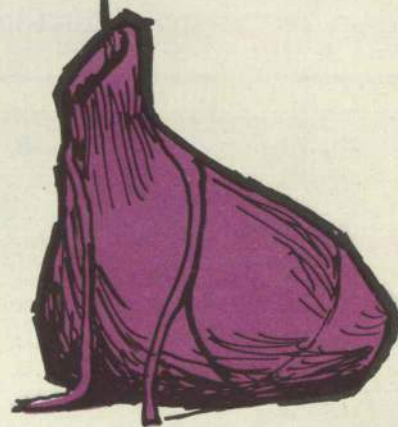
(Hebrews 10:5)

By H.A. Maxwell Whyte

We are witnessing an outpouring of the Holy Spirit unparalleled in history. The church at large in the past has not been equipped with the power of God to do the work for which God created it. This

power alone comes by the baptism in the Spirit which came on the day of Pentecost (Acts 2:4). It is for this reason that God is now pouring out His Spirit upon members of His Church in both Protestant and Roman Catholic sections. There

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EDITORIAL

By NEIL FRANK

The crying need in Christendom today is for spiritfilled teachers whose lives have been moulded and shaped by the fire of the Holy Spirit. Thousands upon thousands have been touched by the current revival that is sweeping the world embellishing every race, creed and color. Prayer groups are springing forth in almost every hamlet, village and city — each seeking a fresh touch from God. The demand for spiritual food is overwhelming.

To answer this cry, God has prepared a people — a people whose ministry is teaching. This group of men and women have yielded and responded to the discipline of the Lord. In most cases, the training period spanned many years. They have tested and proved God through experience and the Word has become a living reality in their lives. There are

numerous scholars and theologians in the land today who can teach the letter of the law and who can impart knowledge, but it requires an anointing of the Spirit to minister life.

We feel the Lord has set aside this hour in history to call together a group of His Spirit trained teachers and provide them an opportunity to speak forth across the airways of the printed word. Unfortunately, written articles are very impersonal and specific spiritual needs remain unchecked. In an attempt to bridge the gap between pupil and teacher, the editorial board has decided to provide you the reader an opportunity to receive individual counsel. If you have a question or a problem, write us a letter. Replies will be published in later issues. We pray this service will be a blessing to you.

International News

By Bob Feller

Eastern Europe

"Blessed are the poor in spirit." This first of the beautitudes was a great comfort recently in Czechoslovakia. For what have we from the West to offer? In their times of need as a nation we have stood by, made sympathetic noises, and done — nothing! Even when the doors were opened wide last year to Bibles and literature, we were not ready. But despite that the Lord is busily at work in that land, and in times of increasing difficulty it is a joy to see the spiritual strength of some of the Christians. It has been said that this is a time of reaping in Czechoslovakia, and for those who are ready to gather in the harvest this is so.

Coming from the West one is conscious that one comes poor — poor in the sense that we have nothing to offer save the Gospel. But such poverty is riches indeed, though not as the world measures riches. And the

doors are still very much open to that country, while inside it the darkness of oppression gathers. In a recent speech on the radio, Dr. Husak complained that the Catholic Church was becoming too active, but no-one much expects the authorities to distinguish, when it comes to further restrictions, between the Catholics and others. Politically, the impression is of the gradual tightening of the screw, little by little.

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Israel

SOME MIRACLES OF THE SIX DAY WAR

When Israel came out of Egypt pursued by the hosts of Pharaoh's army on their chariots, the angels of the Lord took off the wheels, and they dragged heavily, so his army failed to overtake Moses with

his two million Israelites before they reached the Red Sea. Exodus 14:24,25.

These invisible hosts of heaven not seen by mortal man, again visited the Israelites when threatened with destruction by the Egyptians. The following news appeared in the June 26th issue of — "The Jerusalem Post," Israel's daily English newspaper, as follows, — Hundreds of trucks and armoured vehicles broke down without getting anywhere near the battlefield.

A high percentage of Egyptian fighter planes are known to have been mechanically unprepared for battle when war began. The Egyptian radar warning system appears to have broken down completely. In Cairo alerts were sounded after Israeli planes had attacked airfields and flown home. On several occasions the "all-clear"

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NEW WINE

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"AND THE DISCIPLES WERE FILLED WITH JOY, AND WITH THE HOLY GHOST" Acts 13:52



The Co-Ordinator's Report

ELDON PURVIS

COMMITTEE's of 40 MEETINGS:

Tamp-St. Petersburg, Florida. November 23rd., at the Sweden House Smorgasbord, 2720 N. Dale, Mabry Highway at 6:30 PM. Meal \$ 3.50. Speaker Jack Musselman, Pompano Beach Attorney.

TEACHING SEMINARS "EXPLORING NEW DIMENSIONS"

Dallas, Texas-January 21st thru 25th, at the Statler Hilton Hotel, with Harry Greenwood, Terry Barge and Andrew Culverwell.

Phoenix-Scottsdale, Arizona - January 31st, February 1 thru 5th at the Executive Hotel in Scottsdale, with Bob Mumford, Harry Greenwood, Terry Barge and Andrew Culverwell. Write for folder and see display advertisement in other part of this issue of NEW WINE.

Elyria, Ohio - Sometime in January with Leonard Evans and others.

Tampa-St. Petersburg, Florida, January 30th, 31st and February 1st with Don Basham and Tony Nash.
Sharon, Penna, May 9th. & 10th, 1970 in the Holiday Inn with Don Basham Leonard Evans and Dr. Atkinson and others.

CARIBBEAN-HOLY SPIRIT TEACHING MISSION.

Leadership Courses, Noel and Vivian Timmerman have moved to Montego Bay-Jamaica and we will have a progress report in a few weeks. As soon as we have a definite date for building completion we will announce school opening. Watch this report.

WITNESSING & TEACHING TOURS

Holy Land, April 10th, 1970 with Derek Prince and Don Basham holding teaching sessions in Chard-England; Zurich-Switzerland; Rome-Italy; and various places in Israel including Tiberias and Jerusalem. Register now.

Russia-England-Sweden-Finland-Switzerland, June 20th, 1970 with Harry Greenwood, Don Basham and others. Leaving New York with another group to England and Ireland. 21 Days.

England-Ireland, June 20th with Andrew Culverwell, Terry Barge and Tony Nash. Holding meetings in Oxford, London, Chard-England and Dublin Ireland. 21 days. Special interest for families and teenagers.

TELEVISION

WFCB-TV, CHANNEL 45, MIAMI "The Now You Have A Choice Station" is going ahead with the purchase of a building with sixteen thousand square feet of floor space and 4 acres of land suitable for studio. On the Air Date is May 1st-1970. Keep praying for this work. Looks like the Lord is making other TV Stations available too. Praise the Lord.

NEW WINE MAGAZINE.

Circulation up 50% in four months. Two new headings added. See the Prayer Page on back cover. This is an anointed page and you may refer to Acts 19:12. The other page will be a question and answer column edited by Neil Frank and answers by various people including the editorial board and contributing editors .

FRESH BREAD TAPE LENDING LIBRARY

Understand there are many new tapes in the library, also that cassettes will be available within a month.

GENERAL NOTES

Grace Munsey has been ministering in England, and throughout the southern states, if you would like to have her in your area please write here. Many of Grace's tapes are now in the library. Don Basham and Derek Prince have ministered throughout Europe the Holy Land and across this nation.

A Body Hast Thou Prepared Me

(Hebrews 10:5)

By H.A. Maxwell Whyte

(Continued from Front Cover) is a renewal in the moribund Protestant Churches, and a revolution in the Roman Catholic Church, but this is not to revive either section, but to bring those who love the Lord with all their heart, soul and strength into a total unity of the Spirit to form ONE BODY which God alone is preparing for the final revelation of Christ to an astonished world.

The Body of Jesus Christ was supernaturally prepared in the womb of the virgin Mary. This body was not normally conceived by the will of man, for in normal conception the fetus is first created in the fallopian tube and then descends into the womb, but God by a supernatural creative act of the Holy Spirit created a fetus right inside the womb, having God entirely as Father and Creator. In due time the Child Christ was born. Truly God had prepared a body for His Son.

