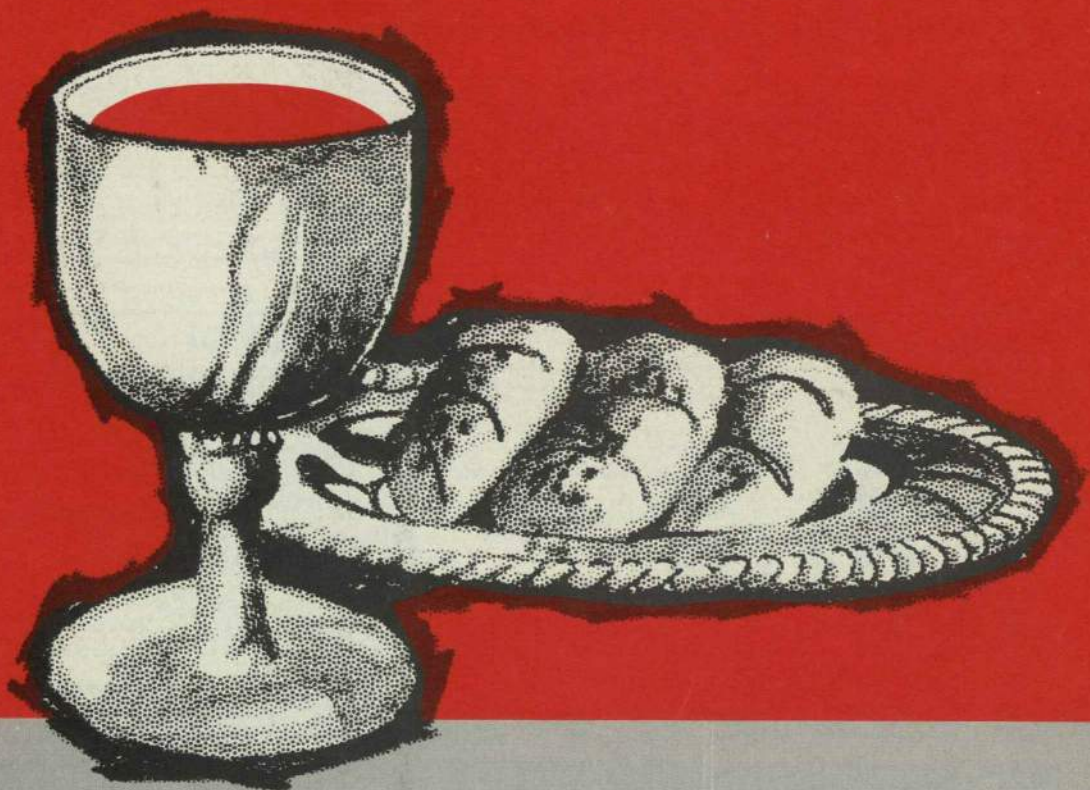


NEW WINE®

DECEMBER 1970

Editorial Copy
Dec. 1970



And His name shall be called.....
**WONDERFUL, COUNSELOR,
THE MIGHTY GOD,
THE EVERLASTING FATHER,
THE PRINCE of PEACE**
Isaiah 9:6

WHY CHRISTMAS ANYWAY?

And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. Now all this was done, that it might be fulfilled which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us. Matthew 1:21 - 23.

*And when the hour was come, he sat down, and the twelve apostles
with him.*

*And he said unto the, With desire I have desired to eat this
passover with you before I suffer:*

*For I say unto you, I will not any more eat thereof, until it be
fulfilled in the kingdom of God.*

*And he took the cup, and gave thanks, and said, Take this, and divide
it among yourselves:*

*For I say unto you, I will not drink of the fruit of the vine,
until the kingdom of God shall come.*

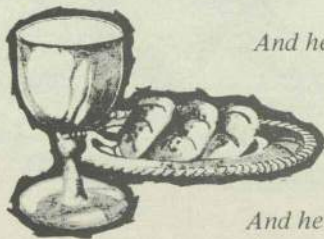
*And he took bread, and gave thanks and brake it, and gave unto them,
saying, This is my body which is given for you: this do in remembrance of me.*

*Likewise also the cup after supper, saying, This cup is the
new testament in my blood, which is shed for you.*

Luke 22:14 - 20.

In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. I John 3:9 - 11.

Colossians 1:12 - 20 . . . "Giving thanks unto the Father. . .



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Our new address is:

2310 S. W. 40th Avenue
Fort Lauderdale, Florida 33314

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NEW WINE is published monthly by the HOLY SPIRIT TEACHING MISSION, INC., a non-profit Florida Corporation (Christian). Tax exempt for contributions. 2310 S. W. 40th Avenue, Fort Lauderdale, Florida 33314.

Second Class Postage paid at Fort Lauderdale, Florida 33310.

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Vol. 2 - Number 12 Dec., 1970

features

WHY CHRISTMAS ANYWAY?	2
LUKE 2:1 - 40	4
(Living Gospels)	
ONE CHURCH	6
Donald G. Barnhouse	
CLEANSING AND SANCTIFICATION	8
Derek Prince	
THE PROMISE OF THE FATHER	10
Arthur Wallis	
THE POWER OF JESUS NAME	12
Rev. J.A. Silas Owiti	
THERE IS POWER IN WHAT YOU SAY	14
Ralph Mahoney	
PROPHECY	18
J.A. Dennis	
GOD'S APPOINTMENT	16
Anna Lee Carlton	
GIVING	20
Harry Greenwood	

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...which hath made us meet to be partakers. . .

THREE

(Living Gospels)

LUKE

About that time Caesar Augustus, the Roman Emperor, decreed that a census should be taken throughout the nation.

2 (This census was taken when Quirinius was governor of Syria.)

3 Everyone was required to return to his ancestral home for the registration.

4 And because Joseph was a member of the royal line, he had to go to Bethlehem in Judea, King David's ancient home - journeying there from the Galilean province of Nazareth.

5 He took with him Mary, his fiancée, who was obviously pregnant by that time.

6 And while they were there, the time came for her baby to be born;

7 And she gave birth to her first child, a son. She wrapped Him in a blanket and laid Him in a manger, because there was no room for them in the village inn.

8 That night some shepherds were in the fields outside the village, guarding their flocks of sheep.

9 Suddenly an angel appeared among them, and the landscape shone bright with the glory of the Lord. They were badly frightened,

10 But the angel reassured them. "Don't be afraid!" he said. "I bring you the most joyful news ever announced, and it is for everyone!

11 The Savior - yes, the Messiah, the
FOUR

Lord - has been born tonight in Bethlehem!

12 How will you recognize Him? You will find a baby wrapped in a blanket, lying in a manger!"

13 Suddenly, the angel was joined by a vast host of others - the armies of heaven - praising God:

14 "Glory to God in the highest heaven," they sang, "and peace on earth for all those pleasing Him."

15 When this great army of angels had returned again to heaven, the shepherds said to each other, "Come on! Let's go to Bethlehem! Let's see this wonderful thing that has happened, which the Lord has told us about."

16 They ran to the village and found their way to Mary and Joseph. And there was the baby, lying in the manger!

17 The shepherds told everyone what had happened and what the angel had said to them about this child.

18 Everyone who heard the shepherds' story expressed astonishment,

19 But Mary quietly treasured all these things in her heart and often thought about them.

20 Then the shepherds went back to their fields and flocks again, praising God for the visit of the angels and because they had seen the child, just as the angel had told them they would.

21 Eight days later at the baby's
... of the inheritance of the saints in light.

2:1-40



circumcision ceremony. He was named Jesus, the name given Him by the angel before He was even conceived.

22 When the time came for Mary's purification offering at the Temple, as required by the laws of Moses after the birth of a child, His parents took Him to Jerusalem to present Him to the Lord,

23 For in these laws God had said, "If a woman's first child is a boy, he shall be dedicated to the Lord."

24 At that time Jesus' parents also offered their sacrifice for purification - "either a pair of turtledoves or two young pigeons" was the legal requirement.

25 That day a man named Simeon, who lived in Jerusalem, was in the Temple. He was a good man, very devout, filled with the Holy Spirit and constantly expecting the Messiah to come soon.

26 For the Holy Spirit had revealed to him that he would not die until he had seen Him - God's anointed King.

27 The Holy Spirit had impelled him to go to the Temple that day; and so, when Mary and Joseph arrived to present the baby Jesus to the Lord in obedience to the law,

28 Simeon was there and took Him in his arms, praising God.

29, 30, 31 "Lord," he said, "now I can die content! For I have seen Him as You promised me I would! I have seen the Savior You have

given to the world!

32 He is the Light that will shine upon the nations, and He will be the glory of Your people Israel!"

33 Joseph and Mary just stood there, marveling at what was being said about Jesus.

34, 35 Simeon blessed them but then said to Mary, "A sword shall pierce your soul, for this child shall be rejected by many in Israel, and this to their undoing. But He will be the greatest joy of many others. And the deepest thoughts of many hearts shall be revealed."

36, 37 Anna, a prophetess, was also there in the Temple that day. She was the daughter of Phanuel, of the Jewish tribe of Asher, and was very old, for she had been a widow for 84 years following seven years of marriage. She never left the Temple but stayed there night and day, worshiping God by praying and often going without food.

38 She came along just as Simeon was talking with Mary and Joseph, and she also began thanking God and publicly proclaiming the Messiah's arrival to everyone in Jerusalem who had been awaiting the coming of the Savior.

