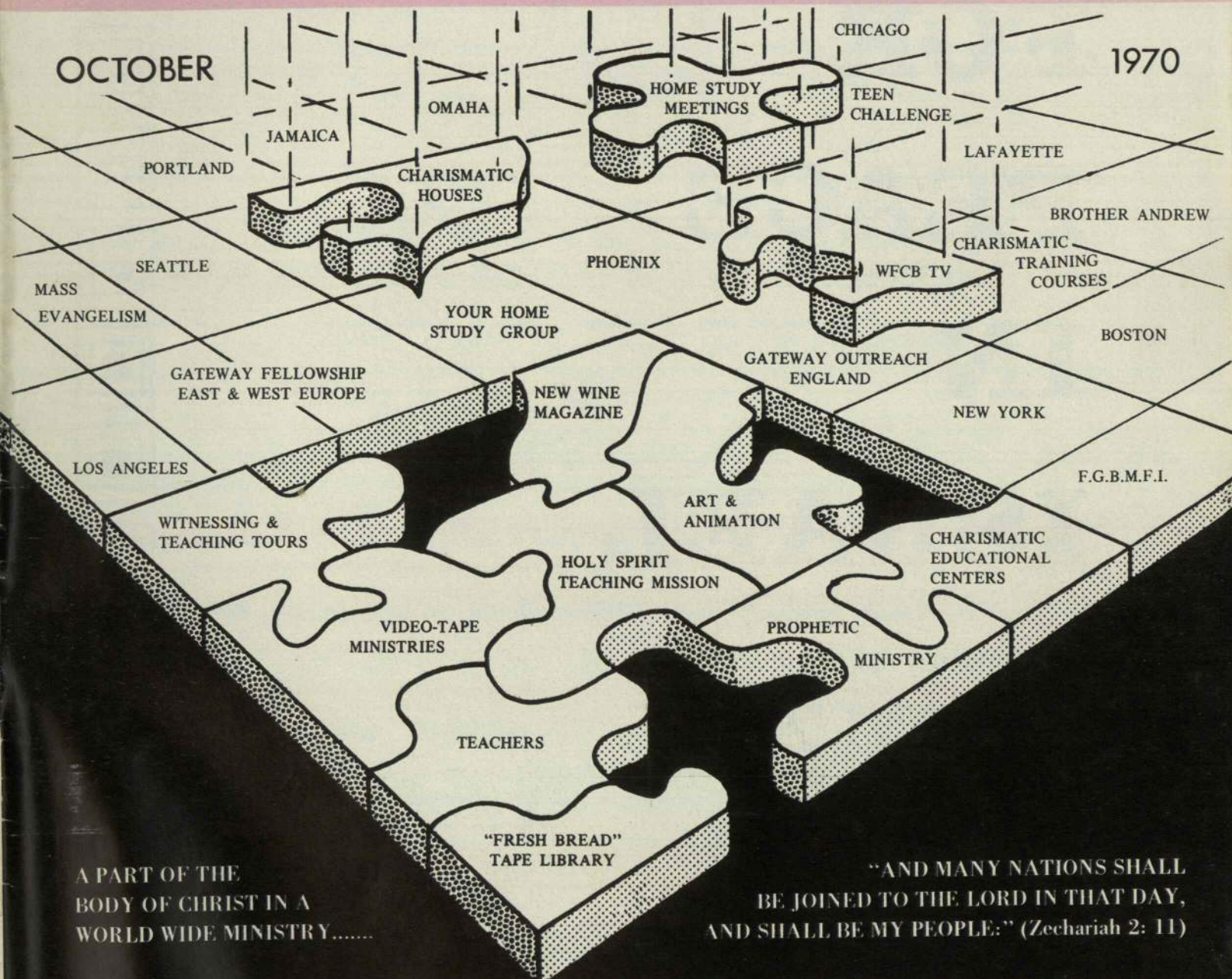


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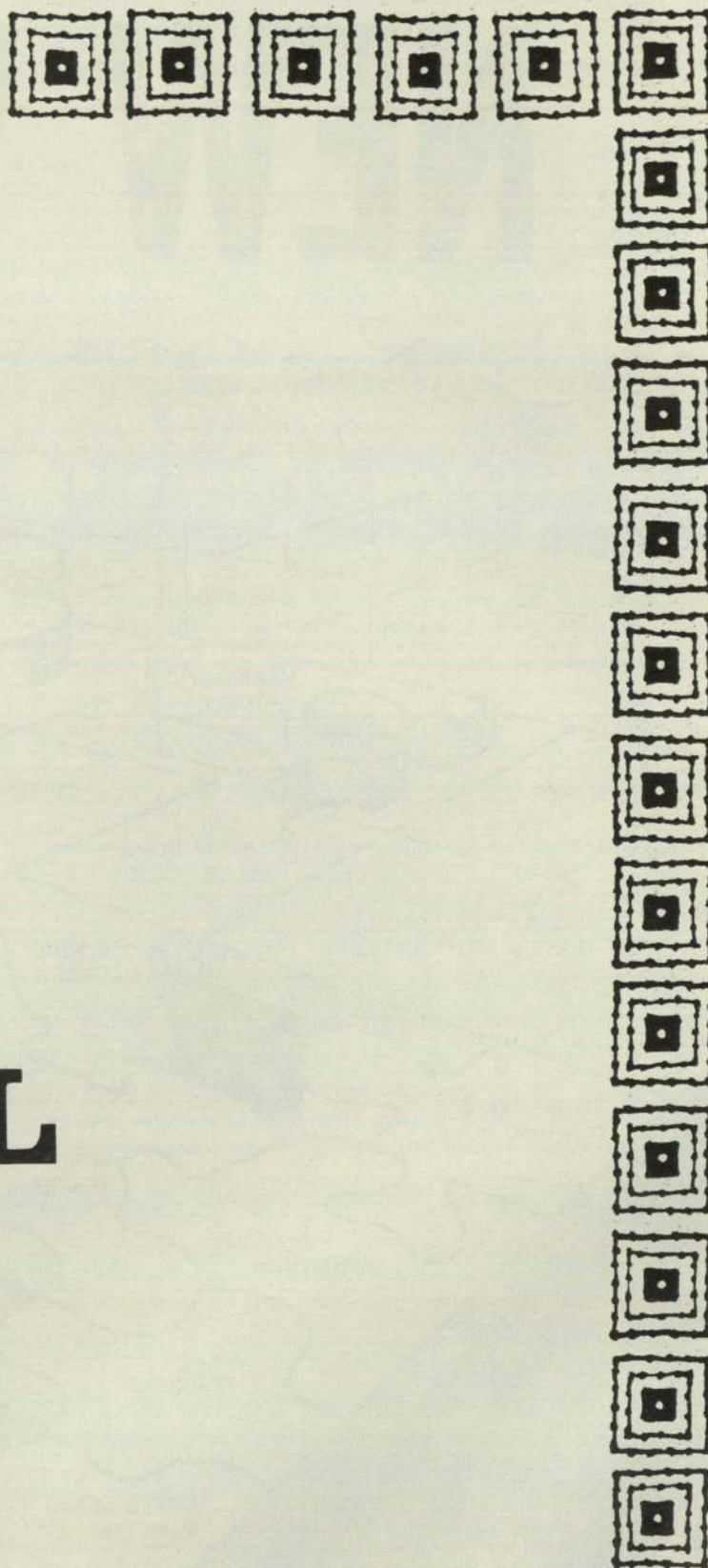
NEW WINE



A PART OF THE
BODY OF CHRIST IN A
WORLD WIDE MINISTRY.....

"AND MANY NATIONS SHALL
BE JOINED TO THE LORD IN THAT DAY,
AND SHALL BE MY PEOPLE:" (Zechariah 2: 11)

EDITORIAL



**PRAY
FOR
PEACE
IN
ISRAEL**

HAY VENUE SHALOM ALEICHEM
(We bring you greetings of peace)

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The Co-Ordinator's Report ■ ■ ■ ELDON PURVIS ■ ■ ■ ■ ■

HOLY SPIRIT TEACHING MISSION

There appears to be a feeling that the Holy Spirit Teaching Mission operates in a manner similar to the Salvation Army and various rescue missions, for people are coming here looking for storage space, lodging and other types of assistance. To avert any possible misunderstanding, we are a Teaching Mission to the Church and Home Meetings around the world, supplying New Wine Magazine and other literature, films, tape recordings, etc. The offices and equipment of the Mission are housed in a building behind my home while the tape ministry and library are located next door in the Strub's home. Full time workers number about 20, but we also have dozens of volunteer workers each week.

We have a Bible study meeting each Tuesday evening, which operates on the basis of a word the Lord gave us six years ago: "Open your front door and I will send My teachers and My hungry ones." Our Lord has never failed to send His teachers. Fifty to sixty persons usually attend this study group. The Lord has many anointed teachers who have been and still are coming and He has many hungry people. Here these people find salvation, receive water baptism, are baptized in the Holy Spirit and receive deliverance. Out of this Tuesday evening meeting, many other groups have been formed.

For the past year-and-a-half we have held a Sunday evening Believers' meeting, which operates on the basis of I Corinthians 14:26, "... When you meet together some will sing, another will teach, or tell some special information God has given him, or speak in an unknown tongue, or tell what someone else is saying who is speaking in the unknown language, but everything that is done must be useful to all, and build them up in the Lord." (Living New Testament) At this meeting we rely solely upon the Holy Spirit to lead and guide us and we expect every person to be willing to be used of the Lord. Our Lord has raised up elders, not appointed by men, and all prophesies are recorded and subject to examination. We usually have breaking of bread and, if need be, foot washing on Sunday evenings. We feel that this is the beginning of the Local Church and great security is experienced by those who fully participate.

CARIBBEAN - HOLY SPIRIT TEACHING MISSION

The new buildings are located on a 17 acre piece of property overlooking the Caribbean Sea. The auditorium is finished and will seat up to 300 people. The first floor of the dormitory is almost finished. Plans have been made for Retreats and Seminars to be held there this winter. Trevor and Sue Lancashire, from England, will soon be at the center.

WITNESSING AND TEACHING TOURS

Holy Land and London, England - - 10 day Christmas tour - - December 22nd through 31st. Air Travel, hotels, meals, tours and special meetings included. Register NOW with a \$25.00 deposit. Direct flight from Miami \$663.00 - - \$580.00 from New York. Tour Counselors: Tom Monroe, Peter Penner and Helen Battle.



RESULTS

by Derek Prince

One of the main results of the baptism in the Holy Spirit in an individual's life is found in Hebrews chapter 6, verses 4 and 5. These verses speak of believers who have been "made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come." These words indicate that those who have been made partakers of the Holy Ghost have, as a result of that experience, tasted the powers of the world to come - or, alternatively, the powers of the age to come.

Thus the baptism in the Holy Spirit gives to the believer a foretaste of an altogether new kind of power - a power that belongs, in its fulness, to the next world, or the next age. Through this baptism, the believer commences to experience now, in a measure, the supernatural power reserved for its full manifestation in the next world, or the next age.