We do well to remember, especially those who have grown up in the Historic Churches, that Jesus did not attempt to minister in his body until He received His endowment of power from on high. It was when the Holy Spirit descended in the bodily shape of a dove upon the Head of the Second Person of the Trinity that this conjunction caused the WORD OF GOD to be manifest from heaven. This Word signified that this was God's beloved Son and that we were to hearken to Him this manifestation of the Trinity approved the Son in

the Power of the Spirit. From this time forward Jesus ministered and spoke as no man had previously spoken for the Spirit abode on Him. Let us remind ourselves in all honesty that this same Spirit can also give us power to minister in the same way as He ministered!

All children of God must be born again of the spirit of God and this sets them in the Body of Christ, like the body that God has prepared for His Son on earth today. We so glibly apply this appellation to 'our church' without giving any thought as to the purpose of this supernaturally prepared Body. Like the body of Christ was prepared in the womb of Mary, so this body is prepared by supernatural regeneration, not by natural generation; but this body must still be endued with power from on high. The whole concept of the purpose of the church in history has hardly been to reveal Christ through each member to an astonished world! Most members seem to have treated the church as a place of meeting with God, largely around the communion table, and a place to prepare one for heaven. This is hardly the concept of the teachings of Jesus! His disciples were told to preach the gospel, heal the sick, cast out Devils, cleanse the lepers and raise the dead! (Matt. 10:7-8). If the church had always done this the world would be a different place today and higher criticism of the Bible would hardly have had opportunity to be con-

sidered. The reason is that although there was a supernaturally prepared body, it had not been empowered for divine service. It was a weak body, not yet prepared for service!

At the beginning of this century God began again to empower His body, and as in the time of Christ upon the earth the clergy did not hear Him gladly—it was common people who heard Him gladly, (Mark 12:37). Thus in general, it has been the established clergy who have opposed God in the present charismatic outpouring of the Spirit, but things are changing, and now we see many of these same clergy, both Protestant and Catholic also receiving the baptism in the Holy Spirit, and as the same Holy Spirit comes upon them as members of His Body, so also the Voice of God is heard from heaven, speaking through their mouths in 'other tongues' as the Spirit gives them utterance! This word, whether revealed as 'tongues' or prophecy or any other of the gifts of the Spirit, always manifests the Son and magnifies Him as the Saviour, Healer and coming King! The work of the Spirit is only to reveal the Son in the power of the Spirit, and so it will be seen if we look at the subject objectively and honestly, that we cannot manifest the Son of God on earth today through our human bodies, unless we have been empowered with the Spirit as on the day of Pentecost.

This body that God is now preparing in the womb of the

world is none other than a body like unto His Son, a coming together of children of God into a complete UNITY, a true ecumenical work of the Spirit of God to revel His Son only. This is what Paul had in mind no doubt when he wrote, "That he might present it to Himself A GLORIOUS CHURCH, nor having spot or wrinkle or any such thing; but that it should be Holy and WITHOUT BLEMISH. (Eph. 5:27)

Let us not easily brush aside what God is doing today! This is the greatest thing that could have happened and a fulfillment of Joel's prophecy "I will pour out of My Spirit upon ALL FLESH". This will confound those who say God is dead! This is none other than the church rising from the dead and putting off its grave clothes!

Jesus will yet be manifest to an astonished world through the true anointed Body of Christ.

*Reprinted from The Forerunner
August, 1969*

"And the Disciples were filled with joy, and with the Holy Ghost"... Acts 13:52

They were all filled with the Holy Ghost and they spoke the word of God with Boldness. — Acts 4:31

The Philippian jailor rejoiced, believing in God with all his house. — Acts 16:34

You will be a witness for him to all men of what you have seen and heard. — Acts 22:15

We have access by faith to the grace wherein we stand. — Rom. 5:2

Breaking Bread...

by Rev. Charles Simpson



"And He took bread, and gave thanks, and brake it, and gave unto them..." (Luke 22:19) "...And they continued daily with one accord breaking bread from house to house." (Acts 2:46)
Continued from the Gospel of John

SUBJECT: THE WORD IS ...PREFERRED

1. Jn. 1:1-4

2. Rev. 19:13

3. Col. 1:19

4. Jn. 1:6-9

5. Jn. 3:26-36

6. II Cor. 11:2,3

7. Acts 5:36,37
Matt. 24:24

8. Lu. 1:15,41

9. Jn. 1:15

10. Jn. 1:27

11. Jn. 1:15,27,30,34

12. Jn. 1:14,18
Jn. 3:16,18

(1) Jesus is clearly identified as the Living Word of God, who was made flesh and dwelt among men. (2) His Eternal Name is the **WORD OF GOD**. (3) He is Life, Light, Creator of all things, and the Fulness of God.

(4) John the Baptist, was sent from God to bear witness unto Jesus Christ. John the Baptist was NOT "that Light." (5) He classified himself as the "friend of the Bridegroom." (6) Herein is the source of much sorrow, too often the "friend of the Bridegroom" receives affection that is due to the Bridegroom alone. John the Baptist was "crystal-clear" at this point. (7) Many came in those days, and shall in these saying that THEY are Christs (anointed ones to deliver people). However, John the Baptist's testimony was unto the Lordship of Jesus Christ. And so will it be with every true friend of the Bridegroom. (8) Bear in mind that John the Baptist was full of the Holy Ghost from his mother's womb.

(9) "He is preferred before me." Though John went before Jesus to prepare the way, he made it clear that Jesus was "above all," and in rank preferred above all. The success and influence of John the Baptist's ministry is unquestioned. Multitudes came to hear, walking through wilderness for miles. Priests, Levites, Kings, political and religious parties followed his ministry. (10) Yet he said of Jesus, "I am unworthy to unlatch His shoes." (11) Three times in chapter one John says, "He is preferred." Then he says, "I declare that this is the Son of God."

(12) The uniqueness of Jesus Christ is further magnified by the words, "only
(Continued on Page 17)

Why The Tongue?

By DEREK PRINCE

In recent years there has been renewed emphasis in almost all sections of the Christian church upon the phenomenon of "speaking with other tongues." Actually, counting verse by verse, there are probably more verses in the New Testament referring directly to speaking with tongues, than there are referring directly to being born again. However, in most sections of the church, the phenomenon of speaking with tongues for many centuries held no significant place either in theory or in practice.

The renewal of emphasis at this time upon speaking with tongues goes side by side with a renewed emphasis upon the experience of "the baptism in the Holy Spirit." Many Christians are uncertain as to the exact connection between these two experiences. Frequently they ask such questions as these: "Can I have the baptism in the Holy Spirit without speaking with tongues?" "Must I speak with other tongues?"

In seeking to clear up confusion of this kind, it is helpful to begin by establishing three important scriptural facts.

First, the phrase "speaking with other tongues" could more clearly be rendered in modern English "speaking in other languages." It is of course obvious that a person who has this experience still continues to use the same physical member that he used previously for normal speech, but he speaks a language which he has not learned and does not understand. In modern phraseology, "he uses the same tongue, but speaks a different language." It is the "language" which changes, not the "tongue."

Second, no person is ever forced by the Holy Spirit to speak in other tongues against his own will. The Holy Spirit is not a dictator, He is "The Spirit of grace." He respects human will and personality, and therefore never arbitrarily overrides them. A person will never speak in other tongues by the power of the Holy Spirit unless he himself willingly yields to, and cooperates with, the Holy Spirit.

Third, there is an important logical and scriptural distinction between the following two phenomena: (a) speaking with "another tongue," or "a new tongue" (where the word "tongue" is in the singular); (b) the gift of various "kinds of tongues" (where the word "tongues" is necessarily in the plural). The primary use of the first phenomenon is to hold direct, private communion with God (see I Cor. 14:2, 4). The primary use of the second phenomenon is in "the church" (i.e. the assembled company of believers), as a means of ministering publicly to other believers (see I Cor. 12:10, 28). Scripture indicates, and experience confirms, that believers who enjoy the ability to speak with "another tongue" (singular) do not always move on into the ability to minister publicly to other believers with various "kinds of tongues" (plural). In connection with the baptism in the Holy Spirit, we are concerned only with the first phenomenon, whereby the believer speaks with "another tongue," or "a new tongue" (singular).