39 When Jesus' parents had fulfilled all the requirements of the Law of God, they returned home to Nazareth in Galilee.

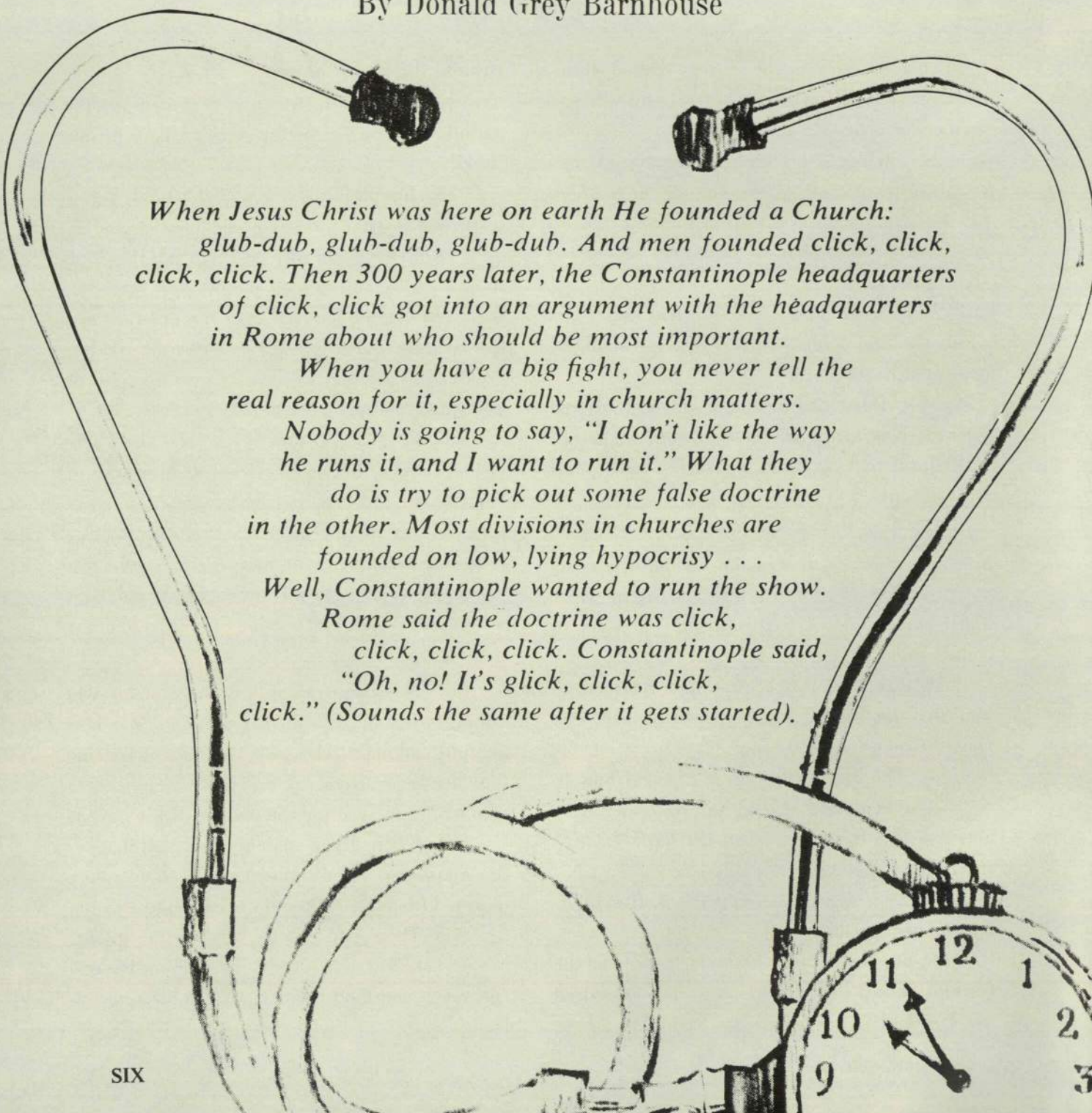
40 There the child became a strong, robust lad, and was known for wisdom beyond His years; and God poured out His blessings on Him.

...Who hath delivered us.

A watch company and a heart surgeon provided Dr. Barnhouse with a unique but powerful illustration for his message "One Church." Both had allowed him to listen to tape recordings. The sound of a fine watch, magnified 100 X's, showed its mechanical perfection with smooth click, click, click, click. The tape recordings of an athlete's healthy heart sounded more like glub-dub, glub-dub, glub-dub.

ONE CHURCH

By Donald Grey Barnhouse



*When Jesus Christ was here on earth He founded a Church:
glub-dub, glub-dub, glub-dub. And men founded click, click,
click, click. Then 300 years later, the Constantinople headquarters
of click, click got into an argument with the headquarters
in Rome about who should be most important.*

*When you have a big fight, you never tell the
real reason for it, especially in church matters.*

*Nobody is going to say, "I don't like the way
he runs it, and I want to run it." What they
do is try to pick out some false doctrine
in the other. Most divisions in churches are
founded on low, lying hypocrisy . . .*

Well, Constantinople wanted to run the show.

*Rome said the doctrine was click,
click, click, click. Constantinople said,
"Oh, no! It's glick, click, click,
click." (Sounds the same after it gets started).*

They split the church over the definition of one Latin word.

Then came Luther - click-clack, click-clack, click-clack. And Calvin, clack-click, clack-click, clack-click . . . I don't care what clackity-click or clickety-clack you belong to, the sound of one Church is glub-dub, glub-dub, glub-dub.

The interest of IntersVarsity Christian Fellowship at Urbana in 1957 punctuated this exposition of church differences with frequent roars of approval. They continued as Dr. Barnhouse went on:

I believe that if any other man truly believes that Jesus Christ is Lord and Saviour of the world, I must have fellowship with him. I may not be separated from him because I don't like him personally. I may not be separated from him because I think he has some queer doctrine. My most beautiful and beloved doctrines may be considreed queer by some other people. And I definitely consider that many members in the body of Jesus Christ are all fouled up in their theology. And they think I'm all fouled up in my theology. I think it perhaps more than they think it . . .

Some will tell you, "You have no right to associate with anybody who associates with anybody who associates with those with whom I do not associate." And if you try to love everybody that's born again, unfortunately you'll find some Christians who will kick you in the face for it. But second degree separation is a sin. Someone says, "Come out from among them, and be ye separate . . ." I just am not going to let any of you get away with applying that phrase to the Church. That order to come out and be separate referred to the temple of Venus and Jupiter, where they poured out libations to the demon gods, where one temple in Corinth owned more than 10,000 prostitutes. "Come out from among them and be separate!"

Another pungent illustration was that found in Jesus' words, "Ye are the salt of the earth." Dr. Barnhouse showed that if salt (sodium chloride) could be separated

chemically, both sodium and chloride are deadly poisons, yet sodium chloride in the form of salt is necessary for life.

Christianity is composed of two deadly poisons. Separate they kill. Together they are life. The two poisons are theology and ethics. I know men who are as faithful about the virgin birth, the deity of Christ, the atonement as anybody could be, but you can't trust them as far as you can throw a church. It's also possible to have zeal without knowledge - sodium without chloride - ethics without theology.

Jesus often put "the world" on one side, and believers on the other. The Greek word for church, *ecclesia*, uses the idea of rooting or pulling out of, and the word for call. Thus the Lord Jesus Christ flatly divided the destiny of man. The Bible tells us that the Lord is taking out a people for His name (*Acts 15:14*). Nowhere in Scripture is universalism taught.

Dr. Barnhouse ministered in the historic 10th Presbyterian Church of Philadelphia for 33 years. He had a Bible teaching radio ministry (CBS) from 1928-1960. He published 10 books, and was editor of *Revelation* and *Eternity* magazines.

"One Church", the second in a series of four messages, has been chosen for this issue because it underscores the policy under which LIVING TAPES are chosen.

Through LIVING TAPES, you can attend the IntersVarsity Conference of December 27-31, 1957, and listen to other messages by the late Dr. Barnhouse, who "being dead, yet speaketh." Surely every one who hears one message will want to hear all the others in the series: No. 225, ONE WORLD -- ONE CHURCH; No. 226, ONE LORD -- MEETING TEMPTATIONS.



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CLEANSING & SANCTIFICATION BY DEREK PRINCE

The seventh great effect of God's Word which we shall now proceed to examine in our study is that of cleansing and sanctification. The key text for this particular operation of God's Word is found in Ephesians chapter 5, verses 25, 26, and 27: "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

There are a number of important points in this passage which deserve attention.

Notice, first, that the two processes of cleansing and sanctifying are here closely joined together. On the other hand, although these two processes are closely related, they are not identical. We may express the distinction between them in this way: that which is truly sanctified must of necessity be absolutely pure and clean; but that which is pure and clean need not necessarily be in the fullest sense sanctified. In other words, it is possible to have purity, or cleanness, without sanctification, but it is not possible to have sanctification without purity, or cleanness. Thus cleansing is an essential part of sanctification, but not the whole of it. Later in this study we shall examine more closely the exact meaning of the word

"sanctification".

Turning again to Ephesians chapter 5, we notice, secondly, that one main, definite purpose for which Christ redeemed the church was that He might sanctify and cleanse it.

Paul says: "Christ gave himself for the church that He might sanctify and cleanse it." Thus, the purpose of Christ's atoning death for the church as a whole, and for each individual Christian in particular, is not fulfilled until those who are redeemed by His death have gone through a further subsequent process of cleansing and sanctifying. Paul makes it plain that only those Christians who have gone through this process of cleansing and sanctifying will be in the condition necessary for their final presentation to Christ as His bride—and the condition which he specifies is "a glorious church, not having spot, or wrinkle, or any such thing...holy and without blemish."

The third point to notice in this passage in Ephesians is that the means which Christ uses to cleanse and sanctify the church is "the washing of water by the word." Thus, it is God's Word which is the means of sanctifying and cleansing; and in this respect the operation of God's Word is compared to the washing of pure water.

Even before Christ's atoning death upon the cross

had actually been consummated, He had already assured His disciples of the cleansing power of His Word which He had spoken to them. For in John chapter 15, verse 3, He says: "Now ye are clean through the word which I have spoken unto you."

We see, therefore, that the Word of God is a great agent of spiritual cleansing, compared in its operation to the washing of pure water.

Side by side with the Word, we must always set the other great agent of spiritual cleansing referred to by the apostle John in his First epistle, chapter 1, verse 7, where he says: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Here John speaks of the cleansing power of Christ's blood, shed upon the cross, to redeem us from sin.

In order to form a complete picture of God's provision for spiritual cleansing, we must always set these two great divine cleansing agents side by side—the blood of Christ shed upon the cross and the washing with water by His Word. Neither is complete in its operation without the other. Christ redeemed us by His blood in order that He might cleanse and sanctify us by His Word.

In the First Epistle of John, chapter 5, verse 6, the apostle John himself places these two great operations of Christ in the closest possible connection with each other. Speaking of Christ, he says: "This is he that came by water and blood, even Jesus Christ? not by water only, but by water and blood. And it is the Spirit that beareth witness, because the Spirit is truth." John here declares that Christ is not only the great Teacher, who came to expound God's truth to men: He is also the great Saviour, who came to shed His blood to redeem men from their sin. In each case, it is the Holy Spirit who bears testimony to Christ's work—to the truth and authority of His Word, and to the merits and power of His blood.

John here teaches us that we must never separate these two great aspects of Christ's work. We must never separate the Teacher from the Saviour, nor the Saviour from the Teacher. It is not enough to accept Christ's teaching through the Word without also accepting and experiencing the power of His blood to redeem and cleanse from sin. On the other hand, those who claim redemption through Christ's blood must thereafter go on to submit themselves to the regular, inward cleansing of His word.

