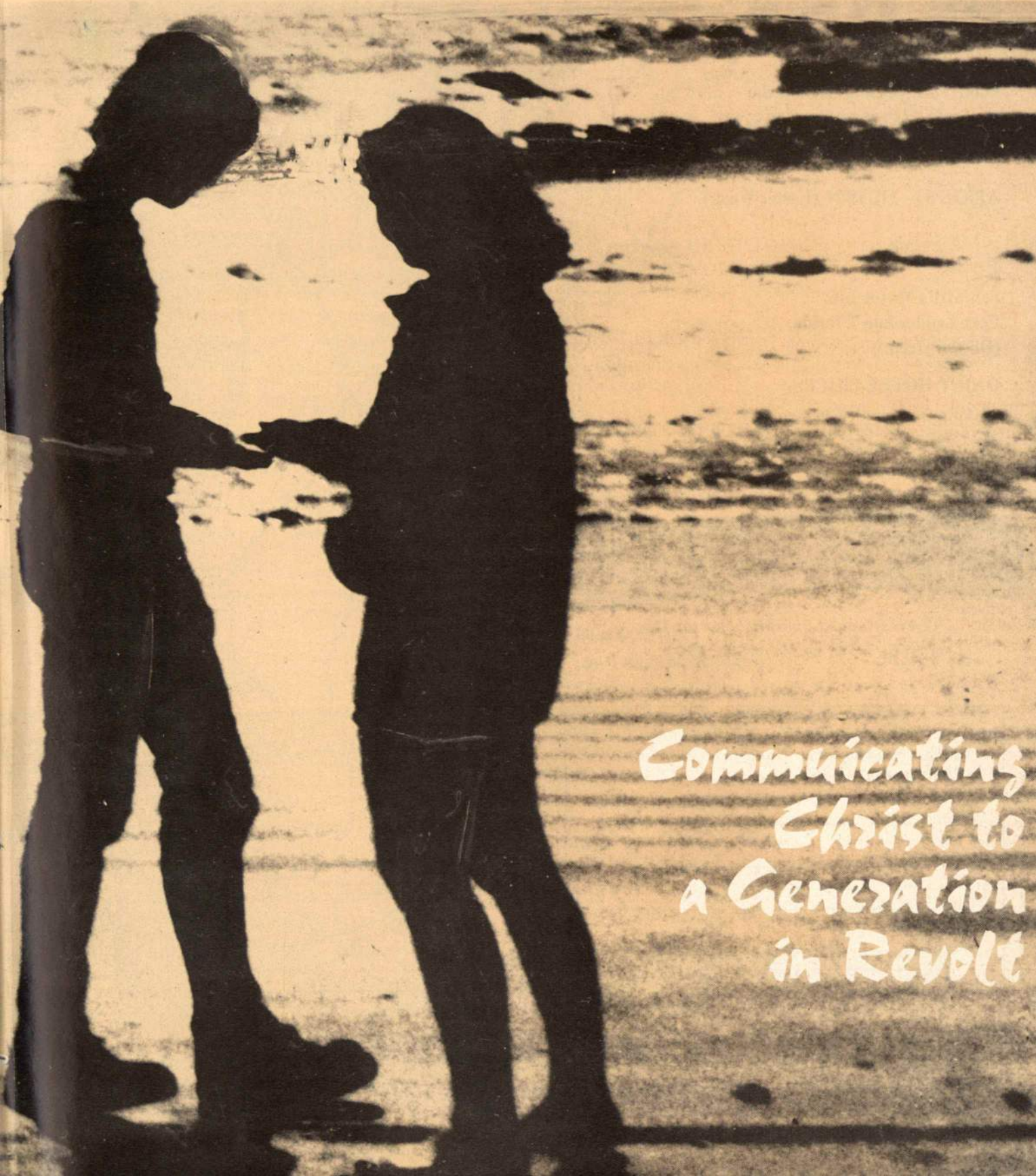


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Contents...

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Brother Andrew	Holland, God's Smuggler
Don Basham	Teacher, Pompano Beach, Fla.
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COMMUNICATING CHRIST TO A
GENERATION IN REVOLT 4
Winky Pratney

THE PSYCHEDELIC vs. THE
CHARISMATIC 8
Raymond L. Cox

GOD'S PROVISION FOR YOUR CHILDREN 11
Stanley H. Frodsham

A NEW DIMENSION OF HEALING 12
Charles Mottley

HOW TO JUDGE PROPHECY (Part 1) 14
Derek Prince

THE TOTAL CURE 16
Cross & The Switchblade Magazine

THE TRUE GRACE OF GOD (Part 2) 18
Alan Banks

THE LAST MILE 20
Maxwell Whyte

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Communicating CHRIST to a Generation in REVOLT



By Winky Pratney

It doesn't take a very informed Christian to say we live in a generation of revolt. It also doesn't take much information to see that most Christians don't have a clue about how to handle it. It certainly doesn't take intelligence or spirituality to criticise the struggling preacher who is trying to come to grips with it. But we have had enough of both hand-wringing and pulpit-thumping. In common with a majority of God's people, I am sick of hearing that "something needs to be done." I AM doing something. I have listened to my world, and I have listened to God. I am learning what makes the revolution tick. Why shouldn't we start another revolution that will bring gladness to the Father's heart and fresh fire to His people?

Talking, writing or preaching about spiritual revolution will **not** accomplish it. But two Scriptures are relevant as we get ready to move. The first concerns our **VISION** — "Where there is **no vision**, the people perish." (Prov. 29:18) Whenever God raises up a vision, He raises up a man. This man is the man who **wholly wills to do the will of God**. His heart is broken by the things that break God's heart. He has the fear of the Lord, and is not afraid of any man. God is looking for this man. "The eyes of the Lord run to and fro through the whole earth, to show Himself strong on behalf of those whose heart is perfect towards Him." Goliath of the Philistines said — "Give me a man." So does God. The vision the world needs is first lit up in the heart of a man who will pay the price of a new beginning of obedience to the Word of God. We may call "vision" **REVIVAL**, and it begins when people will return to

doing what God has actually said to do. "Where there is no vision, the people perish." Our world is perishing, and we need a move of God that brings us back to the Book and back to the feet of the King of Kings.

Secondly, a long-neglected series of commands concerning the use of our minds. It should be obvious to any serious Bible student that God gave us minds to use, and to **not** put them into service is not faith, but disobedience. The Christian life is supposed to begin with a change of mind called repentance that leads to a change of life. We are under royal law to "prove all things," to be "transfigured by the renewing of our minds," to love God with all our minds. (1 Thess. 5:21; Rom. 12:2; Matt. 22:37) The second relevant Scripture in communicating Christ to a generation in revolt is Hosea 4:6 — "My people are destroyed for **lack of knowledge**." We have disobeyed God if we have not tried to "bring every thought captive to the obedience of Christ." The mind is a battlefield, and Christians have almost fled from it. To face without fear the thought-challenges of our age, to go before the Lord and ask for answers, whatever the cost to our reputations, to humble ourselves again like children and to find out what God has actually **SAID** is the second missing ingredient. This return to true facts and preaching them, has been called **REFORMATION**. We need both revival and reformation to communicate, and we need them now.

What has happened to the great moves of the Holy Spirit that have passed? Spiritual declension seems to take place in **three major steps**. The first generation that has a real



awakening has struck the critical balance between fact and experience, revival and reformation. The second generation polarises into two camps; the "feelers" and the "thinkers." The third generation looks hard at both of these extremes. They reject the first as being unthinking and the second as being unreal. **This** generation is the third generation. Steps must be taken to balance both of these ungodly extremes. The "feelers" must find out **why** they believe, and get some solid facts; the "thinkers" must live a life of excitement and love so the young will want to listen to their Scriptures. The generation of revolt reject both mindless faith and actionless theology, and they have a right to, because so does **God**.

"Steppenwolf" are one of the foremost acid-rock music idols of the irreverent young; a group that has an album called "Monster." The last song in this album is a song for the church. It really hurts, and it shows they understand something about these two camps in the church, when they sing —

*In your old way you try to find us,
But we can't follow what's behind us,
Too much "blind faith" — that will blind us. . .*

And a little later in the same song —

*"But I remember when,
I still embraced you,
A little prayer would ease my mind,
'Till I saw that you hide
From the misery outside
So I left you behind. . ."*

Jonah, the prophet, was asleep in the boat that was sinking in a storm. The sinners in the boat had to wake him up and cry out to him to call on God so they would not die. It is a rotten thing when the sinners find it necessary to **wake up the church** and cry for their lives. When the rock world thinks it necessary to speak to the church for help, it is time we stopped playing word-games, time we did some serious listening, time we met this challenge.

Now, before we rush out crying "repent" to the world, we must first make sure we understand what world it is that

we are trying to speak to. Any missionary with a grain of sense knows he is responsible before the Lord to understand the language, customs and peculiarities of thought of his chosen mission-field. Unless he **knows** his world, he will not be able to speak to it. More correctly, he may speak, but he will not listen long if he does not understand, and finally will not listen at all. Today's youth are in as **different a thought-world from their parents as any foreign mission-field is from home soil**. That is no overstatement. The man who does give a "reason" for the hope that is within us, must not only speak words that the lost will **understand**, but speak so that they will **want to listen**.

Sherwood Elliot Wirt, in his superlative "Christianity Today" article on communication said this —

"Two types of men exemplify the goals we seek. The first is the Renaissance man. In seeking to envision the person whom the media of the seventies most admire and seek to emulate, I keep coming back to the Renaissance man. He is not the man of encyclopedic knowledge so much as encyclopedic interest. . . He is the man of wide-ranging interest, of polish, of sophistication, of manners, of taste, of humor. He makes strong points in a gentle, telling manner. He is civilized; he does not "lose his cool." He knows his history, his languages, his poets, his scientists, his sports. He is one of the beautiful people, cultured, cultivated, educated, charming."

"A contrast is the Reformation man. This man originated in the same period of history, but he is different. The Reformation man is a man of God's book. He is a man of unrelenting purpose and moral passion, a man with the gleam of eternity in his eye. He is a button-holer for Christ. He is looking for revival in the church. . . The Reformation man is not a man of pleasantries, but a man of action. He is God's prophet. He proclaims the Gospel of Jesus Christ, the glad tidings of great joy. He also pierces men's consciences, warns men of hell and judgement and bids them repent and be saved."

(Continued next page)

But know thou, that for all these things God will bring thee into judgment.

"Both these streams entered our civilization about the same time, in the fifteenth and sixteenth centuries; and as historians have pointed out, our modern society has witnessed almost the complete triumph of the Renaissance over the Reformation. My feeling is that the Christian of the seventies should seek to combine the Renaissance Man and the Reformation Man. We cannot do without the one or the other. The Renaissance man today identifies with his hearers but has nothing to proclaim to them; the Reformation Man has the proclamation but so often cannot identify with the people he wants to reach."

Our friend Wirt is right. Unless we learn **to understand** our world, we may well have sermons without audiences. To get people to listen, we must **earn the right to be heard**. The first step in the right direction is taking **time to listen**. Let us look with the eyes of Christ through the habits, dress and facade that youth have showed an adult world, and see the loneliness and despair, the cry for help that is buried deep down. A youth preacher I know wore a "long-hair" wig into a service in which he was going to speak on the "Generation Gap." His point was that the "gap" was not **age**, but **communication**. He spent thirty minutes in front of a stony-faced congregation who did not **know** he was wearing a wig, who were thinking "Who let this hippie into our church pulpit?" and "wait until I see the church board about this!" He was trying to tell them that one of the reasons adults do not hear or understand what youth is saying is because they react as adults to the way the kids look. I bet **you** would have liked to see their faces when he took his wig off at the end, and then quietly asked the question — "Did **anybody** hear my sermon?" But what would have **YOUR** face looked like if **you** had been in that congregation? Have we been guilty of "judging by outward appearance" and being a respecter of persons? Have we heard what this generation is saying, because we care enough to look beyond their faults and see their need?