This is in agreement with the words of Paul in Ephesians chapter 1, verses 13 and 14. Speaking to Christians who had received the Holy Spirit, Paul says:

"In whom also after that ye believed, ye were sealed with that holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

Paul here describes the experience of being sealed with the Holy Spirit as "the earnest of our inheritance, until the redemption of the purchased possession." The word translated "earnest" means a pledge or an assurance. Paul refers to an ancient custom by which a man who had purchased a field, once the agreement was completed, carried away with him a portion of the earth of the field. This portion of earth from the purchased field was called the "earnest", or the "pledge". It constituted legal evidence that the field now belonged to that man, and that he would return in due course to take full possession of his whole inheritance.

This is a beautiful illustration of what the baptism in the Holy Spirit means to each believer. In this

experience the believer received within himself, here and now, a little foretaste, a little portion of his inheritance of power and glory which is awaiting him in the next world. This little portion of heaven's power and glory, received in this world, is the "earnest", the foretaste, the assurance that the whole inheritance now legally belongs to the believer, and that in due course he will return to take full possession of his whole inheritance. That is why Paul says that the Holy Spirit is "the earnest of our inheritance until the redemption of the purchased possession." The Spirit-baptized believer already has a little bit of heaven right inside him now; and, on the basis of this, he knows that one day he will enjoy the fulness of that which he has hitherto tasted only in part.

This is very aptly illustrated by the story of the healing of Naaman, the Syrian leper, recorded in Second Kings, chapter 5. As a result of his miraculous healing, Naaman came to acknowledge that the Lord, Jehovah, the God of Israel, was the only true God. He knew, however, that he would shortly have to return to an unclean, heathen land, and be associated with the idolatrous ceremonies of a heathen people. With this in mind, we read - in Second Kings chapter 5, verse 17 - that Naaman had one special request to make before leaving the land of Israel:

"And Naaman said, Shall there not then, I pray thee, be given to thy servant two mules' burden of earth? for thy servant will henceforth offer neither burnt offering nor sacrifice unto other gods, but unto the Lord."

Why did Naaman desire to carry home this portion of earth from the land of Israel? He had realized the holiness of the Lord, and, in contrast, the uncleanness of his own land and people. He was determined, therefore, never again to offer worship from unclean earth. The holiness of the Lord demanded that Naaman should stand and worship Him only on earth from the Lord's own land. Since Naaman could not remain permanently in the land of Israel, he determined to carry a portion of Israel's earth home with him to his own land, and to make there from that earth his own special place of worship.

So it is with the Spirit-baptized believer. This experience gives to him a new understanding of the words of Jesus in John chapter 4, verse 24:

"God is a Spirit: and they that worship him must worship him in spirit and in truth."

Such a believer can no longer be satisfied with the mere forms and ceremonies of man-made worship. He has been in the heavenly land; he has had a glimpse of its glories, and of the holiness of God. He has brought back a portion of that sacred soil with him. No matter where circumstances may take him, he worships now not on an unclean land, but on holy ground. He worships in Spirit - that is, in the Holy Spirit - and in truth.

What is true in the worship of the Spirit-filled believer, is equally true in every other aspect of his experience. Through the baptism in the Spirit he has

entered into a new kind of supernatural life. The supernatural has become natural.

If we study the New Testament with an open mind, we are compelled to acknowledge that the whole life and experience of the early Christians was permeated in every part by the supernatural. Supernatural experiences were not something incidental, or additional; they were an integral part of their whole lives as Christians. Their praying was supernatural; their preaching was supernatural; they were supernaturally guided, supernaturally protected. Remove the supernatural from the Book of Acts, and you are left with something that has no meaning or coherence. From the descent of the Holy Spirit in Acts chapter 2, and onwards, it is scarcely possible to find a single chapter in which the record of the supernatural does not play an essential part.

In the record of Paul's ministry in Ephesus, in Acts chapter 19, verse 11, we find a most arresting and thought-provoking expression:

"And God wrought special miracles by the hands of Paul."

Notice that phrase "special miracles". The Greek phrase here used could be translated, somewhat freely, "miracles of a kind that do not happen every day". Miracles were an everyday occurrence in the early church. Normally they would have caused no special surprise, or comment. But the miracles granted here in Ephesus through the ministry of Paul were such that even the early church found them worthy of special record.


In how many churches today would we find occasion to use the phrase - "miracles of a kind that do not happen every day"? In how many churches today do miracles ever happen - let alone, happen every day?

The truth is that, where we do not see and experience the supernatural we have no right to speak of New Testament Christianity. New Testament Christianity can never be separated from the supernatural, or experienced in isolation from it. These two things - the supernatural, and New Testament Christianity - are inseparably interwoven.

Without the supernatural, we may have New Testament doctrine, but it is bare doctrine, not experience. Such doctrine, divorced from supernatural experience, is of the kind described by Paul in Second Corinthians chapter 3, verse 6: "the letter killeth, but the Spirit giveth life." It is the Holy Spirit, and He alone, who can give life to the letter of New Testament doctrine, and can make that doctrine a living, personal, supernatural way of life for each believer. One main purpose of the baptism in the Holy Spirit is to do just this. ▲ ▲ ▲

By Derek Prince

From Purposes of Pentecost, By Derek Prince



Your... Chance to Choose

By V. Neil Wyrick, Miami, Florida

Evangelism is a necessity. No one can argue otherwise. With Two World Wars behind us and tottering on the brink of a third, we certainly need more of God and his Will in our world. With teenagers struggling to emulate adults many of whom aren't worthy of emulation, some better guidance is evidently needed. Last year church membership was up 1% but crime rose by 13%, so statistically, we dropped 12% just by living.

Somehow Christianity must become more than a custom and Christ more than a name. Why did Christ die? Why did he live? We have been taught he died to save us, and lived to teach us. Either it is the truth or it is a lie. If it is the truth, it is worth finding and holding and sharing. If it is a lie, then burn the Bible, desecrate the hymn books, forget the prayers and stop talking about Sabbath attendance and everyday attention.

Either we love the highest or sink to the lowest. Man is a creature on the move from place to place, but also from deed to deed. Today's choice shapes tomorrow's character.

Morals are badly twisted these days, and while all mamas and daddys are not to blame eventually a good deal of the blame seeps back to the hearthstone. Example: I heard first hand the other day the following story: A good, decent, respectable mother in our community went to Burdines and bought a pair of bell-bottomed trousers. Then she carried them home, made a pattern from them, and then took them back for a refund. She bragged to her daughter about it and her daughter told her friends and everyone thinks it's a big joke on Burdines.

Three cheers for intellectual insanity and legalized thievery. Everyone is doing it, so it must be right. Dare to be different for Christ. Then you will be called everything from "an old fogey" to a "pious square".

But what was it Paul said? "Be ye not conformed to this world, but but ye transformed . . . (by) what is that good, and acceptable, and perfect will of God". Not submissive to every Tom, Dick, and Harry, but obedient to your Heavenly Father.

It's called choice. Whether you are 15 or 55. Whether you live to expand or just to survive. Whether you are content to make a safe, status quo, uninterrupted journey to the grave or whether you are willing to risk the stratosphere of God's uplifted call. The Italians have a proverb for it; they say, "It is better to be a man for ten minutes, than a tortoise for a thousand years." Robert Browning wrote, "A man's reach should exceed his grasp, of what's a heaven for."

It's called choice . . . and remember . . . today's choice shapes tomorrows character . . . yours and those around you. ▲ ▲ ▲

KINDS of PRAYER

By Mrs. Margaret Erdman

There are many different kinds of prayer mentioned in the Scriptures, of which we should take account so that we may appropriate the blessings which each contain, as well as be used of God in prayer for the fulfillment of His plans and purposes through us.

The first kind we shall mention here is perhaps the most commonly used by us as Christians, and perhaps the only kind known to many, that of SUPPLICATION. Philippians 4:6 says: "Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God." Supplication is making request of God for our needs, whatever they may be according to the definition given in this verse. When we become Christians, it is our natural inclination to take all of our needs to God in prayer.

However, there are divine requirements to fill whenever we come to God for our needs to be met. The first one is stated at the beginning of the verse: "BE CAREFUL FOR NOTHING". In other words, we cannot come with a spirit of worry, of fretfulness or impatience. Such attitudes betray lack of confidence and trust in the Lord's faithfulness to answer prayer according to His promises. God requires of us absolute trust in His faithfulness to keep His Word to us. True prayer is based upon God's eternal promises, which cannot be broken. Therefore we are commanded to leave behind all worry and care, regardless of what the need may be, and to present our supplications to God "WITH THANKSGIVING".

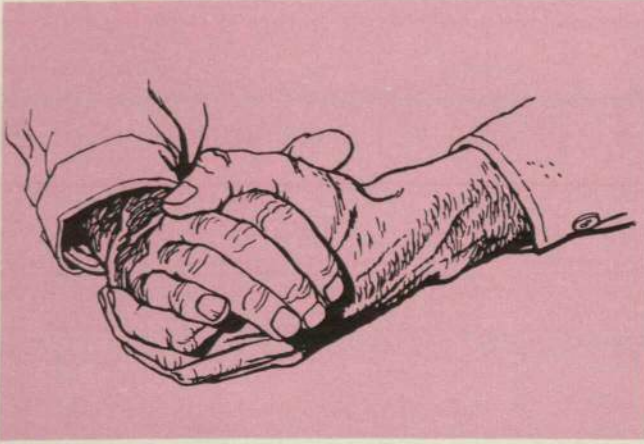
Perhaps we have ignored this important factor when we pray for our needs to be met, the matter of

thanksgiving. We are not commanded here to thank God AFTER we receive the answer to our needs; rather, we are to thank Him while the disease is still ravishing our body, while the cupboard is still empty. Why? Because this manifests faith, without which we cannot receive anything from God. Hebrews 11:6 says: "Without faith it is impossible to please Him; for he that cometh to God MUST BELIEVE that He is, and THAT HE IS A REWARDER OF THEM THAT DILIGENTLY SEEK HIM".

Philippians 4:7 reveals the result of believing prayer. It says that the peace of God, which passeth all understanding, shall keep the hearts and minds of those who firmly put their trust in their prayer answering God.

Oh, beloved, if we fulfill our part in prayer, God will fulfill His. We shall receive the answer to our needs and shall experience results far beyond those expected. We shall enter into a life of perfect trust in God, and peace shall be ours in the midst of all conflicts and pressures and trials.

In the case of the 120 who were waiting in the Upper Room for God's fulfillment of His promise to send them the Holy Spirit, the Scripture says that "these all continued with one accord in prayer and supplication". Oh, if we who understand the desperate situation of today would join together with others in "prayer and supplication" for God to pour out upon us all of His fullness to meet the needs of our times, we too would receive from on high and would go forth from such meetings even as did the disciples of old. God would give us the message needed for these times along with the power to reach thousands of lost souls. May God help us to pray according to the Scriptures.