"This is He that came by water and blood, even Jesus Christ: not by water and blood,"

There are various passages concerning the ordinances of the Old Testament sacrifices which set forth, in type, the close association between the cleansing by Christ's blood and the cleansing by His Word. For instance, in the ordinances of the Tabernacle, in Exodus chapter 30, verses 17 through 21, we read how

God ordained that a laver of brass, containing clean water, was to be placed in close proximity to the sacrificial altar of brass, and was to be used regularly in conjunction with it:

"And the Lord spake unto Moses, saying, Thou shalt also make a laver of brass, and his foot also of brass, to wash withal: and thou shalt put it between the tabernacle of the congregation and the altar, and thou shalt put water therein. For Aaron and his sons shall wash their hands and their feet thereat: When they go into the tabernacle of the congregation, they shall wash with water, that they die not; or when they come near to the altar to minister, to burn offering made by fire unto the Lord: So they shall wash their hands and their feet, that they die not: and it shall be a statute for ever to them, even to him and to his seed throughout their generations."

If we apply this picture to the New Testament, we see that the sacrifice upon the brazen altar speaks of Christ's blood shed upon the cross for redemption from sin; while the water in the laver speaks of the regular spiritual cleansing which we can receive only through God's Word. Each alike is essential to the eternal welfare of our souls. Like Aaron and his sons, we must regularly receive the benefits of both, "that we die not."

Having thus noted the process of cleansing through God's Word, let us now go on to consider the further process of sanctification.

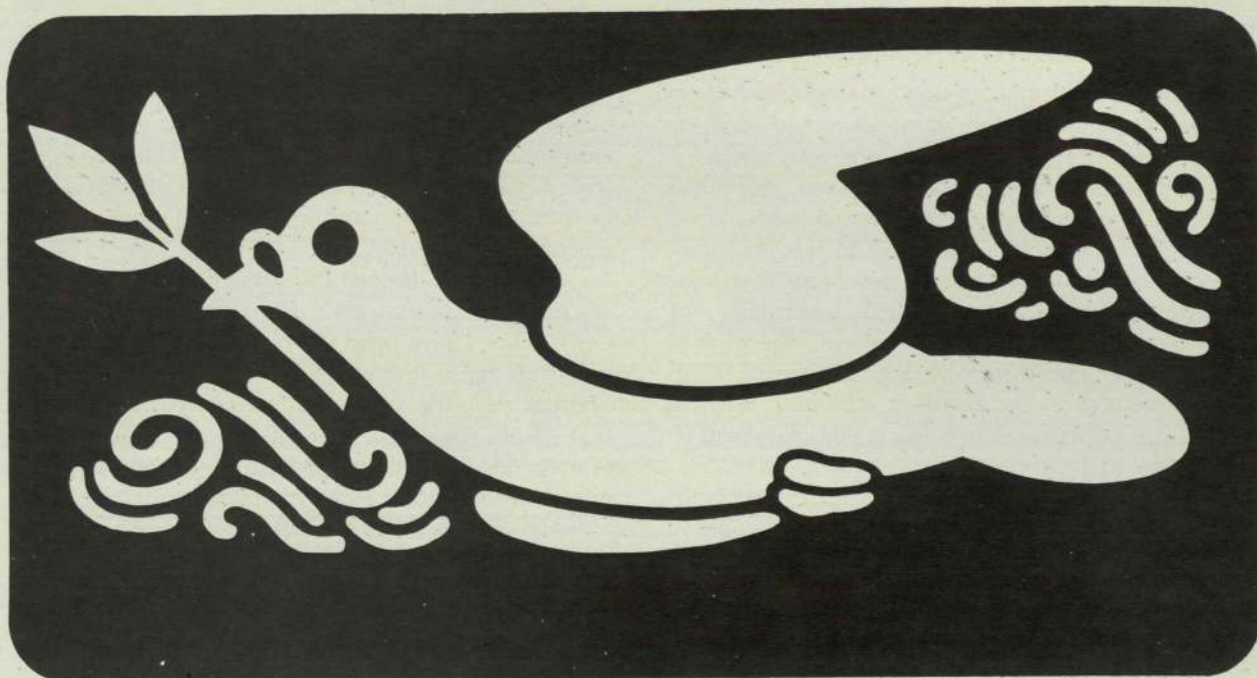
First, we must consider briefly the meaning of this word "sanctification." The ending "fication" --f-i-c-a-t-i-o-n-- occurs in many English words, and always denotes an active process of doing or making something. For example, "clarification" means "making clear"; "rectification" means "making right or straight"; "purification" means "making pure," and so on. The first part of the word "sanctification" is directly connected with the word "saint" --in fact, it is simply another way of writing the same word. And "saint" in turn is simply an alternative way of translating the word which is more normally translated "holy". Thus, the simple, literal meaning of "sanctification" is "making saintly," or "making holy."

When we consider what the New Testament teaches about "sanctification," we find that five distinct agents are mentioned in connection with it. These five agents are the following: first, the Spirit of God; second, the Word of God; third, the altar; fourth, the blood of Christ; fifth, our faith.

The passages in which mention is made of these various agents of sanctification are as follows:

Sanctification through the Holy Spirit is referred to by both Paul and Peter. In Second Thessalonians chapter 2, verse 13, Paul says to the Christians there: "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." In the First Epistle of Peter, chapter 1, verse 2, Peter tells
(Continued on page 22)

THE PROMISE OF THE FATHER



by ARTHUR WALLIS

OUR LORD MADE several important statements concerning the promise of the Holy Spirit in what have come to be known as "The Upper Room Discourses" (John 14-16). In this we will explore the promise of -

THE HEAVENLY RESIDENT

"And I will pray the Father and he shall give you another Comforter, that he may abide with you for ever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you. (John 14:16-18).

At the close of his gospel Luke records the final words of Jesus to His apostles: "I send the promise of My Father upon you". Similar are his words in Acts 1:4: "He charged them not to depart from Jerusalem, but to wait for the promise of the Father", which He defines as being "baptized in the Holy Spirit". What expectations did these first disciples have concerning this promise? Their minds would surely have been conditioned by what Christ had already taught them concerning this

matter. Prior to this night of His betrayal He had made barely ten brief utterances concerning the Holy Spirit. The fuller unfolding of the Spirit's person and work was reserved for that last night in the Upper Room. We are concerned in this article with the first of five important statements He gave them that night.

In a day when there is a renewed and much needed emphasis on the baptism and gifts of the Holy Spirit, we need to be careful that we do not settle for a narrowed conception of His wonderful person and work. To return to this basic teaching of our Lord will help to give us a full-orbed view of all that the blessed indwelling Spirit comes to be and to do. True He brings a wonderful experience of love and joy and liberty. True He enables believers to speak in tongues and bestows other precious spiritual gifts. But this is not all. The teaching of Christ had given these disciples a much deeper and broader concept of what the Holy Spirit was coming to do. Whether we are those seeking or those enjoying the baptism of the Holy Spirit, let us believe for all that Jesus promised, and pray for a fuller understanding of what our Master taught concerning the person of the Comforter.

THE CONDITIONS LAID DOWN

The Lord had given His disciples a powerful and practical lesson on the need of cleansing and humility by washing their feet (John 13). It was one they would not easily forget, and how important in the light of the promise that was to follow. As with any other blessing we seek, we must come to God with clean hands and a pure heart. Remember, these pioneers of Pentecost were the only mature believers to receive the Holy Spirit in the annals of the New Testament. All the others (with the possible exception of the 12 disciples at Ephesus in Acts 19) were new converts who received the Spirit either at or shortly after their conversion. Receiving thus, in the first flush of repentance and faith, they needed little or not instruction on these basic conditions.

With many today, who face the proposition of the baptism in the Spirit after years of Christian experience, it is a different situation. For such there is invariably a backlog of outstanding matters, doubts and fears, sins and failures, to be sorted out with God before they can enter in. Such should take the pattern of this teaching of Christ as their guide - and remember too, that He gave them 10 days to get themselves sorted out following His departure! It is a great mistake to press-gang people into an experience for which they are not spiritually prepared.

WITHOUT FAITH - IMPOSSIBLE

Before speaking openly and unambiguously of the promised Holy Spirit our Lord introduces two vital conditions of knowing His mighty working. First He said, "He who believes in Me will also do the works that I do; and greater works than these will he do, because I go to the Father" (verse 12). John 7:39 teaches us that the sending of the Holy Spirit was contingent upon Jesus being glorified. Here and in John 16:7-10 Jesus is teaching the same truth, only He uses the expression, "because I go to the Father" instead of referring to Himself being "glorified". Here then is a veiled reference to the promise of the Spirit, which necessitates His going to the Father. But it is for him who believes. Without faith it is impossible to please God or receive from Him. The doubter, as James reminds us, need not expect to receive anything from the Lord.

"Did you receive the Spirit", asks Paul of his Galatian converts, "by works of the law, or by hearing with faith?" (Gal. 3:2). In verse 14, he answers his question in no uncertain terms. Mark 16 does not say, "These signs shall follow believers", but "those that believe". Alas! that we have so many unbelieving believers! Probably more earnest seekers fail to enter in

...even the forgiveness of sins. . .

because of unbelief than for any other single reason. Notice that the believing of verse 12 is to find primary expression in prayer (verses 13 and 14). The Holy Spirit and "the good things" that He brings are given to those who ask (Matt. 7:11; Luke 11:13).

OBEDIENCE ESSENTIAL

Our Lord finally prefaces the promise of the Spirit with this last condition; "If you love Me, you will keep My commandments. And I will pray the Father . . ." In other words, the promise of the Spirit calls for a love for Christ which is not merely expressed in sloppy sentimentality, but is paid out in the hard coin of practical obedience to His revealed will.

It can never be too strong emphasized that the gift of the Holy Spirit is not given to fulfil our nice little schemes for the advancement of the kingdom, but to fulfil the will of God. How can the Holy Spirit possess and energize one whose life is not submitted to the will of God. Peter and other apostles in the Upper Room that memorable night evidently "got the message", for not long afterwards they were declaring boldly before the Sanhedrin: "We are witnesses to these things, and so is the Holy Spirit Whom God has given to those who obey Him" (Acts 5:32)

ANOTHER LIKE ME

"I will pray the Father." The gift of Pentecost is first of all the Father's answer to the prayer of the Son. How wonderfully and mysteriously the activities of the three persons of the Godhead are related: the Son prays to the Father for the gift of the Spirit. Here the spotlight is on the ascension ministry of Christ, as our great High Priest, who ever lives to make intercession for us. Those wounded hands lifted up before the Throne are a continual and effectual plea on our behalf.

"He will give you another Counsellor" or Comforter (A.V.) or Advocate (N.E.B.). No word in English covers the same breadth of meaning as the Greek, Paracletos, hence the tendency to transliterate it as "Paraclete". The toot meaning of the word is "one called to the side of " another to help him. "It was used in a court of justice to denote a legal assistant, counsel for the defence, an advocate" (Vine's Expos. Dict.). "Someone else to stand by you" is how J.B. Phillips renders it.