Much of the deeprooted prejudice against speaking with tongues (whether singular or plural) would disappear if we



were to reformulate the question that is asked. Normally the question takes the form: "Why tongues?" But really the basic question is: "Why the tongue?" The importance of "tongues" as a spiritual phenomenon depends upon the importance of "the tongue" as a member in the physical body. A careful study of scripture indicates that, among all the members of the physical body, the tongue occupies a position of absolutely unique importance, with potentialities unequalled by those of any other member, both for good and for evil.

The following are some of the ways in which scripture emphasises the unique importance of the tongue, and thus in turn throws light on the unique significance of speaking with another tongue in connection with the baptism in the Holy Spirit.

1. "Out of the abundance of the heart the mouth speaketh" (Matt. 12:34). In more modern language: "When the heart is full, it overflows in speech through the mouth." This statement of Jesus refers to "the heart" and "the mouth" generally. In other words, it applies as a general principle, to every human being.

In relation to the baptism in the Holy Spirit, speaking with another tongue is not the in-filling into the heart, but the outflow from the heart, after it has been filled. There can be no outflow, unless there has been a

prior infilling. However, the outflow is the final, objective evidence that the infilling has taken place. Since the infilling is supernatural, the outflow is supernatural also.

2. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body . . . But the tongue can no man tame; it is an unruly evil, full of deadly poison" (Jam. 3:2, 8). Of all the members of the physical body, the tongue is the hardest to control and capable of doing the greatest harm. If any person is able to exercise complete control over his own tongue, this is sufficient proof that he is able to exercise similar control over all his other physical members. However, without God's supernatural help, no human being is able thus to control his tongue.

This principle applies to the exhortation of Paul in Rom. 6:13: "Yield yourselves unto God . . . and your members as instruments of righteousness unto God." Paul here speaks of yielding to God in two successive phases. The first phase is to yield to God your physical "members" as instruments for Him to use as He sees fit. The vital member, without which your yielding is not complete, is the tongue — the "unruly" member — the member which you yourself can never completely control. The yielding of this member is an essential condition of receiving the baptism in the Holy Spirit. To yield your tongue to God in this way implies a greater degree of confidence in God, and a greater degree of surrender to God, than merely to yield to God "yourself" — your will and your personality.

The difference between these two phases of yielding to God may be illustrated by a simple example. Suppose that I am trying to drive a nail into a wall,

but I do not have a hammer. I turn to my friend Jim, and say: "Jim, help me to drive in this nail." In response to my request, Jim comes over and drives in the nail, using his own hammer. Later on, in a similar situation, I turn to my friend Bill, with a similar request. Instead of coming over to do the job for me, Bill tosses his hammer over to me and says: "Here, take my hammer." I then proceed to drive in the nail myself, using Bill's hammer just as if it were my own.

A little reflection will show that my friend Bill had greater confidence in me than my friend Jim. Jim was willing to drive in the nail for me, but he retained control over his own hammer. Bill was willing to yield full control over his hammer to me, putting it into my hands and allowing me to use it as I pleased. Jim yielded his will to me, but retained control over his hammer. Bill yielded both his will and his hammer to me, allowing me to use his hammer as if it were my own instrument.

It is this second phase of yielding which brings a believer into the baptism in the Holy Spirit. Such a believer not merely yields his will to God in salvation. He actually yields to God his tongue as an instrument for God to use entirely as if it were His own — even to the extent of speaking a language which the believer himself does not understand. It is the extra measure of confidence in God, implied by this yielding of the tongue, which brings the believer into a fuller and closer relationship with God.

3. "Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small rudder, wherever the will of the pilot directs. Even so the tongue is a little

member . . ." (James. 3:4-5). James here indicates that the tongue exercises a control over human life and destiny, similar to the control which the rudder exercises over the course of a ship. Measured merely by size, the rudder is apparently a small and unimportant part of the ship. Yet it decides the whole course of the ship. Used aright, it directs the ship safely into the harbour. Used wrongly, it causes shipwreck and destruction. The person who controls the rudder controls the whole ship.

The same is true of the human tongue. Although only "a little member," it decides the whole course of human life. Used aright, it brings a person to life and peace. Used wrongly, it plunges a person to ruin and destruction. "Death and life are in the power of the tongue" (Prov. 18:21). The one who controls the tongue controls the whole person.

Because of the unique importance of the tongue as the "rudder" of the human personality, God's plan of redemption provides for this rudder a "pilot" of more than human knowledge and skill. This "pilot" is the Holy Spirit. Receiving the baptism in the Holy Spirit culminates in an act by which the believer deliberately commits to the Holy Spirit, as "pilot," control over the "rudder" which is his tongue.

4. "Therefore my heart is glad, and my glory rejoiceth . . ." (Psa. 16:9). These words of David are quoted by Peter in Acts 2:26 and are applied to the resurrection of Christ. However, where David says "my glory," Peter says "my tongue." Thus scripture, commenting upon scripture, reveals that what David called his "glory" was actually his "tongue." This in turn throws

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The Promise Is Unto You...

By STANLEY HOWARD FRODSHAM

CALEB GAVE to his daughter Achsah a beautiful south land. That was good. But in order to make the land fruitful she asked, "Give me also springs of water." And the record shows he "gave her the upper springs and the nether springs." Judges 1:15.

God gives to His own "a goodly heritage," but if there is to be fruitfulness there is a great need for springs of water. From whence shall these springs come? The Psalmist, addressing the Lord, said: "All my springs are in Thee." Psalm 87:7.

There came a time in the wilderness when there was no water. The people murmured. The Lord said to Moses, "Take the rod, and gather thou the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes; and it shall give forth water."

Moses and Aaron gathered the congregation together before the rock. Then instead of speaking to the rock as he was told, Moses turned to the people and spoke to them. And he lashed them sore, saying, "Hear you, ye rebels; must we fetch you water out of this rock?"

If you want water for yourself and others, speak to the Rock Christ Jesus. Do not lash the poor and thirsty sheep and say, "There can never be a revival when you are like you are." Speak to the Rock and He will send the people the refreshing streams of His blessed Spirit and they will soon be revived, renewed and transformed. Your

lashing them will not bring revival. But your speaking to the Rock, asking for an outpouring of His Spirit, will.

Look at the disciples. All striving to be first! Peter denying his Lord! They all forsook Him and fled! But despite all their weaknesses and shortcomings, out from the Rock that was smitten at Calvary there came rushing forth on the day of Pentecost the mighty transforming streams of the Spirit and He did so — despite all the shortcomings and failures of those to whom the promise was given. On the day of Pentecost Peter called to those who had taken Jesus and by wicked hands had crucified Him, to repent and be baptized in the name of this One they had crucified, and He promised them that they too should receive the blessed Spirit that was then being outpoured. He declared to them, "The promise is unto you."

Are you bringing forth an abundance of fruit? If not? why not? Perhaps, like Achsah, you have a south land, but your great need is for the springs. Ask for them. Our Lord Jesus, who is the smitten Rock, invites you to ask. He says, "Ask, and it shall be given you." Look away to Him in whom are all the heavenly springs. Do not look at people around and say, "It is impossible to have a revival here." It will be impossible if you look at them in all their weaknesses. But speak to the Rock. He will send gushing streams that will refresh and re-

vive.

God gave Abraham the promise of a son. Was the son born the following year? No. Did Abraham despair? No. He believed the promise God had given and gave Him glory. He praised God in faith, and patiently waited the time when God would fulfill His promise. And God would have His saints be followers of them who through **faith** and **patience** inherited the promises. He gives promise, not of a son, but of His Spirit—His Spirit poured out on all flesh. What should be our attitude? The Word shows us. "Fear not, O land; be glad and rejoice; for the Lord will do great things." Joel 2:21. Read the glorious promises that follow in the last part of this second chapter of Joel. Be glad and rejoice in the full assurance that God will not fail to fulfill His promise—the promise that is "unto you."

God gave a promise to the prophet Isaiah, "Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel." Did the prophet believe the promise? Did he embrace it? He most assuredly did. God had promised, and that was enough to Isaiah, and so we find him saying in faith, when the bottom seemed to be dropping out of everything, and things were falling to pieces in the kingdom, "Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder." Faith counts on the promise of God, gives Him glory, and rejoices. The One who inspired the faith of Isaiah can also inspire our faith to fully embrace the promise that His Spirit will be poured forth upon all flesh.