Supplications are fervent prayers, often accompanied with crying and tears, as in the case of Jesus when He was confronted with the Cross. The Scripture says that "in the days of His flesh, He offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and was heard in that He feared" (Heb. 5:7). This was no lip praying, but prayer which consumed every part of our Lord's being. The salvation of the world depended upon the outcome of His prayer and His willingness to surrender Himself as the sacrifice for humanity.

As we grow in prayer, may we learn from our Lord what real supplication is and come into some of the reality of His prayer experiences. Surely in the face of world conditions, we need to spend time in the presence of God until we are delivered from our tepid and lukewarm praying and can call upon God for this world's needs in "supplications with strong crying and tears".

David knew this kind of praying. His voice was lifted unto God when surrounded by his enemies, and the Lord "heard the voice of his weeping and received his prayer" (Ps. 6:8-9). Surrounded by the enemies of the gospel as we are today, this kind of prayer is needed. Wishy washy prayers which have no feeling do not reach the heart of God. We need to spend time with God and in His word, so that we feel what He feels, so that our supplications have meaning and feeling, with the result that our enemies be ashamed and sore vexed as they were in David's experience.

Let us remember that supplication implies strong praying with feeling, for our own needs and the needs of humanity, accompanied by faith that God is a prayer answering God and will respond to our petitions, for the which cause we praise Him as we pray even before the answer is received.

MAKING MENTION OF OTHERS IN PRAYER

1st Thessalonians 1:2 reads thus: "We give thanks to God always for you all, MAKING MENTION of you in our prayers". As we progress in the prayer life, we bring

not only our own needs before the Lord, but those of others also. If we are faithful in prayer, we shall continually be including the needs of many in our petitions. If we only include our own needs and those of our own loved ones in our daily prayers, we are far from the place we should be in prayer, for God has commanded that we pray for one another. James 5:16 says: "Confess your faults one to another, and PRAY FOR ONE ANOTHER, that ye may be healed." Ephesians 6:18 says: "PRAYING ALWAYS with all prayer and supplication in the Spirit, and watching thereunto WITH ALL PERSEVERANCE AND SUPPLICATION FOR ALL SAINTS".

As we enter into this phase of prayer, we shall discover the need of a prayer list in order that we may be faithful in presenting the needs of God's people unto Him. If it so happens that we know many Christians and servants of God, our prayer list will of a necessity contain many names. We shall find that we cannot pray for all who are on our list at great length, due to the lack of time to do so. However, we can pray for a few or several each day, and although the prayer for each person be not long, it will be heard as were Paul's supplications when he made mention of the Thessalonians in his prayers.

This kind of prayer is greatly aided when we pray in "other tongues", which are the tongues of the Spirit, for we undoubtedly will not be able to keep close contact with all those on our prayer list and therefore will not be acquainted with their immediate needs. But since the Holy Spirit knoweth the mind of God, He can freely express the needs which are unknown to us, as well as express the will of God in the matter. (Rom. 8:26-27).

According to our text in 1st Thessalonians 1:3, although we do not pray lengthily for those who are on our prayer list, yet we do remember them "without ceasing". We bring them to the Lord time after time as we are able and as we are directed by the Spirit.

God honors this "making mention" of people in our prayers because He is faithful to all kinds of prayer. In this way we can be used of Him to pray for many, although we may not be able to spend hours upon our knees in prayer.

It is to advantage that our prayer list be written in a notebook. We can carry such along with us wherever we go. On a bus, walking on the street, working in the kitchen, whatever the case may be we can have our prayer list before us and "make mention" unto God the needs of countless brethren around the world. Thus we shall also fulfill the commandment given unto us to "PRAY WITHOUT CEASING" (1 Thess. 5:17).

PRAYER WITHOUT CEASING

We have just mentioned one phase of "prayer without ceasing", that of using a prayer list to pray while working at other things which do not require the

use of the mind. We wish to mention a bit more here regarding this kind of prayer which "never ceases".

I remember that at the beginning of my Christian life this verse baffled me, for I thought one only prayed while upon their knees, therefore how could one pray without ceasing? Now I know that it is not the position of our body which produces true prayer, but rather it is our spiritual attitude or outlook which most affects our praying. God is not so much concerned with the position of our body as He is with the state of our mind and spirit.

We find a good illustration of "prayer with ceasing" in the life of Nehemiah. Nehemiah prayed at every turn of events, in every situation in which he found himself. He not only had a set time for seeking God, which is absolutely necessary if we are to progress in our spiritual and prayer life, but he lifted his heart to God for countless needs at countless intervals during the day.

The king at whose table Nehemiah served asked him why he was sorrowful, and upon Nehemiah's response that his sorrow was due to Jerusalem's state of ruin, the king said to his servant: "For what dost thou make request?" Before Nehemiah answered, the Scripture says that he "prayed to the God of heaven".

Nehemiah did not have time to wait until he could go somewhere to kneel in order to make his petition unto God. Right there in the king's presence he lifted his heart unto the Lord for His guidance, and God immediately led him in what to say to the king. The result was that the king granted his request and gave him all that he needed to return to Jerusalem to rebuild that city. His prayer of a moment was granted in a moment's time, praise God.

When Israel's enemies shouted their insults at the Jews as they began to rebuild the city, there was no time for Nehemiah to seek some special prayer place. If he had been like some who think prayer is only for the sanctuary of a temple, he would never have won the battle against Israel's enemies. Nehemiah's sanctuary was the temple of his own heart, which he lifted up to God in prayer right there in the presence of his enemies, and said: "Hear, O our God, for we are despised; and turn their reproach upon their own head". God did just that.

When the Jews were taunted by their enemies saying: "Their hands shall be weakened from the work, that it be not done", in that very moment Nehemiah lifted his heart unto God in intense petition. Right there where he was in the midst of his enemies, his heart cried out: "O God, strengthen my hands" (6:9). There was no time to seek a special place of retreat with the Lord. His place of retreat was his constant attitude of communion with God.

Certainly we need to come into this prayer life which Nehemiah knew and practiced, in order that we may constantly have victory over every situation and condition. The last words of the book of Nehemiah are a prayer that he uttered while he was in the act of

cleansing the temple of every foreign element prohibited by God. As he went about putting the sanctuary into divine order, his heart prayed: "Remember me, O my God, for good" (Neh. 13:31).

If we would train our hearts and our minds to constant communion and vigilance in prayer, calling upon God countless numbers of times throughout the day for the spiritual needs of God's people, for their hands to be strengthened along with our own, for their enemies to be defeated, we would soon see the results as did Nehemiah. The great wall around the city of Jerusalem was completed in only fifty two days time! God works through prayer, whether it be hours spent upon our knees when such is necessary, or whether it be short prayers lifted to Him throughout the hours of the day while the hands are occupied with other things.

This same attitude of prayer was David's. The Psalms are full of his prayers. In danger, in victory, in distress, in joy, in constant praise to his Lord, in the midst of battle and danger, when weak, when strong, when sick or in health, when fallen or when triumphant, his heart was continually turned unto his God; therefore he was victorious over every situation or condition in which he was found. God was his constant companion because he made Him so by constantly conversing with Him about every need and experience. He had tremendous and glorious experiences with God because He sought and besought God a thousand times a day for a thousand needs.

Can we not learn from David of old, and thus come into a life of precious communion and victory in our Lord? Since God is no respecter of persons, David's and Nehemiah's experiences can be ours also if we will practice "prayer without ceasing" as they did. A helpful reminder for such praying would be to copy in a notebook all the prayers of Psalms, along with the promises of God which were fulfilled to David. An often study of such will encourage our heart and enable us to triumph in "prayer without ceasing".

INTERCESSION

It would appear that intercession is always for others, not for self. We may call upon God for ourselves, we may make supplication for ourselves, but when it comes to interceding, we learn from our Lord's intercessory prayer ministry that intercession is made for the needs of others. Hebrews 7:25, speaking of Christ's ministry of intercession, says: "He ever liveth to make intercession FOR THEM". Hebrews 9:24 confirms this when it says that Christ has entered into heaven "to appear in the presence of God FOR US".

1st Timothy 2:1 exhorts Christians to make "supplications, prayers, INTERCESSIONS, and giving of thanks, FOR ALL MEN, FOR KINGS, AND FOR ALL THAT ARE IN AUTHORITY". A difference is made here between supplications and prayers and

intercessions. Supplications and prayers may be long or short, as the occasion demands, but intercession of necessity indicates a holding on to God until the answer comes. Moses interceded on Mt. Sinai for the salvation of his nation from God's wrath; he did not leave God until the answer came. This is the difference between intercession and other kinds of prayer, although the other kinds are necessary and effective according to the needs.

However, intercession meets a need that the other kinds of praying perhaps do not attain, in that intercession persists until the answer is forthcoming. When we make mention of others in our prayers, we are obeying the Scriptures, although we may never know about the answers on this side of eternity. However, when intercession is made, we wait until the answer is a reality in our experience.

Elijah prayed on Mr. Carmel for the fire to fall, with all of Israel present. However, there is a difference between that instance and his experience later when he prayed on the top of the mountain alone for the rains to fall. Intercession is usually prayer made alone with God, although there may be some exceptions. The high priest of the Old Testament is our example. He went ALONE into the Holy of Holies to intercede for the people. Christ is interceding ALONE at the right hand of God for His people. Since intercession requires time, this of a necessity demands being alone. We pray with others, we supplicate for them and for ourselves, we praise God together with our brethren, but we intercede in some lonely place of prayer alone with our God.

It is necessary to remember that we are exhorted to INTERCEDE for those in high places in governments, until God answers. What a need there is for intercessors to fulfill this Scripture today, when governments are about to fall and nations about to be enslaved by atheistic powers. May God help us to leave behind the fellowship of others to go into the place of intercession alone to intercede for "all those in authority" until the answer comes.

We should not think, however, that this is the only way of praying for governments and their officials. We must also pray for them in group prayer with other Christians, and when we cannot spend much time apart with God, we may also pray for them by making mention of them along with other petitions. There will be times when we can only breathe a prayer for them as did Nehemiah. All kinds of prayer are necessary, and we should not discount any kind, be it long or short, kneeling or walking; but certainly one of the most effective kinds is that of intercession which does not let go of God until the answer comes.

Jacob when broken in body and heart, cried out to God: "I will not let thee go, except thou bless me" (Gen. 32:26-28). He PREVIALED with God, verse 28 says. Yes, true intercession is PREVAILING PRAYER and never lets go of God until the answer is experienced.

This kind of prayer pays no attention to circumstances or conditions, heeds not difficulties, setbacks and interruptions. This kind of prayer stays with God until it receives what it has asked. Praise God for intercessory prayer and for His intercessors today.

The Scriptures also speak of another kind of intercession, that of the Holy Spirit. In Romans 8:26-27 it is written: "The Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God."

This is not an abstract theory, but a living reality. Before receiving the Holy Spirit, we can only pray with the mind, according to our limited knowledge of circumstances, conditions or people. With the coming of the Holy Ghost into our being, we have access to the unlimited knowledge of God regarding all things and people. As we permit the Spirit to take our tongue and pray through us in His tongue, our prayers of intercession reach unknown heights and can encompass an entire world for God.

