



NEW WINE®

JANUARY 1971

And an highway shall
be there, and a way, and
it shall be called The way
of holiness; the unclean shall
not pass over it; but it shall be
for those: the wayfaring men,
though fools, shall not err therein.

Isaiah 35:8

EDITOR'S LETTER

HOLY SPIRIT TEACHING MISSION
2310 S. W. 40th Avenue
Fort Lauderdale, Florida 33314

January, 1971

Dear Readers:

New Wine Magazine is published monthly by the Holy Spirit Teaching Mission. Each copy is sent out to feed "the sheep of God." We at the Holy Spirit Teaching Mission feel that God's people need sound teaching and deserve a quality magazine. God has led us to send *New Wine* at no cost to you.

For this reason many of our readers believe that the Holy Spirit Teaching Mission has a large financial reserve or that we are a wealthy organization. This is not true.

The cost of printing and mailing *New Wine Magazine* exceeds \$50,000.00 a year. The Lord has not led us to send out monthly appeals for funds or support as we feel that God has a higher way of providing for His work. We look to Him to supply our needs as He speaks to you, our readers.

May God bless each of you in this new year as you give your prayerful support to sustain this ministry.

Serving you thru Christ,
The Staff,
Holy Spirit Teaching Mission

I Corinthians 9:13-14, "Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel."

NEW WINE®

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WE'RE MOVED
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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.

NEW WINE MAGAZINE and all of the ministries of the Holy Spirit Teaching Mission are dependent upon your prayers and gifts. New subscribers are added by their personal request.

Vol. 3, No. 1

January, 1971

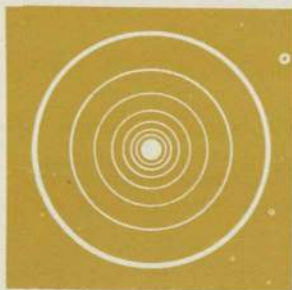
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THE WHOLE CHRIST

By BOB MUMFORD, FLORIDA, U.S.A.

“All we like sheep have gone astray;
we have turned every one to his own
way; and the Lord hath laid on him
the iniquity of us all.”

Isaiah 53:6

I used to think that it was Satan who scattered people, but one day I began to recognise that in Genesis 11 it was God who did it. Men were all in unity at the Tower of Babel. God came, smote them in the mouth so they could not communicate, and all men went their own way. They did not come together again until Acts 2:1, when “they were all with one accord.” This was the greatest miracle. God brought together some from every tribe, tongue, and nation of the world. He smote those disciples in the mouth, and His spiritual Kingdom was initiated in the earth.

God scatters . . .

Do you know what would happen if sinners could get together in unity? This is why the Communists are fighting amongst themselves. God breaks the unity. He permits no one to come together except when they are purely motivated. This is true in every realm. Scientists, philosophers, doctors, theologians, and denominations cannot agree within their own groups.

For our protection . . .

I have seen new fellowship groups come together with perfect unity. Everything goes really well until the motivation is not right. Then God breathes on it and scatters them. One says, “I’m going this way.” Another says, “I’m going that way.” Soon the whole group splits up. When God divides, He divides for our safety and His protection.

Keeping us apart . . .

God has divided men by mountains, oceans, and languages. He has divided them economically, racially, and in every possible way to keep

them from coming together. All these things cause conflict amongst men until the day comes that we come together in Jesus. Then, suddenly, colour means nothing; finances mean nothing; education means nothing. We come together in Christ. The only way we can have unity is if we come together with a pure motivation. There are splits and divisions everywhere except where men come together in spiritual unity.

Completely . . .

So complete is this division that in Matthew 18:20 Jesus said, “If you can just get two or three together in one spirit, I will come . . .” (‘In My Name’ in the Greek literally means ‘in one soul’). When Christians are ‘one soul’ in believing God it is so pleasing to the Lord that He says, “I, Myself, will be there.”

Until we need one another . . .

God structured the New Testament Church so that we would need each other. He has designed it in such a way that it cannot function except when we are in spiritual unity. I want to show you this from the Word of God. I believe John 16:7 is the crux of understanding the New Testament Church.

“Nevertheless, I tell you the truth: It is important for YOU (His interest was in them) that I go away: for if I go not away, the Comforter will not come unto YOU: but if I depart, I will send Him unto YOU.”

The Holy Spirit doesn’t just come in a nebulous way . . . He comes to PEOPLE. Jesus said, “When He comes He will come to YOU”; and when He came, He didn’t just come to Jerusalem, He came to the 120 people in the upper room. I believe it is as He comes to the CHURCH that He will reprove the world of sin, of righteousness and of judgement. It is through HIS CHURCH that this is operative. It is not some kind of mystical thing . . . God coming to a city and making everyone feel bad. It is as we

stand and give testimony. It is as Christ is manifested in our lives.

Then He comes . . .

In John 14:18 Jesus says, "I will not leave you comfortless: I WILL COME TO YOU" . . . "I — ego — MYSELF — will come to you." In verses 14 and 15 of John 16 He explains to His disciples how He is going to come to them. "He (the Holy Spirit) shall glorify Me: for He shall receive of mine and shall shew it unto you."

In verse 16 He says, "A little while and ye shall not see Me." This is easy to understand. In a little while He was going to be crucified, buried, and resurrected, and would ascend into Heaven. "Again, a little while, YE SHALL SEE ME, BECAUSE I GO TO THE FATHER." The disciples said, "What is He talking about? We can't understand what He is saying."

In His fulness . . .

I want to share with you what I believe Jesus was meaning when He said, "I will come to you," and "Ye shall see Me." Ten days after Jesus ascended into Heaven came the Descension, or Acts 2, when the Holy Spirit was out-poured. I believe that when Jesus ascended into Heaven the Holy Spirit took all that was in CHRIST and brought to us, the WHOLE CHRIST.

Firstly, His character . . .

Firstly, we have the CHARACTER of Christ, which is described in Galatians 5:21, 22. Here we have listed the nine fruit of the Spirit. When you met Jesus His character was love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance. When you met Him, you met a Man that was in self-control; you met a Man that exuded the love of God; you met a Man that was long-suffering. This was His character.

Secondly, His power . . .

Secondly, there is the POWER of Christ which is described in 1st Corinthians 12:8-10. Here we have listed the nine gifts of the Spirit, which are the word of wisdom; the word of knowledge, faith, healing, miracles, discerning of spirits, tongues, interpretation of tongues, and prophecy. Everything Jesus did on the earth (except, of course, what He did as the Lamb of God) falls under one of these categories. He walked on the water. What is that? It is a gift of miracles. He healed the sick and performed supernatural miracles. Many of these, translated over into the Book of Acts, we see

being accomplished under the power of Christ.

Thirdly, His authority . . .

Thirdly, we have the AUTHORITY of Christ which is described in Ephesians 4:11-13. Here we have listed apostles, prophets, pastors, teachers and evangelists. Hebrews 3:1 says that Jesus is the Apostle of our Faith. He is called the Prophet. He is the Pastor, or the Shepherd. He was the greatest Teacher there ever has been, and He was the Evangelist of evangelists. He is all of these.

The whole Christ . . .

When Jesus ascended, the Holy Spirit took all that Jesus was and brought it to us. **He gave us the WHOLE CHRIST.** In other words, it was JESUS who came that day. In Acts 2, it was Jesus who had come to His disciples, and they knew it. Jesus said, "I will come to you." "Lo, I . . . go . . . I, my very self . . . will be with you even unto the end of the age."

Now it is Christ unlimited . . .

Jesus said, "It is expedient for you that I go away." Before He ascended, He could only be in one place at one time, but after He ascended, every local church, functioning in scriptural order can say of a truth, "Jesus is here." So that in New Zealand, and Los Angeles, and Hong Kong, at the same time the WHOLE CHRIST can be there.

Not just in part . . .

Many churches just want part of Christ. For example, there is the "power" group . . . all they want is the power of Christ. Then there are others who say, "We don't go for that. We just want the love of Christ." There is nothing more frustrating than to love people and not be able to help them. Some say, "We just evangelize," Others are the "divine order" group, usually with an over-emphasis on apostles. I believe God is restoring the apostolic-prophetic ministry to the Church. I know that there are a lot of strange things that have gone on in this name, but it is still true, and I stand for it. We need the apostolic-prophetic ministry badly in our churches. We need real pastors, and the teaching ministry, and evangelists that are called of God. But this is only one part of the whole Christ. Most churches that I have ever known make an emphasis on one of these things or the other. But the CHARACTER of Jesus should be in the Church; the POWER of Jesus should be in the Church; the AUTHORITY of Jesus should be in the Church.

THE WHOLE CHRIST continued from page 5

But fully unveiled . . .

I was preaching one time in a church in northern New York when, suddenly, I saw the Lord standing in the aisle with His arms outstretched, looking at me. I saw the gifts of KNOWING, the gifts of DOING, and the gifts of AUTHORITY resident in Him. Healing, miracles and faith were in His Hands, the word of wisdom, the word of knowledge, and discerning of spirits were in His Head, and the authority of Christ was on His Chest. This was where this concept was partly born . . . when I saw the whole Christ. I will never be satisfied with, or settle for, anything less than the whole Christ. Jesus gave us Himself . . . HIS ALL. I don't want power without love. I don't want to be filled with love and not have any power to help the people I love. I want patience and long-suffering and goodness, but I also want to know when there is a phony in the midst. I want to see the word of wisdom and the word of knowledge working in others. I want to see this spiritual anarchy that is in the world brought to submission by the apostolic gifts, and the authority of Christ resident in the Church.

Functioning . . .

Now let us take the next step and understand how the **WHOLE CHRIST** functions.

It is my conviction more and more that God has designed the Body of Christ so that we need each other. Every member must be involved. There are no spectators. There is a gift and calling for every man and every woman, even the people I don't like, and to whom I would not give a gift if I were the one dispensing them. In fact, this is where the excitement begins. I used to get so frustrated and say, "Lord, how can you use a man like that!?" I had to learn something, and this is what I want to share with you.

Through each member . . .

In 1 Cor. 12: 7-12 all the words "another" have been translated the same in the English. However, in the Greek there are two words used, "allos" and "heteros", speaking of two different kinds of people. "Allos" speaks of 'those of the same kind', and "heteros" speaks of 'those of a different kind'. This word "heteros" shows us that God divided the gifts,

not only amongst those who are of a similar kind and understanding, but also amongst those who are different in make-up and outlook to us. The Lord did this to force us to appreciate one another and to come together in spiritual unity. We need every member of the Body of Christ.

"But the manifestation of the Spirit is given to every man to profit withal" (Everyone that comes to God and is baptised in the Holy Spirit has a place and function in the Body of Christ.) For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to ANOTHER OF A DIFFERENT KIND faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another OF A DIFFERENT KIND divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as HE WILL." (Not as I, personally, will).

Dividing the gifts and the Truth . . .

The problem at Corinth was they were scattered, divided. The Lord knows that we will not get along, and because of this knowledge He has divided the gifts of the Spirit. I also believe He has divided the truth. Every denomination has a certain emphasis of truth, and this particular aspect needs to be shared and received by the whole Body of Christ. Many of us will not yield to what God is doing because we have gone up a doctrinal branch of the tree. I was raised in the Armenian background, but when I went to an Anglican Seminary I began to see some of the truth of the sovereignty of God and predestination and many of these things. It was the most healthy thing that happened to me. It brought release to my soul. But, you see, I am not up either of those doctrinal branches. Now I stand between them both, looking up both branches and saying, "Hallelujah, it is true." I have come to understand what it means to 'feed on the whole counsel of God.' Truth has been divided to the Church. I am not ecumenical. I do not believe in one world church, organisationally. If we all join one big club I think we are going to have the problems all over again that we have faced in the past. I think only God can bring spiritual unity.

. . .the glory of Lebanon shall be given unto it. . .

Too many kinds . . .

God gives the gifts of the Spirit to many kinds. To the "allos" (the same kind) and to the "heteros" (those of a different kind). Let me give you an illustration. I know a lady who was a real problem to her pastor. She was always talking at him. But she was a precious woman, who loved the Lord with all her heart and sought to follow God and obey the Lord. One Sunday the Lord woke her at about 5.30 in the morning and said, "I want you to pray for the pastor this morning." That really disturbed her and she said, "Lord, if this is You, please make the opportunity." The church meeting was going well when all of a sudden it came to a halt. The pastor leaned across the pulpit and began to weep. He was purple around the lips. He had a coronary and sugar diabetes. He said, "Church, I am a sick man. Won't somebody obey the Lord this morning and pray for me?" Now, who in that congregation do you think he didn't want to pray for him? The Lord said to that woman, "He will refuse you, but get up and go down to pray for him." She left that pew trembling under the power of God. That the gift of healing was upon her there is no doubt. Since this time God has used her in four similar instances and every one that she has prayed for, when God told her to go, has been healed. This instance was the first time God had spoken to her in this way. She walked up to the pastor. He opened his eyes and saw her standing there. He straightened up quickly and said, "That's all right, sister, just kneel down here in prayer. Elders, deacons, come up here and pray for me!"