When Jesus spoke of "another Paraclete" He used a word signifying "another of the same kind". It was as though He was saying, "I have been your only Paraclete till now, but the Father will send you another like Me". They were to exchange the physical presence of Christ for the indwelling presence of the Spirit, and He later declares that this exchange would be to their advantage (16:7 R.S.V.).

(Continued on page 24)

■ A few years ago in Africa, a baby could not easily be given any name before the parents had first consulted a magician. Those people believed firmly that a name had much effect upon the life of the person bearing that name. These days most people name their children after some leaders, preachers, doctors, nurses or politicians. Here again they still believe that giving the name of a person to their child may help to shape the character of the child. Sometimes a name is given in memory of a person.

WE ARE INSEPARABLE FROM OUR OWN NAMES

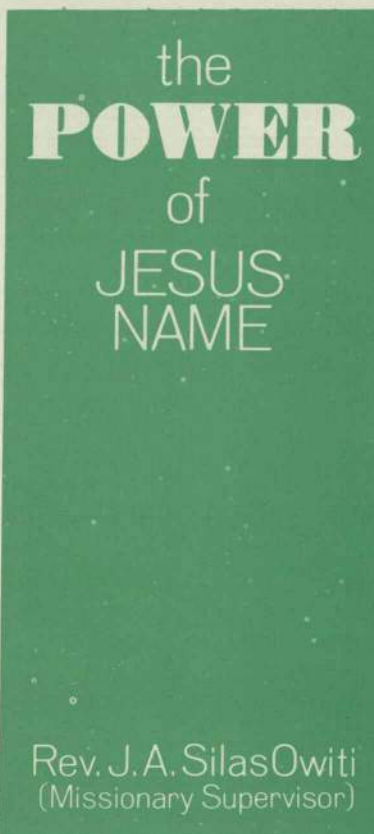
Did you know that you are your name? Yes - all that you are, your name is. You are your name and your name is you. You are as good as your name is, or alternatively, as bad as your name is. You spoil your name and your name spoils you or you keep good of your name and your name automatically keeps good of you. If people decide to spoil you, they will do it through black-mailing your name, because your name actually is you! Each person is wonderfully connected with his or her name and both are inseparable one from the other. Your name has all the virtues that you have and the power that you have personally is vested in your NAME which actually is YOU!

JESUS WITH HIS NAME

The name JESUS was so supernaturally sacred and powerful that it appeared to be beyond any human's mortal lip to announce to the world. It took a special messenger from the immediate presence of God to announce to the world the NAME of the ONE whose BIRTH would mark history and divide times between B.C. and A.D.

Scriptures tell us that Joseph planned to put Mary away privately

as she was over-shadowed by the Holy Ghost that enveloped the baby in her womb. While Joseph was thinking on this at night, the angel of the Lord appeared unto him in a dream. The Heavenly Messenger ordered him to take Mary. More than that, the angel announced the NAME of the child to the world. The angel said that the child to be born would be a Son and that His Name would be called JESUS (Matthew 1:18-21). It seems that the moment the name JESUS



was announced by the holy lip of the holy angel of God, all the foundations of hell shook, demons probably screamed in utter despondency and satan almost collapsed trembling as his kingdom was at stake - for JESUS would save the people from their SINS, and destroy satan's kingdom by taking the keys from satan and giving believers the power of attorney of His NAME to preach salvation, heal the sick and cast out demons in JESUS NAME!

THE EARLY MINISTRY OF JESUS CHRIST

After His birth, the Lord grew and increased in wisdom and stature and in favour with God and man. He embarked on His earthly ministry when John Baptised Him and the Holy Spirit descended upon Him in the form of a dove. Following this, he spent a time in the wilderness before God in much prayer and fasting (during which Satan tempted Him sorely).

He returned from the wilderness to preach the Gospel to the poor, heal the sick, preach deliverance to the captives, open blind eyes, set at liberty those who were bruised and preach the acceptable year of the Lord. The earthly ministry of Christ was a ministry of salvation, healing and deliverance by the power of the Holy Spirit. His words and preaching marvelled His listeners. It was said that no man spoke like Him.

Eventually He chose twelve disciples and gave them power to cast out unclean spirits in His NAME and heal ALL manner of sicknesses and ALL manner of diseases (Matthew 4:23-24). As the need grew the Lord appointed another team of 70 into the same ministry. He commissioned these to preach the same Gospel of salvation, healing and deliverance. They reported back the victory. The Bible reads: "And the seventy returned again with JOY saying, 'Lord, even the devils are subject unto us, through THY NAME' ". His name had power then and His name has power NOW. He gave them power in His name to cast out devils, heal the sick and preach forgiveness to sinners.

PAUL KNEW THE POWER OF JESUS NAME

While Paul was preaching in Philipe, there came a damsel that was possessed with an evil spirit of divination. She followed Paul and Silas. The evil Spirit cried aloud

through the girl saying that Paul and Silas were servants of God, out to show the way of salvation. Even the evil spirit knew that preaching the name of Jesus is preaching the way of salvation. Paul took the powerful name of Jesus and spoke to the evil spirit saying, "I COMMAND thee in the NAME OF JESUS CHRIST to come out of her -, and he (evil spirit) came out that same hour." (Act. 16:16-18)

Both Paul and his colleague were taken into prison and tried on stocks with bands. It is the power within the unconquerable and irresistible name of Jesus that sets the captive free. At mid-night Paul and Silas began to praise the Lord and the power of God reached down, and broke all the prisoners' bands asunder. Paul knew the power in Jesus name!

PETER KNEW THE POWER OF JESUS NAME

Peter and John were on their way to a meeting and they came across a beggar. Like other beggars, he wasted no time in asking for some money. As the beggar looked at them he expected to receive something. Most people expect nothing and so they get nothing. DO expect something from God. He doeth exceedingly more than what we ask! Peter said that although I do not have the money that you want, yet I have something above the value of money. He said, "Silver and Gold have I none, but such as I have give I thee; in the NAME OF JESUS CHRIST of Nazareth, rise up and walk." The lame man stood up, leaping, walking and praising God. There is power in Jesus Name. Peter knew the power of Jesus name!

MY DAUGHTER RAISED FROM DEATH THROUGH FAITH IN JESUS NAME

It was a chilly evening in a cold town. Satan took the advantage of that atmosphere to

attack our eldest daughter, Edita. She got so bad that she could not even speak nor open her eyes. I prayed a short prayer for her but nothing happened. At about 10:00 p.m., as I was reading my Bible in the sitting room, my wife called, "Silas, Edita is DEAD!" One can easily understand our feelings at that moment! As I rushed to the bedroom the Holy Spirit reminded me that Elijah and Elisha had both raised a child from the dead through fervent determined prayers of FAITH! In the case of Elisha (2 Kings 4:32-35), he laid upon the body of the child, placed his mouth upon the child's mouth, his eyes upon the child's eyes, and so with his hands. Then he called upon the Name of the Lord, his God. God heard, life came back, the child sneezed and was raised up from death. The Holy Ghost reminded me that if God so raised those boys for Elijah and Elisha under the law of Moses, then how much more would God so raise my daughter through faith in the NAME of JESUS.

As I stood there looking at her lifeless body, the power of God came upon me and I took my Bible and opened it to John 14:14 and placed it by the head of my daughter. I then stretched my body upon my daughter with one of my hands placed upon John 14:14 and called upon God in the irresistible NAME of JESUS CHRIST - "I beseech THEE to raise my daughter." My daughter vomited, life was restored and she was raised from death! She is alive today and we give God all the glory for this great miracle. Certainly there is power in Jesus name. ALL HAIL THE POWER OF JESUS NAME!

SALVATION OBTAINABLE BY FAITH IN JESUS NAME

There are thousands and thousands of different gods around the world, true salvation is only through Jesus name.

The angel announcing His

birth said to Joseph, that His NAME would be called JESUS for He shall save his people from their sins. (Matthew 1:18-21)

John said, "As many as received Him, to them gave he power to become the sons of God, even to them that believe on HIS NAME." (John 1:12)

Luke records that "repentance and remission of sins should be preached in his NAME among all nations, beginning from Jerusalem." (Luke 24:47) Peter said, "Neither is there salvation in any other (way); for there is no name under Heaven given among men whereby we must be saved." (Act 4:12) John writes, "These things have I written unto you that believe on the name of the Son of God; that you may KNOW that you have eternal life, and that ye may believe on the NAME of the Son of God." (1 John 5:13)

These records and many others clearly show that salvation is through Jesus Christ by personal faith in his NAME. If you are not yet saved you can have a Godly sorrow that worketh repentance to salvation (2 Corinthians 7:10). Repent of all your sins; confess it to God directly and forsake it. (Proverbs 28:17) Believe firmly on the Name of Jesus and you shall be saved. (Act 16:31) Do not listen to the negative voice of the devil. Resist the devil. Believe God. If you are sick, you may call for the elders of the church to pray for you IN THE NAME OF JESUS, or can lay your own hands on your body and in the Name of Jesus, COMMAND sickness to leave your body. Believe before you see it gone. Act on your faith. Disregard the symptoms. Believe God. Appreciate and appropriate God's promises which are ALL Yea and Amen by the name of Jesus Christ. Remember too, that there is power in Jesus name. Jesus tells you, if ye shall ask anything in His name, He will do it. AMEN.

THERE IS POWER IN WHAT YOU SAY

By
RALPH MAHONEY

Three milleniums ago when the flower of Israel had blossomed into its brightest bloom, wise Solomon wrote, "Thou art snared with the words of thy mouth . . ." He realized the power of **what you say**! For there is power to snare, power to deliver, power to cure, power to kill in your mouth. There lies power beyond your imagination in **what you say**!

A "greater than Solomon," even Jesus, exalted the mystery of the power of **confession** (what you say) when He fearlessly proclaimed, "I say unto you, that whosoever shall say . . . and shall not doubt in his heart, but shall believe that **those things he saith** shall come to pass; **he shall have whatsoever he saith**." Mark 11:23.

Oh I know we have equivocated about this, we have doubted - even disbelieved this but **God's Word is true**! This declaration of fact needs no equivocation, no explanation by we moderns; it needs no compromising nor qualifying - God's Word simply needs to be, yea rather **must be believed**. "Let God be true and every man a liar." **Romans 3:4**. "Oh Brother Mahoney," you say, "This can't be literally

true." But it is! There is power in what you say. "You shall have **whatsoever you say**," - if you believe.