Many who are baptized into the Spirit do not appreciate what they have received, therefore pray little in His tongues. They still cling entirely to their own finite knowledge and mind, instead of permitting the Holy Spirit to take full control of their tongue in prayer that they may pray according to the vast unlimited knowledge of God.

We have read of the ministry of one of God's servants of today, of the mighty healings which are performed in her meetings without laying her hands upon anyone nor forming a prayer line. The Spirit moves through the congregation as she speaks, and God performs miracles of healing in each meeting.

Recently, talking with someone who knows this servant of God, we learned that she prays three hours daily in "other tongues", letting the Spirit pray through her according to His divine knowledge of those who will attend the meetings. Should not praying in other tongues be a part of our daily intercessory life that God may accomplish His purposes in ways known only to Himself? Let us not neglect that which God has so graciously provided for us through His Spirit.

We would like to make just one comment here. According to the Scriptures we should pray both in our own language and in the language of the Holy Ghost. Paul said: "I will pray with the spirit, and I will pray with the understanding" (1 Cor. 14:15). We are not to pray exclusively in tongues, nor are we to pray exclusively with our mind. God has given us both to use for His glory and purposes.

When we pray "in the Holy Ghost", Jude says that our faith is built up (Jude 20). This is plain to be seen, in that God accomplishes through such praying much that

(Continued on page 14)

The Apostle Paul, writing to Galatian believers (Gal.4:19) when he was deeply concerned, said, "My little children, of whom I travail in birth again until Christ BE FORMED IN YOU." The immediate problem was that those who had believed the gospel of Grace, were now being affected by those who would have them come back under the law. Fleshly zeal was motivating, rather than Spiritual maturity. Paul was travailing and agonizing in prayer over their impatience with Grace. As Paul's agony and intercession came from within, as a new child is born through the pains of birth, so Grace works as a gift deposited within, forming Christ in us. Grace is never attained or structured, any more than one could "make" a life. It must be born within until it is mature enough to be made manifest.

Before a child is born the patience of the mother and the child are both tested. The little one inside kicks and shifts. It is enlarged and demands special care. The mother carries a load and becomes heavy. Her life soon revolves around that one which is being formed within. If the infant is at all overdue, she is doubly tried and anxious. "Will it ever be born?" The nearer the day of completion, the greater the need for patience.

So are we as believers. Whenever Christ wants to form a new truth in us by his word and Spirit, pregnancy can be a real trial. Some react with great joy, wanting the New Truth, others with less enthusiasm, not caring for new responsibilities.

The same holds true for the initial experience of receiving Jesus into our lives. The further we go into the development of the new man, the greater the need for patience becomes.

How many times have abortions occurred and God's perfect work could not be realized due to impatience? Fleshly zeal couldn't wait for the Spirit's work; the new ministry was "forced" prematurely and died. The potential convert was "cut off" instead of being harvested. A word was "pushed out" instead of prophesied, in normal beauty. Impatience in our lives is often the result of blindness to what the Holy Spirit is really doing; and the "glory hungry" flesh is unwilling to wait for it. High hopes, dreams, aspirations, and long cultivated desires, have often been shattered by some "free-wheeling", impatient, carnally-zealous "Christian", who wanted to tell it all or do it all, now. But even these experiences, and those who cause them, are not given to bitterness in us, but patience.

If impatience causes tribulation, then tribulation will eventually cause us to be patient. Paul tells us to glory in tribulations because they work patience (Ro. 5:3). James also tells us that when our faith is tried, patience is worked out. Again, the picture is of something formed within, coming forth through pain. We are told to let patience have her perfect work that we may be complete (Jas. 1:3,4). If we seek to escape tribulation when it follows our faithfulness to Jesus, we may cut short the work He wants to complete. In Eccl. (7:4ff) we are told



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that the end of a thing is BETTER than the beginning. And we are warned not to say, that the former days ("the good ole days") are better than these. But how often people recall back when things were better than now. Even believers fall into the worldly habit of elevating past experience when they do not enjoy or comprehend God's teaching process. Such complaining hinders and delays the thing we most desire.

One cannot be happy if he is unfulfilled. To be fulfilled one's purpose in life must be to some degree realized. He must be productive. Many are miserable because their wombs are closed. They have no spiritual children. They have nothing to show for the life that is in them. Their lives often become ingrown and critical of others' fruit. It's much easier to instruct others on how to rear children than to do so yourself. But the Scriptures forbid such authority. The only ones authorized, by the Word of God, to instruct others, are those who have produced recognizable, healthy fruit. In warning against false prophets in the last days, Jesus said "by their fruit ye shall know them." In another place he said, "Every tree is known by its fruit." I do not believe he was speaking only, or primarily of the fruit of the Spirit mentioned in Gal. 5:22. A tree's fruit is its reproduction. It's from the fruit the offspring comes. A fruitful house is one that has children. If there is no fruit, the person may not be false; however, one has no way of knowing until there is recognizable fruit. The children will reveal the nature of the parent. Many so-called prophets and apostles have never settled down

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— by Rev. Charles Simpson —

long enough to see if they could have children. When they did, they didn't like what they saw, then they were off to tell others how not to do what they did. Such a basis for ministry is unscriptural and unhealthy. The N.T. Church sent out its best. So often modern churches have selfishly kept the best and sent out the untried, or worse.

Why are many unfruitful, who have a real christian experience? Often patience is lacking. Patience is required for fruit bearing. In the parable of the Sower (Luke 8:5-15) Our Lord tells of several types of soil, that had varied results with the same seed. The good ground brought forth 100 fold. "But that on the good ground are they, which in an honest and good heart, having heard the word, kept it, and bring forth fruit with PATIENCE" (verse 15). We are told in Jas. 5:7 that the husbandman has long patience for the fruit of the earth, until it receive the early and latter rain. If our Lord is patient unto fruit receiving, we are to be patient unto fruit producing. We are further instructed to take the prophets for an example of supplication and patience. If patience is required for fruitfulness (and it is), and tribulation is required for patience, then it is logical to say that many are unfruitful because they will not endure tribulation or afflictions.

Every real Bishop (Elder), Apostle, Prophet, Evangelist, Pastor, and Teacher must be patient. (I Tim. 3:3 - II Tim. 2:10,24; 3:10). In order to be patient they must be proven. So let us rejoice when we are tested, for our travail will bring forth a new

manifestation of the ministry of Jesus. But if any man will not endure testing or show patience, neither should he have authority. For such will produce unruly and unfruitful children.

THE CHURCH WILL SUFFER TRIBULATION: Indeed in many parts of the earth it is already suffering great tribulation. American believers have been so sheltered by prosperity and false security, that we believe tribulation belongs to another dispensation. But II Tim. 3:12 says "All that will live Godly in Christ Jesus shall suffer persecution." And that, while evil men and seducers wax worse and worse. Continuing in the 4th chapter, verse 5, Timothy is exhorted to watch in all things, and endure afflictions." If the end-time Church is to be without SPOT or WRINKLE (Eph. 4:27), it must be "washed and pressed". Nothing can wash but the blood of Jesus and the word of his testimony. And nothing takes the wrinkles out of our christian lives like the press of tribulation, trial and persecution. Getting clean is only part; getting the wrinkles out is also necessary to usefulness.

It's not coincidental that Jesus exhorts us to patience amid a description of the last days. Luke 21 describes wars, earthquakes, pestilence, "fearful sights", great signs in the heavens, persecution, and betrayals of family and friends. In the midst of these calamities Jesus warns us to be patient, and in patience possess our souls. Considering that "soul" is a reference to man and his self consciousness, rather than his spirit, it would be correct to say Jesus is warning, "In the midst of all that is going to happen, don't become impatient and lose control of your mind and self consciousness." When one loses control of himself, he is in a position to lose all. If we lose control of ourselves because someone is 10 minutes late, or a brother offends us, what hope have we to endure real calamity? Is it not the grace of God to prepare us? If we fail minor tests, will not God be faithful to test us again, that we may learn patience before it is too late? It is the TRIAL of our faith that works patience (Jas 1:3), not sermons, compliments or encouragements. These merely strengthen us to endure TRIAL, which works patience.

If amid each succeeding test, we, through patience, possess our souls, then indeed through Him we can in days of great calamity, possess all things. We will be steadfast and unmovable, possessed only of our Lord who has had great patience toward us.

(II Kings 2) Elisha was patient, being delayed at Gilgal, Bethel, Jericho and Jordan. Finally his patience brought him to the depot where God's chariot of fire would swoop down and gather Elijah to glory. It was there that he saw the chariot of God, received a double portion of the Spirit, and picked up the mantle of God's authority. He possessed it all through patience.

Until we possess all our promised possessions, let us pray for the grace to prove ourselves, through the patient possessing of our own souls. ▲ ▲ ▲

(Continued from page 11)

He could not accomplish through our human knowledge. As We see things coming to pass beyond our human understanding, we realize the vast potentiality of this manner of intercession.

Beloved brethren, let us not limit God. Let us permit Him to take over our mind and tongue as we pray, that the Holy Ghost may intercede through us. As we experience the marvels of God in our lives, in our witness for Him and in our ministries, we shall more and more realize the immense work of the Holy Spirit, and we shall give all the honor and glory to God.

LABOURING PRAYER

Paul speaks of prayer as labour. Colossians 4:12 says: "Epaphras, a servant of Christ, saluteth you, always labouring fervently for you in prayers that ye may stand perfect and complete in all the will of God."

We have somehow wanted to make prayer only an inspirational time with God, and certainly prayer is that many times. However, there are certain things which are attained only by hard labour, without the blessing of spiritual inspiration.

There are times of supplication, there are times of mentioning to God the needs of His people and work, there are the short prayers we lift unto God as we go about our daily tasks or travels, there is praise and thanksgiving. However, as we progress in our prayer experience, we find that there are some things which cost much time and energy in prayer. Especially is this notable in our praying for Christian perfection in God's people. There is much satanic opposition to the complete work of God in His people. Satan does not oppose great activity in religious work. We may have all the programs and promotive campaigns we like. He does not oppose our accustomed weekly meetings where everything moves along smoothly in religious order. However, when people begin to recognize their spiritual need and messages are given regarding a full surrender to God's complete will, then it is that all of hell stirs itself to oppose the spiritual progress of God's people.

Therefore the person who prays for the spiritual growth of Christians will meet up with stiff opposition in his praying. Many fail to go on in prayer when this happens. However, the one who purposes in his heart to win the battle for God will persevere, even though he feels no blessing as he prays, even though all seems dark and God seems far away, due to the presence of the powers of darkness which surround him in the attempt to discourage him from praying and to prevent his prayers from reaching God. Then it is that one must "labour" more fervently, battling against the demon powers which are pitted against him. Praise the Lord, as we persist in this kind of prayer labour, overcoming the spiritual opposition surrounding us, God is at the same time accomplishing His purposes. Although we may not experience a feeling of victory while praying, there will

be eternal results in those prayed for. We should recog-

nize that the object of prayer is not to experience some wonderful feeling; the object of prayer is to accomplish God's purposes in this world.