That woman was humiliated in front of all those people. She walked back to her seat and sat down. That was fourteen years ago and that pastor is still sick. He still has his coronary and sugar diabetes, and I know who has his healing. That anointing to pray for him is still on that woman to this day.

So that we need each other . . .

God has designed His Church so that we need each other. ". . . not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep." (1 Cor. 11:29, 30). This verse is speaking of His Body, the Church. Since the Lord showed me this I have tried to learn to love God's children . . . not only the "allos", the same kind as I am, but the "heteros", those different from me. We have a great tendency to gravitate to people of our temperament, and get in little cliques. But the Lord wants us to come out of our little cliques and expose ourselves to the "heteros" and see that they have something to add to us. Fellowship does not mean total agreement. You are only one of the pieces, needed to fit together with the other pieces in order to make the whole.

And the whole Christ is manifest . . .

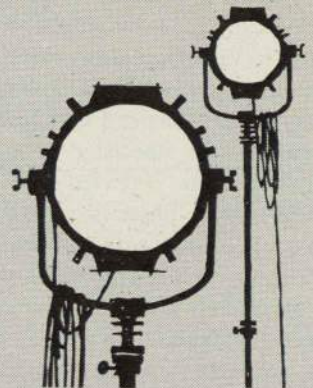
The whole Christ is divided to His church. "He shall glorify me: for he shall receive of mine and shall shew it unto you." (John 16:14). The Holy Spirit brought Jesus. The early church had been divided and scattered, but when they came together with proper motivation, they came together as the Body of Christ. "A little while and ye shall not see Me" . . . the Ascension of Jesus into Heaven. "A little while and ye shall see Me" . . . the Descension of the Holy Spirit, and the whole Christ is manifested in His people.

When the Body of Christ comes together with pure motivation, in spiritual unity, then, of a truth we can say, "We see Jesus. We see His authority; we see His power; we see His character. Let us take this equipment, take this anointing, and let us extend this Kingdom to the ends of the earth." ●

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By DeVern Fromke

WE SAT in a circle as a group of fellow workers sharing as the Lord would direct. For some time the fellowship and spirit was sweet and there was no confusion. Then it became very manifest that one who was yet building his own kingdom and promoting his own program was becoming defensive and closed. It was as though he were fearful of certain conclusions which might be forced upon him. To most of us it became obvious that if he were truly teachable, perhaps the Holy Spirit would unveil some method or motive in him that was wrong and it would eventuate in readjustment, or even in needing to discontinue his little kingdom building. For all of us – without any words or instruction to that effect – it became crystal clear whether we were open or protective, whether we were striving or calm in spirit and gentle in attitude, whether we were partial and divisive or easy to be entreated.

It was as though by One Spirit we were being taught – and were freely drinking of that One Spirit. Someone has well said that, “in real intimate fellowship with anyone, we are sure to drink of their spirit or the fellowship will cease.” Surely we must know when to be “closed to the spirit of another” but we must also learn how to be continually open to THE HOLY SPIRIT.

In the Corinthian letter Paul seems to show clearly how men are either **one with God's spirit** or they are for selfish reasons **fostering a party spirit**. It becomes obvious that whichever foundation one stands upon determines which spirit he drinks of and is governed by, and determines how he will build. The apostle would remind us that all religious work which is built up by the use of party spirit will in **that day** – if not sooner – be consumed as mere wood, hay and stubble.

Today how many religious institutions rest upon “another foundation.” They have been built up by emphasizing some nonessential as the basis of fellowship, drawing others into their orbit by cutting them off from fellowship with other believers thus making a schism in the Body of Christ. “It is altogether possible that the truth in Christ is so varied and many sided that no one man or body of people can present it in its full orb'd symmetry” (P.E.B.). I can very well understand that God might awaken one man or body of people especially to recover some phase of truth which has been neglected, but for them to continually emphasize that phase as though it were **all** that really mattered, is to insure division and lopsidedness. The tendency to substitute that **one phase** as though it were the whole, to make fellowship rest in a common opinion rather than in a common life, is to set up an idol, to substitute another god for Christ, to begin “another foundation” instead of recognizing THE FOUNDATION.

ARE YOU CONTROLLED BY THE “PARTY SPIRIT”?

How easy it is for those who have never experienced identification at the Cross to foster a party spirit and to use it as an instrument by which to build a work which must some day perish in the flames. What is a “party spirit”? It is that which causes men to be more zealous for thier own view, for their own vision, for their own methods and their own group than for Christ and the eternal purpose of God.

Let us beware of becoming movement minded! Live **unto and for** the whole Body of Christ or we will find ourselves stranded upon **another foundation**. With simplicity of heart, belong to Christ rather than to any man or any emphasis of truth. We may rightly appreciate and give due honor to the individual or church which was the instrument of our salvation and growth in grace, but when our love for our church breaks or hinders our fellowship with God's true people in any other group, it has gotten in the wrong place – it is to that degree interfering with out fellowship with Christ. God says of His people, “Whosoever toucheth you toucheth the apple of mine eye.” When we refuse to fellowship one with whom Christ is in fellowship, we are – in a sense – limiting our full measure of fellowship with Christ.

It is important to remember that we can fellowship individuals as those who share the life of Christ even though we may not find basis for fellowship with (or partake of) the system or **other foundation** in which they are yoked.

THE FOUNDATION OF THE PARTY SPIRIT

The root or foundation of the party spirit is always self interest. Any effort to separate a believer or a group of believers from another and draw them into the orbit of my personal leadership or into the orbit of my group is almost always motivated by plain unvarnished private ambition. It is done often with the purpose of enlarging my prestige, ecclesiastical or financial reward. It is sometimes the result of spiritual pride, for it flatters our vanity to bring others to bow down to our theological idols and come under the "spell" of our leadership.

Consider the cost! It is well known that a man can expect no recognition of any kind in many tightly formed groups unless he shows loyalty because they know they will be penalized ecclesiastically if they do not. Thus a great organization is built up and maintained by means of the party spirit. There will certainly be a vast conflagration at the Judgment Seat of Christ, for all religious work which is carried on with a view of self-advantage and private ambition will go up in flames.

The question is raised: How can you build up and hold together a work in a world of so much competition, proselytizing and so many unfair methods, if you do not have something human by which to hold it together? Our answer is this: "All that is held together by anything else than **His Spirit** or built upon any other than **His foundation** will fall apart and go to pieces in **that day** if not before; therefore it is not worth the effort now.

Consider the narrowing effect of the party spirit. The Corinthians were each dividing into little factions, following men and manifesting the "I'm right spirit." Some emphasized Paul, for they loved teaching and the intellectual diet. Another group gathered around Apollos, for no doubt his oratory and fluency of words stirred them to action. Still another group followed Peter, for his seemingly practical ministry and understanding was more in sympathy with their ups and downs. But there was yet a fourth group who insisted the others were divisive in their interpretations. These proudly insisted: "We are of Christ — you are wrong — we are the only ones who are right, for we follow only Christ."

Let us admit, that perhaps in principle and doctrine, these who were of **Christ** seemed to be **more** right. Yet they were wrong. They fostered a party spirit, in that they were using Christ for their own advantage and strange as it may seem, were building their work on **another foundation**. Their wrong "I'm right spirit" was proof enough that they were building upon a wrong foundation, that they were not wholly settled **upon** and living **unto** the Lord Jesus. When we have truly learned to labor and build with Him, we enjoy watching how the Holy Spirit works. He does not allow us to vindicate ourselves nor establish our own positions. When He takes over we do not need to foster the party or "I'm right spirit,"

Here was Paul's answer to their party spirit. What narrowness! What foolishness, cutting themselves off from all the others. What foolish acting as babes. How could they glory in mere men? Did they not know that "all things" were theirs and that they all needed the ministry and help of Paul, of Apollos and of Peter?

Even so it comes down to our day — the same party spirit cuts us off from the larger ministry of God's servants to His Body. Is not Luther ours, and Calvin too, also Wesley and Whitefield as well as Finney and even the pastor down the street in another town? Yes, Paul insists that when we have truly recognized **THE FOUNDATION** we are able to appreciate and receive every ministry which He has given. We shall live in One Spirit and drink freely from all the wisdom and knowledge that God shares in building His Spiritual House.

The lines are becoming more clearly drawn between that which is "of men" and that which is "of God." The hour is fast approaching when there will be an increased shaking of everything that can be shaken, ". . . that those things which cannot be shaken may remain." Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear." (Hebrews 12:27 and 28).

Therefore we can expect the testing of our motives. Work that is done with a view to some selfish advantage, advancement, better salary, greater ecclesiastical influence and recognition, social popularity and worldly success is really all of a piece with secular work and one laboring with these motives and better get into secular work altogether. The use of religion, the employment of sacred things to build a secular and private kingdom will surely end in sore judgment. It is true that God has his place for each one to work, and when He is honored as Head He will help them build according to pattern.

"But there is one thing that is primary with God: that is the exaltation and glorification of His Son. He will not be a part to glorifying any individual, any group movement, any body of people or ecclesiastical system apart from Christ. All that God has ordained, all ministries, all gifts, all appointments, all positions, all relationships — all exist solely for **THE INCREASE OF CHRIST**. No one in a God established order has any position or ministry which is merely official. In the order which God sanctions, there is no ministration of any kind which is given for any other purpose than **THE INCREASE OF CHRIST**. When any other thing, the lifting up of any other leader, the advantage of any man or set of men comes into the motive, then God is not interested" (P.E.B.).

Finally we are all faced with these questions. What is the hidden motive which governs our life and service? Upon what foundation are we building? What spirit controls us? Are we building wood, hay and stubble or gold, silver and precious stones? There is no in-between. We are either on **THE FOUNDATION** or seeking to build "other foundations." ●

DeVern Fromke
No Other Foundation
Sure Foundation

Our hearts will receive great comfort and new courage if we will constantly read and reread the Psalms.

Psalms 22, 23 and 24 have been called the Psalms of the Cross, the Crook and the Crown. We might also call them the songs of the Saviour, the Shepherd and the Sovereign. We bow before the suffering Saviour in Psalm 22, and there at the foot of the cross we hear the word of Him upon whom our iniquities were laid, "Thy sins are forgiven thee." We follow the risen Shepherd of Psalm 23 even to the valley of the shadow and beyond. And in Psalm 24 we ascend with the conquering Sovereign to the home of the Father, there to dwell with Him forever.

Let us today, however, confine ourselves largely to Psalm 24. It begins: "The earth is the Lord's, and the fulness thereof: the world, and they that dwell therein." The Lord has declared, "All the earth is Mine." Ex. 19:5. The temporal triumphs of the people who delight in war are like the joys of a hypocrite — but for a moment.

The prophet Asaph tells us in Psalm 73 that he was alarmed when he saw the prosperity of the wicked, "until I went into the sanctuary of God; then understood I their end." There, in the light of the sanctuary, he caught the vision of the future of the wicked, and cried, "Thou hurlest them down to utter ruin. How are they become a desolation in a moment! They are wholly consumed by terror." Verses 18 and 19, Masoretic Version.

The Word of God takes us beyond the temporal to the eternal, to the vision of all the kingdoms of the world becoming the kingdoms of our Lord, and of His Christ. It is decreed that "He (the Son of God) shall reign for ever and ever." Rev. 11:15. Then shall we see that the Psalmist's words are indeed true, "The earth is the Lord's . . . and they that dwell therein."

This 24th Psalm was sung on festive occasions by those going in procession up the hill of Zion. A chorus would chant the first two verses and then a chorister would sing out the words, "Who shall ascend into the hill of the Lord? or who shall stand in His holy place?"

Then another chorister would answer, "He that hath clean hands, and a pure heart; who hath not lifted up his soul into vanity, nor sworn deceitfully."

THE SONG OF THE CONQUERING KING

Turning to Hebrews, the book of Christian Pilgrims, we see it is our joyous privilege to come to mount Zion, to the city of the living God, and heavenly Jerusalem.

What is required as we approach this place of heavenly refuge? Clean hands, clean hearts, clean lips, clean lives. Thank God that we can pray the penitential prayer of Psalm 51:7, "Wash me, and I shall be whiter than snow," with the assurance that the cleansing blood of the Lamb of God will cleanse us vile sinners through and through and make us as though we had never sinned. Sprinkled with that precious cleansing blood, we can approach the hill of Zion with boldness and enter into the holy place, there to adore, to worship, to magnify the Lord, our Maker and Redeemer.