OUR CHALLENGE No. 1

Listen to our world, by intelligent study of every allowable and available media. Not only **take** time to listen. **MAKE** time. It is **not** our task to condemn, but to understand and help. Communicate. Living in a hole will not make us holy.

If we **DO** listen, what do we hear?

The revolution that threatens the foundations of established values is not really **one**, but **three** revolutions. The first concerns **morality**. The basic struggles of today revolve around **value, truth and meaning**. Now, very few secular young people think in terms of absolutes anymore; that there are real rights and real wrongs. That is why so many of our soul-winning plans (based on the lost man accepting right and wrong as axiomatic) are not working with too many people from the youth revolutions. The philosophical basis of this false idea has been around for over a hundred years. This is the **first** generation however, that has grown up with the majority of young people believing it. The idea behind the rejection of true and false absolutes is really quite simple. Secular people have thought — "No one is smart enough to know everything. The more we learn, the less we really know. If we leave

anything out of our calculations the very thing we leave out may disprove all that we have believed before. So, who can say what **they** believe is really true? At best, it is only one opinion versus another. Nobody really knows, and nobody can."

You will notice in this that no mention is made of the possibility that God might have something to say — the **Bible** God, who has told us that He is both **Infinite and Personal**. And because He is infinite, He **does** know everything knowable. He can say what is truly right and therefore the **opposite** is truly wrong. One more thing. Because He is Personal, and has made us in His image as persons, He can communicate to us what true truth is. And He has. He has given us His Book and His Son, and His Spirit to lead us into all truth.

CHALLENGE No. 2

Find out what Christian philosophy is, what it has to say. And find out what it is **not**. Learn, so we can say with Paul to the world, "I am **not** ashamed of the Gospel."

Leave out the **Bible** God, and you have to throw away a lot of other things along with your belief in true absolutes. You can no longer be **sure** of anything; you cannot be **positive**, in case you are proved wrong by a new discovery. You cannot even judge right or wrong, because who can say if anyone has all the answers? Perhaps you will see why so many young people are in revolt against all authority. What **right** does any authority have to exist if there are no "real rights or wrongs" anyway? The "do your own thing" philosophy is only logical. This idea has extensive repercussions right through every strata of life. It touches societies' deepest issues. Law and order, sexual and other moralities, respect for authority, the structure of home, church and even family come under fire in the morality revolution. And with this loss of absolutes goes the idea of **opposites**. Even opposites we take for granted like the difference between male and female or life and death — begin to be discarded and replaced instead by things like philosophic homosexuality and reincarnation. With absolutes gone, and opposites too, think what happens to the lines between truth and error, dream and reality, good and bad, sinner and saint! Revolution number one has cut deep into the artery of assurance and distinction, and everything people once believed in is slowly dying.

To understand **this** part of the tripartite revolution is to have a real key to the "head" problems of the young. With a little thought you can see in the light of this thinking why Charles Manson was being very philosophic in saying he was not really **guilty** for the murders he directed, and that he was both Jesus Christ and the Devil; why angry young people shout "H-ll no, we won't go!" when they are ordered to fight and perhaps die for something their heads of government "happen" to "think" is "right." Can you see it? This revolution is one of the most terrible profound things that have ever happened to our world. If we do not make ourselves see what it has done to young people, we will not touch them.

CHALLENGE No. 3

Find **why** right is right, wrong is wrong, and **live** the kind

of life that practically demonstrates on a day-by-day basis that you believe in absolutes and opposites.

The second revolution is the one I call the "**All Think**" revolution. People involved in this would be called "rationalists" by philosophers. They have the idea that unaided human reason **without** God can ultimately solve all the secrets of the Universe and all the problems of mankind. Many think rationalistic science a god well worth following; modern technology has some impressive miracles and vocal high priests. Zealous progress has been made by materialists in scientific fields in reducing the reality of the Universe into sets of equations. Unfortunately, **man** has also been put into the same equations by the materialistic thinker, and has come out not a person at all. After all if there is no Creator-God, then $\text{time} + \text{chance} + \text{undirected manner} = \text{everything, including man}$. And no one in a great many years of philosophy since Darwin has been able to figure out in rationalistic logic how three impersonals like time, chance and matter can ever add up to be **personal**. They just don't. Therefore man, as we knew him, is not really a person after all. He is purely and simply, a machine. And machines do not really have, as every science-fiction reader knows, true emotions, feelings or non-logical or mechanical concepts like beauty, laughter, the desire to dream and to be happy.

Now we have a whole generation that has grown up seeing pictures in glossy magazines of our mindless, purposeless origin. "All the cosmos has come out of chaos." Order is an "accident," nothing lies behind a flower, a sunset or a beautiful girl other than a string of chances that came out lucky. There is no life after death, no heaven, no hell, no judgement of right and wrong and no God. Given **all this** as "true," gives me **one good reason** why a bewildered, embittered kid should not just grab himself the nearest sex partner and enough drink or drugs to get himself or herself loaded out of their minds. He looks at "science" and "reason" (that based on rationalistic premises) and all **they** have given him is the H-bomb that threatens even his short existence with the probability of nuclear annihilation; he sees that all this "thought" has done is stripped him of meaning and purpose. That brings us smack into the third revolution, a revolt **against** reason. But first, what have the kids done that **have** tried to live as if they were machines?

One of the most basic ways to react to all this frustration and fright as a lost kid who is part of this generation of revolt is to get deeply, bitterly **angry**. Maybe you will not even be sure why you are so mad at the world, but you will sense that someone or something has failed. Part of the youth who sense this loss do not know a thing about philosophy, but they are hurt and angry nonetheless, and we must have compassion for them. Here are the kids who hit the street with placards, the gang members, the Hell's angels, the petty vandals and the irrationally destructive. Society is full of them. Violence, mindless violence is a way of life in this world, and it is fast growing.

Another group of kids believe that violence can be **constructive** to solve the problems of society by simply destroying the existing order, and letting a "**Law of history**" build another, better one. Over sixty years ago someone put a theory together that would hopefully wipe out selfishness

from the nations and create a new world order. His name was **Karl Marx**, graduate of a Christian school, and son of a Jewish lawyer who had embraced Christianity for business reasons and social acceptance. His follower **Lenin**, said violence was needed to achieve the revolution that would usher in this new age. Over two-thirds of the world have had opportunity to try most of this philosophy for accuracy. America is next on the list. Some of her children have learned well in the schools of rationalistic thought and education. Their new prophets are Mao and Guevara, Cleaver and Rubin. They have learned to think and act as if men were expendable machines, with violence as their energy for social change and destruction as the answer for the problems of a sick world. Eldridge Cleaver said — "The present task of the revolutionary is to have his mind centered on destruction." The MC-5, a Detroit political rock group sing — "All the cities will burn — you are the people who will build the ashes." And they are not kidding. Revolution number two is fast gaining momentum, and pushing towards the total annihilation of all existing society.

CHALLENGE No. 4

Understand the mechanics of the violence revolution. Give the world a Christianity of the Scriptures that results in profound **personal** and **social** change.

Faced with the seemingly unliveable alternatives of either being a **machine** or believing in an "outdated" Biblical god Who apparently does not have any answers, young people have taken a strange new direction, made possible by the morality revolution. They have for the first time in history, **split reason and meaning into two incompatible categories**. When they used their heads following rationalistic logic, they found only death for men. The way they chose instead was to leave reason behind and search for meaning outside it or above it. All over the world, youth are embarking on a hundred different leaps of non-rational experience in a desperate search for meaning outside their minds. The third contributing factor in the universal revolution we face I call the "**All Feel**" philosophies.

Kids can take a choice from a wide variety of ways to seek meaning in non-thinking "trips" of experience. **Sex** is one of the oldest and easiest. Another is **drugs**, and we have a large number of kids who do NOT take drugs for "kicks" or to be "cool." Many are on a deadly serious search for personal identity, and hope to find it in the field of hallucinogens. Tim Leary's book "The Politics of Ecstasy" pushes LSD-25 as a basic tool for discovery of a unified field of knowledge right across all the sciences, arts and religions. Experimentation in the realms of mind and consciousness has naturally led Western youth to the East, who have always made a point of finding meaning beyond the boundaries of finite reason. Eastern philosophers saw the Western rationalists problem — that no finite mind could by finite reason comprehend true truth. Their answer was to **transcend** the reason, and **intuit** ultimate reality. This is the idea behind such diverse disciplines as forms of yoga, Zen Buddhism, Hare Krishna and transcendental meditation. And the use of drugs

Continued on page 22)

THE PSYCHEDELIC

VS

THE CHARISMATIC

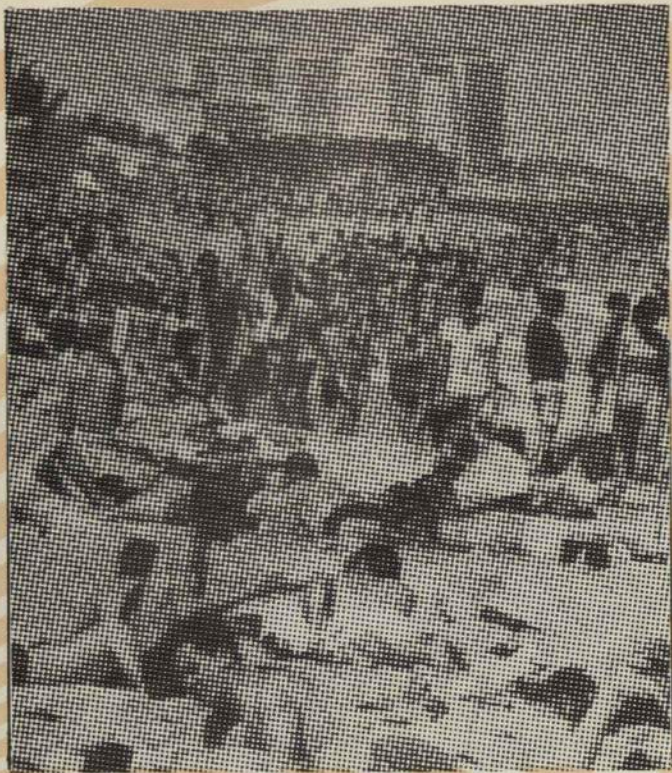
“WAIT A MINUTE!” Do you object? “Let’s speak plain English!”

CHARISMATIC: Charismatic is the older word. *The Oxford English Dictionary*, an excellent authority for tracing the origin of word usages, lists that the first known appearance of this term is in the *Schaff Herzog Encyclopedia of Religious Knowledge* published in the early 1880’s. The cognate term “charismata” appeared first in 1641 in the writings of a Bishop Montague. Now charismata is the plural of charisma which the Webster’s Collegiate Dictionary, Fourth Edition of the Merriam Series, defines as “a special divine or spiritual gift; a grace.” Now **charismata** also represents a direct transliteration of a Greek word which Paul employed in the New Testament in a technical sense to denote, according to Thayer’s *Greek-English Lexicon of the New Testament*, “extraordinary powers, distinguishing certain Christians and enabling them to serve the church of Christ, the reception of which is due to the power of divine grace operating in their souls by the Holy Spirit.” W.E. Vine in his *Expository Dictionary of New Testament Words* interprets this term to mean God’s “endowments upon believers by

the operation of the Holy Spirit in the churches.” Thus in I Corinthians 12:4 it is translated “gifts”: “Now there are diversities of gifts, but the same Spirit.” **Charismata** of healing are attributed to the giving of the Holy Spirit in I Corinthians 12:9, 28, and 30. And in verse 31 the apostle exhorts believers to covet earnestly the best **charismata**, the best gifts.