This kind of prayer costs. It costs time, persistence, patience and hard work. Are we willing to enter into such in order that Christians for whom we pray may one day "stand perfect and complete in all the will of God?" (Col. 4:12). Epaphras was willing, therefore his name is written into the sacred pages of God's divine Word.

TRAVAILING PRAYER

Galatians 4:19 brings us into another phase of prayer similar to labouring prayer. Paul, in his message to the Galatians, rebukes them for having discarded the life of faith in the Holy Spirit for the "works of the flesh". His heart is grieved because of their returning to works as a part of salvation, instead of continuing a life of faith as led by the Spirit of God. "My little children," says Paul, "of whom I TRAVAIL in birth again until Christ be formed in you".

Paul had travailed in prayer, as a woman travails when she gives birth to a child, in order that the Galatians come into the New Birth in Jesus Christ. Now he is thrown once again into the same painful and arduous labour in order that these children of God come into the real life of the Spirit, the forming of Christ in them. Their spiritual growth had been stagnated, due to their trust in self effort instead of permitting the Spirit to form the life of Christ in them.

It is not easy to give birth to a child, nor is it easy to bring up a child in the Christ life. Spiritually speaking, such work and progress costs agony and pain in prayer labour, if effective results are to be had.

Such prayer as Paul prayed makes us hang our heads in shame. No wonder God could do through the apostle Paul that which He has rarely been able to do through anyone else. Paul dedicated himself to the labour of prayer. He realized that a spiritual birth requires travail as does a physical birth, and that spiritual growth is not accomplished without agony of spirit. Until we come into this phase of prayer, God's people will lack the spirituality they should possess, because God has ordained that all that is accomplished in His work and in His children be accomplished through the prayers of His servants and His people.

SEEKING PRAYER

Jesus said to His disciples: "Seek and ye shall find" (Matt. 7:7). This is not always an easy kind of praying. We find that oftentimes it is necessary to continue seeking under adverse circumstances until we find that

which we are looking for. In effect, there is no use of seeking unless we intend to persevere until we find that for which we are seeking. It is foolish to begin and not finish. To do so is an indication of lack of perseverance and true spiritual conviction.

Jesus gave an example of this in the incidents written in the 15th chapter of Luke, where He speaks of a shepherd who left the ninety and nine sheep safe in the fold while he went into the mountains to seek one lone sheep which was lost. He did not seek for a while and then give up because the sheep was nowhere in sight. No! He continued his search "UNTIL HE FOUND IT".

Jesus also spoke of the woman who had lost a silver coin. She swept the house and "SOUGHT DILIGENTLY UNTIL SHE FOUND IT". She did not give up because it was not found at the first sweeping or the second. She persisted until it was found.

Then Jesus gave the example of the man who lost a son to the world and sin. It is tragic to note that no one went to seek that lost son. Thus Jesus graphically points out to us our weak and tepid spiritual condition. When it comes to material things, we are willing to spend time and tireless effort to procure that which we desire but when it comes to seeking lost souls through the always effective means of labouring in prayer, we find many excuses and pretexts for not doing so.

It is the same regarding our own spiritual needs. We have fears and doubts, along with fleshly attributes such as irritations, wrath, envyings, strife, hatred, etc. The Scripture says that if we seek God, we shall be delivered from such, yet we continue in our inert and lifeless religious ways without obeying God's command. David said: "I sought the Lord, and He heard me, and delivered me from all my fears" (Ps. 34:4). Undoubtedly it took David some time to be delivered from "all" his fears, for fear is one of the things which is imbedded in the old nature of man. It costs time to rid ourselves of the abominations of the adamic nature, but if we are willing to SEEK, as the Lord Jesus has commanded us to do, we shall FIND the deliverance we need.

CALLING PRAYER

The last kind of prayer we shall mention in this study, although we have by no means exhausted the subject, is that which is spoken of in the Bible as CALLING. Psalm 50:15 says: "CALL upon me in the day of trouble. I will deliver thee, and thou shalt glorify me."

All of us who have experienced times of great and terrible need know what this kind of prayer means. Here we leave behind all preconceived ideas of what prayer should be. Here there is no formalism, no staid forming of perfect word construction. Nay, here only one thing is noted, that desperate calling upon God as the only one who can lift us out of the despair and death which has stricken us. Oh, that we had more of this kind of prayer

also. To become desperate with God brings results.

However, according to the 14th verse of this same chapter, there is something which must accompany our call unto God. "Offer unto God thanksgiving, and pay thy vows unto the most High - THEN - call and I will deliver thee." When we become desperate, then it is we are willing to pay any price in order to get out of our situation.

This is good and it is what God desires. It may be that He permits us to get into a tough spot that we may do just this, as He did with Jonah, who in the belly of the whale cried out in agony of soul and spirit: "I will pay that I have vowed" (Jon. 2:9). When he said that, the fish vomited him out upon dry land!

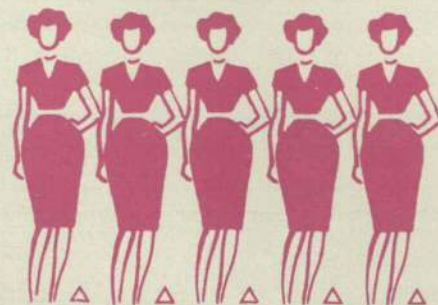
However, there is still another requirement mentioned here which must accompany our desperate calling upon God and our promise to do that which He demands of our lives, and that is to offer unto God THANKSGIVING. Yes, if we are truly in earnest with our God, even in our desperation we will recognize that He is the God of His Word. He will fulfill His promises when we meet His conditions. Therefore out of the dungeon of despair, out of the trough of despond, out of the depths of our desperate soul comes forth praise unto our God.

Such prayer will always bring results, for so it is promised. Jeremiah knew this kind of prayer, for even when shut up in the court of the prison he prophesied these words which have been a source of encouragement to all generations since: "Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not" (Jer. 33:3). Out of the depths of a dungeon with death nigh, Jeremiah had called unto his God and had been delivered from a great death. Therefore Jeremiah knew that from such calling the "great and mighty things" of God would be accomplished.

Oh, beloved brethren in our Lord, let us leave behind the formalism of prayer, the ritualism and conformity to accustomed praying, and let us pray biblically. God will move in our lives, in our home, in our church, and in His Church in the entire world, and even beyond into the "fields which are white unto harvest" where the gospel has not yet been taken. He will move in the lives of derelicts, drug addicts, homosexuals, vagabond youth, drunkards and murderers; yea, the lost of this world shall have an opportunity to come to Christ and His transforming power will be manifested in the multitudes who today are taking the only way out they know because no one has reached them with the message of life in Jesus Christ.

God bless you and make you an intercessor with our Lord to meet the need of the times in which we are living. ▲ ▲ ▲

*"Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom.
 "And five of them were wise, and five were foolish.
 "They that were foolish took their lamps, and took no oil with them:
 "But the wise took oil in their vessels with their lamps.
 "While the bridegroom tarried, they all slumbered and slept.
 "And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him.
 "Then all those virgins arose, and trimmed their lamps.
 "And the foolish said unto the wise, Give us of your oil; for our lamps are gone out.
 "But the wise answered, saying, Not so; lest there be not enough for us and you: But go ye rather to them that sell, and buy for yourselves.
 "And when they went to buy, the bridegroom came; and they that were ready went in with him to the marriage; and the door was shut.
 "Afterward came also the other virgins saying, Lord, Lord, open to us.
 "But he answered and said, Verily I say unto you I know you not.
 "Watch therefore for ye know neither the day nor the hour wherein the Son of man cometh." (Matt. 25:1-13)*



Go, BUY

by J. A. Dennis

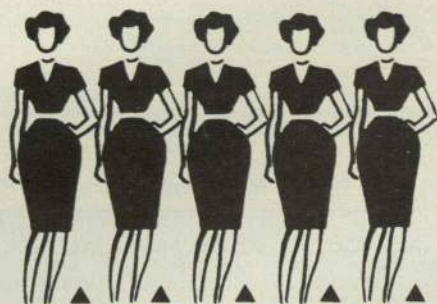
All around the world today there is a universal heartcry among sincere Christians, as they feel the deadness and dryness in the church and in their own hearts, "Our lamps have gone out!"

And this cry is usually followed by the accompanying cry: "Give us of YOUR oil!"

In Pentecostal circles this lack of "Oil" - - the power of the Holy Ghost - - is felt more keenly than elsewhere because, without the Oil - - the power of God moving in their midst - - they are without a testimony, like a fish out of water, for the Holy Spirit is their life and the reason for their existence as a church.

But the "Full Gospel" folks the Pentecostals, as all others are now crying, "Our lamps are gone out!"

The fire and fervor, the joy and the daring, the miracles that come only by the moving of God's Spirit, are sadly lacking in many assemblies that were once "on fire for God." Much of Pentecost, like the rest of Protestantism, has become staid and "respectable," having a form of Godliness but lacking the power they



OIL!

profess to possess.

Many of us have been like the five foolish virgins, running hither and thither, asking those who seemed to have the power and presence of God in their ministry, "Give us of your oil!"

We have run to this evangelist and that, this tent and that auditorium, where God is still moving by his Spirit, and we have said, in effect: "Give us of your oil. Give us some of your anointing, some of your faith, some of your gifts of the Spirit, some of your signs and wonders, some of your miracles, so we can take them back to our town and to our group. Give us of YOUR oil, for our lamps have gone out!"

As I meditated recently over this passage of Scripture, I saw something I had not previously seen. The wise virgins' reply to the foolish virgins' cry was, "Not so . . . but go and BUY for yourselves."

Go BUY oil? I thought heavenly oil was a free gift. Aren't all of God's blessings and gifts free? Isn't the Holy Spirit a free gift? Aren't the nine Gifts of the

Spirit, free? (I Cor. 12:4-11)

"Go, BUY oil!" But doesn't that make us EARN our gifts, our anointing, our power with God?

Yes, God's blessings and gifts are free. But there is a price we must pay in preparing ourselves to RECEIVE the Oil, the gifts, before God can entrust them to us. We must furnish the VESSEL.

So, in a sense, we do have to BUY our own oil. We cannot get it from someone else. Burdened by a great need and my inadequacy to be of any help in the situation, seeing my lack of power, lack of oil, I cried out to God, "Is it true that we have to BUY oil?"

Yes, it is true. For that is what God's Word says, spoken through the lips of Jesus Himself, "Go, buy oil for yourselves."

When this became real to me, then my heart-cry was, "Oh, Lord, How much does Oil cost? I must have some! I want to buy some. What does it cost? What is the price of this Heavenly Oil; this Oil that will make us shining lights in the Kingdom; Oil that will set us aflame for God and the souls of men; this Oil that will enable us to see signs and wonders follow our preaching of the Word; this Oil that will bring miracles to pass, as in New Testament days? Oh, tell me what's the price of Oil?"

After several days, with this cry on my heart day and night, the answer began to come.

What price this Heavenly Oil?