The festival chorus would then sing concerning the one whose hands were clean, whose heart was pure: "He shall receive a blessing from the Lord, and righteousness from the God of his salvation. Such is the generation of them that seek after Him, that seek Thy face, even Jacob." Verses 5 and 6, Masoretic Version.

To the one who has sought the Lord and obtained cleansing, righteousness is given. Yes, even though we may have been Jacobs — supplanters — His transforming grace will change us into Israels — princes with God.

The chorus choir as they were entering the citadel of Zion would sing: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in."

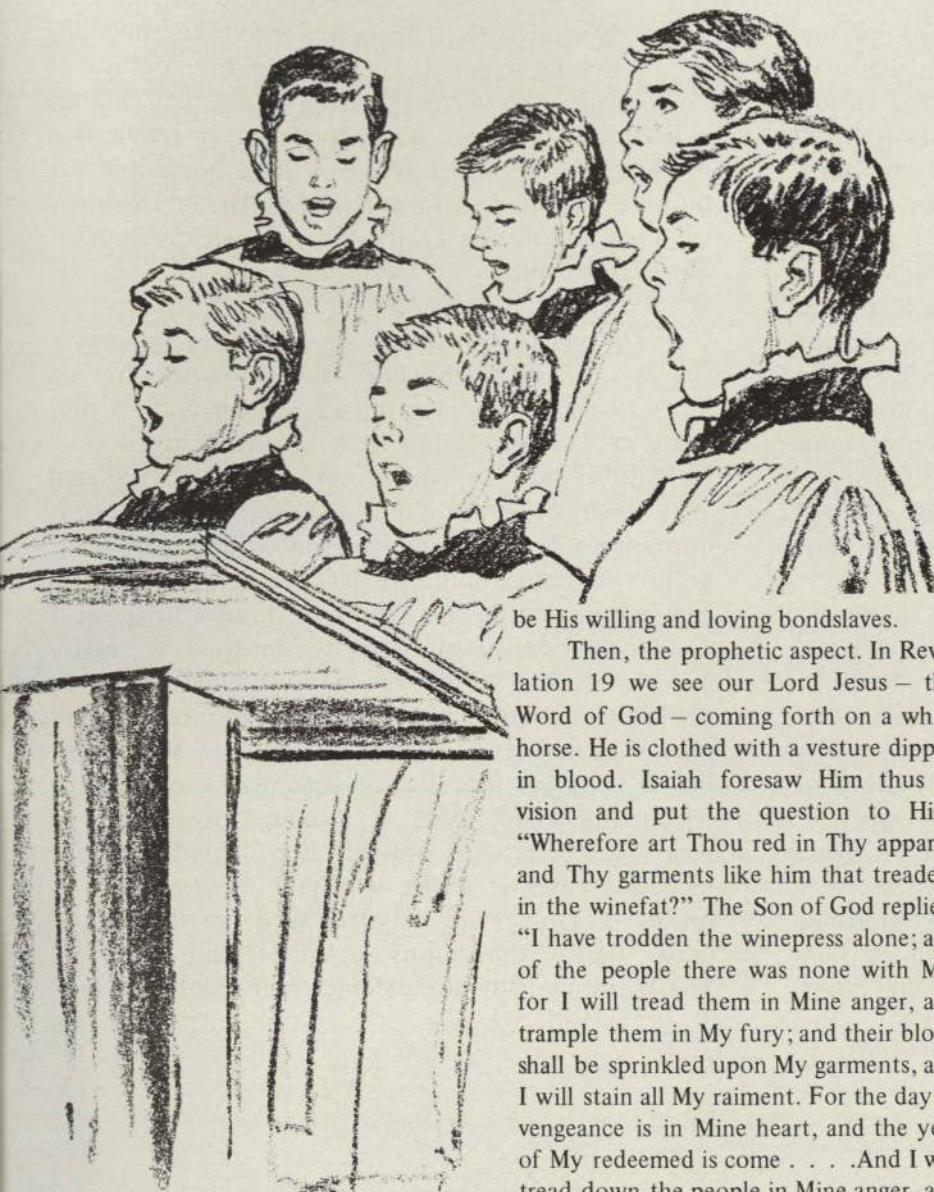
BY

STANLEY
H.
FRODSHAM

They would stop their song and listen as a voice would be heard singing from within the gates, saying, "Who is this King of glory?" Then the choir would ring out with the word, "The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in."

Again the question would be sung from within, "Who is this King of glory?" To which the chorus choir would reply, "The Lord of hosts, He is the King of glory."

This psalm, we are told, was given to David on the occasion of the Ark being brought to Zion. See II Samuel 6:12–18. That is its historic setting. But there is always more than the historic in the Scripture. When we read the Word of God we do well to ask ourselves two quest-



ions. First, how does this apply to me personally? Secondly, what is the prophetic significance of this text?

THE KING OF GLORY

Paul says to the saints, "Know ye not that ye are the temple of God?" 1 Cor. 3:16. Have the gates of the inner sanctuary been lifted up, to let the Saviour, the King of glory, come in to take the throne? not only to come in, but to reign? In the story of Borden of Yale we read that Borden declared: "In my heart there seems to be a cross and a throne. Sometimes Christ is on the cross and I am on the throne. But this must not be. I must be on the cross, the crucified one; and the risen Christ must occupy the throne." Shall we not let Christ be Lord of all in our lives, and our constant joy to

be His willing and loving bondslaves.

Then, the prophetic aspect. In Revelation 19 we see our Lord Jesus – the Word of God – coming forth on a white horse. He is clothed with a vesture dipped in blood. Isaiah foresaw Him thus in vision and put the question to Him, "Wherefore art Thou red in Thy apparel, and Thy garments like him that treadeth in the winefat?" The Son of God replied, "I have trodden the winepress alone; and of the people there was none with Me: for I will tread them in Mine anger, and trample them in My fury; and their blood shall be sprinkled upon My garments, and I will stain all My raiment. For the day of vengeance is in Mine heart, and the year of My redeemed is come . . . And I will tread down the people in Mine anger, and make them drunk in My fury, and I will bring down their strength to the earth." Isa. 63:1–6.

Who can estimate the awfulness of this judgment? The most sensational of all the sensational writers of earth has never conceived anything a tenth part as terrible as that which the prophetic Word declares will happen. But Isaiah, the seer, twenty-six centuries ago foresaw the catastrophe that would come to the earth, and declared, "Behold, the Lord maketh the earth empty, and maketh it waste, and turneth it upside down, and scattereth abroad the inhabitants thereof burned, and few men left." Isa. 24:1–6. Read also verses 17 to 20 in this same chapter.

When this catastrophe takes place an invitation will be given to all the birds to come to a great feast – a feast of human

flesh. Rev. 19:17 and 18.

As this One upon the white horse, upon whose vesture and thigh is written, "King of kings, and Lord of lords," returns to the heavenly Zion, followed by His heavenly army, we shall surely hear all those accompanying Him singing the chorus: "Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors; and the King of glory shall come in."

In response to the inquiry from within, "Who then is this King of glory?" the song will go up from the mighty hosts, "The Lord, a mighty one and a hero, the Lord, a hero in battle. Lift up your heads, O ye gates; yea, lift yourselves up, ye ancient doors, that the King of glory may enter in!" Delitzsch's Translation.

A few weeks ago the writer was sitting in Zoo Park in Springfield, Missouri, when a couple drove up with their two children. After they had seen all the animals they were returning to their car. One member of the family, a tiny boy of about four, whose legs could not carry him very quickly up the hillside, could not keep up with the others. He cried out in alarm, "O Daddy, don't you drive off and leave me!" The reply was spoken in a very comforting tone, "Don't you worry, Son; I won't"

Take heart, child of God, though you may be the last, the lowest and the least, if you are truly washed in that all-efficacious, completely-cleansing blood of the Lamb of God, you will not be forgotten of Him, and it will be your privilege to ascend with the Lord of glory to the holy mount of Zion. And it will be your privilege to reign with Him. Christ is the heir of all things, and He will share all things with His own.

When the noise of battle is over, the meek and lowly One, with His meek and lowly ones, will inherit the earth, and they shall delight themselves in the abundance of peace. And He who is the Lord of heaven and earth has also a place reserved in heaven for His own, a place of joy unspeakable and heavenly glory. Do you know what it will be like up there? It will be fit for God to dwell in. And it will be the joy of Father, Son and Holy Spirit to share Their all with the redeemed. ■

Stanley H. Frodsham
Herald of Faith

A sure sign of spiritual awakening is the emergence of numerous small gatherings of believers outside of the formal church structure for mutual sharing and prayer. The outpouring of the Holy Spirit among denominational people has fostered the return of the home church — that is home meetings of the believers. It is a return to New Testament practices and a key tool in the hands of the Holy Spirit in building the Body, introducing Christians to the Spirit-filled dimension and basic evangelism. In the atmosphere of these spiritual groups the Holy Spirit is using an outlet for the charismatic manifestation of His life and power which the entire church of Jesus Christ must have in these closing days of history. Groups are organic rather than organizational and must retain this essence if they are to continue pulsating with spiritual power.

Life generates life. This is true in the spiritual realm. When one receives the Baptism in the Spirit he enters a new spiritual dimension of praise and warfare. In the Historic churches the believers who are experiencing this New Testament provision of spiritual power seek fellowship and an outlet of ministry. God has provided for this in the provision of prayer groups meeting in homes. This is a thoroughly biblical principle. Jesus, in Matthew 18:18–20, discussed united prayer and relates there is unlimited power available for release at this point.

The early church went from house to house breaking bread, sharing experiences, digesting the doctrine of the apostles, praying and praising God. (Acts 2). Thus a definition evolves: **A spiritual prayer group is a meeting of individual believers in a home for the purpose of united praise and prayer. The fellowship is centered around the Lord Jesus through the POWER of the Holy Spirit.**

The essential purpose of a charismatic prayer cell is to worship the Lord Jesus and to offer up intercessory prayer in a united manner and to thus share experiences undergirded by the Word of God. The substance of the meeting will be shared experience with the Lord and one another. It is difficult to be in communication with Him and not be in communication with His people. The worship and submitting to the Word of Jesus Christ must remain the essential thrust of the meetings for as He is uplifted the needs of men are met with His sufficiency. Naturally the primary purpose of any prayer gathering is prayer and the highest form of prayer is praise. It is the atmosphere of adoration for which the Lord Jesus is looking. How often in prophesy He tells us how He is delighted with our incense of praise. Praise is a part of our duties as priests of God. **“Let us offer God the sacrifice of praise, that is, the fruit of our lips”** (Hebrews 13:15). The Word says, **“Whoso offereth praise glorifieth me”**

Concerning Spiritual Prayer Groups

By Wayne Conrad

(Psalm 50:23) and **"Thou art holy, O Thou, that inhabitest the praises of Israel"** (Psalm 22:3). The Lord is enthroned in our midst as we praise Him. Is it any wonder that the early church were daily praising God and breaking bread from house to house? They knew that as they praised, the glorious presence of the Lord came down.

The motive behind every expression of spiritual life must be love. God is love. He generates love in our hearts. We love Him because He first loved us and His love shed abroad in our hearts draws us together in the bond of love. Truly Spirit-filled fellowship is motivated by sincere love for Jesus and one another as members of the Body of Christ.

We now consider the ingredients of such prayer fellowship. The most important one has been related previously — that is praise and worship of the risen Lord in the freedom of the Spirit. **"Where the Spirit of the Lord is there is liberty."** (II Corinthians 3:17). Liberty to worship and praise and to love our Great God and Saviour. Why should praise be so central? Primarily because God desires our praise and comes to us in a special sense when we exalt Him. Another reason is because praise makes the gathering God-centered rather than man-centered and this is important. God will not share His glory with any! Also praise distinguishes the home prayer cell from the formal church gathering. It contains the secret of spontaneity and holy joy. Without this emphasis it becomes a structured program much like the local church which is needed but does not need to be duplicated on this level. People will come to a home who will not go to a local church because of its unique emphasis of joyful worship. Moreover, praise is the best atmosphere in which those moments of holy silence fall and the Holy Spirit manifests His gifts to meet the needs of the group and/or individuals.

There is a second most important ingredient which is born of the first — **that is intercessory group praying and individual praying as the Spirit urges.** We are to be the channels of God meeting the needs of mankind. God moves most in response to real prayer. Jesus relates in Matthew 18 the power of united praying — praying in harmony. **"If two or three (or more) agree as to anything they ask, it shall be done."** It is a law of prayer. It should be noted that group praying can raise the level of faith expectancy. Thus the group becomes the funnel of the release of Holy Spirit power in the direction of people and situations which have evoked concern. In this area falls the ministry of the laying on of hands for healing and the holy touching of faith and love.