Charismatic in English, then, may be used either as an adjective, meaning pertaining to spiritual gifts, or as a noun — the charismatic, meaning the bestowal and operation of those gifts or those gifts themselves. In phrases in vogue today, like “the charismatic renewal in the historic churches,” the term represents almost a synonym for the word “Pentecostal.”

PSYCHEDELIC: Psychedelic is a Johnny-come-lately to English dictionaries. It didn’t make the latest edition of Merriam-Webster’s unabridged edition published in 1961, but it does appear in Random House’s unabridged edition published in 1966. When a new edition of the *Oxford English Dictionary* reaches library shelves it may be possible to determine the occasion of the initial usage of psychedelic, but at this writing, research can only



suggest that the term may have originated about 1963 in the works of Timothy Leary, the self-styled messiah of the League of Spiritual Discovery which he founded, using the initial of the psychedelic drug LSD. Leary uses LSD as the host or communion element in "psychedelic celebrations" he calls "the Reincarnation of Jesus Christ." These he conducts in the form of a mass. Leary does not, however, stand alone as a founder of a psychedelic church. Arthur Kleps of New York heads a movement called the Neo-American Church claiming "converts" from coast to coast. But Kleps is quick to acknowledge indebtedness to Leary, declaring, "Most of us look upon Tim Leary as one of the great spiritual leaders of mankind. We put him in the same category as Jesus Christ, Buddha, Gandhi, or Ramakrishna. . . Tim's writing constitutes the gospel and the liturgy of our church."

However, we haven't offered a definition of "psychedelic" yet.

The term is derived from two Greek words meaning soul-opening or mind-manifesting. A psychedelic drug supposedly opens one's mind, launches him on a trip into "inner space," and lets him see himself as he really is. At least those are the claims made for LSD, marijuana, peyote, and other related substances.

Now Timothy Leary, Arthur Kleps and a host of other enthusiasts for psychedelic experiences are emphasizing religious aspects of these drugs. "People today need a spiritual equivalent to the hydrogen

bomb, and they have it in LSD," announced Kleps.

Religious psychologist Walter Clark would agree. This professor at Andover Newton Theological School had a vision after taking a psychedelic drug which he described as "like Moses' experience of the burning bush." The cultists claim that now, with LSD, it is possible for almost anyone to commune with God anytime he wants to and for hours at a stretch.

But what do they mean by God? "The kingdom of heaven is your body," proclaimed Leary. "The gates of Eden are your sense organs. . . What's God? What's within."

Evangelical Quakers certainly would not appreciate this next assessment. "As for the group meetings, we have learned," claims Arthur Kleps, "that smoking marijuana or taking 10 micrograms of LSD helps to produce the same kind of communion, the same sort of group identity, that you sometimes will get in a meeting of the Society of Friends!"

Christians would contradict with fervor, "Not the same kind at all. Not the same sort at all." The best that can be said about psychedelic experiences is that they represent a cheap shortcut to spiritual ecstasy, and the shortcut turns out to be a counterfeit. Virtually unanimously believers would answer "yes" to Thomas Howard's question, "Is it an attempt to by-pass what God insists is the only gate to glory, the Cross?"

But why contrast the psychedelic with the charismatic?

We see some sort of such a contrast in the New Testament. Simon Magus had an ability to turn himself on and produce spectacular prodigies. He may or may not have had access to primitive psychedelic substances. But when he confronted the genuine power of God in Samaria he recognized his own inferiority. But he seemed unwilling to make the dedication to Jesus Christ necessary to deliver him from his sorcery and to endow him with charismatic

(Continued on next page)

PSYCHEDELIC VS. CHARISMATIC

(Continued from page 9)

gifts. Simon's spirit persists to this day, echoed, for example, in the blasphemy of a college administrator in California who unabashedly announced, "LSD is an end run around Jesus Christ to get to the Holy Ghost." But you can't have the charismatic apart from Jesus Christ. And what did Paul proclaim? "Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is Lord, but by the Holy Ghost" (I Cor. 12:3). Some indeed claim that through LSD they reach what they call "a clear white light," and declare it as an ultimate religious level a vision of God. But according to the Bible the devil masquerades as an angel of what? "Satan himself is transformed into an angel of light" (II Cor. 11:14). Incidentally, a New York religious book editor, taking LSD under a doctor's supervision, wound up in a panic, convinced that he had met Satan. And Portland, Oregon police found a dis-oriented woman wandering about the Park blocks screaming, "O, God, no! He is after me! The devil's going to get me." She was under the influence of LSD.

MAKING A BEACH-HEAD: Still the psychedelic craze continues expanding its beach-head in religious circles. And some scholars seek to dismiss the whole Christian movement — indeed the whole Judaeo-Christian tradition — as a product of psychedelic practitioners! John Marco Allegro, lecturing on the Old Testament at Manchester University in England, claimed that visions of the Old Testament prophets were induced by their taking drugs. Moreover, he called the New Testament "no more than a cover story for a vegetation cult, involving the use of drugs in earlier times." Allegro pictured the writers of the Bible as "dope pushers," and questioned whether Jesus Christ ever actually existed. He dismissed the hope of life after death as an improbable and unhealthy speculation.

Christians, however, cherish an unshakable understanding of the origin of their scriptures. The Bible, developed not by psychedelic but by charismatic inspiration. Not psychedelic "dope pushers" but "holy men of God spake as they were moved by the Holy Ghost" (II Peter 1:21).

Many Christians testify to being moved by the same Spirit today. They make no claims for inspiration or inerrancy, but they exercise charismatic gifts and speak with other tongues as the Spirit gives them utterance. They interpret and prophesy. They manifest others of the charismata outlined in the New Testament. They find a genuine satisfaction in God

which artificial psychedelic experiences may ape but never duplicate. Such believers possibly might paraphrase Paul's exhortation in Ephesians 5:18 to include the mushrooming drug movement: "Be not drugged with LSD, but be filled with the Spirit."

Many sincere believers who cherish no doubts that they are born again sense a need for further experiences in the Holy Spirit. Some in frustration have experimented with drugs who might not have exposed themselves thereto had they experienced the charismatic.

A LIVING HELL: Make no mistake about it. Some Christians have tried LSD. Space physicist Lambert Dolphin of Palo Alto, California, has related his frightful trip. Some months after his conversion, he relates, "I foolishly began to wonder about other religions and how they fit in with the Bible. I was also intrigued at reports of religious experiences resulting from the controversial new drugs such as LSD.

"I decided to try the LSD experience with an experimental research group of doctors and psychologists." The result for Dolphin was a "living hell" which persisted for weeks after the effects of the drug wore off. God seemed remote, and it never occurred to Dolphin to pray. Eventually, the terror drove him to consult the pastor who had led him to Christ, and through his guidance and prayers the physicist experienced "a restored relationship of love with Jesus Christ." But, he reports, "Six months elapsed before I was fully myself again." Lambert Dolphin emphatically recommends that Christians steer clear of psychedelic drugs.

The question persists, Why would a believer need the psychedelic when he can experience the charismatic? Perhaps the present emphasis upon the infilling of the Holy Spirit needs to be mightily crescendoed! Oral Roberts' bold approach at Yakima, Washington had much to recommend it. The governor of the state sat on the platform behind him. During a sermon, Roberts wheeled to face this Roman Catholic who almost always attended at least one meeting of the evangelist's crusades anywhere in the state, and thundered, "Governor, what you need is to be baptized with the Holy Spirit and speak with tongues!"

Do you arch your eyebrows and frame the objection, "Roman Catholics couldn't experience that"? It's happening all the time! Here is a newspaper account of an Institute on the Charismatic Revival sponsored at Dayton, Ohio by the Roman Catholic Marist Fathers Bergamo Center: "They held hands. They prayed for one another. They traded accounts of 'baptism of the Spirit.' A nun told of

(Continued on page 23)



By Stanley H. Frodsham

A flood of atheistic literature is being let loose all over the world, which is already turning hundreds of young people into free-thinkers and atheists. Countless parents today are in tragic despair because their boys and girls have returned from school, mocking at the Word of God," is a statement of a bulletin published by the Day School Gospel League of Canada. Mr. H.D. Brown, late secretary of the Christian Colportage Association, tells in "Dawn" of a number of young Sunday school children in London, England, being lured into places where they have been taught to worship Satan. A Sunday school teacher followed some children into one of these synagogues of Satan and was amazed to see a gilt serpent hanging from the roof, and all the children taught to worship the same. When the writer was in San Francisco he secured a copy of a children's paper being sold by the Communists. It was beautifully printed in two colors, and was copiously illustrated with pictures, its object being to present Communism and Atheism to the children in an attractive way.

GOD'S THOUGHT FOR THE HOUSEHOLD

Moses instructed the children of Israel, "When thou buildest a new house, then thou shalt make a battlement for thy roof." Deut. 22:8. It was God's thoughtful provision to keep the children from the danger of falling. How we need to build spiritual battlements around our houses lest our children fall away in these days! God has given gracious promises for

our households. He has declared, "My righteousness shall be forever and my salvation **from generation to generation.**" Isa. 51:8. At the Passover feast the lamb was **for the whole household.** Down at Philippi Lydia was baptized "**and her household.**" Paul said to the jailer at Philippi, "Believe on the Lord Jesus Christ and thou shalt be saved, **and thy house.**" And we read that he "was baptized straightway, and **all his house,** and they rejoiced, believing in God. Crispus, the ruler of the synagogue at Corinth, believed in the Lord **with all his house.** God has promised blessing on the seed of the righteous. His blessing is unto "the seed's seed." Isa. 59:21. In the memoirs of Fidelia Fiske, missionary to Persia, she traces her ancestry through ten generations of godly parents, and writes of the wife of Ebenezer Fiske who was born in 1786, "She was a woman of eminent piety and frequently set apart whole days to pray that her children might be a godly seed, even to the latest generation. In 1857, there were 300 of the descendants of this praying mother who were members of Christian churches."

THE BATTLEMENT OF PRAYER

One of the battlements that should be put round every household is that of **constant prayer.** After a long discussion at a meeting of the Parent Teachers' Association, a Pentecostal sister rose and said, "I cannot get along without prayer. The other day my little girl was very rebellious. She positively

(Continued on page 24)

While the sun, or the light, or the moon, or the stars,

■ Charles Mottley graduated from Union Theological Seminary in Richmond, Virginia, and carried out post graduate research at two other seminaries. Then he went into business, and was at one time president of seven corporations with a worldwide outreach, mainly in the fields of construction and import-export. Later he went into land development and specialized as a consultant in forming and financing corporations. He has also been led into a ministry of preaching and healing.

"A NEW

TESTIMONY

At the Holy Spirit Teaching Mission Conference held in Fort Lauderdale in October 1970, God led me into a new dimension of the miraculous. It was not long before I discovered that this same dimension is open to any believer who is willing to step out in faith. For this reason I am led to share this experience with other believers who desire a more effective ministry.

Derek Prince was ministering one evening and sharing with us his experience of miraculous healing, which had come to him a few months before at a CFO Camp. According to doctors and chiropractors, not less than eighty per cent of the people in this country have legs of unequal length, and this in turn causes related problems in the spine and back and other areas of the body. Derek Prince shared with us how he had seen God correct this maladjustment and thus straighten out the bodies of His children.

An invitation was given to anyone who would like to have his legs checked and prayed over. I knew that my right leg was half an inch shorter than my left leg, so I went forward for prayer. To my amazement I saw my right leg grow out at least half an inch until it was even with my left leg. There is no way to describe the excitement of seeing God work in my body. I have never been the same since!