The price is Seven:

1. THE PRICE OF SILENCE

"Be still and know that I am God." (Psalm 46:10)

If we would have power with God we must learn to "keep our mouths shut."

We talk too much. We preach too much. We talk too lightly. We talk too critically. We talk too boastfully. We talk too jokingly.

"When I therefore was thus minded, did I use lightness?" (I Cor. 1:17)

"But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints;

"Neither filthiness, nor foolish talking, nor jesting, which are not convenient? but rather giving of thanks." (Eph. 5:3-4)

"But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment.

"For by thy words thou shalt be justified, and by thy words thou shalt be condemned." (Matt. 12:36-37)

It was not for nothing that God, through Joshua, commanded the Israelites, as they circled the walls of Jericho: "Ye shall not shout, nor make any noise with your voice, neither shall any word proceed out of your mouth, until the day I bid you shout; then shall ye shout." (Josh. 6:10)

If the Israelites had been permitted to talk, as they

walked around those mighty walls for a week, no doubt they would have been discussing the height of the walls, the strength of the defending army, the impossibility of the task before them.

But they were commanded to "Keep their mouths shut," not to utter a word - - not a word of doubt, or fear, or discouragement, or defeat - - not a word.

We need to learn that lesson, if we would expect God to work miracles in and through us. Too often, as we walk around a sick bed or some other obstacle to our faith, we lose the battle with our tongue - - with our idle or doubting words.

When Jesus was falsely accused before the Sanhedrin and before Pilate, He answered "never a word."

Idle talk, foolish chatter, dissipates faith and power.

There is enough potential power in a teakettle full of boiling water to blow up the kitchen. But it sizzles and steams and boils harmlessly away and accomplishes nothing more than the dissipation of the water. Why? Because the steam all goes out the spout!

So it is with much of our potential power - - it all "goes out the spout" as we "run off at the mouth."

"Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." (II Cor. 1:12)

2. THE PRICE OF SEPARATION

"Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?"

"And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?"

"And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them, and I will be their God, and they shall be my people."

"Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you,

"And will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (II Cor. 6:14-18)

If we want the Oil, the power of God in our lives and ministries, we must live separated lives, "in the world, but not of the world."

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.

"For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world." (I John 2:15-16)

Most Christians today, sad to say, live pretty much as the world lives. They read the same newspapers, magazines, novels and comic books. They listen to the same radio programs, watch the same Television shows. They dress like the world, talk like the world, joke like

the world - - because they think very much like the world.

Before God permitted John the Baptist to announce the coming of Jesus and the Kingdom of Heaven, He placed John in the desert "until the day of his shewing unto Israel." (Luke 1:80)

Before God sent Moses to deliver Israel from Egyptian bondage, He forced him to herd sheep in the desert for forty years.

Before God placed Joseph in charge of the Egyptian economy, He held him in jail for something like 13 years.

Before God sent Paul to preach Christ to the Gentiles, He sent him to the deserts of Arabia for three years.

Before God permitted Jesus to preach his first sermon or work his first miracle, He led him into the wilderness for 40 days and nights.

Isolation from the world means power to overcome the world.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God which is your reasonable service.

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, of God." (Rom. 12:1-2)

3. THE PRICE OF KNOWING THE WORD

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (II Tim. 2:15)

"Faith cometh by hearing, and hearing by the word of God." (Rom. 10:17)

Men of power, men with Oil, are men saturated with the Word of God. They not only read the Word, study the Word, know the Word - - they LOVE the Word and its Author, they BELIEVE the Word and its Promises, they USE the Word and its Power.

"The Word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." (Heb. 4:12)

Jesus, facing the Tempter in the Wilderness, won his victory over satan by meeting the devil's testings with the Word. With three slashes of this mighty Sword of the Spirit - - "It is Written," "It is Written," "It is Written!" - - He put the enemy to rout.

If we are to see the devil flee from us, we must "resist him" with the Word of God. (James 4:7)

If you would "buy" Oil, let the Word and Jesus the Living Word back of it, become your meat and drink, your shield and buckler, your ever-present Sword.

"Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4)

4. THE PRICE OF PRAYER

"Men ought always to pray, and not to faint." (Luke 18:1)

Jesus knew that the only alternative to "fainting" was to pray.

When other men were sleeping, He was praying.

"And in the morning, rising up a great while before day, he went out, and departed into a solitary place, and there prayed." (Mark 1:35)

"And when he had sent the multitudes away, he went up into a mountain apart to pray; and when the evening was come, he was there alone." (Matt. 14:23)

"And it came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God.

"And when it was day, he called unto him his disciples: and of them he chose twelve, whom he named apostles." (Luke 6:12-12)

"Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

"And he took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy.

"Then saith he unto them, My soul is exceeding sorrowful, even unto death; tarry ye here, and watch



with me.

"And he went a little farther, and fell on his face and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt.

"And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour?

"Watch and pray that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak." (Matt. 26:36-41)

Have you won the battle with the bed? Do you "rise up early" enough in the morning to spend an hour in prayer before your daily work begins?

"What could ye not watch with me one hour?"

When Joshua and the Israelites took Jericho, they rose "early in the morning".

"And it came to pass on the seventh day, that they rose early about the dawning of the day, and compassed the city after the same manner seven times: only on that day they compassed the city seven times." If you want to meet God, meet Him early in the morning.

"Because they have not hearkened to my words, saith the Lord, which I sent unto them by my servants the

prophets, rising up early and sending them: but ye would not hear, saith the Lord." (Jer. 29:19)

"And they have turned unto me the back, and not the face: though I taught them, rising up early and teaching them, yet they have not hearkened to receive instruction." (Jer. 32:33)

"Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God.

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus." (Phil. 4:6-7)

5. THE PRICE OF FASTING

"This kind goeth not out but by prayer and fasting." (Matt. 17:21)

The disciples were put to shame before the multitude and before the enemy, when confronted with the boy possessed with a devil which they could not cast out.

They had not fasted. Jesus had, and with a word, He rebuked the devil, and the boy was delivered.

Jesus said that his disciples would fast after his departure from the world:

"But the days will come, when the bridegroom shall be taken from them, and then shall they fast." (Matt. 9:15)

Paul fasted. "In fastings often." (II Cor. 11:27) "But I keep under my body, and bring it into subjection: lest that by any means when I have preached to others, I myself should be a castaway." (I Cor. 8:27)

Fasting breaks the bands of the world, the flesh, and the devil. Fasting kills the ego, crucifies the self, stills the tongue, subdues the flesh, slays the pride, makes us weak so that God can be strong in us.

"For my strength is made perfect in weakness." (II Cor. 12:9)

When prayer alone will not prevail, fasting added to prayer will bring the Victory.

Men with the power of God in their lives, men with Oil, are men who have won the twin battles of "bed and board" - - sleep and appetite - - men who have learned the secret of fasting.

"Not by might, nor by power, but by my spirit, saith the Lord of hosts." (Zech. 4:6)

I was amazed when I learned that there is just about the same percentage of sick folks in the Full Gospel or Pentecostal churches as there is in denominations which do not believe in Divine Healing today. And I was more amazed when I found that almost as many Pentecostal believers, as others, when they became sick, depend on medicine, doctors and hospitals for their healing, rather than upon God.

In the early days of the outpouring of the Holy Ghost some 60 years ago, many Spirit-filled believers "Trusted God for their healing," and many miracles of healing took place, as in the New Testament days when Peter, Paul, Ananias and Philip healed the sick and cast out devils in the Name of Jesus.

One of the early Pentecostal preachers gives this testimony: He was traveling through the Southern states preaching in brush arbors and establishing churches. Coming to one community, he held a meeting, baptized a group of believers and built a little church, also a small place where he and his wife lived. Then he was stricken down with a very severe illness. Though prayed for, he was not healed. Trusting God fully for his body, he burned up with fever and wasted away until too weak to rise from his bed. His Sunday School Superintendent, who had been saved and filled with the Holy Ghost in his meeting, came to his bedside one day and said, "Brother . . . , you have got to exercise your own faith for your healing!" The preacher replied, "I don't have any faith. (Sometimes we get too weak to have faith.) All I can do is lay here and wait for God to move."



This so affected the Sunday School Superintendent that he called the church together and they went on a three-day fast. At the end of the three days they came to the preacher's house to pray for him. Some of the men lifted the minister up in a blanket and sat him in a chair on the porch. Then they began to pray. In a few minutes the power of God struck the sick man and he leaped out of the chair shouting praises to God. That night he walked across the lot to the church and preached the sermon, healed by the power of God.

Today, it is a rare thing to find a Pentecostal preacher or a layman who fully trusts God for his health and healing.

On this part of the Word, our lamps have gone out - - we are out of Oil . - both on the part of the laity and the ministry.

On the part of the laymen, few believe that Jesus is the Great Physician who "took our infirmities, and bare our sickness," and "by His stripes we are healed".

And on the part of the ministry, there are few to whom we can go and expect the "prayer of faith" that "saves the sick" (James 5:14-15).

We're out of Oil.

The few to whom the multitudes go for healing, are men who have paid the price of prayer and fasting, separation, solitude and silence, to walk and talk with God and present their bodies a living sacrifice unto God, a "vessel sanctified and meet for the Master's use" (II

Tim. 2:21).

They have the Oil.

"Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord;

"And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him" (James 5:14-15).

6. THE PRICE OF DARING

A. DARING TO SAY

"Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he sayeth shall come to pass; he shall have whatsoever he saith." (Mark 11:22-23)

The battle against satan is often won or lost with our tongues - what we say.

Idle words, foolish chatter, dissipate power.

But when we "Say what God says," speak His word - seriously, confidently, boldly - it IS quick and powerful.

Jesus dared to boldly SAY what was going to happen BEFORE it happened. He KNEW it would come to pass "because it was WRITTEN in God's Word."

"The Scripture cannot be broken." (John 10:35)

When the Centurion told Jesus of his servant lying at the point of death, the Master calmly replied, "I will come and HEAL him." (Matt. 8:7)

When standing at the tomb of Lazarus, BEFORE he had dared to call forth the dead man, He looked up to Heaven and thanked the Father openly, for the miracle that was about to happen. (John 11:41-43)

"And it shall come to pass, that before they call, I will answer; and while they are yet speaking, I will hear." (Isa. 65:24)

"He shall have whatsoever he saith." (Mark 11:23)

"Let us hold fast the profession of our faith without wavering: for he is faithful that promised." (Heb. 10:23)

B. DARING TO DO

"Whatsoever He sayeth unto you, do it". (John 2:5)

The final proof of faith is what we DO. We only believe what we believe strongly enough to ACT on.

If I sincerely believe that God will heal me when I call on Him, then I do not seek help from means or men.

If I am not sure He will, then I turn to the arm of flesh for help.

God's men of faith are men who dare to put their faith and their God to the bitter test.

Abraham went the last step in offering his son Isaac on the altar, even to tying him and lifting the knife to slay him, "accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." (Heb. 11:19)

Moses dared to take his life in his hands. (No, he put it into the hands of God) when he returned to Egypt to appear before Pharaoh and demand that the Israelites be set free.