Constantly we are in need of growth as believers. Prayer groups become a place where instruction from the Word is gained through shared experience. The instruction can also at times be gained through the ministry of gifted men. God has appointed in the church the ministry gifts of prophets and teachers. However, the instruction of man should not become the focal point of the meeting. The danger is evident that when teaching becomes central, the group becomes followers of men or types and not the enthroned Lord. We must judge all utterances by the Word (Acts 17:11) and experience is to be grounded on the Word and not apart from it. The same Spirit that wrote the Word must inspire the prophets and teachers.

A last ingredient I would like to mention is the provoking of one another to good works. We meet to worship and grow and we live to witness and work. Let all words be words of faith and love, not words of doubt or personal grievances. The coming together should be a place of finding ammunition for the spiritual warfare in which we are engaged. (Hebrew 10:24,25).

Summary notations on charismatic prayer meetings:

1. Where the Spirit of the Lord is present there is liberty — freedom in the Lord to worship Him. Satan attacks here often to keep back our praise. Praise is powerful to the pulling down of strongholds.

2. The atmosphere of the spiritual meeting is faith in God and love for one another. (Romans 12:10,12). Love of Jesus stirs us to share love and the atmosphere is one of building up one another in our most holy faith.

3. There should be practiced, the spiritual principle of submission one to another. (Ephesians 5:21). This avoids prideful friction.

4. It is essential to keep praise central.

5. We must be sensitive to the needs of one another so God may use us to meet them at their level of need.

6. Always provide a welcome to outsiders and love them and accept them as they are. **"Love covers a multitude of errors."**

(Continued on page 25)

DEATH IS DEATH and DEATH HURTS

When the Apostle Paul said so emphatically that he had been “crucified with Christ” and that OUR “old man” had been “crucified with Christ,” what did he mean? He certainly did not refer to our bodies for here we are well and hearty. But he was certainly referring to something for he mentioned it so often.

There are other deaths besides physical death. The death referred to here is the death of the “old man.” This is a very important subject which we cannot push aside lightly. We have to face up to it.

It is very easy to say “So what?” or to go further and say, “Wonderful—now all is well.” But, believe me, there is more to it than that. If a death has taken place in us, AND IT HAS, well, a DEATH HAS TAKEN PLACE. DEATH HURTS — that is certainly not hard to prove for all deaths are like that.

Man is a tripartite being: spirit, soul and body, and made in the likeness of God. We have a body, a soul, and a spirit. If the body has not yet died, then what has? The spirit hasn’t for it will “return to God that gave it.” That leaves us with the soul, regarding which the Scriptures say, “The soul that sinneth it shall die.” which speaks of the death of the soul because of sin.

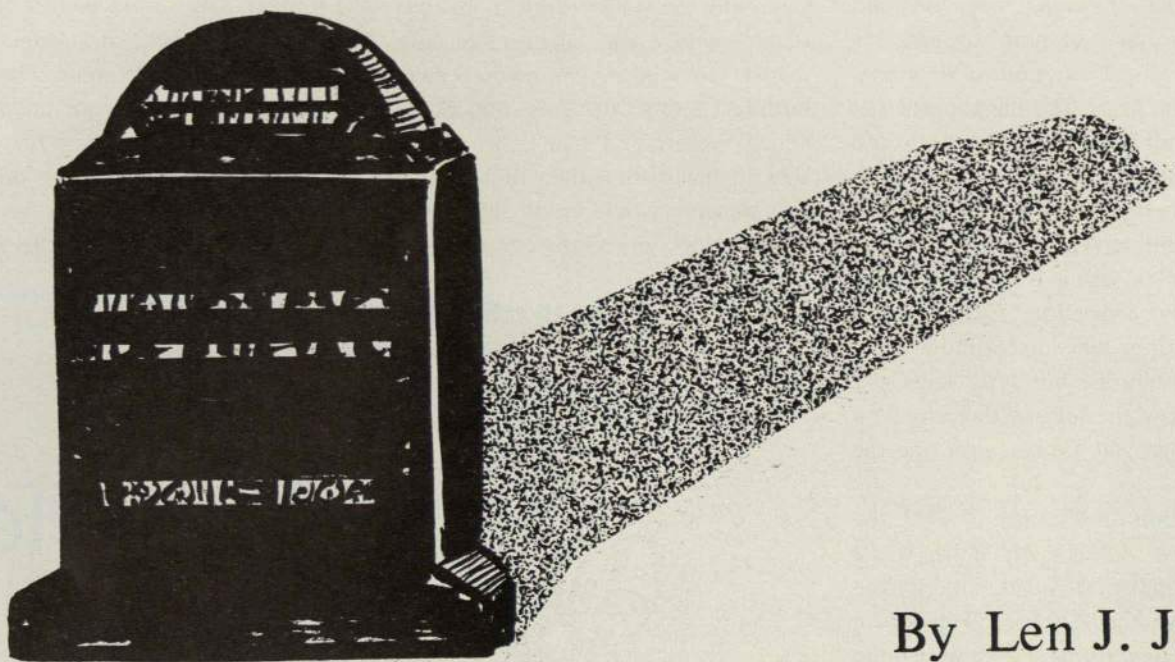
We all know what our body is — we wash its face, comb its hair and clean its teeth. Our soul is not our body. Our body houses our soul, but our soul is

very different, and is also tripartite: the emotional, the part that thinks; and the volitional, the part that decides.

The Word of God calls the soul “the outer man,” in contrast to the spirit which is called “the inner man.” We feel things, good and bad; we think things, wisely and unwisely; we make decisions, both right and wrong. We are encouraged and we are discouraged; we are impatient and annoyed and we are happy; we love, dislike, think good thoughts and think bad ones; we have good motives and we have others not so good. The soul or “outer man’s” decisions are both selfish and unselfish. All this is the soul or “outer man.” We cannot see the soul, but we can certainly see and feel the results.

The third part of our tripartite nature is our spirit or “inner man.” The body gives us world consciousness; the soul gives us self consciousness; and our spirit is what gives us God consciousness. They are really very different and they function very differently. The Scriptures say clearly that “the soul and spirit should be divided.” We say “should be” for it is the Word of God that does it (Heb. 4:12) and anything that the Word of God does is a good work and necessary.

This “inner man” is where God lives and works, whereas the soul or “outer man” is where we live and



By Len J. Jones

work, although it is true that the spirit or "inner man" can be influenced by either God or us. God's great plan, is the spirit of man controlled by God, when really anything can happen, instead of our spirits controlled by ourselves with such unsatisfactory results.

Regarding the spirit or "inner man" the Word of God says:

"Our 'inward man' is renewed day by day" (II Cor. 4:14).

"Strengthened with might by His spirit in the 'inner man'" (Ephesians 3:16).

"I delight in the law of God after the 'inner man'" (Romans 7:22).

Now it is quite obvious that whilst in this body this spirit or "inner man" in the Christian is not meant to die, for it is not only where God works and moves but which He "renews" (II Cor. 4:14); "strengthens by His Spirit" (Ephesians 3:16), and it is the one part of us where we "delight in the law of God" (Romans 7:22).

What a wonderful person, and what possibilities of a powerful, fruitful life and ministry, is the man whose spirit is "inspired by God." But what a mess when a person's spirit is inspired by his soul or himself. We should not be surprised that this is the "himself" that should die. Even the good things of

self, as well as the bad things, are to die. In the Old Testament type when burnt offerings signifying themselves were brought to the Lord, there was to be no honey or natural sweetness.

So there is meant to be a death all right as far as we are concerned, but not in this life the death of our bodies or our spirits, but our "outward man" which in Scriptural language is meant to "perish" (II Cor. 4:16) and that Greek word for perish means to "corrupt thoroughly."

And if this death of the "old man" or "outer man" of all that life holds dear — self, ambition, pride, greed and all outside of Christ that is held so tenaciously, is not going to hurt, well we don't know the meaning of the word "hurt." This is the death of self, that has been inspiring and motivating our spirits so wrongly for years. This is death of our self-love, self-interests and our pride. Will this death hurt? It will hurt, as all death does, more than anything we have ever suffered as we say "Yes" to the death of everything that life has held dear. We don't know what suffering is until we face this death. BUT IT HAS TO BE, and God will leave no stone unturned till it is.

(Continued on page 24)

...and the ears of the deaf shall be unstopped.

FIFTEEN

As Christians, when we become converted and reborn, we want to spread joy, love and let every one know what we have and give to everyone what Jesus has given us, the new life, the perfect love, the real joy and happiness that comes from the heart. I never thought I'd see the day that I would weep without shame, dance out of pure joy and sing hymns and gospel songs out of happiness and from the heart. This has happened to me and is still happening and I see no end to this wonderful life in Jesus. The reason I say I never thought I'd see or feel this is because I am serving a sentence in the state prison of which I live. This is my third felony conviction. Yes, I was a criminal, a three time loser without much hope for the future but Jesus knew my heart and saw the longing there for love and a change and He has given me the new life.

I was born in Michigan in 1941, the oldest of five children. My father was a Chippewa Indian, a quiet soft spoken man who worked very hard. Times were always very hard for us and we were quite poor. There was conflict and quarrels between my parents and my father became a heavy drinker. At one time my brothers and sisters and I were all forced to attend Sunday services, but not with our parents. I do vaguely remember that my father was baptized in water by my great grandfather who was a minister of the gospel. By 1955 or 1956, my parents divorced, this was a hard blow to accept as I loved my father very much. I have not seen my father since that time and one of my greatest hopes and prayers is that God will one day cause us to meet again.

By the time of the divorce I had begun to pick up small items from stores; a pen, a pencil and one time a wallet. Within a year and a half, when I was sixteen, I stole a hubcap and was caught. This was just the beginning of my headlong plight into the world of crime, corruption and misery, which was to last some eleven years.

My earliest memories hold so many feelings of hurt and rejection, such a desire to want to please or to have someone proud of me. After my mothers

remarriage the problems continued. I felt left out and that I couldn't take the life at home anymore, and left. I quit school and went to work, but this lasted for only six weeks as my mother found out about it and had me put on probation. The conditions of the probation were that I stay with a family until I re-entered school, until I was eighteen, or until I joined the service. On my seventeenth birthday I took the easy way out and joined the army. I had hopes of being able to make something of myself and that someone would eventually be proud of me. Hopefully that person would be

before I ever reached home and drank the whole time I was there. It is so strange that even when everything within us wants to get approval from those we care about, we can still take the course that will bring nothing but condemnation.

In 1960, I began a thirteen month tour in Korea. The picture that greeted me as we landed at Inchon; the streets without lights, the mud, clay and filth, was to become the picture of my own life. Every night of those first six months in Korea were spent in drinking and sleeping with prostitutes, usually never the same one twice. I also became in-



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my mother. My life up to that time had been filled with the knowing that I was a black sheep; the feeling of being an outcast followed me.

I received my first leave and wanted to go home and show my family that they didn't need to be ashamed of me anymore. This turned out to be the point in my life that my drinking days began. It was the first time I was ever served in a bar; I got real drunk, and enjoyed the numbing effect it created and thought it tasted pretty good too. At first I didn't drink a lot as I didn't enjoy the hangovers. On my second leave I got drunk

involved in blackmarketing, unaware of knowing that what I was doing was illegal. I pleaded guilty and received a sentence of six months in the stockade, a reduction in rank and three hundred dollar fine. The charges were selling eleven radios purchased from the PX, to Korean Nationals for profit and gain. After thirty days, the remainder of the sentence was suspended on condition. In the weeks that followed my release from the stockade, there were threats upon my life and two attempts by those who who led the ring and desired that I continue to help them. I wanted no further part of it

and regretted what already had happened. One of their attempts was almost successful. I was shot and hit by a 45 army automatic, but by the merciful hand of God a guard heard the shots that night and investigation found me lying in a ditch bleeding profusely and unconscious. Much later and after my conversion I looked back at all that had happened to me and knew that God never interfered with my wrong doing, He just always kept me safe.

In 1961 I was honorably discharged and immediately re-enlisted for six more years and another tour in Korea. I had

tempted an escape and was deprived food. I was driven deeper and deeper within myself and increased the thickness of my shell of hate, bitterness, contempt and arrogance. I knew now no one would ever be proud of me and I surely had further hurt and shamed my family.

When paroled in 1964, after completing the two years of depravity, I was an animal, afraid, hateful, lustful, hungry, hungry for love for something, but I didn't know what. All dreams and hopes for the future had been destroyed. Six weeks later, I was arrested in Virginia for breaking and entering and given a three

arrival. The work there was hard, very hard and the men were treated as scum, as an animal gone mad. Hate grew deeper and the shell grew thicker around me. God was mentioned to me several times by a fellow convict I befriended and trusted, but God was not real, only something weak people believed in. God was cruel, He wasn't real. Religious people were fools, weak, sick people. They were easy to con, but for some reason, I never tried.