As I left the platform to walk back to my seat, I heard the Lord tell me to go back and check Bob Grant, a friend of mine who is presently ministering in the

DIMENSION

OF HEALING"

By Charles Mottley

Washington, D.C. area. Bob agreed to have his legs checked and sat down in a chair. One of his legs was about half an inch shorter than the other. We prayed and his short leg grew out. That started it. People who had been watching sat down for prayer, and about two hundred were ministered to that night. Derek Prince could not handle the many hundreds of people who needed ministering to that night, so other groups formed to check the length of arms and legs and minister to people's needs.

In the group where I was ministering the Lord lengthened all arms and legs that needed lengthening and healed all back problems. We also saw the Lord heal eyes, ears, internal sufferings and straighten out crooked limbs. A doctor was healed of floaters in his eyes. After the Lord had

met everyone's needs, a friend of mine named Russell Linenkohl, from Jacksonville, Florida, and myself sent to Denny's Restaurant for a cup of coffee before we retired for the evening. As we were drinking our coffee I said to Russell, "We saw God working in believers, but what do you think would happen if we prayed over unbelievers?" Russell said, "I don't know, let's try it and see."

I asked the waitress who was serving us if she believed in Jesus Christ. She gave a non-committal answer. I said, "If you were to see a miracle in your own body, would you acknowledge that Jesus Christ is truly the Son of God?" She replied, "I guess I would." She sat down and permitted me to check her legs. One was shorter than the other. As soon as we began to pray, the short leg grew out. I



CHARLES MOTTLEY

then led her in a prayer confessing Christ as Savior. A second waitress who witnessed this miracle also accepted Christ as Savior. As a result, she was wonderfully reconciled to her mother, from whom she had been estranged, and other problems in her life were solved. Two nights later she was baptized in the Holy Spirit in the restaurant. In the course of the next two nights we saw miracles of healing in six other waitresses in the restaurant, and all of them confessed Christ as Savior.

Since that night in October, the Lord has been using experiences such as these to give us a better understanding of the whole ministry of healing. There has been much confusion about divine healing through a failure to distinguish between the two and any necessary physical adjustments take place visibly. A healing is gradual. The condition is prayed for, the healing is claimed by faith based on God's promises, and the symptoms disappear over a period of time.

That night in Fort Lauderdale we saw many miracles take place before our eyes. Up to that time many of us had never actually witnessed a visible miracle.

However, there were also many healings, as people acted upon the truth of Matthew 8:17, that Jesus bore our sicknesses and infirmities as well as our sins, and of Isaiah 53:5, that by his stripes (wounds) we were healed. Over the next few days these people saw their symptoms disappear as they stepped out in faith, claimed their healing and confessed that their healing took place on the cross two thousand years ago.

Another thing that God has been teaching us is that "each man has a measure of faith" (Romans 12:3). If believers will exercise this God-given measure of faith, and step out in obedience to God's Word, God will honor their obedience as they look to Jesus Christ to heal. Our faith is not in ourselves, but in Him. Also, God honors our faith in Him, not our emotionalism. Emotionalism has nothing to do with faith. We don't work up emotionalism in order that we might have faith. "Faith comes by hearing the word, and the word comes by preaching Christ" (Romans 10:17).

Because of my travels around this

country and Canada, I have been able to share with many groups what God is doing to perfect His body. In Toronto I met with a group of ministers from different denominations to plan a charismatic teaching conference in that city. I shared with these ministers my experiences of healing, and many of them received visible miracles in their own bodies. A Roman Catholic priest had an arm and a leg each lengthened visibly by half an inch. After this, he asked permission of the group to pray out loud, and in his prayer he asked God's forgiveness for a wrong attitude towards his Protestant brethren. The love and reconciliation that followed that night have brought much joy to the angels in heaven.

As a result of these visible miracles, I have been given the opportunity of leading a series of services in Christ Church Assembly of God in Washington, D.C. These are not "healing" services, but services where God meets everyone's needs. First, the Word is ministered, and then there is a period of united praise and thanksgiving. We are always careful to thank God in advance. After this, the service moves into a form of "body ministry", where members of the body minister to each other. Not only have thousands of people been touched by God's hand in these services, but from them a continually expanding circle of miraculous power has been moving out in all directions to this city, which is both the capital of our nation and a center of unique influence for the whole world.

Many who have attended these services have stepped out in faith and prayed in their homes and offices for believers and unbelievers alike. God has honored their faith with many miracles. This has been a tremendous testimony to the power of God "in Jesus' name."

Once again we are seeing the answer to the prayer of the early church recorded in Acts 4:29-30: "And now, Lord, grant unto thy servants that with all boldness they may speak the word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus." ■

HOW TO JUDGE PROPHECY

By Derek Prince

The word “prophet” means literally “one who speaks forth.” More fully, a prophet is one who speaks forth on behalf of God, through the inspiration of the Holy Spirit. Prophecy often contains an element of prediction – foretelling the future. However, it need not necessarily do so. Prophecy may relate to the past, the present, or the future. In the opening chapters of Genesis, Moses – as a prophet – describes the origin of the earth and of the human race, relating past events that could not be known, except through divine revelation.

In studying prophecy in the New Testament, we need to differentiate between two distinct, but related words. There is the noun “prophet,” which denotes primarily the ministry of a prophet; and there is the verb “to prophesy,” which denotes primarily the exercise of the spiritual gift of prophecy. For instance, in Ephesians 4:11 Paul says: “He (Christ) gave **some** prophets.” Here Paul’s meaning is: “Some – but not all – have the ministry of prophets.” On the other hand, in I Corinthians 14:31, Paul says: “Ye may **all** prophesy.” Here his meaning is: “All may exercise the spiritual gift of prophecy.” That is, all may exercise the gift of prophecy, but not all are necessarily to be considered as having the ministry of prophets. These two things are closely related, but they are not identical. Therefore in reading passages of the New Testament that refer to prophecy, it is necessary to examine the context, in order to determine whether the writer has in mind the ministry of a prophet, or the gift of prophecy, or both. The same applies to the present study. Most of what is said applies equally to the ministry of a prophet and to the gift of prophecy. However, in certain cases the main emphasis is upon one, rather than the other.

In I Corinthians 14:5 Paul compares the

different uses of speaking in tongues and prophesying: “I would that ye all spake with tongues, but rather that ye prophesied: for greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying.” Paul points out that speaking in tongues serves to edify the one who speaks in tongues, but that prophesying edifies “the church” (i.e. the assembled company of believers); and for this reason prophesying serves a greater purpose than speaking in tongues. However, he adds that where tongues speaking is followed by interpretation, these two combined serve the same purpose of prophesying. From this we may infer that the same principles that apply to prophesying apply also to tongues speaking followed by interpretation.

Within the church of the New Testament the exercise of prophecy is not usually on the same footing as it was in the Old Testament. In the Old Testament a prophet – such as Elijah – was sometimes a single voice speaking forth with complete authority on behalf of God in the midst of a corrupt and rebellious nation, and his message was often addressed to unbelievers. However, concerning the exercise of prophecy in the New Testament church, Paul says, in I Corinthians 14:22: “Prophesying serveth **not** for them that believe not (unbelievers), but **for them which believe.**” This indicates that prophecy in this dispensation is normally addressed to believers who are members of the body of Christ.

Thus, a prophet in the New Testament is essentially a member of the body of Christ. As such, he is obliged to function in fellowship and cooperation with the other related members of the body. This places certain restrictions upon him. In this connection, it is significant that in all passages describing the prophetic ministry within the church

of the New Testament the word "prophets" is normally found in the plural. The implication is that the individual prophet is essentially a member of a group, whose operation must be coordinated with that of the other members. The main exception to this use of "prophets" in the plural form is found in Acts 21:10, which speaks of a certain prophet named Agabus. However, an examination of this passage in its context will show that the message here given by Agabus to Paul served only as final confirmation of various similar messages which had been given to him through the Holy Spirit in various churches along the line of his journey towards Jerusalem (see Acts 20:22-23).

In agreement with this principle, it is clearly and emphatically stated that the exercise of prophecy within the church of the New Testament must always be subject to 'judgment.' Thus, in I Corinthians 14:29, Paul says: "Let the prophets (plural) speak two or three, and let the other (prophets) judge" — i.e., exercise judgment upon that which has been spoken by the first prophet. Again, in I Thessalonians 5:19, Paul says: "Quench not the Spirit. Despise not prophesyings. Prove (test) all things (including prophesying); hold fast (accept, retain) that which is good." Paul here warns against two extremes, each of which is wrong. One extreme is to reject prophecy altogether, thereby quenching the Holy Spirit. The other extreme is to accept all prophecy unreservedly, without first submitting it to judgment. Between these two extremes, Paul recommends a middle course. Be open to the exercise of the gift of prophecy. Give respectful attention to any utterance or revelation to careful, scriptural testing, and accept only that which passes such testing. To permit the exercise of prophecy, without requiring it to be subjected to scriptural judgment, is against the teaching of the New Testament, and commonly leads to abuses which discredit prophecy as a whole, and frustrate the purposes for which true prophecy is given. As a result of such abuses, people sometimes fall into the error against which Paul warns in I Thessalonians 5:20 — that of "despising prophesyings" as a whole.

The Bible not only teaches that prophecy must be subjected to judgment. It also states a number of principles for exercising such judgment. The following are nine main principles presented in scripture for judging prophecy.

1. The end purpose of all true prophecy is to build up, to admonish, and to encourage the people of God. Anything that is not directed up to this end is not true prophecy.

The basic purpose of true prophecy is stated in I Corinthians 14:3: "He that prophesieth speaketh

unto men edification, and exhortation, and comfort." These words define the divinely appointed purposes and limitations of true prophecy: edification (upbuilding); exhortation (admonition); comfort (encouragement). Anything which does not achieve these purposes, or fall within these limitations, is not true prophecy. I have sometimes heard utterances, purporting to be prophetic, of which the effect was to confuse, or to condemn, or to discourage the people of God. Utterances such as these cannot be accepted as true manifestations of the gift of prophecy. It is important to remember that one main title of the Holy Spirit, in his relationship to the people of God, is "Comforter" (John 14:16). This word may also be translated "Advocate" or "Encourager." The ministry of the Holy Spirit is to plead our cause, not to condemn us. He never discourages the people of God. His final purposes toward us are always positive, not negative.

However, in dealing with human sin and weakness, God sometimes first removes that which is wrong and negative, in order to replace it with that which is right and positive. This is clearly illustrated in the call of Jeremiah to the prophetic ministry. God said to Jeremiah: "I ordained thee a prophet unto the nations. . . I have this day set thee over the nations and over the kingdoms, to root out, and to pull down, and to destroy, and to throw down, to build, and to plant" (Jeremiah 1:5,10). The first part of Jeremiah's task was negative: "to root out, and to pull down, and to destroy, and to throw down." But the final purpose of God through Jeremiah's ministry was positive: "to build, and to plant." It is most important to remember this. The final purposes of God are always positive, not negative. For a time God may find it necessary to "root out" and to "pull down"; but his final purpose is always to "plant." For a time he may "destroy" and "throw down"; but his final purpose is to "build."

These principles are clearly brought out in the teaching of the New Testament concerning the ministry of the gospel and the exercise of spiritual gifts. Twice in Second Corinthians the apostle Paul speaks of the authority which is given to him as a minister of the gospel (II Corinthians 10:8; 13:10). On each occasion he emphasises that this authority is given him "for the edification (upbuilding), and not for the destruction" of God's people. The same principle is brought out in I Corinthians chapter 14. This chapter deals mainly with the correct use of the vocal gifts: tongues, interpretation, and prophecy. The key word in this chapter is "edify." This word occurs, either as a verb or as a noun, seven times in

(Continued on page 25)

And the grinders cease because they are few,

Have you ever tried to take a bone from a hungry dog? Don't! He'll growl at you. Instead, you've got to tempt him with something better — perhaps a fat, juicy lamb chop. That's the philosophy Dave Wilkerson's grandfather practiced when he said, "I'm going to throw people something with real meat and life in it. I'm going to tell them about New Beginnings."