Joshua risked his life by stoning at the hands of the multitude, if the waters of Jordan had failed to open when the priests bearing the Ark of God marched into the swollen river at Joshua's command.

David risked a cruel death at the hands of Goliath when he dared go out against him in the Name of the God of Israel.

Elijah faced an ignoble death before Baal's prophets, if God failed to send the fire on the altar of Mt. Carmel where the prophet had challenged the enemy and their god.

Noah dared to face the ridicule of his generation when he built the ark and declared that God's wrath would flood the earth.

Daniel risked death in the lions' den when he dared defy the king's decree and continued to kneel in prayer and give thanks to his God.

The three Hebrew children boldly accepted a flaming death in lieu of bowing to King Nebuchadnezzar's image, unless God would save them.

If we want the Heavenly Oil, we must dare to pay the price of Saying what God's Word tells us to say, and of Doing what his Word tells us to do.

"If any man will come after me, let him deny himself and take up his cross daily, and follow me." (Luke 9:23)

7. THE PRICE OF CRUCIFIXION

"I am crucified with Christ: nevertheless I live; yet, not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." (Gal. 2:20)

All the steps outlined above are a part of and lead up to the ultimate Price of Oil - the Crucifixion of Self.

If we want Oil - the power of God moving in our lives - we must bring Self and Ego and Pride and Stubborn Will to the Cross of Christ and there condemn them to death with Him, that the old man may be dead and we may arise to walk in newness of life - truly new creature in Christ Jesus - where his will, not ours is sought, where we have one passion in life: to please Him who died for us.

God cannot trust his holy Oil to carnal, fleshly hands.

If we seek power in order to build up OUR ministry, OUR assembly, OUR finances, we seek in vain.

When God begins to use a man, and that man begins to take the glory, God removes his hand, and soon the man is left without oil, an empty darkened vessel.

If God is using a man, that man has little to boast of, for God does not often use the wise, the great, the gifted.

If God is mightily using a man, it is pretty good evidence that man is a fool, is weak, is nothing, as the

world judges wisdom and greatness.

Paul, though talented and learned, was used mightily of God because he counted all things, "as dung, that he might win Christ." (Phil. 3:4-9) He was willing to be a "fool for Christ's sake". (I Cor. 4:10)

When other men boasted of him, saying, "I am of Paul," Paul reminded them that neither he nor Apollos "was anything". "But God that giveth the increase". (I Cor. 3:4-7)

"For I know that in me (that is, in my flesh) dwelleth no good thing." (Rom. 7:18)

"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called:

"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty;

"And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are:

"That no flesh should glory in his presence.

"But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:

"That, according as it is written, He that glorieth, let him glory in the Lord." (I Cor. 1:26-31)

"Let this mind be in you, which was also in Christ Jesus.

"Who, being in the form of God, thought it not robbery to be equal with God:

"But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men:

"And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." (Phil. 2:5-8)

"Whosoever will be great among you, let him be your minister; And whosoever will be chief among you, let him be your servant:

"Even as the Son of man came not to be ministered unto, but to minister and to give his life a ransom for many." (Matt. 20:26-28)

"And, whosoever shall exalt himself shall be abased; and he that shall humble himself shall be exalted." (Matt. 23:12)

"Give me oil in my lamp,

Keep me burning;

Give me oil in my lamp,

I pray.

Give me oil in my lamp,

Keep me burning,

Keep me burning,

'Til the break of Day."

Author Unknown

Words of Life, Inc. of Austin, Texas

POET'S CORNER

JUST SEE

Where is your Joy, oh Christian?
Where is the Peace I gave?
Where is the Pure and Lifted Love
Where is the Faith to Save?
My Word cannot be changed you know,
My promises are true . . .
I spilt my Blood
And bore the Shame
That ALL might be for you!
All life and more is yours to take;
Just simply TAKE from ME . . .
Just clear your heart
And earthly eyes,
Oh child of Mine
JUST SEE
Don't run like sheep,
Lo here . . . Lo there . . .
The times are waxing short,
And you may find you've run a race,
And suffered long for naught.
I am the Prize . . . all things you seek
Are surely found in Me . . .
Just open wide the Gates of Love
Oh child of Mine
JUST SEE!

By Dorothy Owen, Long Island, New York

REJOICE

Rising victorious on
Easter Day
Jesus came
Out of death and decay
In love He waits, will you make a
Choice?
Every knee shall bow and believers REJOICE

By H. Ray Baker, Tallahassee, Florida

NEW LIFE
A Testimony
by Jane Vrbanac, Hart, Mich.

A year ago I wrote about the New Church, about the lay witness movement and how I had experienced a re-birth, as the power of Jesus Christ was revealed to me through these witnessing laymen. Surely, I had experienced something great, something wonderful. I know now, since my baptism in the Holy Spirit, that what I had experienced was the all-powerful, ever present, consuming love of Jesus. I was re-born in those moments and I knew of what I was writing, and yet, I didn't know.

Since my baptism with the Holy Spirit, the real meaning of the words I wrote has been revealed to me. They have come alive and shine forth with new meaning. And the great revelation is this: The New Church, as it is being made known to God's chosen people all over the world, is none other than the fellowship of the Holy Spirit, the fellowship of loving, caring, and ministry; the Koinonia. It is all there in I Corinthians 14:26. "What do I mean my brothers? When you meet for worship, one man has a hymn, another a teaching, another a revelation from God, another a message with strange sounds, and still another an explanation of what it means. Everything must be of help to the Church." (Good News Modern Man). How can this passage possibly be misinterpreted, how can it be construed to mean anything but exactly what it says? And yet, until you have experienced this fellowship in the Holy Spirit, you cannot begin to understand what St. Paul is writing about.

I have shared in this communion of all peoples, this gathering of His own that transcends all barriers of age, color, sex, and social status. And the unmistakeable love that fills the entire body is not to be denied. It is the love of Jesus Christ that heals mind, body and soul. I always believed in miracles but never had actually witnessed a physical healing. God had worked many small miracles in my own life, but now I was truly seeing them worked. And His wondrous healing power is being poured out for all to see, for all who believe, and as a witness to the unbelievers.

Several nights after my baptism, I woke up in the middle of the night with these words clearly imprinted on my mind, "God wants us to have His Apostolic powers and to use them". How many professing Christians actually believe that God wants to give them his gifts of healing, of teaching, of prophecy, of ministering, and yes, even of tongues?

Oh, how often we are "hung up" on tongues. I was. I didn't truly comprehend, only reflected in my mind what I had heard professed from others, "gift of tongues not necessary, considered by St. Paul to be the lesser of the gifts, something exclusive to the early Christians, etc.". How wrong I was! I know now that the Pentecostal experience, the baptism with the Holy Spirit, complete with manifestation of tongues, is meant for every Christian believer. However, I would not for one minute say that someone hadn't been baptized with the Holy Spirit for the simple reason that that person did not manifest tongues. Wouldn't that be judging? But, how wonderfully edifying to pray in the Spirit, "when my mind knoweth not how to pray, the Spirit does". Romans 8:26.

The most wonderful part of the fellowship in the Holy Spirit, the Church as Christ meant it to be, is the ministering to each other. As the love of Christ pours forth through the laying on of hands, the one in need is strengthened, blessed and healed. I know because I have been ministered to many times. You might say that this is a selfish thing. But is the criticism valid when you see those who have received God's healing grace, strengthened and imbued with His power, then go out into the world and minister to others? And this is the normal pattern as Christ intended it.

There is a danger, however, in becoming so comfortable in one's own prayer fellowship that this is all the person really cares about or wants. But if that person is really listening to the Holy Spirit within, the danger is no longer real. You can't possibly contain this love that has been poured out and filled your entire being.

Why are some afraid of the Pentecostal experience, the beautiful in-filling of the Holy Spirit, the on-coming love of Christ, the blessing that is meant for every true Christian believer? There are many reasons, but I believe that the foremost is the fear that things will be changed. This is total surrender, total commitment to Jesus Christ. The person might not have the same earthly power he had before. A fellow parishoner might be offended and pledges canceled and structure thrown into financial peril. But are these dangers real? Real they are to that person, but how unreal to God. Yes, your earthly powers are no more but you don't even care. You may not have the same social status but it doesn't really matter. The love of Christ transcends all power, transforms and heals all breaches, and bridges the barriers until all are one in Him.

There is a void in each one of us that only God can fill. Christ's love fills this void and the "peace that passeth all understanding" is real. And it is there for anyone who will repent of his sins, accept Jesus Christ as Lord and Saviour and ask to be filled with His Holy Spirit. Sounds so simple! But we all have our hang-ups, we cling to our securities, physical or mental, and it is a painful process to give them up. It demands complete surrender and it isn't easy. But the rewards are so great. Dare we not try? Dare we risk not seeking? Jesus promised if we seek we shall find. So seek that you may have life abundantly, filled, and running over.

God's promises are true and valid. He does fill your cup to over flowing and your life does become "brighter than the noon-day". This doesn't mean that the Spirit-filled Christian doesn't have problems; Jesus never promised us a life without problems, but the difference is that He is there to carry the burden - if we only surrender it to Him. The walk in the Spirit is a daily walk, a daily surrender, a daily filling of the cup. And the grace and love of Christ is sufficient for each day.

An American Speaks

By Rev. W. Larned Blatchford

We Americans are a violent and self-centered people. Self-centeredness is the world's most deadly evil. It is also mankind's original sin. The only time when self-centered people can unite in any common cause is when all of their houses are on fire at the same time. The unity then is born of hatred and revenge. This has been the history of our country since the start. While claiming to be a peaceloving nation that will never fight unless it is first attacked, in point of fact we have never been able to fight UNTIL we have been attacked because until that happens we have nobody to hate and therefore no motivation for revenge. As evidence of this view take some of our well known "battle cries"; "Remember the Alamo", "Remember the Maine", "Remember the Lusitania", "Remember Pearl Harbor". These are all cries of revenge and even though we managed to win in all of those military contests, we have yet to win a peace worthy of the name. Each time when the purely military phase has ended and there was no more of the enemy to kill, there has always been a terrible letdown since, for the moment, there has been nobody to hate and national unity has fallen apart. The "Roaring Twenties" and the situation ever since World War II support this view. The Korean War was supported up to a point by a national unity built on hatred of Russia and revenge for what she had done in Western Europe and particularly in Berlin. I could elaborate on this paragraph for thousands of words but the message would be the same.