At this camp in Virginia my visions became warped. I almost killed a boy; had it not been for my Christian friend there in that camp I probably would have. I was placed in what is called a sweat box for eleven days, with only food being two small bisquets a day and one day even this was withheld. This punishment was given me because I resisted the inhumane treatment on the road gang. At the end of the eleven days I wasn't even able to stand. I felt my fate would be the same as others who never made it alive out of such places. I later knew that again by the grace of God I was alive. At this camp I tried to escape and again God kept me safe; in running from the police a log took the slug meant for me and even then I thought that God must have had His hand on the bullet. Life became hopeless for me. I never really expected to ever see freedom or any other meaningful life again. I was without hope and life seemed over.

In December of 1966, I was returned to Kansas to finish my five year sentence. I once again decided I'd try to live, to hope, to see a better life. I was fed up with prison and the way of life I found myself in. I was crying out for love, for any thread of hope, any strand, any thin rope, the size of a hair, to hang on to, to give me a better life. It was yet to be another three years before I would find the answer to the emptiness and longing within me. With the resolution to better myself I finished my education and attended AA to cure my craving for alcohol.

In April of 1968, I was released, free, no parole, no more prison, a hope, a



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found the life of drinking and prostitutes a life where you never had to get involved, never had to love and get hurt in return, all this was to my liking. Money bought anything and everything.

Again I found myself in trouble and another conviction. This time the charge was grand larceny and the sentence was five years in prison. I was handed a dishonorable discharge and the stigma that it carries, along with the confinement of two hard and very disciplined years. These two years were spent without love, without mercy, without a friend. During that confinement, I at-

year sentence, all in fifteen short minutes, in a county court house in Micklenbury County. This was only a beginning of a long hard struggle for survival.

Upon arrival at the State Prison in Richmond, I was propositioned, threatened and each day was a struggle just to stay alive. There were killings just about every month, and sex perversion and drugs were more in evidence than any city I'd ever seen. I stayed in constant fear, never knowing whether I'd see the next day. In self defense I cut another man with a knife, resulting in my transfer to a road camp nine months after my

"FROM CRIME TO CHRIST"

(Continued from page 17)

chance for a new beginning. I went to Milwaukee where a friend, the Christian convict I met in Virginia was now living. He helped me get settled, helped me find work. It gave me a feeling of being wanted and accepted no matter where or what I'd been. The feeling of loneliness remained though and I couldn't let loose of the feeling that there must be something better. By summer I began to drink again, and again felt myself being trapped in the life of the alcoholic and the world of sin that can be found in the lower side of any town.

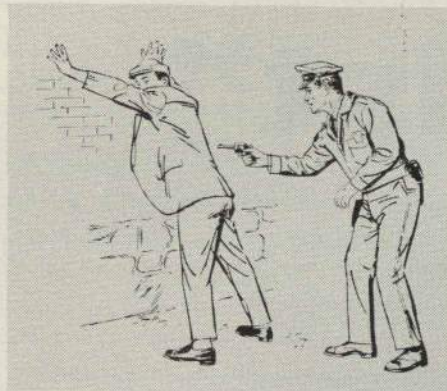
Upon my return to Michigan and my home town, I met a girl, and being lonely and without love, I saw a possible future with this girl, and told myself I loved her. We were married three months later in a Free Methodist Church. Neither of us belonged to this church, but just picked it at random. The minister's name was Rev. Cobb, a gentle, loving and God fearing man.

I went to work for a company that made man-made marble, and in two months I was made foreman. The hours were long and hard, but I enjoyed the feeling of achievement it brought. By this time we were expecting a baby, a dream come true. When I was layed off at the marble company I went into business for myself with my brother-in-law as my partner. As problems arose so did the alcoholism and I again found myself trapped in a world I couldn't cope with, in a kind of life I didn't want. I began to cash bad checks and steal equipment at night; and even sometimes during the day. And to further my torment, I was having nightmares of the eleven days I spend in the sweat box in Virginia.

One night, after a long day of work, without food in my stomach and having drank an excessive amount of beer, I broke the window and entered a super market in Coleman, Michigan and was arrested while inside. When I was asked why I was there, I truly didn't know why as I had money when I broke in; looking

back it seemed the stupid drunken act of a thief.

While waiting in the Midland County Jail, I felt the walls once again closing in on me. Trying to fight off the feeling of loss I picked up and read the New Testament in the Good News for Modern Man Version. I also read another book entitled, "The Cross and the Switchblade." In this book I saw how drug addicts were changed through the power of God. God still wasn't real to me and I realized that Jesus was a real person by historical record, but that wasn't what I needed. I had heard it said if I would but accept the fact that He died for my wrong, I'd be saved. I felt that wouldn't do me any good either. I needed something more than that, I needed love, I needed a miracle. Then a Christian woman told me that Jesus loved me. I thought about this, I thought about what she said about the power of the Holy Spirit. There were many questions in my mind. If I became a Christian, would He help me? Would He get me out of this mess I had made of my life? My wife was now eight months pregnant, there were payments to be made (Isabella County had a hold lodged against me and I really felt trapped). God was cruel, He hated man, He was always causing earthquakes, floods, killing people. Did I want this cruel person for My God? I never read the



Bible but had heard enough stories from the Bible to know that when people were disobedient to His word they were punished severely. Yet this Christian woman said that Jesus loved me and she also said God so loved the world that He gave His only begotten Son. I had remembered how Jesus had been put on the cross — but so what! I argued back and forth

in my mind and realized that I needed something. If He could help me, I'd take the chance; what could I lose.

If only I had known!! This was in September of 1969. I asked my wife to call Rev. Cobb. When he came we went into a little conference room just off the cell block of the County Jail there in Midland. It was there in that room that I prayed and asked Jesus to become my Savior. I felt tears starting to work their way to the surface through that hard shell, but held them back. Several nights later, while trying to pray, something began to happen to me, my whole past appeared before me and shame overcame me. I was truly sorry for all I had done in my life. The tears came and I cried out, "Forgive me God, help me, help me." I didn't even know how to pray or where to start reading His word, but stumbling along that night in prayer, He baptized me with His Holy Spirit and all the arrogance, false pride, greed, lust, craving for drink, self life left me. I felt the hand of God reach down and touch my head and it was as if He were saying, "I know My son, but never again shall you ever be alone or unloved, for I shall always be with you from this day forward, you are Mine." I wept all the bitterness, all the hate, all the self-pity out of me that night and was filled with tears of joy, tears of forgiveness and happiness.

My trial came up in November and I was found guilty. I had sought the Lord's will for me and felt I was being called to spread the Word of God, the Gospel of Jesus Christ. I felt called to the lost, the desolate, the people among whom I had once lived. I had also sought a sign, like Gideon's fleece of wool. I put it before the Lord for a sign of whether or not I would be sent to prison once again and being very new and not understanding the ways of the Lord I mistook the sign. I was elated to think I would not go to prison and made plans to start work in His fields as soon as I was released. I had a feeling just after my conviction and before my sentencing, that I would lose my family and told my wife about it. She assured me that no matter what happened, she would wait faithfully. I once again sought the will of the Lord about

... and streams in the desert.

whether I would go to prison. It was very clear this time that I would go. Yet because I so desperately did not want to go, I clung to the first mistaken sign.

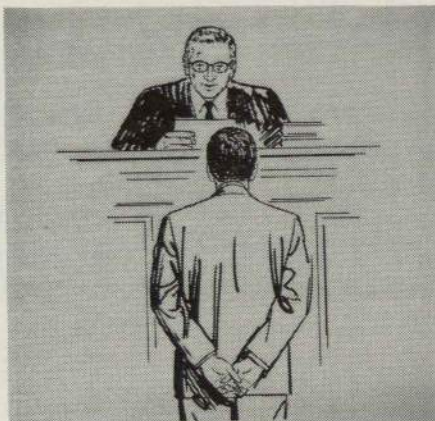
The day of my sentencing was November 24, 1969. At 1:45, I was taken before the judge and was asked if I had anything to say before sentencing. The attorney I had been given for my trial was there, but only hung his head in silence. The only words I could think of were, "Your Honor, I respectfully humble myself before this court and ask that you grant me mercy." I will never forget those next few minutes and the judges words, "Mr. King, you were found guilty by a panel of twelve jurors, and by your pre-sentence investigation it is noted that this is your third conviction within seven years and therefore, I cannot give you probation, and the maximum is set by the state at ten years, and I will hereby set your minimum sentence at three and one half years with the following recommendation I have no doubt that you will be able to adjust to prison life and will be granted parole when you become eligible."

My knees started trembling and almost gave out. Hope seemed gone, God had deceived me, tricked me. He was a cruel God. After I got back to the jail cell, I sat down and I cried out, "Oh God, why, why? Why did you forsake me, why did you?" Again I wept, I wept long and my whole body shook with sobs. I wept sorely and without shame. Later I realized that God had not forsaken me, I had been wrong.

I arrived here at Southern Michigan Prison the next day and started my sentence. At Christmastime, I received a letter from Rev. Cobb saying God would never forsake me and to always look to Him. Again I wept. This time was truly a desert experience for me, but He was filling me with the clean Spirit of Jesus and cleansing me of old hurts.

There in that cell in quarantine, I received a very precious promise. He would release me before Christmas of this year, 1970. In January, I received a letter from my wife saying she would not give me another chance; that it was over between us. I couldn't sleep, couldn't

think I was losing my family, my daughter, the child I had so wanted had been born in November, just four days before my trial. I was losing her already. The wife who was going to wait so faithfully was gone too. These were hard days but God kept me through it all and I was soon able to accept His peace on it. At times it seemed He was being unfair, but I have learned that He is never unfair nor unjust. It's just that we can not see the whole beautiful plan God has for each of us and at times the cutting away is so very painful.



Slowly I've learned to trust Him to give me only good gifts, and to know that all that happens to me after I commit my way to Him and am seeking His will, it comes to me at His hands. During most of my stay here in Jackson Prison, the Lord has provided me with one Christian friend who has been faithful in writing and encouraging me in my walk with Christ.

About the time I learned of my wife's decision, the Lord also confirmed to me I would be used for the spreading of His Word. The first time He showed me this was in the form of a vision. In this vision there was a pulpit, over which was a sign that read, "Minister and Teach To Those Who Live In Darkness." The second was a dream, and in it an angel in a white shining gown said to me, "The Lord has prepared you well, now go and spread the Word of the Lord into and unto all the people for they believe not and all men come short of the glory of God." At first all this was hard to believe for I knew all that I had done and been. While thinking upon this I realized all the former life would be used for God's glory and would be an even greater witness to

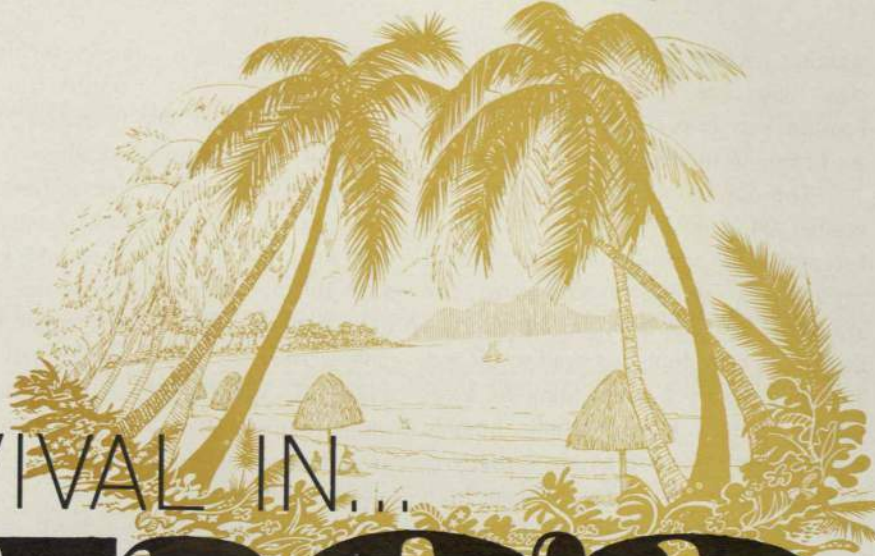
those to whom I would be called to witness the gospel to. Because I had given Him even my past, He would use it to witness to the great grace and salvation afforded to all those who call upon Him for salvation; that there is no person fallen too far for the love of Jesus to reach and transform.

Another wonderful gift came to me about this time. I received the gift of tongues while in the Midland Jail when I received the baptism in the Holy Spirit. On the sixteenth of February, I received this freedom that has so given my whole spirit and life a freedom I had not known before. There is nothing that describes the joy and peace and love and the lifting of one's burdens and accept all that our wonderful Lord has given us.