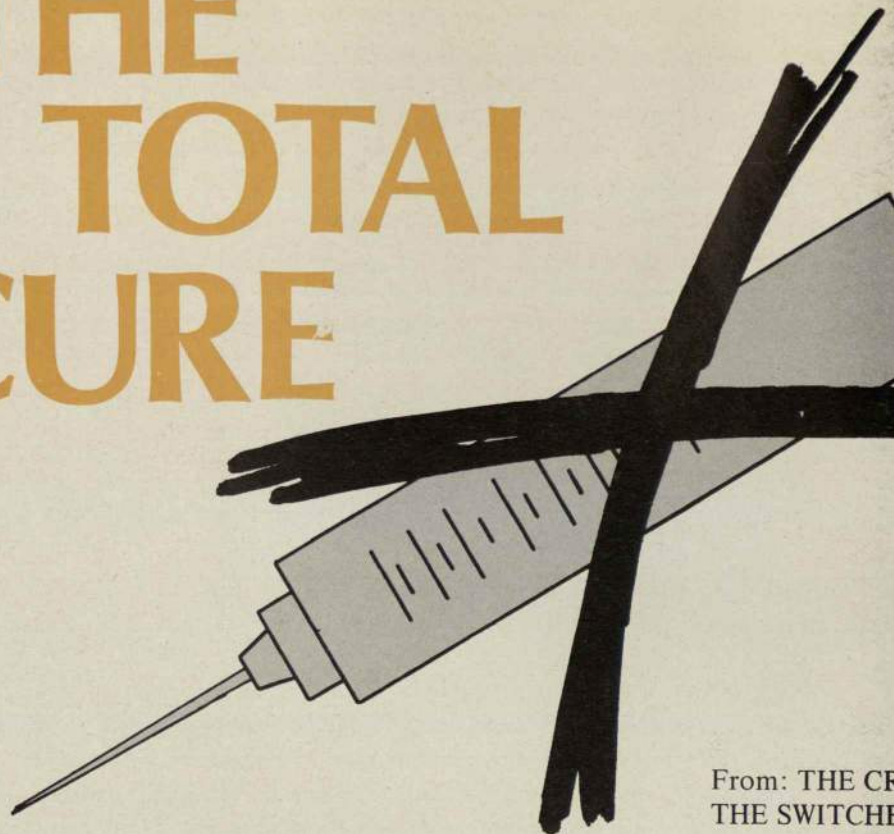
And, it's a new beginning, a new life, that every drug addict needs. In a thesis written on a relationship between religious conversion and the rehabilitation of drug addicts, Albert W. Earle concludes, "Until the addict can be made to perceive new goals, his plight seems hopeless."

Recently Dr. Billy Graham said over nation-wide television that the head of a leading hospital for the treatment of drug addiction in the United States admitted that 96% of those that received treatment are never cured. According to Dr. Graham, this man also admitted that the only ones cured are those who are converted to Jesus Christ.

We at Teen Challenge agree that drug addiction is basically a spiritual problem — a problem which can only be solved by the power of the Holy Spirit. Dave Wilkerson, founder and executive director of Teen Challenge, explains it in one of his books. "Certainly we cannot claim a magical cure for dope addiction. The Devil which hides in that needle is so deadly strong that any such claim would be folly. All we can say, perhaps, is that we have found a power which captures a boy or girl more strongly than narcotics. That power is the Holy Spirit Himself, which unlike narcotics, does a strange thing for our boys or girls. He captures only to liberate."

This freedom includes more than freedom from drugs. We believe the addict is not fully cured until he has the power within him-

THE TOTAL CURE



From: THE CR
THE SWITCH

self to conquer all his habits, including smoking, drinking, cursing and promiscuous sex indulgence. A cured addict also has new motivation to work. He is able to stand on his own feet anywhere and in any crisis without being dependent on Teen Challenge, and, he is willing to make restitution to society for his many crimes. Finally, his mind is not tormented by a constant fear of relapse. This person is cured. He has allowed Jesus Christ to control every part of his being — body, soul and spirit.

Let me give you some examples:

The physical body gives a person consciousness of the world and society through the senses. Drug addicts are usually sloppy and dirty. They don't care about how they look or what's going on around them. Their only concern is where they can get their next fix. God changes this. One boy mentioned that when he walked down the street as a drug addict he never

noticed whether the sun was shining or the flowers were blooming. "After Christ took control in my life," he said, "I began to see all the beauty in the world."

Another fellow commented that when he walked down the street people would close their windows rather than look at him. "Now since I'm off drugs someone opened his window and said, 'Hello, mister.' Imagine, someone calling me mister," he said. "Before, they would have cursed at me."

God gives dignity and self-respect back to the drug addict. And, with dignity and self-respect the addict naturally regains a healthy concern about cleanliness, neatness and propriety.

The soul is made up of a person's mental and emotional capacities. Through these capacities he is able to evaluate his circumstances and choose new values and goals to live by. When an addict is converted to Jesus Christ he realizes that this new way of life is



more attractive and rewarding than the life of addiction. He soon experiences what Christ said in John 10:10b, "I came that they may have and enjoy life, and have it in abundance — to the full, till it overflows."

Angelo is a good example of this. He was brought up the hard way. He had played hooky from school and, therefore, couldn't read or write. The psychiatrist had called him a total loss — a "no good." Since Christ has remade his personality, he can now read and write both Spanish and English. He is married to a fine Christian girl, and because of the new motivation in his life, he is doing very well on his job. Someday Angelo and his wife plan on being foreign missionaries.

Work is also a part of enjoying life. And for many of the boys, it's a new experience, too. At the age of twenty-seven Johnny had never earned any money honestly. He stole the first money he ever had. When he was ten years old he

knocked over a paper boy and robbed him. From then on he continued to rob and cheat. After completing the Teen Challenge program, he got a job and began to earn his money. "Well, I didn't think I'd ever do it," he said, "but I did! This money belongs to me. I earned it!"

Willie was an electrician who owned a small fix-it shop. Before he began using drugs he saved up \$17,000. He kept this money stored in an old shoe box in his bedroom. Willie didn't value money much, so naturally, he spent it all when he was shooting drugs. Now Willie works at Teen Challenge, and once again he is saving the small amount of money he gets each week. The difference is, however, that he values this money more. He puts it in the bank. When he wanted to open his first savings account, he didn't know how, so someone from the center had to help him. Later on he still needed help to withdraw money for a new

suit. You see, he had never done the small, ordinary things that people do, such as using bank facilities. Little things mean a lot to Willie, now.

Christ not only puts the desire to work into a fellow's personality, but He also gives him the determination to succeed. Georgie wanted to work in the post office, so, he filled out an application and took the civil service test. However, he failed. Instead of feeling sorry for himself and quitting, he's now studying to take the test over.

Ralph's values and attitudes have also changed. He used to think his fists would take care of any problem, and because he was so strong-willed and impulsive, he would fight at the drop of a hat. Ralph is different now. There are no more fights, no impulsive reactions. "I come home from work at night and have a hot shower," he said. "Then I lie on my bed and think. I can't believe how clear my conscience is."

The spirit of a man enables him to relate to God. It's this relationship with God that makes the things mentioned above possible. Christ takes a person's spirit which is dead or unresponsive because of sin and selfishness, and makes it aware and alive — aware of its need and alive because of Christ's life within. Once Christ has remade the inner man, He can also get rid of all the problems that go along with sin.

Rev. Wilkerson often says, "If you put a pig in the Statler-Hilton Hotel and even feed him breakfast in bed, he'll still return to his mud hole when he gets out. That's because he's still a pig." The drug addict has a similar reaction. Unless he's changed from the inside-out, he'll return to the same "mud hole" he was in before he sought help.

And, the only one that can change a person inside is Jesus Christ. He is the total cure for the total man.

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WHAT IS GRACE? 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.

Question 1. Whom does God justify? The sinner — the ungodly!

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.

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. Two steps are required: **REPENTANCE** toward God and **FAITH** toward our Lord Jesus Christ.

The True Grace of God

By Alan Banks

WHAT CAN WE DO WITH THE GRACE OF GOD?

We can **ACCEPT** it by faith, and be saved. Ephesians 2:8, "For by grace are ye saved through faith, and that not of yourselves, it is the gift of God."

We can **CONTINUE** in it. Paul and Barnabas, who when at Antioch in Pisidia, Acts 13:43, ". . . persuaded them to continue in the grace of God."

Too often, people who have received the grace of God, afterwards try by their own efforts and will power to live godly lives, and finding their inability to do so, become discouraged and so fall by the wayside. Let me encourage you who have so defaulted, by God's Word. Phil. 1:6, "He who hath begun a good work in you will perform it until the day of Jesus Christ."

You are not able to keep yourself saved any more than you could save yourself in the first place.

He who has by grace saved you, will keep you on the

same basis, namely **FAITH**. Ephesians 2:8, "By grace are ye saved through **FAITH**." I Peter 1:5, "Ye are kept by the power of God through **FAITH**."

The Lord Jesus knew that Peter would be so discouraged that he would deny Him, even to swearing that he never knew him. However, Jesus had prayed for him and told him that "Satan hath desired to have you, that he might shift you as wheat: but I have prayed for thee, that thy **FAITH** fail not." That his faith would not fail, was the important thing.

So let me persuade you to continue in the grace of God, and not to try by legal principles to keep yourself, but by **FAITH** rest in His grace.

FAITH is the key for us into all God has for mankind. **UNBELIEF** is the bolt that forever shuts man out from God's presence.

We can **LET** the grace of God **ESTABLISH** us. Hebrews 13:9, "It is a good thing that the heart be established with

GRACE; not with meats, (or external observances).

There is absolutely nothing else that can establish you but the grace of God received and retained by FAITH.

No one ever becomes a strong Christian by keeping human standards, however noble the ethics, for it is NOT God's method, and all human methods are doomed to failure.

LAW — legal principles — lead to bondage and immaturity. GRACE and TRUTH lead to glorious liberty, maturity, and victorious living.

When a Christian depends wholly upon the grace of God, and recognizes that in his flesh dwelleth NO good thing, God gets the glory; but when man seeks to be holy by his own striving, he seeks the glory for himself, for he feels that he has earned it. Remember, God will not share His glory with another. After all, what an insult to God, to intimate, even to yourself, that you can do anything to buy God's grace, or merit anything before Him.

We can receive the Grace of God in VAIN. Paul, writing to the Corinthians exhorts them. II Corinthians 6:1, "I beseech you that ye receive not the grace of God in vain." That is, not letting it accomplish anything in your life. You see it is possible to receive the grace of God in vain.

We can TURN the grace of God into LASCIVIOUSNESS. This simply means presuming upon God's grace; living by the dictates of one's old nature. Jude 4 mentions such.

The true fact is, that when one sins, he is in a place where grace more abundant awaits his humble confession, as seen in Romans 5:20 and I John 1:9. This, of course, does not give the least permission to sin. On the contrary, "it is the goodness of God that leads one to repentance," but never to looseness.

To take advantage of the grace of God as His permission to live carelessly, and so turn the grace of God into lasciviousness, is presumption; and is the height of ingratitude toward God. It also reveals a tragic lack of understanding of the true grace of God.

David prays in Psalm 19:13, "Keep back thy servant also from presumptuous sins; let them not have dominion over me." Peter likens those who thus turn from the holy commandment to the dog and the washed sow, saying in II Peter 2:22, "But it is happened to them according to the true proverb; The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire." Notice, Peter does not say they are dogs and swine, but that they act like them.