Tragically this mighty truth is finding fulfillment even in our **unbelief**. For example, your little 7 year old Susie comes in sniffing. Immediately **you say**, "Oh dear! Susie is coming down with the flue." Now you have no proof she has flue but upon **confessing** your little Susie has flue, you open the door to this disease **by what you say** and sure enough, Susie gets the flue. When you said it, you didn't doubt it and **you got what you said**. Now if this works in the negative - and it does - why cannot we Christians become absolutely **positive** in our **confession** (what we say) of God's Word and see the provisions of that word in our daily life and home? **You can my friend!**

To reverse the above example: Little Susie comes in sniffing. Immediately **you say**, "(Jesus) Himself took our infirmities and bare our sicknesses and by (His) whose stripes we were (past tense) healed." **Matthew 8:17**, **I Peter 2:24**. In the face of **what you say**, the infirmity must loose its hold on little Susie and you **have**

. . . For by him were all things created. . .

what you say!

Bro. T. L. Osborn told me a secret of healing many years ago that illustrates this truth. I've never forgotten it. He said, "Tere are three things to be considered in sickness; **FIRST**: what the symptoms say; **SECOND**: what God's word says; and **THIRD**: **what you say!** Now if you say **what God says**, the sickness has to go. If you say what the symptoms say you **have what you say!**" I've found this true.

Paul Henry, the Spirit filled attorney who is a member of the Board of World MAP told me this story a short time ago and it has helped me. "There was a little boy at Easter time who was looking for some candy eggs. His mother had hidden them and promised the candy eggs were in the room, but he must find them. Well, he started looking first under the chair in the corner, then under the couch, then behind the table, under the rug and behind the seat cushions. "Timmy, you're getting warm, you're getting hot, oops! now you're getting cold etc. etc." Well Timmy kept looking for a long time periodically getting "hot" and then "cold" but he just couldn't find those easter eggs. Finally he stopped and indigantly put his hands on his hips and looked up at his mother in disappointment. She exclaimed, "Timmy you're red hot, you're red hot!" Surprised, he looked down only to see his coat pockets slightly agap near his hands. He thrust his hands into his pockets and there were the candy eggs right in his coat pocket.

Now this illustrates the way many of us pray. We are trying to find God and the answer to our need by "ascending up to heaven" in our searching or "descending into the deep" in our seeking. We search, we pray, we fast, we seek (all of which are scriptural) but **what saith the Scripture?** The thing you are looking all over for "is nigh thee, even in thy mouth . . . the word of faith!" (Romans 10:6-8). God is just waiting for you to **begin to speak in faith** so you can have **what you say!** "That if thou shalt confess with thy mouth . . . thou shalt be **SAVED.**"

This word "saved" is the Greek word, "sozo." In Strongs Exhaustive Concordance and Greek Dictionary he gives this definition: "to save, i.e. to **deliver** or **protect**, **heal**, **preserve**, do well, **make whole.**" It is an all inclusive word which the Holy Spirit chose to show you the **power of what you say!** This agrees with Mark 11:23, " . . . he shall have whatsoever he saith." "Whatsoever!" **Be saved!** Both, when understood - say the same thing.

That which you are praying, seeking and searching for is (like the candy eggs in the little boy's pocket) in **your mouth**. Speak it right now

...that are in heaven. . .

out loud! (Psalm 47:1) Tell your neighbors about it! Deliver 'thyself with thy **testimony!** Try it! This mighty truth will work for you. "They overcame him by the **blood of the Lamb** and by the word of their testimony . . ." (what they said) Revelation 12:11.

WHY DOES IT WORK

We of course must acknowledge, "It is not of him that willeth, nor of him that runneth but of God that sheweth mercy." Romans 9:16. It is because **God is involved** in our testimony, in our profession, in our confession, in **what we say** - that things happen.

The Lord gave me an understanding of Hebrews 3:1 not long ago that came to me as a mighty revelation. Read carefully now. ". . . consider the Apostle and High Priest of our profession, (confession, testimony) Christ Jesus." Like a flash of divine light it dawned on me for the first time that Jesus is High Priest of **what we say**. I had readily acknowledged His High Priestly ministry, I knew that "we have a great High Priest that is passed into heaven, Jesus the Son of God. . ." Hebrews 4:14. I knew that ". . . Christ sitteth on the right hand of God . . . ever living to make intercession. . ." for us. Colossians 3:1, Hebrews 7:25. But what His High Priestly ministry involved I did not fully understand. But suddenly I saw it. Jesus Christ is **High Priest of our profession** (confession - what we say). Hebrews 3:1.

See the picture in heaven. There is the Father sitting on the throne. There is Jesus sitting on the right hand of God. But there is someone else there before the throne of God. Who is it? The scriptures give the answer. "There was a day when the sons of God came to present themselves **before the Lord** and Satan came also among them." Job 1:6. See it child of God! Satan is "before the Lord" among the songs. The scriptures further indicate ". . . the acuser of our brethren (Satan) . . . accused them before God day and night." Revelation 12:10. So we see Satan there before the throne in heaven accusing the brethren. But thank God! "We have an advocate (paraclete) with the Father" (I John 2:1) even Jesus, who is pleading our cause against the accusations of Satan. But what is He pleading our cause with? What is He High Priest of? My friend catch this mighty truth! Jesus is there pleading **what you say?** Are you giving Jesus a good confession to plead against Satan's accusations?

Just picture this scene with me in your

(Continued on page 25)

GRAPE JUICE FOR

"Aw, Mom," Pete begged, "Why can't I go with Joe and Tom fishing today? I can mow Mrs. Mallard's yard on Monday."

Mother turned a stern glance on Pete. "You promised Mrs. Mallard that you would mow her lawn on Saturday morning. Now if you no longer want the job, go and tell her to get another boy to work for her. However, I think you must go ahead and mow the yard this morning anyway, for you have promised."

"But, gee, Mom, I didn't know Joe and Tom planned to go fishing today and besides they are going over to Big Pine Island and the snook are really running over there. Couldn't I just go ahead and explain that to Mrs. Mallard?"

"In that case, Pete, your word will never be any good. When you promise to do something you will be meaning, 'I will do that if I don't change my mind.' No! You must keep your word."

A rather unhappy boy pushed a big mower down the street a few minutes later. He guided the mower into Mrs. Mallard's yard and pulled the throttle open as a spray of grass showered ahead of him. His thoughts were anything but pleasant. He was thinking about all the fun and excitement he was missing today.

After he had mowed the front part he headed down the side of the house and as he came close to the patio, Mrs. Mallard was waiting there with a tall glass of ice-cold lemonade. Pete cut off the engine and the scowl on his face was exchanged for a smile.

"I'm glad to see that you can still smile, Pete, "This is the first time I ever saw a scowl ride your face. You are always so cheerful. Has God turned His back on you? Or some other calamity occurred?"

Pete blushed deeply. He was unaware that he had shown his feelings so plainly. "No, nothing big except I wanted to do something and I couldn't."

"Oh, I see. A disappointment? Did you ever hear the saying that 'Our disappointments are God's appointments'? That means that sometimes God has a special appointment for us instead of the thing we wanted to do so badly."

"Hum." Pete finished the drink, thanked his hostess and started the lawn mower

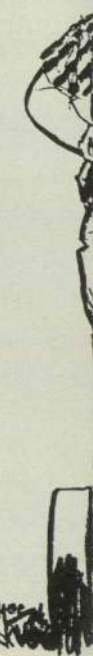
again. It didn't seem so hard to work after that little chat with Mrs. Mallard. Pete kept thinking about God's appointment. He wasn't sure what it meant. Sounded like some grown-up talk he often passed up.

About an hour later he was through with the lawn and went to the patio door and called Mrs. Mallard. She didn't answer him. He went to the front door and rang the bell. No answer. This seemed strange, her car was still in the carport; he had not seen her leave the house while he mowed. He could hear the radio going too.

Pete felt a strange sense of something being wrong. He had the feeling that he must go inside and find Mrs. Mallard. Not ever having gone in Mrs. Mallard's house before, he hesitated. But something urged him on. His hand picked up twenty beats as his hand turned the screen latch. The living room was empty.....the dinning room.....the kitchen too. He called him. No answer. Then cautiously he slipped down the hall. Just even with the second door he saw her lying on the floor. There was blood around her head!

All of a sudden Pete was a cyclone of action. He ran next door - no one was home! He yelled "Help" loudly on his way back

GOD'S APPOINTMENT



CHILDREN

to her house. The phone! Where was it? He found one in a bedroom and called his mother. She said she would be right there, but he should try to get other neighbors while she was coming. Two doors down, Pete found a neighbor at home but her baby was asleep. Pete stayed with the baby while she ran to Mrs. Mallard.

Pete was still with the baby when the ambulance came. Finally the neighbor lady came back and Pete learned that Mrs. Mallard had struck her head against the bath tub when she fell. It was learned later that Mrs. Mallard had suffered a heart attack.

At dinner that night the family was discussing Mrs. Mallard. The neighbor with the baby had phoned to say Mrs. Mallard's son had arrived and wanted to see Pete sometime the next day. Mother said, "Pete, what if you had broken your promise to Mrs. Mallard and gone fishing today?"

Pete looked deep into his plate of food. Finally he looked up with a grim look. "I'm afraid no one would have found her until too late."

"That is exactly what all the neighbors are saying. You see, Pete, you saved her life. The doctor said a few minutes later would have been too late."

By
Anna Lee Carlton



"Could that be what she meant by God's appointment? She said sometimes our disappointments are God's appointments."

Dad nodded his head as he buttered a muffin. "As I see it, Pete, God had an appointment for you over at Mrs. Mallard's house this morning. Had you not kept your word, you would have had an uneasy feeling for a long time. The Bible tells us to live Godly lives -that means to fashion our life after God. God's word is sure so we must try to see that our word is sure also.

"If you had returned from fishing today and heard that Mrs. Mallard had a heart attack this morning and was not found afternoon, how do you think you would feel now?"

"I see what you mean, Dad. I feel so happy now that I was able to help. I do believe that God planned for me to be there this morning so I could help her. It must have been God's appointment". Right after dinner the next day young Mr. Mallard came to see Pete. He gave him a ten dollar bill for the lawn.

"But, Mr. Mallard, I only charge her four dollars," Pete protested.

Mr. Mallard pushed the bill firmly into Pete's hand. "My boy, it is worth far more than any ten dollar bill, what you did for mother yesterday. I can never thank you enough. Tell me how did you have wisdom enough to go inside and look for mother?"

"I don't know," Pete admitted. "It was a feeling I had. Something seemed to make me go. I think it was God's appointment that made me do it."

"That is just what I thought too," agreed Mr. Mallard. "It was the Holy Spirit urging you. I heard how you wanted to go fishing yesterday instead of working. Glad you didn't!"

Pete winced as he thought of it again. "I'm glad now I didn't."

As Mr. Mallard turned to leave he said, "Well, Pete, I'm coming back down here as soon as mother is able to get out of the hospital. I'm going to find a day to take you to Big Pine Island fishing - I think you deserve it."