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HERALD OF FAITH
January, 1969

Chapter 37 from
*"Handbook on Holy
 Spirit"*

What to do With

By DON BASHAM

I RECENTLY RECEIVED THE BAPTISM IN THE HOLY SPIRIT WITH SPEAKING IN TONGUES. HOW DO I PUT MY NEW EXPERIENCE TO WORK?

There is one fact connected with the baptism in the Holy Spirit which we must freely acknowledge; **spiritual power brings problems.** On the surface, one would expect good Christian people to welcome with open arms the witness of other Christians who are eager to share what God has done for them. Unfortunately, this is not always the case. It is inevitable that any Christian who receives the baptism in the Holy Spirit **and who testifies to what God has done for him,** will face a certain amount of rebuke, rejection and misunderstanding from those with whom he wants most to share the good news. Sobering experience shows that a complacent church may be complacent only as long as no one comes along to challenge its complacency, and an indifferent Christian may remain indifferent only as long as he is free from personal contact with another Christian who is vibrantly alive with the Spirit's power. As Rufus Moseley once said, "No church is so dead that it doesn't resent being told it's dead; and the deader it is, the more it resents it."

The church which lives and ministers "in the flesh," that is, mainly by human effort and planning, and which has not yet experienced spiritual renewal under the power of the Holy Spirit, cannot help but be brought under some measure of conviction and judgment by the

appearance of Spirit-filled testimony. We say this, not in condemnation of such a church, but merely in clear realization of the vast gulf which separates "that which is born of flesh" and "that which is born of Spirit."

The first problem which you, as one newly-baptized in the Holy Spirit, will have to face is how to make an adjustment from the former, perhaps complacent role you played in your church to one which properly reflects your new spiritual life. Some words of caution are in order.

First, remember that receiving the baptism in the Holy Spirit doesn't mean you must become a religious blabbermouth. Don't try to beat people over the head with your experience. There may be a very real temptation to try and share with everyone you meet the wonderful thing which has happened to you. This may be especially true if your baptism was accompanied — as it is for many — by a powerful emotional experience. You "feel so wonderful" you want to tell everyone. But more than one babe in the Holy Spirit has learned from painful experience the truth of Jesus' admonition, "Do not throw your pearls before swine, lest they trample them under foot and turn to attack you." (Matt. 7:6) Don't let the bright glow of a new and powerful experience blind you to the fact that while you may

be testifying in a new way, with new power about a new experience in Christ, most people are listening with the same old ears. And this advice at times proves as pertinent for those of us who have had the baptism in the Holy Spirit for years as for those who have recently received.

For example, I once received a letter from editor Robert Walker of *Christian Life* magazine containing an editorial report on the first draft of an article I submitted which described the outpouring of the Holy Spirit on the church I was pastoring in Sharon, Pennsylvania. I was surprised and dismayed by two sentences in his letter:

You do not want to appear cocky, self-righteous or pious, Don. Remember that many people who reject the work of the Holy Spirit are critical of those who claim the infilling of the Spirit because they appear to them to be spiritually proud.

His letter shook me. After all, my article was written to describe the wonderful things Jesus Christ was doing in our church. I certainly did not intend to appear "cocky, self-righteous or pious." Highly miffed, I re-read my article. Then I re-read it again as if I were a church member who knew nothing of the charismatic revival and I quickly saw what my subjective enthusiasm

What You Have



had blinded me to before. I had meant to show, "Look what JESUS CHRIST is doing for us." But in its existing form the article appeared to boast, "Look what Jesus Christ is doing FOR US." You can be sure the article, as resubmitted to editor Walker, was carefully rewritten.

Secondly, it pays to wait for the Holy Spirit to lead us to the ones to whom we should witness. When we do this we quickly discover how selective the Holy Spirit can be. Immediately following the baptism in the Holy Spirit there comes the natural desire to try and share our experience with those closest to us. Occasionally, this works out fine. Other times it seems to do more harm than good, for our closest friends and relatives often prove to be our severest critics. Even Jesus wasn't believed in his own home town.

Seeking the guidance of the Holy Spirit in the matter of witnessing, we may be surprised to discover Him gently nudging us to keep quiet about our experience when we are among those who have known us the longest and best. The Lord often uses some stranger to make the first contact, and then, at the appropriate time, we are prompted by the Spirit to share our own witness in support of what another has introduced. Jesus' statement often still proves true, "A prophet is not without honor, except in his own country, and among his own kin, and in his own house." (Mk. 6:4) At times I have had to learn the hard way that just because I felt some

friend or associate needed my testimony and would welcome it with open arms, it did not necessarily follow that the Holy Spirit shared my enthusiasm.

We need to be on guard too, against the understandable but often very unfortunate impulse to seek out some of the more "spiritually mature" people in our church to share with them our testimony, assuming that their faithfulness in the church and their years of religious activity, somehow makes them more receptive. Often, just the reverse proves true. For these same devoted and dedicated church members may be so steeped in a certain brand of Christian devotion and service that they simply cannot accept anything new or different. Many of these earnest people — without realizing it of course — are the perfect modern-day counterparts of the Scribes and Pharisees of Jesus' day. For them to accept the fact that vital, supernatural activity of the Holy Spirit working within them should be an integral part of the faith they hold, puts too great a strain on their credulity and serves as too severe a judgment on their own ordinary lives. They often find it impossible to admit the validity of any such experience. They are, to quote Rufus Moseley again, "The hardest nuts to crack and the poorest meat when cracked."

But just as some of the most likely people seem to be the most vehement in their rejection of our witness, so do some of the most unlikely people turn up as candidates for the baptism in the Holy Spirit. We

may be sure, when praying about our witness, that the Holy Spirit (who makes very few mistakes!) knows the very people who will be receptive to our testimony and will see to it that they cross our path.

Thirdly, don't be in any big rush to change churches. If your initial attempts to give your witness are met with cool rebuff or even open hostility, you may be strongly tempted to leave your church for some other congregation where you believe people will be more receptive. Go slow! Pray long and hard! Be doubly sure that it is God's will before you make such a move, for if you leave, who will be the witness in your church? Your very difficulties are proof you are needed where you are. The most powerful Christian witness in any congregation may come from the few members who are Spirit-filled, and more than one church has been prayed to life by the earnest intercession of one or two Spirit-filled laymen who resisted the temptation to head for "greener fields" and instead opened the way for revival in their own church by the power of their prayers.

Let your experience of the Holy Spirit draw you into deeper and more loving participation in the life of your church, not only with some charismatic group you may join, but in the church's worship and service as well. Other church members,

having heard your testimony, will be waiting—and rightly so — to see the fruit of your experience in your actions, and they will be far more impressed with what you share if the experience leads you into a deeper love for the church and its people, than if they see you deserting the church to start off on some tangent of your own.

For the minister receiving the baptism in the Holy Spirit, things may prove somewhat more difficult, depending on the stand of his particular denomination concerning the charismatic revival. It is true that some ministers, on making public their testimony, have been forced to resign. In some cases this appears inevitable. Perhaps some churches can only be made aware of what God is doing in our day through this kind of open break. But we must also honestly admit to situations where, if the minister had been a little less precipitous; if he had been just a little more loving and a little more patient, his testimony would have been accepted by some and perhaps tolerated by all.

Of course we recognize that every situation must be judged on its own merits and there is little way of predicting how the Holy Spirit will move and what will be the reaction to His moving, in every case. But one thing seems clear; if we are patient, faithful and trusting, God will open a way for our testimony; either where we presently are, or in some situation to which He will lead us.

A fourth word of advice is: **be careful, but be a witness!** At the opposite end of being too bold and premature in witnessing, there is the equal, if not greater danger of silencing our witness. I am especially sensitive to this sin, not only because I was personally guilty of it (the result being several years

of relatively fruitless ministry), but also because of the increasing number of Christians who have received the baptism in the Holy Spirit, but are doing nothing with it.

Surely, we are not mistaken in believing that God expects every Spirit-filled Christian to witness. Even if it seems impossible in your own church, there are other avenues open where your witness may be shared and your experience deepened. Most of us live near some town or city where there is a Full Gospel Business Men's Fellowship chapter, whose monthly meetings can serve as a vital

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source of Spirit-filled fellowship. In every town of any size there is at least one charismatic prayer group — usually interdenominational — meeting in a home or church. Such groups not only offer inspiration and fellowship, they also help keep us "aglow with the Spirit," giving us confidence to speak the quiet word of witness where we work or in our own church and among our friends and

neighbors. These charismatic groups and FGBMFI chapters are also ideal for introducing your friends to the baptism in the Holy Spirit without getting involved in denominationalism or the question of "church membership", for such groups are completely non-denominational.