Christian friends, let us live lives above reproach, and thus prove to God, to others, and to ourselves that we know and appreciate the true grace of God.

GRACE TEACHES and is the ENABLING POWER for HOLY LIVING. Titus 2:11-12, "For the grace of God that bringeth salvation hath appeared unto all men, teaching us that, denying ungodliness, (that is, disregard of God) and worldly lusts, we should live soberly, righteously and godly, in this present world.

The grace of God therefore teaches us three things: (1) That we should live soberly, devotedly, devoutly; that is with regard to our personal life. We should live circumspect lives, above reproach. (2) That we should live righteously, that is in our relationship toward others, so that no one should find occasion of stumbling in us. (3) That we should live Godly;

And he shall rise up at the voice of the bird,

that is, that our fellowship with God should be without strain; for our lives are not to be imitations of Christ, but the LIFE of Christ. The life of Christ is to be lived in and through us by faith and yieldedness. This is what "working out one's own salvation" means.

We can FALL from GRACE — NULLIFY the grace of God. Let me further warn that it IS possible to NULLIFY the grace of God. It IS possible to FALL from grace.

Paul writes in Galatians 2:21, "I do not frustrate the grace of God, for if righteousness (justification) come through the law then Christ died in vain."

Again in Galatians 5:4, "Christ is become of no effect unto you, whosoever of you are justified by the law; (turning back to legal principles for righteousness, or holy living) ye are FALLEN from GRACE."

Such teaching is dangerous, because instead of it helping weak Christians, it discourages them; and besides that, it is wholly unscriptural.

Nevertheless, let me strongly warn, lest any of you fall from grace, for this is possible and is also dangerous.

"FALLING FROM GRACE" simply means that having begun your christian life by grace through faith; you now seek to ATTAIN righteousness by what you do. Fearing lest your life would not be pleasing to God, you have sought to be righteous by striving to live up to some human standard of so-called Christian living or holiness, which, of course, is far below the demand of a Holy God, who commanded, "Be ye holy for I AM HOLY."

Holiness can NEVER be ATTAINED by any striving for rectitude, or any other human means; nor is it necessary. RIGHTEOUSNESS is a GIFT from God, which we OBTAIN by faith.

Having received this righteousness, it but remains for us to LET our light shine. Only in this manner can we fulfil the command of God, "Be ye holy for I am holy."

Galatians 5:25, "If we live in the Spirit, (and we do if we are saved)." Romans 8:9b, "For if any man have not the Spirit of Christ, he is none of His."

The Spirit is the realm of the Christian, as water is the realm of the fish, or the air the realm of the bird.

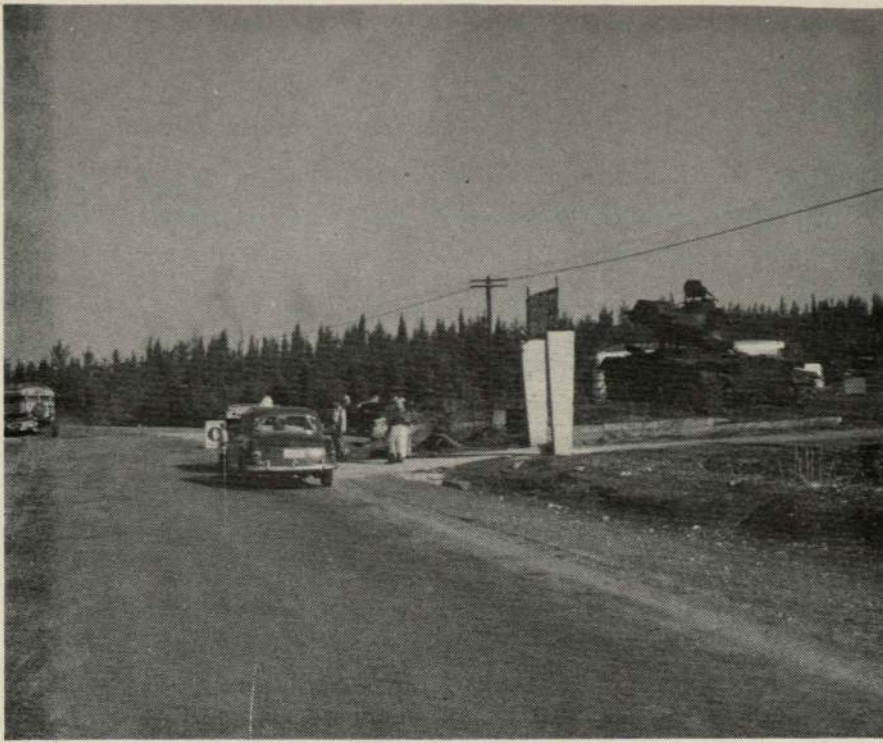
Again, Galatians 5:25, "Since we LIVE in the Spirit, let us also WALK in the Spirit." Galatians 5:16, "Walk in the Spirit and ye shall not fulfil the lusts of the flesh."

We can FAIL God's grace or NEGLECT His salvation. Hebrews 12:15, "Looking diligently lest any man fail of the grace of God." Hebrews 2:3, "How shall we escape, if we neglect so great salvation."

To neglect or fail to receive God's grace, is plain folly; because it is so easy to be saved. Because it is so simple, many feel that it cannot be worth their consideration.

But remember, friend, that though Salvation is free as far as we are concerned, it is by no means cheap. Salvation has been purchased FOR US at a cost far beyond our power of computation. For we have not been redeemed with silver or gold, but with the very life-blood of the Eternal Son of God. No greater price could have possibly been paid.

(Continued on page 26)



THE LAST MILE

By
**Maxwell
Whyte**

The present renewal of the church must be properly understood in relation to fulfilled Bible prophecy. If we understand the latter we shall better appreciate the former.

The Bible teaches us a progressive panorama of future events which must inevitably be fulfilled, whether they are fully understood by us or not. Time does not go backwards but forwards, and all the future events clearly foretold in Scripture will finally and irrevocably be fulfilled and nothing that unregenerate man can do will stop the advancing plan of God for the ultimate peace and happiness of the people of this planet earth. Such events as the second coming of Jesus Christ, the battle of Armageddon, and the final restoration of the church to its original power and glory to be ready for the return of Christ, will surely happen, but there is a time and a season for these things. We believe we are in this season.

In the June 1967 six-day war between Israel and the Egyptians, we saw one of the greatest fulfillments of Bible prophecy that has occurred for centuries, marking a turning point in the whole program of restoration and degeneration. The restoration beginning of the church and the degeneration of the world system under which we have all lived, known in the Bible as "Babylon," which simply means "confusion;" and what confusion we are seeing in the dying of "civilization," to be replaced by the Kingdom of God on earth!

Jesus said quite clearly that the city of Jerusalem would be trodden down by the Gentiles (Greek: ethnos or nations) until their times would be fulfilled. In easy to be understood language this means that the physical city of Jerusalem would be oppressed and controlled by other ethnological nations until a certain event occurred which would mark the end of the time when these nations would control Israel and have any further control over the destinies of this world. Thus these ethnological nations would find

their charter terminated to be replaced by what Daniel calls "The Stone Kingdom" whose corner stone was cut out without hands. Thus this Kingdom of God would have as its head a Man Who came from God and did not owe His origin to the Adamic fallen race of mankind.

As we study these events in Daniel 2 we read that the Babylonian system as represented by the ten toes of part iron and part clay, in its final form, disintegrates so completely that the whole structure is converted into fine dust which is carried away by the wind of God which we understand to be the Holy Spirit. Thus when God begins to breath again upon this war distracted world, two things happen: the disintegration of the world system, and the rapid restoration of the one Church which is the body of Christ. Thus there is no mention — or room — for Communism to fill up the vacuum created by the disintegration and collapse of the Babylonian system. The stage is being set and prepared for the final revelation of the Stone (Jesus Christ) in His Kingdom; this is what was prophesied by Jesus when He said that He alone would build His Kingdom upon the Rock. Any church built upon an Adamic man would inevitably collapse in the present shaking of the nations which we see today (Hebrews 12:26-27).

Jerusalem was destroyed in A.D. 70 by the Roman General Titus, and could not be restored until a certain time — this time being the prophetic occasion when Jerusalem would be returned to the rightful owners — the Jews. In A.D. 70 it was taken from them by the Roman Empire, the iron kingdom of Daniel's prophecy, but in the famous six day war of June, 1967 it was restored to them. The times of the Gentiles are **now** fulfilled.

Furthermore, Jesus said that when this tremendous event took place, it would signify the beginning of a generation which would not pass away until every prophecy would be fulfilled. It is difficult to state exactly how long a generation may be, but the longest period in the Bible seems to be forty years, but Jesus also said that unless these days were shortened, or brought to a conclusion by His coming, there would no longer be any life left on this planet (Matthew 24:22). Events all around us today surely demonstrate to us the truth of this statement. The atmosphere is being poisoned, the ecology destroyed, and atomic weapons poised to destroy all that remains. No flesh left unless. . . Jesus said that He alone would have to do this because of man's inability apart from God. "For the elect's sake", he said. It is for the Church's sake, it is because He said I WILL BUILD MY CHURCH; He was not thinking of denominationalism as it has existed, He was only speaking of a church without spot or wrinkle built

upon Himself the Rock — the Living Logos of God.

From 1917 to 1967 we have a fifty year period of time. Fifty years in the Bible is the Jubilee year, or the year of release. All debts were automatically cancelled and everyone started again with a clean slate, every fifty years. Fifty years also speaks to us of Pentecost, and it was fifty days after the Passover or the Passion, that the gracious outpouring of the Holy Spirit occurred. What a tremendous transformation from Passion to Pentecost, from total defeat to total victory in Christ. From death to life, from outpoured blood to outpoured Spirit. We believe in like manner as we saw the Jews begin to return to their homeland in 1917 under the Balfour Declaration after centuries of outpoured blood and suffering, we have just witnessed their restoration in June of 1967. In like manner 1917 saw the revolution in Russia and the rise of godless atheism which aimed (and still aims) to conquer the world with this evil philosophy.

It seems to us therefore that June 1967 — the miraculous six day war signalled the beginning of the last mile of world events culminating in the literal return of Jesus to this planet to gather His church.

It is quite obvious in Revelation 19:7-8 that the Bride of Christ makes herself ready. It is unthinkable that Jesus would return for a hotch-potch of un-Spirit baptized denominational Christians as represented by the churches in the past. A parallel would seem to be when Jesus came to the various denominations among the Jews and right in their midst, right in their city of Jerusalem built a BRAND NEW CHURCH on the fiftieth day of Pentecost. So today, Jesus is once again rebuilding His Church of Spirit filled Christians from among every denomination, both Protestant and Roman Catholic.

The restoration of this church is not completed. The full revelation of the Stone, Jesus Christ, has not yet been seen, the conversion of multitudes has not yet happened, the miraculous healing of the masses is yet to come, but the portents of these things are all around us today. God is indeed pouring out His Spirit upon all flesh, instead of returning to a planet where no flesh is left alive. We are living in very thrilling times, not the time of the Gentiles — they have been completed — but the times of the restoration of all that the prophets have spoken (Acts 3:19-21). What a glorious Church it is and will yet be. Millions of people from every tribe and nation under heaven, filled to overflowing with the Holy Spirit, manifesting all the gifts of the Spirit and steered by the five ministry gifts of the Spirit, God's apostles, prophets, evangelists, pastors and teachers.

This generation shall not pass away until all be fulfilled." (Luke 21:32). ■ ■ ■ ■

Communicating Christ to a Generation in Revolt

(Continued from page 7)

to inculcate mystic, meaningful experiences has always been a part of Eastern studies. This shift is not new to the Scriptures, although it is new to the Western youth in revolt. Rev. 18:23 informs us that, "...by sorceries were the nations deceived." The Greek word for sorceries is "pharmakia." It means the induction of religious experience through the use of drugs. Note the words "**religious**" and "**deceived**." They are a key to the third revolution.