As Pete watched Mr. Mallard drive away he thought: I don't deserve anything good. It is my mom that does. She is the one that insisted I do what was right. I'M glad she does. Gee, am I ever glad!

end

"But he that prophesieth speaketh unto men to edification, and exhortation, and comfort." (I Cor. 14:3)

"Let the prophets speak two or three, and let the other judge." (I Cor. 14:29)

"And the spirits of the prophets are subject to the prophets." (I Cor. 14:32)

Paul, in I Cor. chapters 12 to 14, has much to say about prophecy, thereby indicating its importance, but also the urgency of the need for its regulation.

The Gift of Prophecy is the one gift of the Holy Spirit that is most easily simulated or counterfeited by the devil; and the one in which the person operating the gift is most easily deceived into thinking he is prophesying by the Holy Spirit, when perhaps he is speaking from his own spirit. For this reason, no doubt, both Paul and John admonish us to "Try the spirits." and "Judge the prophecies." They did not warn us to try the gifts of healing, or the working of miracles, or the gift of a word of knowledge. The results, themselves, test or prove whether the true gift is in operation, or being simulated, in those cases. But in the case of prophecy or the interpretation of tongues, which is of the nature of prophecy, there is no immediate proof that it is of God, hence we are told to "Try the spirits".

"Beloved, believe not every spirit, but try the spirits whether they are of God; because many false prophets are gone out into the world." (I John 4:1)

Some churches and prayer groups today are following a pattern that has, in many other places, enabled the devil to get his evil foot in the door, and first deceive, then ensnare, and then destroy the work of God - Namely the Pre-eminence of, and Reliance upon, Prophecy, rather than Reliance upon, and Obedience to, Jesus and The Word.

In most of these groups the people are sincere and trying to do what they think is right. But Paul warns against those who "are deceiving and being deceived." (II Tim. 3:13) And God's Word shows us that the devil can occasionally use a good person's lips to speak his lies.

In Matthew 16: 13-23 we first find Peter confessing with his lips that Jesus is the Christ, the Son of God, and Jesus stating that this was given to him from heaven. A few verses later tells us of Jesus showing the disciples that He soon must go up to Jerusalem and there be killed and rise the third day. And of Peter's saying, "Lord, this shall not happen to thee." He was sincere. He thought he was speaking the truth, what was right. But Jesus did not say, "Get thee behind me, Peter." He said, "Get thee behind me, satan." He saw that satan had spoken through those same lips that had so soon before been used to speak God's words.

It is my deep conviction, from my observations, what I have seen and heard, and from God's Word, and the witness of the Holy Spirit to my spirit - that any group or church or individual that Majors on Prophecy and looks to Prophecy to tell them what to do, is in grave danger. Many have been deluded and led astray, and

EIGHTEEN



PROPHECY

their work for God destroyed and discredited because they gave prophecy a place of pre-eminence, and relied on prophecy to guide them and their lives, rather than Jesus and God's Word.

Harold Horton cited this as an error that the Apostolic Church fell into. It destroyed the work of the "Latter Rain" movement in the 1950's, and brought hurt and confusion and disrepute to many of God's people.

Both Paul and John warned us against this danger. It pestered the old line Pentecostal churches in this century so that, before Latter Rain came along and restored Prophecy into most Full Gospel churches, many of them had banned all prophecy in their church services, evidently because they had been deceived by some false prophecies and thought it safer to stop all prophecy in their churches, than run the risk of being deceived.

In many places the pattern in which satan operates to destroy God's work, is about the same. At first, the work of God, in church or prayer group, is going fine. Folks are happy in the Lord and in worshipping Him, and enjoying the Holy Spirit and His Gifts. Often

... or principalities, or powers. . .

the folks in these groups are denominational church folks, now newly Spirit-filled, full of zeal and eager, after many years in dead, dry churches, for anything supernatural. But not all that is supernatural is of God. For most everything good that God has for us, satan has a counterfeit. And he is most effective when he can convince us that his is the real work of God.

In these groups there is much prophecy. At first it is in the form of messages to the church as a whole, messages of Edification, Exhortation, and Comfort. (I Cor. 14:3) Then, if satan has his way, there is more personal and guidance prophecy, to individuals. Most people are eager to have some one prophesy over them, to "get a word from Heaven for them", or to be told that they "have a gift". For many are not close enough to the Lord to get a word from Heaven for themselves. Harold Bredesen once said that he would not accept guidance or directional prophecy for himself, except as explanatory or confirmatory. He thought, if God wanted him to do something, that He would tell him about it, instead of telling someone else to tell him.

Next, if satan has his way, the personal, guidance, directional Prophecies take a more serious turn, like telling someone they are to go to the mission field, or that they are to sell their home and bring the money in to the church. This crops up often.

Then the principle is announced or established that the prophecies are of God and are to be obeyed. The people are told to "submit to the ministry" or "to the message" or to the self-styled "prophet".

When they reach this point, the group or church has disobeyed God's Word and placed Prophecy above the Word of God. For both Paul and John command us to "try the spirits", yes, the "spirits of the prophets." (I Cor. 14: 29-32; I John 4:1). But the people are told not to Question God, but to Obey.

This disobedience to God's Word allows the devil to have his food in the door and into their minds and hearts, and if he can get some of his false messages across, they then will obey them, being accepted as "from God".

Then comes "Judgment Prophecy" where "God's judgment" is pronounced upon those who have not "obeyed" or "submitted". This brings fear, guilt, confusion, disillusionment, and usually means the end of the effectiveness of God's work in that place.

That is the route some of the churches I know of went, and some prayer groups, the Apostolic Church that Harold Horton mentions, and the Latter Rain movement, all of which started out good and of God, no doubt.

The instrument or tactic satan used in each case was the same - getting the group to major on prophecy, and gradually giving it pre-eminence, until prophecy was above the Word in importance and in the ruling of their lives.

Harold Horton (who passed away recently at a good . . . all things were created by him, and for him. . .

old age after a tremendous ministry, and whose book, "The Gifts of the Spirit" is the best I have read on the subject) points out where folks fell into error and the snare of the devil. He says that having the Gift of Prophecy does not, of itself, constitute a man a PROPHET. And that Prophecy was not given for guidance or correction, but for Edification, Exhortation and Comfort. (I Cor. 14:3) He reminds us that Paul, in correcting the errors at Corinth, did not prophesy to them, but used teaching and the Word of God to get them back on the right track.

Some people cite Acts 13: 1-4 to support the claim that Paul and Barnabas were sent to the mission field through someone's Prophecy in the group at Antioch. But the Scriptures say,

"As they ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I HAVE CALLED THEM."

"I HAVE CALLED THEM" indicates that the call had ALREADY BEEN GIVEN to Paul and Barnabas. The prophecy and the group's action was a confirmation and a setting of the time. And it was not done lightly as so much prophecy is done these days.

First, they had been fasting and praying. Then came the command to send out the missionaries He HAD called. But they fasted and prayed some more, to make sure this was God's Word and time.

Oral Roberts once said in a Seminar that his team did not immediately start doing something for the Lord when they had a Prophecy or felt the Spirit impressing them to do it. They waited and prayed, sometimes until the exhortation was repeated two or three times. And that they tried to mix some good sound "horse sense" with the Prophecies. In other words, they did not swallow everything that came along as Prophecy, and start running.

If your church or prayer group is following the pattern I have described in this article, then my prayer is that the Lord will prevent the devil from doing what he has done in so many places. But I feel that to accomplish that, He will have to change, somehow or by someone, the direction the group is going, and change the emphasis from reliance on prophecy, to reliance on, and obedience to, Jesus and His Word.

Prophecy, Tongues, and Interpretations, singing in the Spirit, etc., are like ice cream and strawberries - mighty enticing and tasty - but not intended as a steady diet. It takes bread and meat and milk and beans to do a day's work on.

The Word of God is not as attractive to many people as the "Gifts", but it is what Jesus said we are to live by.

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

By J. A. Dennis
Editor - The Texas Herald

GIVING

“Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again”. (Luke 6:38).

“Remember this: he who sows sparingly and grudgingly will also reap sparingly and grudgingly, and he who sows generously and that blessings may come to someone, will also reap generously. Let each one give as he has made up his own mind and purposed in his heart, not reluctantly or sorrowfully or under compulsion, for God loves (that is, He takes pleasure in, prizes above other things, and is unwilling to abandon or to do without) a cheerful (joyour prompt-to-do-it) giver - whose heart is in his giving”. (2 Cor. 9:6-7 Amp.)

‘Not that I seek or am eager for your gift, but I do seek and am eager for the fruit which increases to your credit - the harvest of blessing that is assumulating to your account’. (Phil. 4:17 Amp.).

Since giving plays such an important part in the life of the believer, I feel it is

necessary to devote a chapter to it.

We should give to live. Nature shows us this in a beautiful way. . . .

The birds give their song,
the trees give their fruit,
the flowers give their scent and beauty.
They all have something to give, but it is the manifestation of life that allows them to do so, and it is the manifestation of His life in us that allows us to githe fruit of the Lord,
the beauty of the Lord.

As the Christ-life comes to the surface, we begin to give - motivated by love, for love will go on giving We are told: “give, and it shall be given unto you”. (Luke 6:38). I feel that so many of Bod’s children miss the blessing of Holy Ghost-led giving - not realising that this is a ministry, as Paul mentions. (Rom. 12:8).

I have to be at the receiving end of many people’s giving, and so I have learned a great deal for myself about MY giving, and this I will share with you.

When I visit some places, expecially if I am very heavily committed financially, God will not always allow public offerings to be

. . . And he is before all things. . .



taken. The reasons for this are -

First, that He wants to try my faith and second, that he wants to teach his children to give.

I remember how I was tempted just recently, when a very rich person asked me to tell her of my needs, and said that she would be delighted to help at any time.

I said to her, "I am sorry, but only the Lord knows my needs and, if at any time you want to be used to meet them, He will always tell you if He wants to use you. By faith, I am living in His anticipated supply".

We must not fall into the temptation of trying to find an easy way out of trying to lift the pressure off our faith.

Those who feel responsible and desire to give MUST seek the Lord to know what they should give.

In every case where I have trusted the Lord in this way, without priming my congregation or telling them what I needed, God has spoken to a few people and all the needs have been met through them.

...and by him all things consist. . .

I remember once receiving an offering in a place where I was ministering; and I remarked to the pastor afterwards what unity of the spirit there was in his congregation - everybody gave a dollar!

Immediately we say we are going to receive an offering, so many people immediately reach for their purse or wallet, without consulting God at all. This is wrong. We must ask the Lord if He wants us to give, and, if so, then what we should give.