A fifth, and perhaps most important point to remember in our discussion of the problems connected with witnessing is this: the primary purpose of our witnessing is to lift up and glorify Jesus Christ, and not any particular experience. Because of the rather spectacular nature of the baptism in the Holy Spirit and because much of the criticism and questions about the baptism center on the supernatural gifts accompanying it, especially speaking in tongues, there comes a temptation to over-stress the gifts rather than to give glory to the Giver; to defend the baptism rather than to exalt the Baptizer. Look again at Jesus' promise in Acts 1:8 (KJV) "Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me..." Note that Jesus said, "witnesses unto me," not "witnesses unto the baptism in the Holy Spirit." This truth is pointed out a second time in John 16:14. "He (the Holy Spirit) will glorify me for he will take what is mine and declare it to you." The Holy Spirit brings power to witness, but our witness is not to the baptism in the Holy Spirit or to spiritual gifts, but to Jesus Christ. Perhaps a blunt statement for the sake of emphasis is in order here. **ANY TESTIMONY CONCERNING THE BAPTISM IN THE HOLY SPIRIT WHICH OMITTS GLORIFYING JESUS CHRIST**

AS SAVIOR AND BAPTIZER IS INCOMPLETE.

Rev. David Wilkerson, author of **The Cross and The Switchblade**, and founder of Teen Challenge in Brooklyn, New York, once shared with me an interesting experience which illustrates the point we are making here. A young minister came to visit Teen Challenge because he had been impressed at what he had heard concerning the baptism in the Holy Spirit and its dramatic effects on the lives of former addicts.

"He had no first-hand knowledge of the baptism in the Holy Spirit," David said, "So several of us spent about an hour in my office with him, explaining the experience; how it gave power, how it introduced the Christian to the supernatural experience of speaking in tongues, and how dramatic deliverance from illness and addiction often took place by the Holy Spirit's power.

"The young minister listened very attentively until we were through," David continued, "and then made a single, devastating comment. He said, 'But Reverend Wilkerson, I thought the Holy Spirit was given to glorify Jesus Christ. And although I have sat here for an hour listening to you and your staff members relate all the wonderful things the Holy Spirit is doing, not one of you mentioned the name of our Lord Jesus even once.'"

"The Lord used that young man to humble us all," David concluded, "And to impress upon us once again that the primary purpose of the Holy Spirit in our lives is to glorify

the Lord Jesus Christ."

Finally, a sixth word of caution: The Spirit-filled life needs nurture. We must frankly admit there are some who, after being baptized by Jesus in the Holy Spirit, decide to ignore Spirit-filled fellowship. The results are often tragic. The baptism in the Holy Spirit is a **crisis** experience and must be followed by the **continuing** experience of walking daily in the Spirit. It is difficult if not impossible to grow spiritually apart from Christian fellowship. We need to be continually "re-filled" or recharge in the dynamic fellowship which comes from the Spirit-filled body of believers. For this reason we urge everyone coming into the baptism in the Holy Spirit to link himself up to some charismatic fellowship, somewhere.

Even after the first Pente-

cost, Jesus' disciples frequently met together in prayer-filled fellowship where the Holy Spirit could bless and strengthen them. In the fourth chapter of Acts we find such an occasion with the disciples gathered together, praying for strength to witness and asking God to perform miracles to confirm their ministry. Verse 31 tells how God answered their prayer.

And when they had prayed, the place in which they gathered together was shaken, and they were all filled with the Holy Spirit and spoke the word of God with boldness.

Someone once asked the great Dwight L. Moody why he testified to having received many "infillings" of the Holy Spirit. Moody's classic reply was, "I leak." And so do we all!

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What Good Is It?

By BERNARD MUMFORD



Often, the spontaneous response to one who hears or becomes interested in the charismatic renewal with accompanying glossolalia is: "What good is it?" Behind this, usually lay an honest question, for the word "tongues" may force itself upon us as some ecstatic, almost bizarre, experience that is superfluous if not downright injurious to the church and a consistent Christian walk.

Avoiding a polemic as to whether it is for today or not (God is doing it anyway), let us focus our attention on one biblical answer to the question: "What good is it?" Is it gobbledegook? A foreign language without study? An irrational ecstatic utterance for which one gets "worked up", thereby producing a frenzied state? There are manifold, almost innumerable suggestions — most written by those who have never personally embraced glossolalia and progressed sufficiently in its knowledge and use to write experimentally.

The only innovation at Pentecost (recorded in Acts 2) was the "speaking in tongues as the Spirit gave them utterance". God used confusion of speech to frustrate the kingdom of men (Genesis 11); why should it seem so strange that He would use the organ of speech, even the tongue of the Spirit to signify the commencement of His own kingdom as a consequence of the death, resurrection and ascension of our glorified Lord? That which was once scattered should now be gathered into an organic,

"For he that speaketh in an unknown tongue speaketh not unto men, but unto God: for no man understandeth him; howbeit in the spirit he speaketh mysteries."

though spiritual, union called the Body of Christ (I Corinthians 12:13).

The whole of New Testament theology is involved, but permit me to summarize and leave the implications to speak for themselves. An unprejudiced reading of the New Testament will reveal how important the language of the Spirit was to the Church. Bible writers show it to be an important factor in New Testament worship, effectiveness and growth.

Let us remember that Scripturally we do not have a choice as to whether we should embrace the baptism in the Holy Spirit with accompanying glossolalia, for it is one of those rare New Testament commands (Acts 1:4,5). Failure to do so is tantamount to disobedience.

Sin caused man to die spiritually (Genesis 2:17). His spirit was dead in trespasses and sin (Ephesians 2:1). The Lamb had been slain and had ascended. Thus, regeneration was not only possible but was not made applicable by the ministry of the Holy Spirit. The Holy Spirit breathed upon our spirit, and we experienced Life, regenerated by the very Breath of God.

Jesus said, however, that the Father seeks worshippers who know worship in two ways — in spirit and in truth! Regen-

eration makes our human spirit live, but it is the baptism in the Holy Spirit that gives our human spirit the divine capacity to worship God, who is Spirit.

We can establish this in Pauline experience from I Corinthians 14:2. Please do not confuse the public ministry of tongues (I Corinthians 12:30) with the private and personal use of tongues as a means of grace in the life of the believer (I Corinthians 14:2-5 and 14:28). Worship in spirit and in truth is the normal New Testament Christian experience. It is not primarily emotional, although it does produce the subjective but biblical emotions of peace, joy and the reality of Christ's presence. Paul makes an interesting analogy to the type of worshipper the Father is seeking in I Corinthians 14:14 and 15. Paul explains simply the two aspects of a New Testament Christian in his personal worship, praying with my spirit and with my mind. This is applicable, as well, in the realm of singing or spiritual worship which is so very deep and satisfying. God is a Spirit. He must give me the capacity to worship as He desires to be worshipped. God's biblical self-revelation of what He desires should be compelling to a Bible believing Christian.

Paul's own testimony (I Corinthians 14:18), teaching, and example are incontrovertible demonstrations that glossolalia

properly understood and exercised is **one** means of grace provided for us by the benefits of Christ's atonement on Calvary.

Once, while talking with a theological student, he offered me all the standard arguments against glossolalia. In exasperation, I asked, "How is your prayer life?" Immediately, he was convicted and tears filled his eyes. There was an evident hunger for the reality of the Living God (Psalm 63:1). How well do I know the frustration that can come to one in prayer who has never comprehended nor appropriated the divine enablement of praying in the Spirit. The baptism in the Holy Spirit will change prayer from labor to expectancy! Communion between my spirit and God, who is Spirit, by means of the grace of the Holy Spirit is orthodox theology, but is feared and misunderstood because of the extremes and exhibitionism of the past.

Some would give tongues the place; others would give tongues **no** place; my plea is that biblical glossolalia be given a place in order that we may comprehend what John 4:24 means experimentally. Jude, in the twentieth verse, is consistent with other New Testament writers by recognizing the value of praying in the Holy Spirit in order to avail ourselves of this biblical and valuable means of grace which results in personal edification.