CHALLENGE No. 5

Preach on comparisons of the Bible message to Eastern thought, to show their problems and failures. Call in our missionaries from the East to help give us answers.

Remember those two words "religious" and "deceived?" Here is the result of the "All Feel" philosophies — **religious deception**. The Lord Jesus warned us about the last days. (Matt. 24:3-27) These are undoubtedly the ones He was talking about. The **greatest danger** facing the twentieth-century church is **not** violence or drugs, but **spiritual deception**. The world is beginning to go after gods that are not God, and a **false** religion is more dangerous than no religion at all. All three revolutions combine in this end product. The "**Think**" revolution has forced young people out to this search without reason because of its failure to give meaning; the **morality** revolution has given the young the loss of standards of value and clouding of opposites so that they are now prepared to accept what would have been called "wrong" before; and the "Feel" revolution has prepared them to take **experience** as the final test of truth in all matters, including faith. Reason and meaning have received a final and irrevocable divorce. Now the stage is all set for a charismatic figure to come on showing the world how to reunite them both in his **own** superhuman philosophy, and he will have a waiting world of worshippers. Hippie kids all over the nation speak of the "Age of Aquarius." They assure me "The last time it came super-men like Christ were born. Now it is here again. We believe another, greater Christ will be born in our generation and will unite the world in peace. We are waiting for Him."

CHALLENGE No. 6

Find out **why** Christian faith is NOT blind. Determine again our tests of truth, demonstrate why the Christian life is greater than the occult powers loose in the world and give the kids a chance to see **real** miracles of the Holy Spirit happen in **our** lives and **theirs**.

You can call the third revolution the **occult** revolution. I

will not quote statistics or figures. They are grossly **understated** in most cases. What I want you to do is to look at your own kids. Do not assume that all is well in their minds because they are singing the grand old hymns of the faith. Sitting right in front of you in the average church may well be a young **anarchist**, a **situational ethicist**, a student of **existentialism** and a practicing **witch**. If you think that is funny, I am sorry. I am certainly not laughing. And neither is God. It is here, and it is happening right under our noses. It is time we got before God and deeply repented of our carelessness and disobedience. We have not loved Him with "all our minds." We have tried to fool a television generation with insincere and empty words, a generation that chose as its number one pop record hit a song on adult hypocrisy — "Mrs. Robinson"; a slightly religious, stupid, middle-aged woman who was downright immoral in the midst of her busy church and social life. We have not heard when the Beatles sang "Eleanor Rigby, **died in the church** and was buried along with her name", not listened when they told us that the preacher "Father McKenzie" was writing the words of a sermon that **no one would hear**, but what did he care? We have preached on **purity**, but not **shown** it; spoken often and with great eloquence on **power**, but have not **practiced** it. And now we wonder why young people have left the places of Christian worship by the thousands and turned instead to the brutal frankness of social change by destruction or the captivating world of Satanic worship! We have busied ourselves preparing answers to questions they were not asking; and when they left, we are surprised. **God forgive us all**.

Thank God, there **IS** an answer! God has secrets of counter-revolution in His mighty mind and heart. Desperate, open-hearted men and women are discovering them. I have made a genuine effort to find some of these answers and share them with others. Young people have listened and come back to God **by the thousands**. I have never seen such a hunger for reality, or such a demand for the men and women of God who have discovered it in God's Book and in His Son. It is time we stopped pretending to be experts, and become again like little children, willing to learn, eager to obey the Holy Spirit. This is not the time to be in despair. We **have** the answer. All of us can have it, but it will **cost** us something. We must be **willing to change** our ideas and views and practices as fast as the Holy Spirit throws light on our hearts and minds. We must be willing to **swallow our pride**, surrender our reputations and **obey God and His Word** no matter what the cost. We must put priorities on the time he has entrusted to us, so that we can find from the Bible a "wall to lean on that does not move." This is our task, and to this we must address our every energy and effort. It can be done, but it will take **everything we have**. Nothing less than this will bridge the gap to a generation in revolt, and nothing less than this will bring back rebellious young people to our loving and concerned Lord. This is **your** task and **mine**. Let us be found faithful when He comes, that He may find us at the spearhead of a spiritual revolution.

CHALLENGE No. 7

To go beyond reading, thinking about and filing this article. To **do** it, for God's sake, and to do it **NOW!** ● ● ●

THE PSYCHEDELIC VS THE CHARISMATIC

(Continued from page 10)

having a vision from God of a stream where all men came to drink. And the discussion abounded with phrases such as 'Praise the Lord' and 'Hallelujah.' "

The same dispatch contained a quotation from the Rev. Edward O'Connor, a theologian at the University of Notre Dame, who is a participant in the charismatic. Moreover, Catholic groups at other universities are testifying to the experience.

PERFORMS SURGERY: Such occurrences may pose problems for Pentecostals' and Protestants' theologies, but it needs to be noted that once a person testifies to receiving the charismatic experience, former questionings about Bible fundamentals almost automatically vanish! It would be difficult to locate one claiming the infilling of the Holy Spirit with speaking in tongues who would doubt the virgin birth of Christ, the plenary inspiration of the Scriptures, the blood atonement of the cross, the resurrection of Jesus from the dead, and other truths for which the most conservative Christians contend. The charismatic experience performs surgery on doubts and reservations in minutes, which hours of argument fail to remove!

Perhaps in personal contact with God through prayer and praise, this charismatic experience proves its greatest value. Harold Horton eloquently explained the edification which accompanies the exercise of charismatic gifts. The quotation is long, but worthy of careful scrutiny:

"Every consecrated believer must have felt at times a consuming desire to open his heart to God in an unspeakable communication and adoration inexpressible. There is a deep in the spirit of the redeemed that is never plumbed by the mind or thought. That deep finds expression at last in the Baptism of the Spirit, as unaccustomed words of heavenly coherence sweep up to the Beloved from the newly opened well of the human spirit — flooded as it is with the torrential stream of the divine Spirit. Only deep can call unto deep at the noise of God's full flowing cataracts. 'He that speaketh in a tongue speaketh not unto men but unto God: for no man understandeth him; howbeit in the spirit he speaketh

divine secrets' (I Cor. 14:2). The gift of tongues sinks a well into the dumb profundities of the rejoicing spirit, liberating a jet of long-pent ecstasy that gladdens the heart of God and man. Blessed fountain of ineffable coherence, of inexpressible eloquence! Have you never in the presence of Jesus felt inarticulate on the very verge of eloquence? This heavenly gift will loose the spirit's tongue and burst upon the speechless heart with utterance transcending sages' imaginings or angel rhapsodies. Have you never wept to think how helpless your words are to express emotion in the presence of him whom your soul loveth? Other tongues alone can give you utterance equal to the holy task. . . Other tongues will capture the escaping thought, the elusive expressing, the inarticulate longing, lending worthy and soul-satisfying utterance to profoundest gratitude and worship. . .

"And what a rest to weary mind and nerve, to relax from mental concentration in praying and praising, and break forth in effortless utterance in the Spirit. Notice the blessed connection in Isaiah 28:11, 12: 'With stammering lips and another tongue will He speak to this people. . . This is the rest wherewith ye may cause the weary to rest; and this is the refreshing!' What heavenly rest in spiritual exercise has the Lord designed in these heavenly tongues!" (Harold Horton, "The Gifts of the Spirit," 1954, pp. 152-153, 156.)

So the psychedelic and the charismatic are making inroads in religious circles. Timothy Leary was right, you'll probably agree, when he proclaimed, "The only meaning in life is the religious quest." But he was wrong when he prescribed, "Start your own religion" with LSD. Most sober citizens are understandably leery of Leary. Many have misgivings too about the charismatic. But if Jesus' criterion, "By their fruits ye shall know them" (Matt. 7:20), be observed, the misgivings should fade. There is certainly good fruit in the lives of charismatic Christians. Isn't it surely more than a coincidence that charismatic groups, both in the Pentecostal denominations and inside many historic churches, are now outstripping all others in rate of growth and in zeal for serving Christ, as authorities in the most staid denominations concede? What this world certainly needs most is Jesus. Thousands seeking something they do not possess try the LSD experiment when they should seek a born-again experience. Then after salvation comes another experience, "Ye shall receive the gift of the Holy Ghost," promised Peter in Acts 2:38-39. ▲

Raymond L. Cox
Acts Magazine

And the grasshopper shall be a burden, and desire shall fail:

TWENTY THREE

GOD'S PROVISION FOR YOUR CHILDREN

(Continued from page 11)



refused to do what I told her to do. I looked up and said, 'What shall I do, Lord?' He said, 'What do you always do?' I said, 'Pray.' I saw this was the solution, and so I got down on my knees and began praying out loud. I said, 'Lord, you see how naughty this child has been, and how when I have asked her to pick up the shoes she has thrown down she won't do it, and won't listen to anything I say.' And as I was praying I was suddenly interrupted by the child handing me the shoes and saying, 'Here 'em is, Mamma.' I remember reading of a mother who became suddenly concerned about the condition of her grown-up daughter who was unsaved. The possibility of this child going to an eternal hell impressed the mother so tremendously that she spent the whole night in prayer. The following day her daughter was blessedly saved.

THE PLACE OF CORRECTION

We read in Prov. 23:13, 14, "Withhold not correction from the child; for if thou beatest him with the rod he shall

not die; thou shalt beat with the rod and shalt deliver his soul from hell." Many parents do not obey this word of the Lord because they hate to punish their children. But if parents reject this word from God, I fear that such will merit God's word of judgment, the word he gave to Eli, "Thou honorest thy sons above me. . . Them that honor me will I honor, and they that despise me shall be lightly esteemed." God brought judgment on Eli's household, declaring, "I will judge his house forever for the iniquity which he knoweth; because his sons made themselves vile and he restrained them not." I Sam. 3:13.

BENDING THE WILL

It is when trees are young that the nurseryman is careful to prune heavily and to see that the young tree is straight, for he knows that all the future fruitbearing depends on the first year or two of the tree's growth. The same is true of children. Susanna Wesley said, "I taught my children to obey me. I knew if they learned the principles of obedience in their early days they would in later years yield implicit obedience to God." And what children she gave to the world! She brought up her children in the nurture and admonition of the Lord, and the result was that when France was rumbling with revolution, England was being shaken with a glorious revival — a revival largely due to the mighty ministry of the sons that Susanna Wesley raised for God. □ □ □

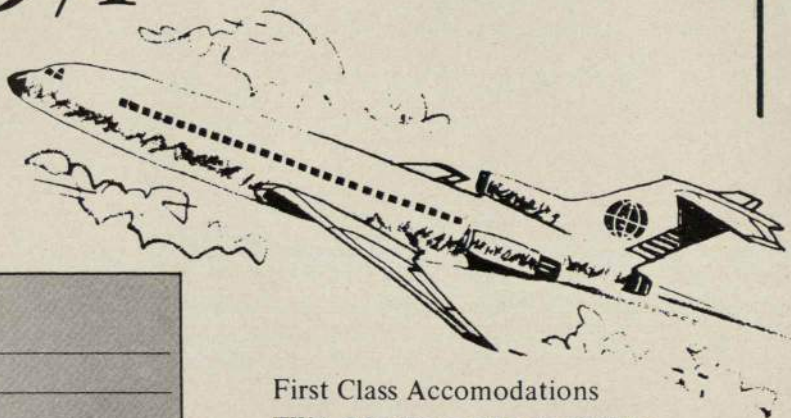
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HOW TO JUDGE PROPHECY

(Continued from page 15)

the chapter: in verse 3, 4 (twice), 5, 12, 17, 26. The thought is summed up in the final occurrence, in verse 26: "Let all things be done unto edifying." The great, final purpose of all spiritual gifts, including prophecy, is the edifying of God's people.