This is one of the main reasons why God does not always want me to take offerings. Unless I teach His people to give to the Lord, by first asking HIM what they should give, I am bringing them into condemnation, because their giving is not of faith and "whatsoever is not of faith is sin" (Rom. 14:23).

They are giving to the church or to the minister - they have not asked God what they should give, and they are not giving to HIM.

The result is that many of them do not receive back from the Lord.

Also, by this wrong giving, a minister can be taken out of the will of God, by being given too much or too little.

(Continued on page 26)

CLEANSING AND SANCTIFICATION

(Continued from page 9)

the Christians that they are "elect according to the foreknowledge of God the Father through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ." Thus, both Paul and Peter mention "sanctification of - or by - the Holy Spirit" as an element of Christian experience.

Sanctification through the Word of God is referred to by Christ Himself. For in John chapter 17, verse 17, Christ prays to the Father for His disciples: "Sanctify them through thy truth: thy word is truth." Here we see that sanctification comes through the truth of God's Word.

Sanctification through the altar is likewise referred to by Christ Himself. For in Matthew chapter 23, verse 19, He says to the Pharisees: "Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift?" Here Christ endorses that which had already been taught in the Old Testament - that the gift which was offered in sacrifice to God was sanctified, made holy, set apart, by its being placed upon God's altar. In the New Testament, as we shall see, the nature of the gift and of the altar is changed, but the principle still remains true that it is "the altar which sanctifieth the gift."

Sanctification through the blood of Christ is referred to in the Epistle to the Hebrews, chapter 10, verse 29. Here the author considers the case of the apostate - the person who has known all the blessings of salvation, and has thereafter deliberately and openly rejected the Saviour -- and concerning such a person he asks: "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace." This passage shows that the true believer, who continues in the faith, is sanctified by the blood of the new covenant which he has accepted -- that is, by Christ's own blood.

Sanctification through faith is referred to by Christ Himself, as quoted by the apostle Paul, in Acts chapter 26, verse 18. In these words Paul relates the commission which he received from Christ to preach the gospel to the Gentiles, and Christ states that his purpose in so commissioning and sending Paul is as follows: "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." Here we see that sanctification is through faith in Christ.

The process which these facts reveal may be briefly outlined as follows: The Holy Spirit Himself initiates the process of sanctification in the heart and the mind of each one whom God has chosen in His eternal purposes. Through the truth of God's Word, as it is received into the heart and mind, the Holy Spirit speaks, reveals the altar of sacrifice, separates the believer from all that

holds him back from God, and draws him to place himself in surrender and consecration upon that altar. There, the believer is sanctified and set apart to God both by the contact with the altar and by the cleansing and purifying power of the blood that was shed upon the altar. However, the exact extent to which each of these four great sanctifying agents -- the Spirit, the Word, the altar, and the blood -- accomplish their sanctifying work in each believer is decided by the fifth factor in the process -- that is, by the individual faith of each believer. In the work of sanctification God does not violate the one great law which governs all His words of grace in each believer -- the law of faith -- the law which is stated in Matthew chapter 8, verse 13: "As thou hast believed, so be it done unto thee."

Let us now examine a little more closely the part played by God's Word in this process of sanctification.

First, we must note that there are two aspects to sanctification -- one negative and the other positive. The negative aspect consists in being separated from sin and the world and from all that is unclean and impure. The positive aspect consists in being made partaker of God's own nature.

In much preaching, both on this and on other related subjects, there is a general tendency to overemphasize the negative at the expense of the positive. As Christians, we tend to speak much more about the "do not's" in God's Word than about the "do's." For example, in Ephesians chapter 5, verse 18, we usually lay much more stress upon the negative "Be not drunk with wine," than we do upon the positive "Be filled with the Spirit." However, this is an inaccurate and unsatisfactory way to present God's Word.

With regard to holiness, the scriptures make it plain that this is something much more than a mere negative attitude of abstaining from sin and uncleanness. For example, in Hebrews chapter 12, verse 10, we are told that God as a heavenly Father, chastens us, His children, "for our profit that we might be partakers of his holiness." Again, in First Peter, chapter 1, verses 15 and 16, we read: "But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." We see that holiness is a part of God's eternal, unchanging nature. God was holy before sin ever entered into the universe, and God will still be holy when sin has once again been banished forever. We, as God's people, are to be partakers of this part of His eternal nature. Separation from sin, just like cleansing from sin, is a stage in this process but it is not the whole process. The final, positive result which God desires in us goes beyond both cleansing and separation.

God's Word plays its part both in the negative and in the positive aspects of sanctification. The negative aspect is referred to by Paul in Romans chapter 12, verses 1 and 2, where he says: "I beseech you therefore, brethren, by the mercies of God, that ye present your

... And he is the head of the body, the church. . .

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, will of God."

There are four successive stages in the process which Paul here describes. The first stage is presenting our bodies as living sacrifices upon God's altar. We have already seen that the altar sanctifies that which is presented upon it. The second stage is being not conformed to the world; that is, being separated from its vanity and sin. The third stage is being transformed by the renewing of our minds; that is, learning to think in entirely new terms and values. The fourth stage is getting to know God's will personally for our lives. This revelation of God's will is granted only to the renewed mind. The old, carnal, unrenewed mind can never get to know or understand God's perfect will

It is here, in the renewing of the mind, that the influence of God's Word is felt. As we read, study, and meditate in God's Word, it changes our whole way of thinking. It both cleanses us with its inward washing, and it separates us from all that is unclean and ungodly. We learn to think about things - to estimate them, to evaluate them - as God Himself thinks about things. Learning to think differently, of necessity, we also act differently. Our outward lives are changed in harmony with our new inward processes of thought. We are no longer conformed to the world, because we no longer think like the world. We are transformed by the changing and renewing of our minds.

However, not to be conformed to the world is merely negative. It is not a positive end in itself. If we are not to be conformed to the world, to what then are we to be conformed? The answer is plainly stated by Paul, in Romans chapter 8, verse 29: "For whom he (God) did foreknow, he also did predestinate to be conformed to the image of His Son, that He might be the first born among many brethren." Here is the true, positive end of sanctification: it is to be conformed to the image of Christ. It is not enough that we are not conformed to the world -- that we do not think, and say, and do the things that Christ Himself would do.

In Colossians chapter 2, verses 20, 21 and 22, Paul describes the purely negative type of holiness and dismisses it as quite inadequate. "Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances (Touch not; taste not; handle not; which all are to perish with the using)?" True sanctification goes far beyond this barren, legalistic, negative attitude. It is a positive conforming to the image of Christ Himself; a positive partaking of God's own holiness.

This positive aspect of sanctification, and the part played in it by God's Word, are beautifully summed up by the apostle Peter, in his Second Epistle, chapter 1,

verses 3 and 4, where he says that God's "divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

There are three main points to notice here:

First, God's power has already provided us with all that we need for life and godliness. The provision is already made. We do not need to ask God to give us more than He has already given. We merely need to avail ourselves to the full of that which God has already provided.

Second, this complete provision of God is given to us through "the exceeding great and precious promises" of His own Word. Thus, the promises of God already contain within them all that we shall ever need for life and godliness. All that remains for us now to do is to appropriate and to apply these promises by active, personal faith.

Third, the result of appropriating and applying God's promises is two-fold, both negative and positive. Negatively, we escape the corruption that is in the world through lust; positively, we are made partakers of the divine nature. Here is the complete process of sanctification that we have described: both the negative escape from the world's corruption, and the positive partaking of God's own nature, of God's own holiness.

The point of the greatest importance is to observe that all this -- both the negative and the positive -- is made available to us through the promises of God's Word. It is in measure as we appropriate and apply the promises of God's Word that we experience true, scriptural sanctification.

In the Old Testament we read that Jacob once dreamed of a ladder reaching from earth to heaven. For the Christian in the New Testament the counterpart to that ladder is found in God's Word. Its foot is set on earth, but its head reaches heaven -- the plane of God's own being. Each rung in that ladder is a promise. As we lay hold by the hands and feet of faith upon the promises of God's Word, we lift ourselves up by them out of the earthly realm and closer to the heavenly realm. Each promise of God's Word, as we claim it, lifts us higher above earth's corruption, and imparts to us a further measure of God's own nature.

Sanctification is by faith. But that faith is not merely negative, or passive. The faith that truly sanctifies consists in a continual, active appropriating and applying of the promises of God's Word. It was for this reason that Jesus prayed to the Father: "Sanctify them through thy truth: thy word is truth." ●●●

By Derek Prince
Foundation For Faith

THE PROMISE OF THE FATHER

(Continued from page 11)

YOURS FOR THE AGE

When Jesus spoke of the Father sending the Spirit "to be with you for ever" (or "for the age"), this was not so much a personal promise to the individual as a corporate promise to the people of God. The Holy Spirit is given for the age. In other words, there was to be no withdrawal of the Spirit in this age. He was to come to the people of God as an abiding Guest. Pentecost, then, was to mark a new and glorious phase in the operation of the Holy Spirit on earth.

In the Old Testament we certainly see Him working amongst men, but He acts sovereignly, coming upon certain persons at certain times for certain limited purposes. But there was no promise of the Spirit for the Israelite to claim, no giving of the Spirit as we now know it. He had not yet come to abide. Have we realized the greatness of our privilege in living as we do in this dispensation of the Spirit? As Jesus said to His disciples: "Many prophets and righteous men have longed to see what you see, and did not see it" (Matt. 13:17). We may claim, we may receive the promise of the Father, for as Peter declared on the day of Pentecost, "the promise is to you".

The Comforter is then described as "the Spirit of truth". What a glorious title! They had had dwelling with them One who was the personification of truth. Only a few moments before He had quietly declared to the, "I am . . . the truth". His departure would not mean that they would now be bereft of the truth, because He would come back to them in the person of the Holy Spirit, the Spirit of truth. Up to that point "the truth" had been with them and yet outside of the, an object lesson to behold. Now "the truth" was to dwell in them.

Even in John's day "the spirit of error" was at work in the world (I John 4:6). How much more in this day when false teachings and false cults abound. With so many spiritual cross currents, how is the believer to make a safe crossing? The answer is to be found in this Heavenly Resident, who comes to abide in us as the Spirit of truth. "I write this to you about those who would deceive you; but the anointing which you received from Him abides in you, and you have no need that any one should teach you; as His anointing teaches you about everything, and is true, and is no lie, just as it has taught you, abide in Him" (I John 2:26, 27).

NOT FOR THE WORLD

"Whom the world cannot receive". It is not simply that the world does not receive the Spirit of truth, but that it cannot. The world has embraced the spirit of error and therefore cannot receive the Spirit of truth. The Spirit of truth is the Spirit of Christ. The world's

rejection of Christ has made it a spiritual impossibility to receive His Spirit. Only as a man renounces "the spirit of the world" through a work of repentance can he receive "the Spirit which is from God".