Oh, the desperate need of the individual believer, the local congregation and the Body of Christ universal to be builded up or edified. This is **not** selfish. On the contrary, it is only as we personally are edified that we have fresh, living water to share with a perishing generation. Jesus explained it clearly in John 7:38: "Out of your inner-

most being shall flow . . .". Please do not divest this of its biblical application and fulfillment as seen in the unfolding history of the early church. When the well of Living Water began to flow forth from their inner beings, edification, with its consequent effect of joy, persuasion and boldness, followed. This is the basic explanation of why the charismatic renewal is sweeping denominational churches and the universe — the historic Jesus of the Gospel is being made real and very present (John 16:14).

You who have known the

miracle of conversion and evidence the biblical fruits of regeneration, ask yourself this question: Do I go to prayer with great hunger and desire to know and experience all God has for me within the confines of redemption as given us in Christ? If so, may I, with all Christian love, ask you to examine carefully the marvelous implications of I Corinthians 14:2 coupled with verses 14 and 15? It may be here you will discover how to be that worshipper which God the Father is seeking — one who understands worship in Spirit and worship in truth, a truly balanced life.

SOME MIRACLES JESUS DID

Matthew 14:19-21

And he commanded the multitude to sit down on the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the fragments that remained twelve baskets full. And they that had eaten were about five thousand men, beside women and children.

Luke 5:4-6

Now when he had left speaking, he said unto Simon, Launch out into the deep, and let down your nets for a draught. And Simon answering said unto him, Master, we have toiled all the night, and have taken nothing: nevertheless at thy word I will let down the net. And when they had this done, they inclosed a great multitude of fishes: and their net brake.

Matthew 20:30 and 34

And, behold, two blind men sitting by the way side, when they heard that Jesus passed by, cried out, saying, Have mercy on us, O Lord, thou son of David. . . . Jesus had compassion on them, and touched their eyes: and immediately their eyes received sight, and they followed him.

WHY THE TONGUE... from Page 8

light on other passages of scripture where David uses the same phrase "my glory."

For example, Psa. 30:11-12: "Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness; to the end that **MY GLORY** may sing

praise to thee, and not be silent..." Clearly it is David's **TONGUE** which he here declares must no longer remain silent, but must sing praise to God for His mercy and blessings.

Again, Psa. 57:7-8: "My heart is fixed, O God, my heart is fixed: I will sing and give praise. Awake up, **MY GLORY**; awake, psaltery and harp..." Here again it is his **TONGUE** which David exhorts to join with the musical instruments in singing and giving praise to God. David uses similar language also in Psa. 108:1-2.

Why did David thus call his "tongue" his "glory"? Because he recognized that his tongue had been created by God and placed within his body for one supreme purpose: to glorify God. His tongue was his "glory," because it was the member, above all others, which had both the privilege and the duty to glorify God. What was true of David is equally true of every believer. For each of us, our "tongue" is our "glory." The supreme function of the human tongue is to glorify God. Any use of the human tongue that fails to glorify God is a misuse. In respect of the tongue, more than all our other members, the words of Paul in Rom. 3:23 apply to each one of us: "All have sined, and come short of the glory of God." That very member which should have been most exclusively and continually used for God's glory, has been debased more than all others to the dishonour of God.

This applies not only to the use that each one of us has made of our tongue, but even to the very language — the "mother tongue" — which each one of us acquired through birth. In Gen. 11:1-9 it is recorded that at Babel the human race set out to build a tower to

reach up to heaven, and that God defeated this enterprise by confounding the language of those engaged in it. From the languages so confounded there at Babel are derived all the languages spoken all over the world today. That is to say, each language that each person acquires through birth carries in it the mark of God's intervention in judgment on the human race. Every such tongue is a "judgment tongue."

Through the baptism in the Holy Spirit this evidence in the believer's tongue of God's judgment is set aside. In place of a "judgment tongue" the believer receives a "grace tongue" — that is, a tongue which is made possible only by the supernatural grace of God, operating on a level higher than the believer could ever attain by his own ability. This "new tongue" of grace, by the continuing control of the Holy Spirit, is one which will never be used to say even one word that does not glorify God. Every word given in this new tongue by the Holy Spirit is uttered solely to the glory of God. On the day of Pentecost the unconverted multitude said of the believers who were speaking each in a new tongue: "We do hear them speak in our tongues the wonderful works of God" (Acts 2:11). In the house of Cornelius, as Peter and his fellow Jews listened to the Gentiles upon whom the Holy Spirit had just been poured out, "they heard them speak with tongues, and magnify God" (Acts 10:46). So it will always be with every word given by the Holy Spirit in a "new tongue." It will always be uttered entirely and exclusively to the glory of God. Thus the baptism in the Holy Spirit lifts from the believer's tongue the evidence of divine judgment upon the race at Babel, and gives in its place a

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tongue that is a manifestation of divine grace. In this new tongue, for the first time, the believer uses his tongue perfectly and exclusively to fulfill the purpose for which God created the tongue and placed it in man's mouth. For the first time in our experience at this moment each one of us can truly say that "my tongue" has become "my glory."

Here, then, are four ways in which speaking with another tongue, or a new tongue, is logically and scripturally associated with receiving the baptism in the Holy Spirit.

First, the new tongue is the supernatural outflow that results from, and consummates, a supernatural infilling.

Second, the yielding of the "unruly member" represents the yielding of all our members to God, for Him to use as His own instruments of righteousness.

Third, the yielding of the tongue is the decisive act by which the Holy Spirit is installed as "pilot," that He may thereafter use this "rudder" to control the whole course of our life.

Fourth, speaking in a new tongue permits God to replace the evidence of divine judgment by the evidence of divine grace, and enables the believer for the first time in his life to use his tongue perfectly and exclusively for the very purpose for which it was created — the glory of God.

These conclusions, drawn from the scripture's teaching concerning the tongue, are of great practical importance in ministering to those who are seeking the baptism in the Holy Spirit. Experience demonstrates that the believer who is seeking this baptism needs to grasp two

(Continued on Page 18)

BREAKING BREAD. . . from page 6

- I Jn. 4:9
- 13. Lu. 7:12
- 14. Lu. 8:42
- 15. Lu. 9:38
- 16. Heb. 11:17

- 17. Jn. 3:34
- 18. Jn. 1:16

- 19. Jn. 1:19-28

- 20. Lu. 1:5

- 21. Col. 2:18,19

- 22. Gen. 3:5
- II Cor. 11:3

- 23. Jn. 1:21,22
- 24. Matt. 11:14

begotten." (Monogenes) The Greek word means, "only one of its kind." (13) The same word is used in reference to the Widow's only son, (14) Jairus' only daughter, (15) a man's only son, (16) and Abraham's only son, Isaac. While, Abraham had other sons by other wives, Isaac was the ONLY son of Sarah, child of promise, one of His kind, chosen of God. (17) Jesus is the uniquely begotten and anointed one. (18) The writer goes on to say of Jesus that we have received out of His fulness, grace. Our anointing and grace flows out of Him.

(19) The Sanhedrin feared that John may be the Christ. Priest and Levites (very important messengers) were sent to question him. (20) John the Baptist, himself, was of the priests and taken very seriously. As a matter of fact, it would have been easier for them to accept John the Baptist as Messiah, than Jesus of Nazareth, the Carpenter's son. It is the same today. It is often easier for people to believe in a qualified, sincere, Spirit filled man, than to believe in the unseen, and oft abased Jesus Christ. However, all the more it becomes the responsibility of the man to exalt Jesus Christ and realize the naivete of Sheep. (21) The Apostle Paul warns the Church at Colosse not to allow themselves to be beguiled (seduced) by a "teacher" who was puffed up in his fleshly mind, and intruded realms that he did not understand. His error is that he does not hold the HEAD erect, from whom all the body is nourished. The warning is clear. If the Head is not held up, nourishment cannot pass through the esophagus into the body. (Try it physically on yourself.) (22) Since Satan's spiritual seduction of Eve, his method hasn't changed. He is a usurper. He seeks to unseat Christ as Head by flattering the Bride, "you'll be as Gods."