I believe that the thesis expressed above lies at the root of every problem that besets America and the world today. Self-centered individuals make self-centered families which make self-centered communities which make self-centered and self-seeking nations. It is the reason why there is no support for our tremendous effort in Vietnam. We have nobody in Vietnam to hate and therefore no motivation for revenge and therefore no national unity. It is the reason why four or five members of the United States Senate bought time on television to tell us that, "There are **ONLY** about twenty million people in

South Vietnam so why squander our time, money and blood on **THEM**. Let's get out of there, bring the boys home and spend the money on ourselves." Also these Senators said, in effect, "Far from being dishonored in the eyes of the world for deserting these twenty-million people, we will be honored, since we will have shown the courage to admit that we never should have given assistance to Vietnam in the first place." Unless I am badly mistaken it was the United States Senate that ratified the various treaties in which the United States, the most powerful and the richest nation that the world has ever known, pledged its

life, its wealth, its blood, and its sacred honor to protect and assist less powerful nations seeking freedom of choice. I do not know the record of the voting in the Senate on the various treaties but I would hazard the guess that it was almost unanimous. That was at a time when we were the "Victors" in World War II. We had "The Bomb" and were invincible and inviolate. We had nothing to fear but fear and there was no fear in the Senate. However, times change and fear, as it always does, crept in. It began to look as though we might be called upon to make good on some of the promises we had so blithely made to the world. That

time came. First it was in Korea where we launched a "Police Action" on the split second decision of the then President. Just mention a "POLICE Action" today, either overseas or on Main Street, U.S.A. and see what the reaction would be.

Having no enemy to hate in Vietnam and therefore no unity behind the effort there, we feel guilty, individually and collectively, and must find a scapegoat to ease our consciences. The result is a stirring up of hatred and revenge against our Presidents, appealing once again to man's lowest instinct - self-centeredness - and blaming our elected leaders for all of our troubles. This present, massive effort COULD succeed and the result COULD be complete anarchy, revolution, and the end of this nation.

Turning now to the ominous and very real unity of the youth of our nation. The crucial question in this area is, "Why is the youth of this country in revolt?" The obvious and age-old answer to this question is that youth has always been rebellious. It is part of the process of growing up. Youth has a once-in-a-lifetime opportunity to rebel against parents, schools, and rules. Youth has always done this and always will. They are secure in this rebellion since, being youth, they are not yet saddled with responsibility and accountability. The reason why the present nation-wide rebellion is so crucial is that it is nation-wide. It is a unity of youth, united in hatred and revenge (a motivation well-learned from their elders) against "The Establishment". Youth fails to realize that they too, along with every other person in this country, are a part of the establishment: government, parents, children, schools, colleges, the police, the military, doctors, nurses, churches, the black, the white, and the elderly.

Youth, I believe, is in a normal state of revolt that in the very

recent past was handled within the immediate family. Today, "Family" seems to be a forgotten word so youth has had to form its own family with its own disciplines. And it has. Hundreds of thousands of them, united in hatred, fear, and revenge, against their parents, teachers, protectors, and the whole world. The talk we hear from educators, the government, and the Church, about the "frustrations" of youth is pure nonsense. The fact is that youth, today, being united in hatred and revenge, finds that this avenue leads to nothing. Their frustration is the result, rather than the cause, of their rebellion.

The reason why I believe America should listen to this message is that the answer to all of these terrible problems lies in the heart of every living person. Freedom is, and always will be, the most costly item on the world market. It includes not only the willingness to sacrifice but the willingness to die if need be. At one crucial point in the Revolutionary War, General George Washington said, "Let none but Americans stand guard here this night". Self-centeredness, violence, arrogance, hatred and rebellion, and revenge against a system, bring nothing but an increase in all of these evils. And yet, while indulging ourselves in these so-called "freedoms", we still demand of the establishment all of the rights, privileges, powers, and immunities guaranteed to us by the Constitution. This really doesn't make sense; at least not to me.

What does make sense is that we become willing to examine our own hearts; not the hearts and motives of others but our own hearts. Lord, grant us the Grace to look to ourselves for the source of our troubles rather than to blame other people and other things for our unsatisfactory situation. Let us find within ourselves, each one in himself or herself, the causes of our demonic upheavals and disunion.

Self-centeredness, original sin,

self-seeking, or whatever you choose to call it, dwells in that part of human nature that we call the spiritual; the part that separates us from the rest of the animal kingdom. It is that part of human nature that gives rise to, and controls, our desires, loves, hates, resentments, loyalties and our willingness to sacrifice. It is here that we will find, if we are willing, the cause of every tension and problem that humanity has ever experienced in the field of human relationships. It is therefore in the heart of each individual American that the answers to our chaotic situation will be found if they are to be found at all. It is in the heart of the individual American that the strength to resist destructive forces will be nurtured if such strength is to remain a part of our lives. It is in this area that all of us - parents, youth, government, educators, police, and the Church, need to make the most honest, thorough, and agonizing reappraisal. It is here that the flickering torch of obedience, loyalty, and unity will burn brightly once again if it is ever to do so in our time or in our age. It is in our own individual hearts that we are prisoners and self-centeredness is our common enemy and our common jailor.

Two thousand years ago a Divine Power came upon this earth in human form and offered to set us free from these chains. However, we preferred things as they were and Jesus Christ was crucified. Yet, such is His love and concern for us, His creatures, that He did not remain in the relative safety and isolation of death. He conquered death, hatred, malice, revenge, and frustration and rose again for each of us as individuals. He still offers us freedom from self but on His terms. Our Constitution guarantees to you and to me the right to make a choice on His terms. One of the few real freedoms still available to man, in spite of everything that man can do to man, is this freedom

Continued on page 26.



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Continued from page 25.

to choose our God or our gods. Failure to choose is to choose. Failure to choose The One is to choose another or others. However, choose we must and we do, for better or worse. The choice is always personal. The problems are also personal and the future depends, as it always has, on our choice as individuals.

Today the Church, the guardian of these truths, is in disrepute (perhaps because of its own self-centeredness) but the present

state of the Church has nothing to do with the truth of the Gospel. No man, men, or organizations can ever abolish or alter the enduring truth proclaimed by Our Lord - - that man cannot save himself but that with Jesus Christ dwelling in our hearts we will be able to live creatively, bravely, and gracefully with the unsolved problems of this and any age, in a world that is far from perfect but the only world we have at the moment.

The freedom upon which all

other freedom depends is freedom from self-centeredness. It is at once the key to survival, the hope of the world, and the greatest of all challenges of this and all ages, past, present, and future. ▲ ▲ ▲

By the Rev. W. Larned Blatchford

Rev. Blatchford has had a cancer in one vocal chord and must talk in a low key. He says perhaps that is the way the Lord wants it.

"So shall they fear the name of the Lord from the west, and His glory from the rising of the sun. When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."



YOUNG SPEAKER URGES GRADS:

"BACK BELIEFS"

The following is an inspiring testimony found in the Miami Herald, June 20, 1970.

This has been a year of "different" graduation addresses by both students and visiting adult speakers. But none was any more surprising than the one which drew an ovation at the graduation exercises for Southwest High School in Dade County Auditorium this week.

It was delivered by Scott Kallstrom, a tall, blond, 18 year old youth who, along with Debbie Berman, was chosen from among the top ten students to speak for the more than 800 graduating seniors.

"I think before we leave here that each one of us had better seriously consider how we are going to face that complex and confused world," said the son of an educational psychology professor at the University of Miami.

Then, taking a text from Paul's Letter to the Romans . . . "Do not be conformed to this world, but be transformed by the renewal of your mind," Scott warned that "many of life's most serious and frustrating difficulties arise from the fact that people are afraid to

think and act as intelligent individuals."

He cautioned against drifting and mob psychology which could bring disaster to the nation because of individuals "without carefully and wisely chosen guiding principles in their lives."

Scott, who works part time at the University of Miami's marine lab where he is studying micro-biology, urged the students and their parents "to decide what we really believe in; then we must stand up for what we personally think is right."

He took his stand. "In my own life," he said, "I have chosen Christianity as a foundation on which to build my life. I have found that only by relying on the strength and love of God in my life can I truly be an individual who has been transformed by the renewal of his mind rather than acquiescing to the conforming group."

Quoting Psalm 27:1, "The Lord is my light and my salvation, whom shall I fear," Scott said that he has "discovered that only by founding my life, my whole being, on this verse and the concept it conveys can I truly be myself . . . a free individual."

He concluded by saying, "And now before we all

leave here, I would like each of you to ask yourself this most important question: What will you choose as the foundation of your life? May God be with you."

That was a pretty strong stand for the youth who said that six months ago "I would have been ashamed to let anyone know I went to church. I'm a new Christian. I've only been a Christian six months."

Scott, who lives at 8941 S.W. 52nd St., had grown up in the church but "I didn't realize until January that I wasn't really a Christian." He said, "I had been with the wrong group and had been doing some things that were not so good."

While on a retreat conducted by the Palmetto Presbyterian Church he and a friend "had a conversion experience, and I've been a true Christian since. It brought revival in our youth group." He added, "We have more than 100 kids and we have three meetings a week."

After that, "I wouldn't let anybody get by without telling them about Christ," said the oldest of four children who plans to go to the University of Florida where he probably will be a psychology major. He is considering the ministry and expects to attend seminary whether or not he becomes a clergyman.

Scott, who just moved here this year from Gainesville, where he was district president of the National Honor Society and was a member of the math, science and French honor clubs, was not too impressed with the words of his speech.

"I don't think the speech itself is that good," he said. "But for a month I prayed that the spirit of the audience would be such that the spirit of the message would be well received. And that's exactly what happened. There was an instant bond between me and all those there. It was like I was talking to friends, not like speaking to a congregation of people I never knew before."

The youth, who was active in drama and chorus got so caught up in the spirit of the event that he forgot his written text toward the end and extemporized. "I just talked from my heart," he said.

When he finished, there was a period of silence, then an ovation. "I was surprised at such a reaction to a religious message," he confessed. "I had been doing a lot of witnessing at school and some friends told me not to bring this up in my speech because people would think I was a fanatic. But those same kids reacted favorably."

So Scott figured his prayers had been answered because in writing four different speeches in preparation for his graduation address, he had been praying he could "tell the words of God to people of the audience in a manner that would affect them all, but not offend any."

"I think God did it," he concluded, "because actually this was the most evangelistic of all the speeches I wrote."

DEREK PRINCE, - ITINERARY 1970

- Oct. 12 - Oct. 15** First Assembly of God
Freemont, Calif.
G. Gillies, Information
841 Timlott Lane
Palo Alto, Calif. 94306
- Oct. 16 - Oct. 22** FGBMFI Regional Convention
Pittsburgh, Penna.
Jim Lyons, Information
607 Laurel Avenue
Monroeville, Penna. 15146
- Oct. 23 - Oct. 25** FGBMFI Regional Convention
Birmingham, Ala.
- Nov. 3 - Nov. 14** Washington, D. C. and
Arlington, Va.
Contact: Jack Zirkle
3316 N. Ohio Street
Arlington, Va. 22207
Phone: (703) 536-6110
- Nov. 26** 350th Anniversary
Thanksgiving Celebration
Plymouth, Mass.
- Dec. 1 - 5** Atlanta, Ga.
Contact: Outreach For Christ
P. O. Box 3024
Darien, Conn. 06820

BOB MUMFORD - Oct. to Jan. Itinerary

Bob Mumford will be concentrating time and effort on getting his new book, **TAKE ANOTHER LOOK**, a study in **Divine Guidance**, finished and published, and to establish the Video-Tape ministry for which cause God has called him to Florida.

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