"It neither sees Him nor knows Him". The mysterious and invisible Holy Spirit may be seen and known - but not by the world. How may we see the Spirit? Just as Peter "saw the wind" (Matt. 14:30) - by its manifestation. Unbelievers may of course witness a manifestation, but they do not see the Holy Spirit in that manifestation. The believer is ever seeing and rejoicing in the Holy Spirit at work in lives and situation.

How do we know Him? We sense His presence and experience His gracious working in our lives - or do we? A lady missionary once said to me, "I feel that I know the Father, and know the Son, but I only know about the Holy Spirit". How many are in the same position! It is remarkable that Christ should say to the apostles before Pentecost, "you know Him". But then, had they not experienced His mighty working through them when they went forth preaching, healing, and casting out demons? It is possible that these disciples in those pre-Pentecost days knew Him better than many professing Christians do today.

THE KING IN RESIDENCE

"He dwells with you, and will be in you". Though they had known the Spirit's presence with the, and His power working through them, the promise of the Father still awaited them. There was a deeper and more permanent relationship yet to come. The Heavenly Resident was to take up His abode in them. This was the glorious truth that Christ taught in that first utterance of the Upper Room concerning the promise of the Father. The Spirit would come as "a gracious willing Guest". He would come as Christ's other self. In His coming, Christ would come. There would be a deeper, sweeter, more intimate sense of Christ's presence than they had ever known as they had walked together the dusty roads of Galilee.

To make doubly sure that they understood He added: "I will not leave you desolate (Greek "orphanos", the root of our word "orphan"), I will come to you" - in the person of the Holy Spirit. We should not be surprised to hear, as we often do, a testimony like this: "Since I was baptized in the Holy Spirit Jesus has become so much more real and precious." Hallelujah! The flag is flying. The King is in residence. Surely every believer who has a hunger for a deeper and fuller experience of the presence of Christ should be wide open to the promise of the Father. It is time to stake your claim. ●●●

Arthur Wallis
A Voice Of Faith

THERE IS POWER IN WHAT YOU SAY

(Continued from page 15)

mind. Ralph Mahoney is going through a hard place, a real trial of faith, a real period of testing. The devil is watching that he might have whereof to accuse Ralph before the Father. Jesus is bending low to hear what Ralph is saying. If Ralph is grumbling, complaining and charging God foolishly for allowing this test, this trial, this hard circumstance; Jesus has nothing with which to combat "the accuser of the brethren." Instead, Ralph has loaded Satan's cannon and given him the ammunition to blast forth his accusation before the Father. The result, the trial and test drags on and on because Ralph has accepted defeat and given the devil authority before God to keep him in defeat.

But now let us reverse the situation. Ralph Mahoney is brought to a hard place, a real trial of faith etc. Jesus bends low to hear the victor's testimony. Ralph is confessing, "Thanks be unto God who always causeth us to triumph in Christ Jesus! God whom we serve is able to deliver us . . . but if not we will not serve or worship the golden image . . . Though God slay me yet I'll trust Him . . ." II Corinthians 2:14; Daniel 3:17,18; Job 13:15) Jesus picks up these promises and our confession and begins to present them before the Father. What is the effect in heaven? The accuser of the brethren is cast down. We come into victory and keep it.

Job's experience can be ours. Because "in all this he sinned not with his lips" the latter end of the matter is more blessed than the beginning. The double portion is poured out in restoration for all that was taken away in the trial. "So the Lord blessed the latter end of Job more than his beginning." Job 42:12.

Oh Hallelujah! My friend here is your way to victory. **Confess, proclaim, speak a testimony of faith right now!** You may be thinking, "No one is present to hear it." Oh yes there is! Jesus is waiting to hear it that He might become High Priest of your confession. The devil will hear it and tremble. God will hear it and bring you the victory over the devil and right into **Jesus' victory.** So shout it out for all the host of heaven to hear it. "The word is **nigh thee - even in thy mouth.**" The word of your victory! The word of your healing! The word of your deliverance! **Speak it** and it shall be established unto you. Proclaim it far and wide and it will bless you. Tell it wherever you go and it will happen to you for **our God will stand behind His Word to perform it - even in your lips while you are yet speaking.** "While they are yet speaking, I will hear." Isaiah 65:24.

Calvary's victory belongs to you. Enter in now and be saved (sozo). Romans 10:9) ●●●

...that in all things he might . .

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TWENTY FIVE

GIVING

(Continued from page 21)

So, if you know you are going to a meeting, pray first, and go prepared to give what God tells you to the person who is ministering.

If he tell you to give nothing, you must not give anything, because God might be trying that person's faith, or he might be out of the will of the Lord, and God could be wanting to reveal this by the fact that He is not supporting him.

Another reason could be that God is meeting his needs through the other members of the Body present - your money being reserved to meet another need, which the Lord will show you.

If you know a brother or sister is coming to visit you, either to minister or to be ministered to, open your heart to give and then you will never feel condemned afterwards as to whether you should or should not have given.

Remember again that even if you know a person to be in need, you must not minister to him unless directed by the Holy Spirit - otherwise that person's faith will suffer.

Also, if a person has come to your house looking to YOU to give, God can put this right by your not giving.

GIVING IS ONE OF THE MOST EXCITING MINISTRIES A PERSON CAN HAVE.

I could give so many testimonies of how God has told me what to give. He keeps my income balanced by what He gives to me and what He takes from me.

When all your money belongs to the Lord, how easy it is to give - for anybody can give away someone else's money!

If you are entering into this ministry of giving, remember not to consider what you will have left after you have given. Sometimes giving will test your faith.

Jesus will say to you,
"Do you love Me?"

Then feed My sheep" (John 21:17).

Remember your giving is an acknowledgement - just like the widow with her oil - that you are connected to God's supply and that there is no limit to what He can tell you to give.

Some people want to own the person to whom they are giving - some will not give unless they are sure of receiving something back; and others will not give if the person is outside their denomination.

God showed me one day that I did put a limit on my giving, and that my motives were not always right.

Often I had wondered why the Lord did not allow me to give more than a particular sum to any one person. Then He showed me that this amount was the limit I had put on my giving - although if people blessed me greatly and brought me deeper into the love of God, I would take the limit off my giving and be open to give them much more.

I saw then that my giving was controlled by how much I loved the person, and I could see that I had put a limit on God - so I was keeping some members of the Body of Christ poor. Before He showed me this, if I came in contact with a brother or a sister in need, I would say to the Lord, "Lord, you can have anything up to five dollars for him, and four dollars for her". Now that God has shown me how much I can love my brother and sister by my giving, I just pray that God will give me more love.

When God wanted to give, say eight or ten dollars to them, my love and faith could go only as far as five dollars. They had, therefore, to work within the limits of the five dollars, when they could have had better equipment or better means if I had given the right amount.

That is why sometimes you will see a missionary (and you do not have to go to the mission field to see this) spending more time underneath his car than in it, using a tape

...have the preeminence. . .

recorded that is in need of repair because of its poor quality, and generally having everything second-rate.

Why is this? It could be because of the missionary's lack of faith or lack of revelation - or it could be because of our giving.

If every child of God gave as God directed him - materially and spiritually - we should have a revival overnight, and, just like the early church, there would not be one amongst us that lack. (Act 4:34)

I know for a fact that just a very small handful of Holy Ghost-led giving people keep me in the ministry and are responsible for blessings that cannot be assessed. If we had to live on offerings, we should not be able to serve the Lord or minister round the world.

God showed me that I must never look to offerings, for He will speak to the Body of Christ; and through the sacrificial giving of those who love the Lord, we are able to continue advancing in this round-the-world ministry.

To give you an example, I was ministering in America and I week before I left I knew that we were, in the natural, a long way behind with our commitments. Then, two days before I left, God spoke to one sister who knew nothing about it and told her the exact amount to cover the whole of our expenses. How I rejoiced in the Lord's goodness and that sister's faithfulness.

I know many ministers feel the same as I do about this - but I know that as the church matures we shall never even have to think about what we need, for it will be anticipated by Spirit-led giving.

When we give our MONEY,
we give OURSELVES as well.
It is not WHAT we give that matters,
but WHY we give.

Very often a person's spirituality will determine how much it hurts him to give.

...For it pleased the Father. . .

Some people have money in the bank as a security against a rainy day. This is only a support for their unbelief, and, sure enough, they get a rainy day. In many cases, the money lying in the bank is not serving any purpose, whereas, if God had been consulted about it, it could have been invested in His kingdom. The Bible says that he that withholdeth tendeth to poverty (Prov. 11:24).

A question that I have been asked by many people is why I do not sell the "Epistles to the Imprisoned Saints". They say that, if I sold them, people would put a greater value on them.

Can the truth be valued by what you pay for it? I do not charge people for ministering to them, and these Epistles are just an extension of my ministry.

But, you say, people give because you minister to them. Well, you can give as the Epistles minister to you - as the Lord leads - and you will be sending out more of this ministry to those who need it.

I should have liked to sell the Epistles, because we could certainly use the money for the Lord's work, but the Lord said, "No".

One reason why I do not sell these Epistles is that the revelation they contain has come to me through ministering to the Body of Christ. I do not feel, therefore, that I can sell back to them what is theirs already.

These remarks about the Epistles are not in any way meant to criticise people who do sell their books, for each one of us must do as God directs, and, in the end, we shall all give an account of our stewardship to Him.

If God told me to see the Epistles tomorrow - or any other books - I would do so without any hesitation. ● ● ●

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TWENTY EIGHT

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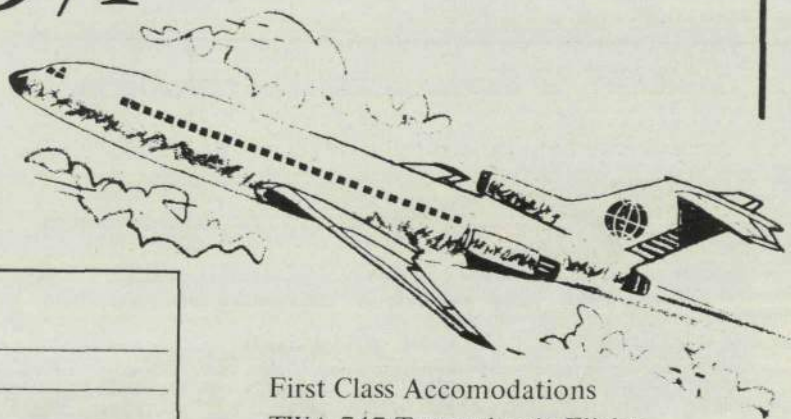
. . . all fulness dwell. And having made. . .

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And thou
shall call
his name
JESUS:
for he
shall save
His people
from their sins.

Matthew 1:21