(23) John would not even make a claim for his own ministry. (24) He would not admit to fulfilling the type of Elijah; though Jesus later said he was that prophet in type. John the Baptist would only say, "I am the voice of one crying in the wilderness, make straight the way of THE LORD." "He must increase and I must decrease." THE WORD IS PREFERRED.

WHY THE TONGUE...

simple facts. First, his receiving the baptism will culminate in his yielding control over his tongue to the Holy Spirit. Secondly, the Holy Spirit will never exercise this control unless the believer willingly yields it. The believer must provide the "tongue" (i.e. the physical organ of speech); the Holy Spirit will then provide the "language" (i.e. the new, unknown language). The believer must "speak" in faith; the Holy Spirit will then provide the "words." As soon as a believer grasps these two facts, and acts upon them, the baptism in the Holy Spirit normally follows without delay or struggle.

In closing, here is a brief "parable" about the elephant and his trunk.

The trunk is to the elephant as the new tongue is to the baptism in the Holy Spirit.

Why does the elephant have a trunk? Because God designed the elephant that way.

The trunk is not the whole elephant, but the elephant is incomplete without it.

The trunk is the most unique and conspicuous feature of the elephant, and singles it out from all other animals.

The elephant's trunk has many uses, and enables it to do things which no other animal can do. Other animals may criticize the elephant's trunk, but the elephant uses and enjoys it.

If you want to know the uses and benefits of a trunk, ask the elephant, not the zebra.

Can you acquire the elephant by stages, starting at the tail and working up to the trunk? Perhaps. But why should you? Why not accept the elephant complete, trunk and all, the way God designed him?

Don't be satisfied with a trunkless elephant!

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EUROPE . . . from Page 2

Yet this is truly a time of opportunity. For some, it is still possible to give out tracts in the street; to speak of Jesus, to people travelling by train or bus and to hold evangelistic meetings. This goes hand in hand with less obvious restrictions — such as interception of post, children being denied educational progress if their parents are known to be active in the religious field; and increasing difficulty in gaining passports to visit the West. In one travel office we saw an official notice, 'In view of the large numbers applying to travel to the West, passports can no longer be issued to travel to Capitalist countries. Passports for visits to Socialist (i.e. Communist) countries are still being issued.'

The danger is, that there are still too many Christians and Churches who are not alive to the position, and are asleep. They hold their Sunday services as before, but have no zeal or vision. Let us pray they will awake before the fires of persecution pierce their consciousness; before the darkness comes when no man can work.

Let us pray for the Christians who are seizing every opportunity now, realizing that it may get more difficult. They know they are marked people, but count it all joy to be able to serve Jesus where they are. It is a great strength to them to know there are those in the West who pray for them, and are concerned to make sure they have the tools to do the job.

'We must sing more quietly — the police are in the building.' These were the first words spoken by our friend and interpreter when we all finished singing. 'Surely goodness and mercy' in an Eastern European capital recently. Every time the doorbell rang after that, we all

half-expected to see the police!

There are still large numbers of our brethren and sisters of the family of God who are constantly meeting in such conditions, and even worse, and what a joy it is to be with them. In the West there is much talk about what we in the West can do for those in Communist countries. Yet I often wonder if after all, it is not the other way round? True they cannot travel abroad as much as we can. Very often they cannot travel abroad at all in the West; true also that we have the Bibles and books they lack, but they have something we often lack—a deep personal love for Jesus, which comes from knowing Him as redeemer in all kinds of adversity. One pastor, who at the age of 56 had been evicted from his pastorate by the state, and had had to work in a factory (he is still working there three years later), rising at 4:30 a.m. one week, and working until ten or later the next week), and whose whole family know what it means when Jesus says we must take up our cross daily, said to me, 'I envy you in the West only one thing—your freedom to travel.' This is a real man of God: I count it a deep privilege to number him among my friends.

Here too, persecution has produced numbers of Christians of a quality which surely delights the Fatherly heart of God. Do not pity them, but pray for them, and take every way to help them practically. Surely too we must learn what they have to teach us. Our greatest enemies are apathy and spiritual blindness; how warm too is our love for Jesus? If we really search our hearts, is not much of our enthusiasm in truth for our 'Church,' our denomination, or even for our special doctrinal 'revelation'? How will we fare in the day of

adversity if that is all we have? The riches of God in Christ Jesus are inexhaustible, and our friends in the East often have cause to find this out for themselves. Is our delight in Him?

Nicholas.

Permission of Brother Andrew "Open Doors" 60 London Street, Reading Berks, England.

Distributed from "Open Doors," 60 London Street, Reading, Berks.

ISRAEL . . . from Page 2

was given while Israeli aircraft were approaching target.

Troops returning from the Sinai front spoke of a failure of military strategists and communications. Whole regiments were surrounded when their flanks were exposed by uncoordinated retreats.

Egyptian army headquarters had little control of their forces once the battle had begun. Columns of trucks and tanks were abandoned for lack of fuel supplies. Discipline often broke and collapsed in the face of the Israeli assault. One Colonel whose vehicle broke down was ignored by army drivers when he tried to flag down alternative transport.

Egypt had some of its crack troops in the Sinai desert, veterans of the Yemen campaign. Most of these units were destroyed.

The same paper reports that two billion dollars of Russian military equipment, consisting of tanks, small arms and ammunition by the tons scattered all over the Sinai Peninsula is being gathered and assembled for the use of Israel. Two train loads of poison gas was also found on the Peninsula and captured.

Israel has again been miraculously saved and delivered from her enemies, by that wonderful Intervening hand of the Al-

mighty who has delivered her repeatedly in times past, and WHO still promises as follows: — "Hear the word of the Lord all ye nations, and declare it in the isles afar off, and say: He that scattered Israel will gather him and keep his as a shepherd doeth his flock. The Lord hath redeemed Jacob and ransomed him from the hand of him that is stronger than he. Therefore, they shall come and sing in the heights of Zion, shall flow together for the goodness of the Lord, for wheat and wine and for oil." — Jeremiah 31:10 to 13.

A WONDERFUL MIRACLE

Newspapers and magazines throughout the world, that are not Pro-Rome, or Pro-Communist, has reported the long threatened Israel-Arab war, as amazing, and astonishing. Never before in the history of war-fare in recent times, has there ever been such a lightning victory by so few against so many. It was not Israel fighting against the millions of surrounding Egyptians, Jordanians, Syrians, etc., but also against Russia, with hundreds of her officers in charge of hundreds of millions of dollars worth of the most modern war armament.

The world in general knows that Russia was back of the movement to wipe Israel off of the map, and now she smarts with loss and defeat with the remainder of her allies. Truly Russia has been turned back, and "hooks put into her jaws". Ezek. 38:4. Life Magazine has devoted most of one issue to this miraculous event of modern time, and says: "Israel's victory on five fronts in a short sixty hours, is absolutely astonishing".

In all of the news magazines, and newspapers, we do not find anything attributing the astonishing events of June 5th, 6th,

and 7th, to divine intervention or giving the Creator credit, for having again fought for Israel, as in ancient times. There is so much Infidelity, Modernism, and unbelief now, that to give the Almighty any credit, would be extremely unpopular, to an unbelieving world, and especially to the 400 million Communists who believe that "God is Dead".

Many miracles, however, did happen which agree perfectly with the Biblical narratives of ancient times when our mighty God, and Creator of heaven and earth, fought for ancient Israel. These miraculous happenings are being circulated all over Israel, however, they may not get publicity through the secular newspapers of the world.

MIRACLES PREVIOUSLY REPORTED IN THE REPORTER

The Israel army that fought and captured Hebron, the old home of Abraham, and where he is buried with Sarah his wife, reports a man dressed in white, with a long white beard, standing all through the battle at the tombs of these patriarchs with his hands lifted to heaven. He refused to move or obey orders to take shelter amidst the fighting. After the battle was over he was not seen again. — The late Israel Prime Minister: Mr. Levi Eshkol.

INFIDELS NOW BELIEVE

There was a soldier among a group in the Sinai Peninsula, all of whom were entirely surrounded with Egyptian forces. They were taking cover behind sand bags, frightened and expecting to die, when an angel appeared dressed in white, with a long beard, in an open spot near them. They all saw him. He then disappeared. The Egyptians all fled in terror, and never fired another shot. He now believes in God, and knows that they were miraculously de-

livered. The paratroop commander who led the capture of Hebron told pressmen of a seven-pound mine they discovered at the entrance to the Cave of the Patriarchs (Ma'arat Ha'machpela) beside the wall of the building. They first tried to dismantle it — to prevent damage to the wall, then by firing at it from a distance, but nothing happened. Then they laid a long fuse. The fuse went off and the mine apparatus came apart but did not explode.