Some will say that I am trying to con my way out with religion or that I am weak and need someone to cry to. Could this really be true? I think not, for God will not allow men to use Him and people can see through a phony. As far as needing someone to cry to, it takes a man, I believe, to turn his back on the world and keep trust, love and faith while in prison. I used to make fun of Christians when I was in prison before and I used to say they were very weak men, but now I realize they were very strong men who made their own decisions and did their own thinking. The time for decision is here as it was in the day of Joshua. I'm glad that I chose God as my God, and Jesus Christ as my Savior. When the Lord gives me a home, I know that I and my household will serve the Lord. Praise God!

I have now been a child of the King for a year now. This past twelve months have seen many changes wrought in myself and my life. Jesus has become for me a close friend. One who understands me and loves me and directs me so that I may become more like Him. He is a friend who loved first and who never return hurt for my love. He guides my every step and comforts me when I'm discomforted. Because I have had a personal experience with Jesus, I am a new creature with my

(Continued on page 22)



REVIVAL IN... **Tonga**

BY KALAFI MOALA

We live in an exciting time. I used to say, "How wonderful to have lived in the days of Wesley, or Luther!" But now I feel that I would prefer to live today than in any former time, even the days when Jesus walked upon earth. God is doing a work today that is so amazing, so tremendous, we can truly thank God for allowing us to be a part of it!

Jesus spoke about "discerning the times." He said, "How is it you can understand natural signs, but you fail to see what God is doing in your day?" (Luke 12:54-56). Every generation that has lived has had a visitation of God in some way or other. They have had a sign to show what God was desiring to reveal to them. And today God is revealing something to us. God is wanting us to discern **our** time — let us not miss God's visitation!

GOD VISITED TONGA

I come from Tonga, a group of 180 islands, covering about 270 square miles in the Pacific Ocean, some 2500 miles east of Queensland. The islands have a combined population of about 90,000. I want to relate to you the story of how God poured out his Spirit upon Tonga.

Tonga is mainly Methodist; it was one of the first places in the Pacific to receive the gospel of Christ. When the Methodist missionaries went to Tonga there was a great revival, a tremendous move of the Holy Spirit. Since then the church has become organized, institutional and religion in many cases became a mere form.

But then God, in the last part of 1966, was pleased to send another group of missionaries and once again to pour out his Spirit in a marvellous way. During a period of about ten months literally thousands of people gave their lives to Christ; and people in masses received the Pentecostal experience, and were healed of bodily ailments, as God poured out his Spirit. Many Methodist pastors made a first genuine commitment of

their lives to Christ, and were filled with the Holy Spirit, speaking with other tongues, during this revival!

PERSONAL TESTIMONY

I graduated from high school in Tonga and went to Auckland, New Zealand. On my first Sunday in Auckland I attended a little suburban Methodist church. It so happened that the minister of the church was Spirit-filled. I had never before heard of the full-gospel; I knew nothing about speaking in tongues; I didn't know what was different about this man; but I said to myself, "Whatever that man has, **I want it!**" I went to him after the service and he showed me from the Bible how I could receive this "second blessing." One text that particularly impressed me was Hebrews 13:8, "**Jesus Christ, the same yesterday, today, and forever!**" I began to say to myself, "What Jesus did then, in the gospels, and in the Book of Acts, he can do today, in **MY** life."

One night I sat in the church, not aware of anything except that there was a tremendous hunger in my heart and suddenly the Holy Spirit came upon me, and I began to speak in other tongues. On the way home I was like the man in the Book of Acts, "walking, leaping and praising God!"

From that moment I began calling out to God to make it possible for me to go back to Tonga and to share with them what I had received. Little did I know that God had already begun to move among my people!"

THE REVIVAL BEGINS

While I was still in New Zealand a group of Fijian missionaries visited Tonga for one day. During this one day trip they went out into the streets and started preaching. Some boys from a Methodist High School listened to these street preachers, and then spoke to them and found out about the

baptism in the Holy Spirit. These boys, about 12 in number, had formed themselves into a little club, and they had prayed every lunch hour for one whole year, crying out and asking to really bless them and to give them victory in their lives. They had not before heard about Pentecost. But now two of them went to a Methodist church, locked themselves in, and said, "Lord, we are going to stay here until you have given us the power we have seen in those missionaries today!" They began praying at 6 p.m., and by 1 a.m. they were both filled with the Holy Spirit, and speaking in other tongues.

The next day they began to tell everywhere what had happened to them, **and within about three weeks almost three quarters of the students at that high school were converted and filled with the Holy Spirit!** It was truly miraculous! An amazing move of God!

In the normal way of Tongan life a young person just doesn't say anything in society — he is expected to keep quiet and listen. But now you could see young teenagers, girls as well as boys, standing on street corners all over the place and preaching their hearts out! This was something I had never seen in my life before. When I returned to Tonga (some months after this outpouring began) I found that my own sister, a 15 year old girl, had been twice suspended from the school for getting people filled with the Holy Spirit!

REMARKABLE EXPERIENCES

On one occasion I went to a hall where about 600 young people, aged 13-19, were packed in. After I had spoken we went into a time of prayer, and all over the hall young people stood up and began to pour out their hearts to the Lord. Some were crying, some came down to the front, and oh! God began to move, and without anybody praying for them the young people began to be filled with the Holy Spirit.

The move continued after the meeting, but it was met with bitter opposition and persecution. We still find today, as Joshua did, that the land flowing with milk and honey also has giants in it. There will be a price to pay if we are to step forward into revival.

We formed ourselves into a youth team, and travelled around from village to village. There were five girls in our team who were beaten up so many times **simply because they were Pentecostals** that they had to go into the hospital for treatment.

One of our boys had to jump out of a window to escape being murdered. He was praying when two men came in and said, "Here's a tongues-speaking guy; let's beat him up!" And they beat him until he fell to the floor and they kicked him in the face. One of the men got a hammer, and he was just about to smash the Christian when the boy somehow regained consciousness and shot out of the window to save his life.

Many withdrew from the work when they saw these terrible things; but how wonderful it was to see others who held on to God and filled themselves so much with God, and went on in faith!

One Sunday afternoon we had a meeting in a school, attended by about 120 girls. During the service we invited the girls to stand and receive the baptism in the Holy Spirit. We asked them to lift up their hands and to start praying and praising God. Every one of them stood, **and for one-and-a-half hours** those girls remained standing and praising God in other tongues. They also sang in the spirit, in perfect harmony, and several of them prophesied. This was remarkable, because we had not taught them about the gift of prophecy, yet they prophesied with thrilling fluency and scriptural accuracy!

The headmistress of that school was an atheist. We had witnessed to her, but without success. On the last day of our meetings one of the young girls came rushing up to her, clutched her shoulder, and, addressing her by name, cried out, "Offa, praise the Lord! Offa, praise the Lord! Offa, praise the Lord!" On the third time the headmistress began to weep, and right there gave her heart to the Lord, was filled with the Holy Spirit, and began to speak with other tongues!" This led to a great move of God in that school, during which almost the entire staff joined the headmistress in receiving Christ as Saviour and in being filled with the Holy Spirit.

SIGNS, WONDERS AND MIRACLES

Here is a most wonderful story. A very sick man on one of the outer islands was reading his Bible and praying. He fell asleep and dreamed, and in the dream someone spoke to him and told him to go to the main island where he would meet some people who would pray for him and counsel him about the Lord. So he got up early in the morning, got into his canoe, and rowed to the main island. He did not reach us until 3:00 in the afternoon; but then he told us his story and we prayed for him. God healed him instantly from all his sickness! Similar experiences happened in many different places.

So there was a great outpouring of the Holy Spirit all over Tonga. Everywhere people were getting stirred up, young people were being expelled from high school for witnessing and preaching, teachers resigned, ministers left their churches and became Pentecostal preachers, and thousands of people felt the impact of the full-gospel message.

Since then this dramatic evangelistic thrust has subsided to a great extent, and now an important work of consolidation is taking place — local churches are being established, the people are being taught the Word of God. Many of the young people who four years ago were saved and filled with the Holy Spirit have now spread out as missionaries to the islands of the South Pacific; others are still in Bible School preparing for the day when they too will go forth.

But now I am not going to say to you that what God did in Tonga he can do in Australia. Many times I used to sit down and meditate and say, "God, what you did in the days of Wesley and other great men of old, I pray that you will do it today!" No doubt this prayer is understandable to God; but I am no longer asking God to repeat the work of yesterday. I am expecting that God will move now, in our time, in our situation, **in a way that is designed to meet OUR need.**

However, we did see two principles operating in Tonga which are true of any time of revival. **Firstly**, from the very beginning there was a complete repentance and turning away from sin. Without this the young people could never have withstood the fierce persecution. No half-way stance was possible. They either had to stand wholly for Christ, or fall away. **Secondly**, there was a great atmosphere of faith. The young people went out from village to village, believing God for their provisions, believing God for their accommodation; and God blessed them, for he is a God of faith. May God help you to move out with him — out of your shell of circumstances and problems, and to go out in faith and be free! □ □ □

Revivalist
Transcribed and edited by
Ken Chant from a tape-recording of
the original address. + + + +

Testimony of Irving Eugene King

(Continued from page 19)

name written in the Lamb's Book of Life. I was a thief who hung beside our Lord on Calvary. I have been forgiven and washed white as snow in the blood of our Passover Lamb, Jesus.

When I walked into that small room that day in the Midland County Jail, I walked in knowing I had nothing to give, I made no bargains, no deals, I only wanted to find forgiveness and a new beginning. There are almost five thousand men here with me; many who have never heard the story of salvation. The Lord has given me the opportunity to witness to many already. Some have heard and responded and accepted Jesus as their Lord and Saviour. Others have not. Slow-

ly the men have learned they can come to me to inquire about the Lord, even at the risk of being in violation of the rules. It is not easy to become a Christian while in prison or to even keep your profession of faith. There is something happening here at Jackson Prison. There are more men turning out for the services in the chapel and there is at times a feeling of the spirit of revival even though it can not always be seen visibly.

I have tried to use every open door the Lord has given me here in prison as far as witnessing to the men around me and in making it easier for the men to get good Christian books and literature and Full Gospel Services.

When I first came to Jackson there were only three other men besides myself who had received the wonderful infilling of the Holy Spirit. The biggest problem was these men had just never heard about this wonderful experience intended for all believers. I learned of the Holy Spirit Teaching Mission through my Christian friend and wrote them asking for help in this regard. They referred my letter to some local young Christian men. Within

three weeks these young men who call themselves Calvary Christian Crusaders were inside the prison walls and have been coming back on a regular basis. As a result others have received this wonderful experience in the Holy Spirit, the effects of which will never end.

I believe I will soon re-enter society again. This could happen by bond being posted for me while my appeal for a new trial is brought to action. If this happens, the first thing I want to do is to be baptized in water. Another hope I have when I'm freed is to be able to worship and praise God with other Spirit filled Christians, freely and also with my hands raised up. I hope to be able to worship where God's gifts and Spirit are in evidence and where His power is not denied. I feel like my life has just begun and I am excited and thrilled with all that lies ahead.

I thank my God that I have been washed and given raiment of pure white, and the title of a child of God. To that, all I can say is Praise God and I say it with love in my heart and a tear of joy in my eye. A-men!!!! O O O

FROM **PERSPECTIVE** *A weekly devotional letter for the business man*

★ Published by CONCERN, Inc. ★ 5500 River Road, Washington, D.C. 20016

Dear Friend:

Then there is **the man who wanted change**. So impatient was he for change that **he was unable to stay at one task long enough** to implement his revolutionary ideas. If the situation didn't **conform to his dreams instantly**, he looked for other worlds to conquer. . .

And **blamed the system for its failures**. The **trouble was always with something else** - someone else. He was always **right!** So he **kept moving from one thing to another** in pursuit of his goals. With the result that **the only thing that changed was his geography**. . .

The **only thing that moved was himself!** He left behind a **string of half-baked programs**. . . And some **heart-broken, disillusioned followers**. He is a **bitter - cynical - self-righteous - against-the-world hypocrite!**

Someone has said, "It is better to bring one man home than to leave three men on bases." **Change is needed** - no thoughtful person disputes that. But **changers are needed also!** Men who not only have the vision - but the **patience to work at it** - wait for it.

One of the **strange facts of our day** is the man who is so critical of the rhetoric of others - who is constantly demanding action. . . **Yet never acts himself**. . . never puts his life where his mouth is. He must figure loudness is as relevant as action for himself. He says **so much more than he does**. . . And when he runs out of hearers - he **looks for other suckers**.

Jesus said, "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God." Luke 9:62.



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And an highway shall be there, and a way. . .

TWENTY THREE

DEATH IS DEATH

(Continued from page 15)

The boundaries, functions and limitations of the three parts of man are very defined. They are not of the same element, dimension, or substance at all. They are utterly different, and although the body might influence the feelings of the soul, and the soul might wrongly influence the spirit, they are each a different dimension in themselves in substance, element and character. But the three are man.