The tough paratroop officer said in a matter-of-fact voice: "This is the first time we know of a seven pound mine not exploding under such conditions. The only thing we can attribute it to is the Shekhina (Divine Presence), because it was so close to the wall."

Returning soldiers reported a miraculous deliverance of an Israel platoon threatened destruction by a large group of Egyptian tanks approaching from two directions, when they were greatly outnumbered. Two soldiers reported seeing a man dressed in white, standing as if in the air with both arms outstretched. He brought one arm down toward the east, and fire fell from the sky and destroyed the tanks on that side, and when he brought his other arm down, fire fell likewise on the other group of tanks, and they were destroyed.

ISRAEL SOLDIERS PRAY

At the "Wailing Wall" now known as the "Western Wall", as you can see soldiers praying and weeping like babies, you just know something is happening in Israel.

Just before going to press, a young Jewish boy, just married, and a believer, told us about a soldier he knew, a paratrooper, who caught his leg when jump-

(Continued on Page 22)

It is not Enough to Believe...

God Can...



by Len J. Jones

IT is not hard to believe that the "Lord can" — most anyone can believe that: even the "devils believe and tremble."

But you have to go further than that!

There are three kinds of faith mentioned in God's Word.

First there is:

LITTLE FAITH

"Oh ye of little faith"

mentioned many times.

Little faith believed that the Lord **COULD** but did not believe that He **WOULD**.

Most people believe that the Lord **CAN**, and preen their feathers so proudly and smugly and look so pious as they say "I believe God can do that." Well I suppose it is something to even acknowledge God in this way, but there is more to it than that.

The second kind of faith is:

GREAT FAITH

"Great is thy faith"

also mentioned a number of times in the Scriptures.

What is "Great faith" which of course is a great step from "Little faith?" They believed that the Lord **COULD** and different from those of little faith, they believed that the Lord **WOULD**.

When you get this far you have really made progress: Jesus said, "When ye pray believe that the Lord hath" and James said, "Let him ask in faith, nothing wavering, for he that wavereth is like a wave of the sea, driven with the wind and tossed: let not that man think that he shall receive any thing from the Lord."

To step from "little faith" to "great faith" is one of the greatest steps we will ever be privileged to take.

The third kind of faith is:

PERFECT FAITH

Referring to Abraham it is said "whose faith

was made perfect" Abraham was told to go to the top of Mount Moriah and offer a sacrifice. Although this sacrifice could well have been Isaac, his son, Abraham said:

"God will provide Himself a lamb for a burnt offering" (Gen. 22:8).

Abraham believed that God **COULD**. Abraham believed that God **WOULD**. Abraham believed that God **HAD**.

That is "perfect faith." There are the people who believe not only that God **CAN** do it and that He **WILL** do it — they believe He **HAS DONE IT**.

Faith is a natural faculty as well as a gift of God. We all have faith, for "God has dealt to every man a measure of faith."

We exercise faith every day. We have faith in the man who drives the car in which we ride; the pilot who pilots the plane in which we fly; the steering wheel of our car; the on-coming traffic to keep to their right side of the road; the person who cooks our food; and even the chair upon which we sit. Yes, we are exercising faith almost every moment of the day.

It is that same "something" that enables me to trust these things that I now used to believe:

What God says is true and utterly reliable

So dependable that I can trust my whole life with abandon upon what God says. God is a faith God and works on faith lines. God honors faith, and faith honors God. The fact that Jesus told people to "have faith," "reproved" them when they did not and "commended" them when they did is crystal clear proof that there is something we can do about it, for Jesus would never have commanded, reproved and commended if we were helpless in the matter.

The tragedy is that faith is not being exercised to-day which made Jesus say, "When the son of man cometh shall he find faith on the earth?"

In the Irrigation District of Victoria, Australia, where land is made fertile and productive

from the waters of the Murrumbidgee River, it all depends upon the channelling of this water to make the adjoining land profitable.

There is the land just a few hundred yards from the river:

- * All the praying in the world will not make that land productive.
- * All the hard work you can give is of no avail.
- * All the believing that the waters of the Murrumbidgee are sufficient to meet the need makes no difference.

The farmer has to actually get that water to his land, and when he does everything is changed and transformed overnight.

Our lives are as helpless, unprofitable and unproductive as that barren land.

All our working at it makes no difference. All our praying is of little avail apart from leading to guidance. And all our believing in the "Unsearchable riches of Christ" and that all power is His "in heaven and in earth" still means little in itself.

As the farmer has to take of the waters of the Murrumbidgee River to his land to make it profitable, so do our lives have to receive and to draw from and experience Christ's resources if we are going to be what we ought to be; live as we ought to live; and do what we ought to do.

As the water of the Murrumbidgee river is the very life of the barren land, so the Christian's one and only responsibility is to let Christ have His way in him and through him. We can't be good, do what we ought to do and be what we ought to be, but there is someone in us whose name is Jesus Who can be just that. Our part is to let Him:

HOW ABOUT STARTING HOME STUDY MEETING?

CONTACT:

Holy Spirit
Teaching Mission
1730 SW 22nd. Ave.
Fort Lauderdale, Fla. 33312

- * Christ in us is our hope, life and glory.
- * "I live, yet not I but Christ within me."
- * "I labored abundantly more than they all, yet not I but Christ, who worketh in me."
- * "He that is mighty in Peter is mighty in me."

We can't bless the world, make right decisions, for our lives are like that worthless land without Christ.

It is time this happened. It is time for the waters of the Murrumbidgee to bring life to the barren land.

It is not enough to believe God can — the time has come and now is, for Christ to revolutionise our whole lives, taking out of us anything that should not be there, and putting into our lives anything that should be there.

JESUS TELLS US WHO HE IS

John 11:25

Jesus said unto her, I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live.

John 13:13

Ye call me Master and Lord: and ye say well; for so I am.

John 6:35

And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst.

John 8:23

And he said unto them, Ye are from beneath; I am from above: ye are of this world; I am not of this world.

John 8:58

Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am.

John 9:5

As long as I am in the world, I am the light of the world.

John 10:7

Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep.

ISREAL. . .from Page 20

ing from the plane. He was seriously hurt, and on the ground and was not able to stand or use

his leg. He prayed with other young Jewish men of his squad, and was instantly healed. He arose in perfect order, and they all praised their Creator for the

miracle.

THE MOUNT ZION REPORTER, Jerusalem, Israel.
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"Anointed Prayer Page"

AS YOU PLACE YOUR HAND UPON THIS PAGE, KNOW THAT JESUS BREAKS EVERY FETTER and receive your answer.

*Whosoever Shall Call Upon The Name Of The Lord
Shall Be Delivered (Joel 2:32)*

For The Deliverer Is Come Out Of Zion (Romans 11:26)

**As Moses lifted up the brass serpent in the wilderness,
LIFT UP YOUR VOICES and CALL UPON THE LORD
who made every provision for**

**your NEEDS
your FAMILY
your INFIRMITIES
your BONDAGE**

to be released at the point of Calvary.

*As you release your FAITH in the FINISHED WORK
OF CALVARY, it is JESUS who will set you free!
"And He whom the Son sets free indeed! (John 8:36)*

**CLAIM YOUR HEALING
CLAIM YOUR LOVED ONES FOR SALVATION
CLAIM YOUR MATERIAL GOODS YOU HAVE NEED OF
CLAIM THE CHAINS OF BONDAGE BROKEN – Lust, immorality,
drugs, tension, gluttony, caffeine, negativism, complaining, slandering –**

**Put off the old man. REPENT OF YOUR
SINS AND GOD WILL HEAR YOUR CRY.**

**What things soever ye desire, when ye pray,
BELIEVE that you RECEIVE them and ye
shall HAVE them. (Mark 11:24)**

**Remember – : WHOSOEVER SHALL CALL
UPON THE NAME OF THE LORD SHALL
BE DELIVERED!**

**PRAISE HIS NAME! He is worthy of our
praises – the LORD JESUS CHRIST! Praises
to HIM forevermore.**