We cannot contact God with our bodies or our souls but our spirits only. And God in turn works through our spirits. Our bodies do not have the same nature as God, but neither do our emotions or our thoughts so they cannot be joined with Him. Our spirits alone have the same nature and can be gloriously joined with God.

The unity, one-ness and fusion and identity of our spirits with God as part of us and we are part of Him, for "In Him we live and move and have our beings," is more real than any of us realise — how else could He be "closer to us than breathing and nearer than hands or feet?"

As regards our spirits, Watchman Nee writes:

"One remarkable thing is that God does not mean to distinguish between His Spirit and our spirit. There are many places in the Bible where it is impossible to determine whether the word "spirit" indicates our human spirit or God's Spirit. Bible Translators from Luther down to present-day scholars, who labored on the English versions, have been unable to decide if the word "spirit" as used in many places in the New Testament refers to the human spirit or the Spirit of God. Who can discuss how many times in Romans 8 the word "spirit" refers to the human spirit, and how many times to God's Spirit?"

What a remarkable thing. Here indeed is communion. Here indeed is fusion, unity and one-ness. What a wonderful thing that often in God's Word you cannot tell whether it is God's Spirit or the human spirit. They are certainly meant to be one.

The union and fusion of two bodies physically can create and produce. The union of minds also can make and create amazing things. But just think of it — what can this fusion of God's Spirit and ours do to bless others and our generation. We are certainly "labourers together with God."

If we spend our lives and work in the realm of the mind or soul or "outer man" that was meant to "perish" we will never really bless the world and our generation. But if we are prepared to accept God's plan for the crucifixion of the "old man" and allow God, instead of ourselves, to work through our spirits, this world is going to be better off because we lived.

This experience is not something dependent upon our souls working through our spirit but the Spirit of God working through us. It does not depend upon our efforts but God. It is not our cleverness and good thoughts that produce it. It is not our memories that inspire it. It is not our joy that produces it — our joy now, and our memories, and our good thoughts, and right motives, and good works, come through our spirit from God, and remain solid and stable as God is solid and stable, and not effervescent and fluctuating as they necessarily are when inspired by man. No longer up and down and fluctuating but now "steadfast and immovable always abounding in the work of the Lord." God is a far better foundation of good living and fruitful service as we "abide in Him" than the frail feeble efforts of man's mind and effort.

There is only one Scriptural future for the "old man" or "outer man," and that future is death, AND DEATH HURTS, and that is something the Lord will take care of — "He must increase but we must decrease." The earthen vessel has to be eclipsed by the Treasure within. We have got nowhere by being concerned about the Alabaster Box and admiring it — it has to be broken that the fragrance of the ointment might do its work.

It is not enough to know these things and that God's Spirit is there, as it is not enough to know that there is life in the corn of wheat — the life is there all right, "but unless the corn of wheat falls to the ground and dies it abides alone."

And we don't want to "abide alone" and neither does God and resolutely and persistently day by day, He is working "breaking the Alabaster Box," "crucifying the old nature" and "cracking the grain of wheat," for it is only as this is done that His Spirit will work, blend and flow through our spirit, instead of our spirits being poisoned, polluted and influenced from a dead suppurating self life. So day by day, right now at this moment, as the heartaches, disappointments, frustrations, all planned and allowed by the Lord, come into our lives let us remember that all is well and has to be for it is the only way. "Crack that corn of wheat" and "break that Alabaster Box" that the "Treasure" might be seen and not the "earthen vessel." △ △ △

Concerning Spiritual Prayer Groups

(Continued from page 13)

7. Remember to test all teaching and utterances by the WORD.

8. We must allow time for the Holy Spirit to work in our midst. God has His full blessings for His children who take the trouble to wait long enough on Him. Longer time together is never wasted and lack of concentrated prayer is a major source of impotency in our churches. Wait for the Spirit's holy breath.

9. Let all things be done in orderliness. God is never in a hurry. Wait for the opportune time to manifest the gifts. Yet let not fear hinder your moving in faith and speaking. **"God has not given you the spirit of fear but of self control, love and power."** (II Timothy 1:7).

10. As the meeting progresses pray one for another.

11. Do not fear to worship scripturally. Joy is the distinction of Christianity. (Neh. 12:43; Acts 13:52). **"Let us lift holy hands."** (Psalm 63:34; Psalm 134:2; I Timothy 2:8). **"Clap unto our God."** (Psalm 47:1) and **"Praise Him with the sound of worship."** (Psalm 100; 150).

12. **"Despise not prophetic utterances."** (I Thessalonians 5:19,20,21) and **"Forbid not to speak in tongues."** (I Corinthians 14:39), but **"In all things let Jesus have the pre-eminence."** (Colossians 1:18).

PRAISE THE LORD! ! !



Malachi 3:16, "Then they that feared the Lord spake often one to another: and the Lord hearkened, and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name."

...the unclean shall not pass over it. . .

new year '71

As we enter into another year,
We muse in thought, and wonder,
What does it hold of good or ill?
We really try to ponder!
But we can trust our precious Lord,
To safely lead and guide,
Through all the unknown future,
Whatever may betide.

We know there will be darkened days,
Of sorrow, grief or pain,
For God did never promise us,
All sunshine without rain,
But we can trust our precious Lord,
To safely lead and guide,
Through all the unknown future,
Whatever may betide.

Though evil forces are at work,
Throughout our favored land,
'Tis God who holds the future,
In His Almighty Hand,
And we can trust our precious Lord,
To safely lead and guide,
Through all the unknown future,
Whatever may betide.

Now there's a work for us to do,
Who know and love the Lord,
By praying, giving, going,
According to His Word,
So let us trust our precious Lord,
To safely lead and guide,
Through all the unknown future,
Whatever may betide.

Look up! ye Saints, rejoice! rejoice!
Our Lord shall soon appear,
To take His chosen bride away,
Perhaps 'twill be this year,
And then, ah then, when life is o'er
Our race on earth is run,
We'll meet our Blessed Savior
And hear Him say, "Well Done."

Esther Burns

The True Grace of God

By Alan Banks

WHAT IS GRACE?

First of all let us read from God's eternal Word. Ephesians 2:8, "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

Romans 4:3-8, "For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him who justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin."

Romans 3:24-28, "Being justified freely by His grace through the redemption that is in Christ Jesus: Whom God has set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; To declare, at this time His righteousness: that He might be just, and the justifier of him who believeth in Jesus. Where is boasting then? It is excluded. By what law? of works? Nay: but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law."

Romans 5:1, "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

We must at the beginning discover what GRACE is.

It is God's boundless love at work in man's behalf, being favorable toward man who is utterly undeserving. Man is bankrupt, without strength, without help, without hope, without life, completely undone. Only the God whom he has offended can help him.

Law is helpless in that it is weak because of the inability of natural man to obey the law of God. The law can but condemn. It can never put away sin, nor cleanse the sinner, nor make him righteous; therefore can never justify him.

John 1:17, "the Law was given by Moses, Grace and Truth came by Jesus Christ." The Law, though good, was not able to redeem the sinner from his lost estate. Romans 10:4, "Christ is the end of the law for righteousness to everyone who believeth."

WHAT DOES GRACE DO?

It justifies the sinner. Acts 13:39, "And by Him all who believe are justified from all things, from which ye could not be justified by the law of Moses."

JUSTIFIED — what a tremendous statement! Justification is a legal term. To justify a person does not **MAKE** him righteous, but it **DECLARES** him so to be. Justification is in contradistinction to condemnation.

Condemnation recognizes a man's guilt. To judge a man guilty and condemn him, does not **MAKE** him an offender, it recognizes the fact that he **IS** guilty.

Justification recognizes a man's innocence. Job asks in Job 9:2, "How should a man be just with God?" How can he? This is an impossible situation as far as man is concerned. How can God, a just Judge, declare a man righteous who is guilty?

You who are unsaved, are you insensible to your position before God? John 3:18 states the unsaved to be "condemned already." You cannot object, for have you not trampled His authority under your feet? Have you not cherished a spirit of enmity against Him? Does not your conscience testify that you have neither obeyed His laws, nor cared whether He was pleased or offended? Have you not rather gratified your own desires, and sought your own pleasures? The death of God's Son you have deemed unworthy of your consideration, though it was the greatest act of God in your behalf, and the only means of your escape from certain condemnation and destruction.

Romans 8:33, "It is God who justifieth." To **JUSTIFY** the sinner is a Divine prerogative, yet not arbitrarily, for then God would condone sin, and so would be a party with man in his sin. God would then cease to be Holy; He then would no longer be God; Satan would be supreme.

Let us ask three questions, and answer them. (1) Whom does God justify? (2) How can God justify a sinner? (3) How can I, a sinner, receive this justification?

Question 1. Whom does God justify? The sinner — — the ungodly! Romans 4:5, "To him who worketh not, but believeth on Him who justifieth — the righteous? the holy? the pious? NO! — — the **UNGODLY**. Jesus said, "I came not to call the righteous, (there are none, only some think they are) but sinners to repentance." My friend, your best recommendation to God is not your goodness, neither your promise to be good, nor your striving to be good, but the fact that you are a **SINNER**. Acknowledge it.

Your unworthiness, your utter destitution of any merit, the hopelessness of ever attaining any, leaves you a candidate for God's mercy, and should cause you to claim the benefit of justification by grace through faith.

Question 2. How can God justify the sinner? Romans 3:24, "Being justified freely by His grace, through the redemption that is in Christ Jesus." These words, **FREELY BY GRACE**, assuredly prove that justification is entirely free. GRACE unmixed with any other requirement, such as any human worthiness. Freely — means "without cause," or without any human merit.

So we read in Romans 5:21, "As sin hath reigned (as king) unto death, even so might GRACE reign (as king) through righteousness unto eternal life by Jesus Christ our Lord." And, Ephesians 2:8, "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God."

Now let us consider what this means from God's side. For God to honorably acquit and accept as righteous before the

Divine tribunal a guilty sinner, was His problem.

His immaculate holiness and strict justice demand that He can acquit none apart from a complete righteousness, for to do so would not be according to truth; it would be a false and unrighteous sentence.

The only condition of our acceptance with God, is a perfect righteousness. The righteousness by which we are to be justified must be perfect.

God's demand for righteousness cannot be lightly esteemed on our part, nor will it be set aside by Him. His law will not be abrogated, and because of His very nature, He is absolutely inflexible with regard to his law.

Man cannot give a ransom for his soul; nor can he by taking much soap or nitre effect a cleansing from his sin.

None have kept God's law, Romans 3:10, "There is none righteous, no, not one." Romans 3:19, "All the world is become guilty before God." Therefore the law cannot justify, acquit, liberate, or clear us of guilt. Neither can the law impart life, or righteousness.

Many years ago in France, a man was apprehended for a crime, worthy of death if positive guilt could be proved. Circumstantial evidence was very strong against him, though he constantly affirmed that he was entirely innocent of the crime; but sentence was passed upon him because of the strength of the circumstantial evidence, and he was sentenced to life imprisonment in the Bastille, though no positive proof could be obtained.

For twenty years he languished in the Bastille, all the time declaring his innocence.

After the twenty years, another man, upon his death-bed confessed to his guilt of the crime.

The Premier of France immediately sent a pardon to the man in the Bastille. However he refused the pardon, saying, "How can I be pardoned for a crime that I did not commit?" His friends immediately arranged for a retrial.

He was therefore brought before the tribunal, and when the court was brought to order and the man brought before the judge, the judge asked as to the accusation against the man.

The prosecuting attorney had nothing to offer; those in the court room were asked as to why the man was brought in, but no one had any accusation to make. The Judge therefore said to the man, "Sir, you are acquitted, there is no sentence standing against you. You may go free!"

That man walked out of the Hall of Justice, not a pardoned criminal, but a man who had not broken the law of France. He was **JUSTIFIED**. He was declared a righteous man.

And so it is before God, a man must be righteous to be acquitted, that is, justified or declared righteous.

The inexorable Law of God demands a perfect righteousness, yet there is no justification by obedience to the Law of God, or any other law.

Romans 3:20, "Therefore by the deeds of the law there shall no flesh be justified in His sight." Galatians 2:16, "Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified."

The curse of a broken law rests on mankind. God's verdict is, "Condemned already." **DEATH!** — eternal banishment from God is the sentence. Nothing less. Perfect obedience, perfect righteousness is demanded; that is impossible to man.

How then can God **JUSTIFY** a **SINNER**? Praise God, He

found a way. **By EXCHANGE — by SUBSTITUTION.**

The Lord Jesus Christ, the perfectly righteous One, became our substitute.

Romans 10:4, "Christ is the end of the law for righteousness." Romans 5:19, "By the obedience of One (Jesus) shall many be made righteous." II Corinthians 5:21, "For He (the Father) hath made Him (Jesus, the Son) to be **SIN** for us, Who knew no sin; that we might be made the righteousness of God in Him."

Jesus became the thing that God abhorred and hated, and was cursed on the cross. He took our nature, our sin, our guilt, our punishment. So we are free. Believe it!

When we believe — receive Him; we receive in exchange for our sin, the gift of righteousness, nothing less than the righteousness of God. So, we receive a substitute righteousness which is perfect.

But you say Adam was perfect, yet sinned. Will not this righteousness which is imparted to us, be marred by sin? No! for this righteousness, (now ours) has been tested and proved in the person of Jesus Christ.

The righteousness is not imparted to us. This will not change, it cannot be sullied, it is not dependent upon our righteous living, but only upon **FAITH** in the efficacy of the vicarious sacrifice God offered on Calvary.

Question 3. How can I, a sinner, accept or receive this righteousness, and be justified? In the same manner that one receives any gift. For remember, God's righteousness is a gift to be received. God requires two steps on our part. Acts 20:21, "**REPENTANCE** toward God and **FAITH** toward our Lord Jesus Christ."

REPENTANCE is more than sorrow for sin — that is contrition. It is more than trying to quit sin — that would be only self-reformation, even if that were possible. Repentance is not a negative attitude, but a very positive act? that is, it is turning **TO GOD**. A soldier caught the true significance of repentance when he gave his answer to the question in a soldier's language: "**HALT! RIGHT FACE! ABOUT FACE! QUICK MARCH!**" That's it! It is positive. A full surrender of the Will and Life to God, automatically turning one's back on sin and renouncing it.

FAITH IN OUR LORD JESUS CHRIST. Notice this is faith in a **PERSON**; not in an organization, no matter how good; and not in just any person, but in just **ONE — JESUS!** for God's Word declares, "There is none other name under heaven, given among men, whereby we must be saved."

Let me illustrate **FAITH**. To get home I must cross a 20 foot deep swift stream, but how? I cannot jump that far; it is too deep to wade; there is no bridge in sight; but soon I spy a plank that spans the stream. I say, "I believe that plank will hold me." Is that faith? No, that is supposition, for it might be rotten and break under my weight. So I pick up the end of the plank and find it sound. I say to myself, "I know that it will bear me over." Is that faith? Again no! That is given mental assent to it's ability to bear my weight. The question is, how can I get across? I must actually walk on the plank, trusting my whole weight on it, depending on it's strength. Just so, **FAITH** in Christ Jesus is not alone being assured in your mind that He is able to save you; that is only mental assent. You must put your whole dependence upon the efficacy of His substitutionary sacrifice, effected on Calvary, when He died as your substitute. You must give the consent of your will. ▲ ▲

Part II continued in the next issue of NEW WINE.

... though fools, shall not err therein.

TWENTY SEVEN

DECEPTION

By Kay Oswald

“But it seems so beautiful. . .” “I have such peace about it. . .” “I know that I heard the voice of God. . .”

There is a very fine line between truth and deception, so fine that at times we teeter back and forth for some time before we are able to discern between the two.

It is deception in itself to even think that a child of God cannot be deceived. Our Lord has warned us too many times in His Word to think differently. “Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap” (Galatians 6:7). “Beware of false prophets. . .” (Matthew 7:15). “Let no man deceive you with vain words” (Ephesians 5:6). “Examine yourselves, whether ye be in the faith. . .” (II Corinthians 13:5). “Take heed, brethren, lest there be any of you an evil heart of unbelief, in departing from the living God” (Hebrews 3:12). “Beloved, believe not every spirit, but try the spirits whether they are of God” (I John 4:1). “Watch ye and pray, lest ye enter into temptation. . .” (Mark 14:38).

The wiles of Satan come in many shapes and forms, with various names. The tricks and tactics he uses to foil the children of God are shrewd and deceitful, always flavored with a touch of truth and righteousness and appearing to be from God Himself. “And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness. . .” (II Corinthians 11:14-15).

False prophets come with their false doctrines, consisting of ninety-five per cent truth and five per cent fatal poison. They beguile the unstable soul, corrupting his mind and drawing him from the simplicity that is in Christ. (II Corinthians 11:3). Paul said, “Be not carried about with divers and strange doctrines. For it is a good thing that the heart be established with grace; not with meats which have not profited them that have been occupied therein” (Hebrews 13:9). These are men with spiritual ambitions, religious ideas “which have forsaken the right way, and are gone astray.” out to save the world. But as Balaam, the son of Bosor, loving the wages of unrighteousness — becoming gods to themselves. (II Peter 2:14, 15, 19).

Deception may come wearing a cloak of love — the spirit of false love so prevalent in the world today that has infested the church and may touch even the sons of God if they but yield to it. This love claims to be divine, and at the same time eats away like a cancer and becomes just as deadly to one’s spiritual life. It was to the church that these statements were made — “Wives, submit yourselves unto your own husbands. . .” (Ephesians 5:22). And, “Know ye not

that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor effeminate, nor abusers of themselves with mankind. . . shall inherit the kingdom of God” (I Corinthians 6:9).

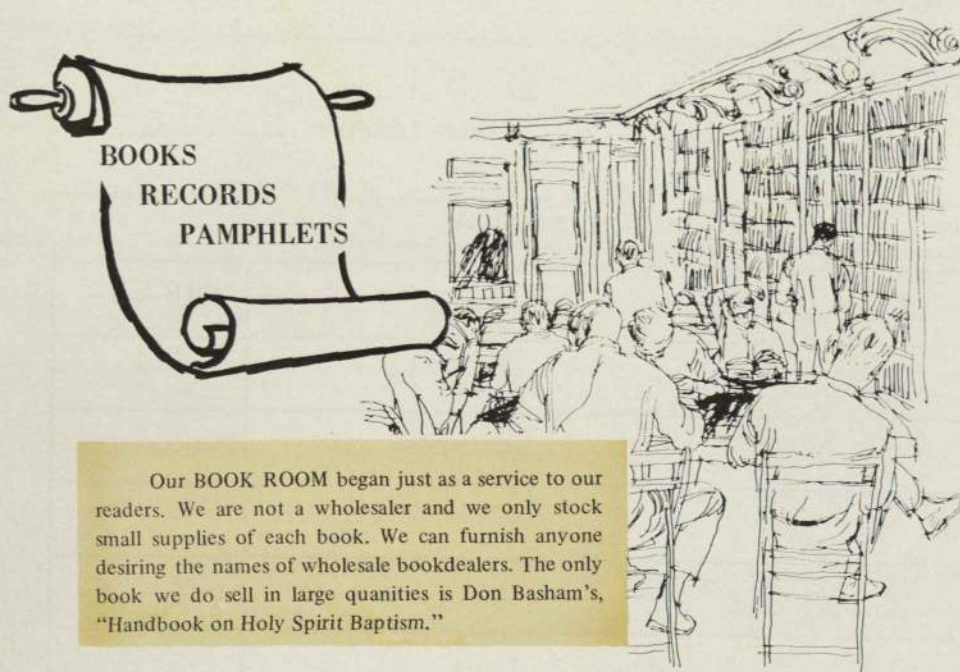
There are other forms of deception, such as self-righteousness, works without faith, haughtiness, pride, sinless perfection and lethargy (false peace). They are encountered down every avenue of the believer’s life, secretly waiting at every turn. And if they are yielded to, the deception will draw its victim subtly into a snare, and when securely bound will drop the veil from its hideous, ugly face. He no longer needs to appear as an angel of light, for he knows that there is as much bondage in fear and torment as there is in deception.

It is spiritual warfare with Satan trying to deceive the very elect, nipping at our heels until we step into the gates of heaven. He will do anything to keep a soul from going on with God, making him lukewarm, blinding him to his inheritance in Christ. Jesus asked, “. . . when the Son of man cometh, shall he find faith on earth?” (Luke 18:8). He will find works galore, but souls in bondage and saints that have faded back into the world — beyond recognition. It was a minority that He spoke to when He said, “Fear not, little flock; for it is your Father’s good pleasure to give you the kingdom” (Luke 12:32).

As dark as it appears, God’s light penetrates it all. He has given us in His Word all the whys and the wherefores by which we are deceived — that we may take heed. He has given the key to the deceived, whereby he can be set free. “And ye shall know the truth, and the truth shall make you free. If the Son therefore shall make you free, ye shall be free indeed” (John 8:32, 36). Every preparation has been made for us to stay free from this life-destroyer. God’s Word is a lamp unto our feet and a light unto our path. He has set His Holy Spirit to convict and to guide us. Our weapons in this warfare are not carnal, but mighty through God. We are able, as Paul said, to put on the whole armour of God, being protected from head to toe.

There is no reality in deception. It is like grabbing at the out-going tide; even that which you hold in your hand disappears. But “to him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. He that overcometh shall inherit all things; and I will be his God, and he shall be my son” (Revelation 3:21; 21:7). ● ● ●

Kay Oswald
Life In The Spirit



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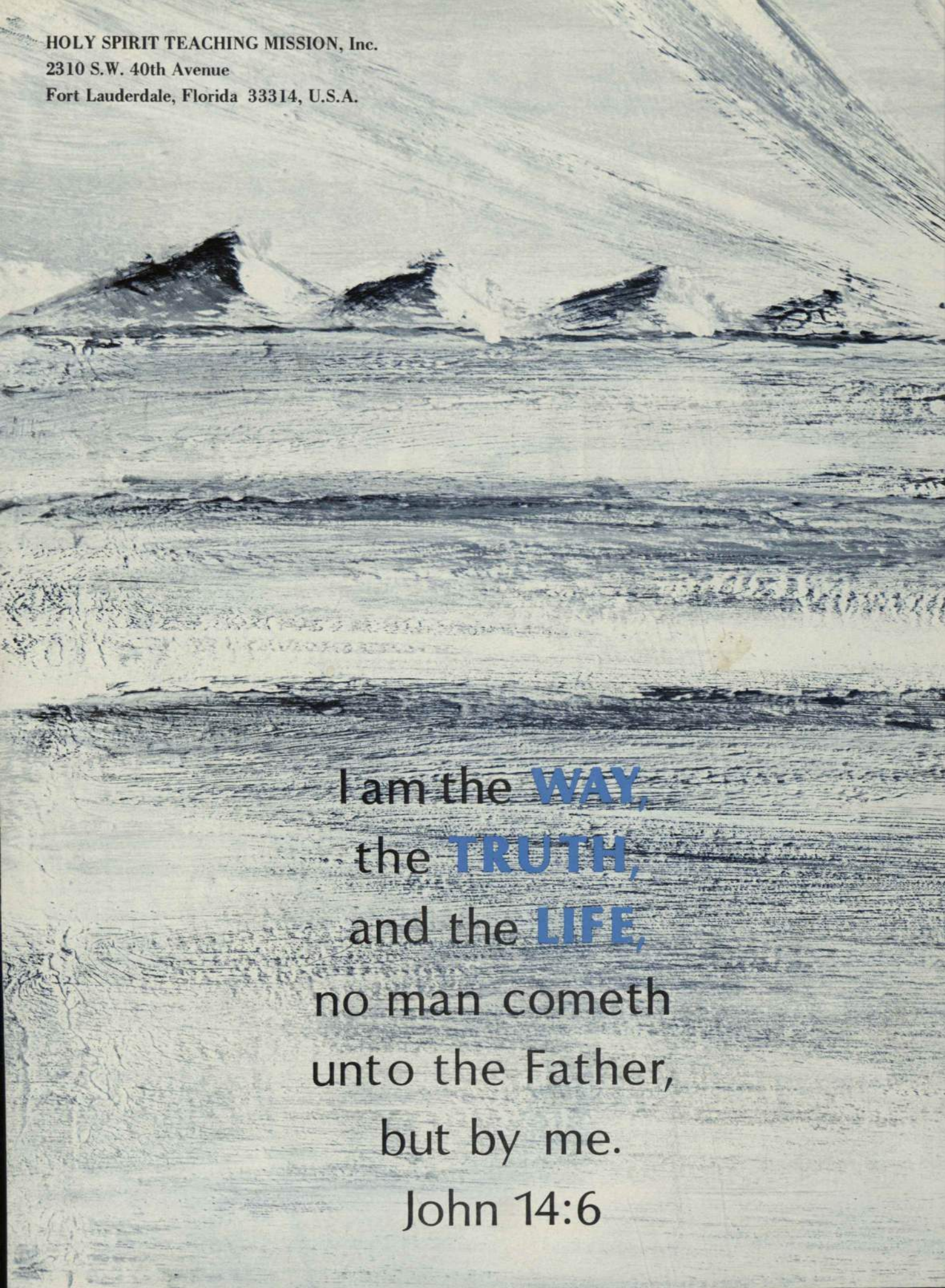
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