2. All true prophecy always agrees with the letter and the spirit of scripture.

"All scripture is given by inspiration of God" (II Timothy 3:16). More fully, all scripture is given by the Spirit of God — the Holy Spirit. The Holy Spirit never contradicts himself. "With God there is not Yea and Nay" (II Corinthians 1:17-20). Wherever the Holy Spirit says "Yea" in the scripture, he says "Yea" also through prophecy. And wherever he says "Nay" in the scripture, he says "Nay" also through prophecy. True prophecy never contradicts the scripture.

In Isaiah 8:19-20 this principle is used to enforce God's warning against seeking to the dead, or to "wizards that peep and that mutter" — i.e. those whom in modern terminology we would call mediums, or clairvoyants, or fortune tellers. "If they speak not according to this word (the scripture), there is no light in them" — or alternatively, "they are not to be sought unto." It is precisely through neglect of this warning, and through ignorance of scripture, that multitudes are today falling pray to the deception of spiritualism and other similar occult practices.

3. All true prophecy centers in Jesus Christ, and exalts and glorifies him.

In John 16:13 Jesus says: "When he, the Spirit of truth, is come. . . he shall glorify me, for he shall receive of mine, and shall show it unto you." The primary ministry of the Holy Spirit within the church is to reveal and to glorify Jesus Christ. In Revelation 19:10 this principle is applied specifically to prophecy: "The testimony of Jesus is the spirit of prophecy." The central theme of all true prophecy is Jesus.

Therefore we must always be on our guard against any kind of revelation which lays greater emphasis upon something or someone else, rather than upon Jesus himself. Experience shows that there are various things which may be allowed to displace Jesus from the center of revelation. Sometimes the wrong emphasis may be upon a human personality, or a human institution. At other times it may be upon some special doctrine or ordinance. Whenever any of

these things begin to receive the preeminence which scripture accords to Jesus alone, we may accept this as warning that we are no longer within the limitations of true prophecy given by the Holy Spirit.

4. True prophecy produces fruit in character and conduct that agrees with the fruit of the Holy Spirit.

In Matthew 7:15-16 Jesus specifically warns his disciples to be on their guard against false prophets: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits." "Sheep" are a picture of true disciples of Christ. "Wolves" are a picture of their enemies, the false prophets. The fact that these wolves wear "sheep's clothing" indicates that these false prophets represent themselves as real Christians. However, their real, inward nature is the opposite of what they profess. This inward nature is revealed in the "fruit" which they manifest, both in their own character and conduct, and in the lives of those who come under their influence.

The kind of fruit produced by the Holy Spirit is clearly described in various passages of the New Testament. In Romans 14:17 Paul says: "The kingdom of God is not food and drink; but righteousness, and peace, and joy in the Holy Spirit." These are the three main products of the Holy Spirit: righteousness, peace and joy. Notice that righteousness comes first. The peace and the joy produced by the Holy Spirit result from righteousness — right living and right relationships. Any forms of peace or joy that are not founded on righteousness are spurious, carnal substitutes for those which the Holy Spirit produces.

Again, in Ephesians 5:9, Paul returns to the same emphasis: "The fruit of the Spirit is in all goodness and righteousness and truth." And in Galatians 5:22-23 Paul specifies nine forms of fruit produced by the Holy Spirit: 'love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.'" Where fruit of this kind is not forthcoming in the lives of those who minister in prophecy, or of those who are ministered to, we know that it is not the Holy Spirit which is at work.

Among aspects of character or conduct that are clearly not the fruit of the Holy Spirit, we may mention the following: pride; arrogance; boastfulness; exaggeration; dishonesty; covetousness; financial irresponsibility; licentiousness; immorality; addictive appetities; broken marriage vows; broken homes. Any prophetic ministry that is responsible for results such as these is the ministry of a false prophet.

Part II will follow in the next issue of NEW WINE.

And the mourners go about the streets:

TWENTY FIVE

The True Grace of God

(Continued from page 19)

In the human heart is a perversity, it can be disinterested in its own best interests, it is often indifferent to its eternal welfare.

Paul, when in Antioch of Pisidia, said to the Jews of that place; Acts 13:46, "But seeing ye put it (the gospel of God's grace) from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles."

Indifference is the prevailing reason why people are not saved. How awful to contemplate, that because of this cruel sin against God, your soul may go out into eternal darkness.

HOW FAR DOES GRACE EXTEND?

This question brings to our attention 2 extremes of teaching dividing believers, concerning the grace of God. The one extreme teaches that eternal life is conditional; the other teaches eternal life to be unconditional. Though both present many scriptures as a basis of their understanding, they cannot both be true. In fact, as always, any teaching that is extreme is never wholly correct.

This question greatly troubled me many years ago, driving me to seek God earnestly in prayer and the study of the Word of God, apart from any human reasonings. After about three years, the Lord revealed to me the truth, which reconciles all scriptures and yet is so simple that I am amazed that I had not more quickly apprehended it, and that it has not always been generally understood and accepted. But as is true with all God's great truths, their very simplicity has been the reason why many miss them. However, thank God, there are many others who are rejoicing in the same truth which God revealed to me.

Though I have read the differing opinions of others, and during the intervening thirty years and more I have met many arguments, contending for one or the other schools of thought, I have never found it necessary to deviate in the slightest degree from the position God gave me in the beginning.

It is always true, when God by His Spirit meets any honest inquiring heart on any moot question, and a true scriptural answer is revealed, that all scriptures will harmonize, removing once and forever all confusion on the subject. This is exactly what God did for me, and every one of whom I have heard or have personally known who has apprehended this phase of truth of which I speak.

Taking this positive position, Ephesians 2:8, "That by GRACE ye are SAVED through FAITH," it is scriptural and logical that we also hold the position. I Peter 1:5, "That we are KEPT by the POWER of GOD through FAITH."

FAITH is then the KEY which unlocks the age-long controversial question and brings the solution of how to RETAIN salvation. We RECEIVE Life and Righteousness by

FAITH; we RETAIN Life and Righteousness by the same means — FAITH.

"The just shall live by faith." The scripture, which is found four times in the Bible, is all inclusive and conclusive.

The importance of retaining this faith was clearly revealed when the Lord Jesus told Peter that he would deny Him that night; yes, he would backslide (as some would term his failure), but at the same time the Lord said to him, Luke 22:31-32, "Satan hath desired to have you, that he might sift you as wheat: but I have prayed for you that thy FAITH fail not." Subsequent events proved that his FAITH did not fail.

Paul writes to the Romans, chap. 11:20-22, "Thou standest by FAITH, — If thou CONTINUE in His goodness, otherwise thou shalt be cut off. Also, Colossians 1:23, "If ye CONTINUE in the FAITH grounded and settled, and be not moved away from the hope of the gospel."

John writes in I John 2:24-25, "If that which ye have heard from the beginning shall REMAIN IN you, ye also shall CONTINUE in the Son, and in the Father. And this is the promise that He has promised us, even eternal life." The FAITH which we first received, Ephesians 2:8, ". . . must REMAIN IN us to CONTINUE in the Son, and in the Father, and RETAIN eternal life."

Let me say here that Eternal Life is not just blessed unending existence, but it is CHRIST JESUS our LORD.

Now that we are saved, it does not follow that we have no longer our own human will, for if we forfeited our will, we would be mere automatons. God never takes our will from us, nor does He ever violate human volition.

It is therefore in the realm of possibility for one to depart from, or cast off his FAITH, and thereby cut himself off from relationship with God, for it was through faith that he was brought into relationship with God in the first place.

To assume that eternal life does not depend on FAITH alone, but also upon our good works, is to presume to share honors with God for our salvation. This is wholly unscriptural. Likewise, to assert that eternal life could be forfeited on any other basis than UNBELIEF (un-faith) is to infer that the sacrifice of God's Lamb, Jesus, was of insufficient efficacy to keep us saved, and that one's good works or good behavior is necessary to retain eternal life. This is also wholly unscriptural.

RELATIONSHIP AND FELLOWSHIP

There has been confusion in the thinking of many, not differentiating between RELATIONSHIP and FELLOWSHIP. For instance, I John 1:7, "If we walk in the light as He is in the light, we have fellowship one with another, that is, we with God and God with us." This is not speaking of relationship.

Often a child is out of FELLOWSHIP in the family because of some misdemeanor, but that does NOT mean that RELATIONSHIP is broken, but rather, the very chastisement he receives, proves that he is truly a child of the home.

Possibly, there are none of us but would acknowledge that at times our fellowship with God has not been as rich and warm as at other times, and some have even broken out into open sin, even as Peter did, this does NOT mean that RELATIONSHIP is broken, for such have not turned from their FAITH in the Lord Jesus. And our RELATIONSHIP depends upon our FAITH only, as far as we are concerned, in

other words our apprehension of the provisions of Calvary and the resurrection.

Now, we turn to the book of the Hebrews. The evasive and unfair premise that this book being addressed to the Hebrews, is therefore not applicable to a Gentile Christian, is childish and untenable. For if a Jewish Christian turning back from his faith in Christ to Judaism would no longer be a Christian. If it applies to the unbelieving Jew, it likewise applies to the unbelieving Gentile. Ephesians 2:14, "For He is our peace, Who hath made both one." Romans 3:22, "For there is no difference."

If we say that the Hebrew letter does not apply to all Christians, in honesty must it not logically follow that we must delete the book from our Christian scriptures? God forbid! We are assured that such an intention would never enter the mind of any true child of God. So let us be consistent in our interpretation of the Word of God.

Let us now examine some specific passages in the book. Hebrews 3:12-14, "Take heed BRETHREN, lest there be in any of YOU an EVIL HEART of UNBELIEF in DEPARTING FROM the living God. But exhort one another daily, while it is called today; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ IF we HOLD the beginning of our CONFIDENCE steadfast unto the end.

This scripture is addressed to Christians, whether they be Jewish or Gentile converts. So it is clear that it is possible for a Christian to have an "evil heart of unbelief," that is — to cast off their FAITH, by which they WERE brought into relationship with Christ, and so depart from the living God. Verse 13 shows that brethren can be deceived by sin, until it hardens them; and verse 14 shows the necessity of holding one's FAITH steadfastly to continue to be a partaker of Christ.

Hebrews 6:4-6, "For it is impossible for those who were once enlightened, and have tasted the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good Word of God, and the powers of the world to come, IF they shall fall away, to renew them again to repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame."

Here something is stated to be IMPOSSIBLE; that is, to REnew AGAIN to repentance certain people; those who had tasted the heavenly gift, that is, had trusted Christ; had been filled with the Holy Spirit, had been nourished with the Word of God, and had known the power of God: if they shall FALL AWAY.

Now the question is; what does it mean to "FALL AWAY?" It cannot mean fall into sin in the sense of a misdemeanor, or, as some term, "backslide." for the Bible plainly teaches, and all know that repentance by confession is available for such. I John 1:9.

What then can it mean? To FALL AWAY, or to crucify to THEMSELVES the Son of God afresh, is to turn from the position of FAITH in the sacrifice of Christ on Calvary, and so become an APOSTATE, which means a believer who had received eternal life — Christ; now REPUDIATES his FAITH, by sinning against the remedy God provided, and thereby forfeits eternal life which once was his.

Or the wheel broken at the cistern.

Then notice the solemn edict to apostates in verse 8, "But that which beareth thorn and briars is rejected, and is high unto cursing; whose end is to be burned." Verse 9, "But, beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak."

We shall now turn to Hebrews 10:26-29. Verses 26-29, "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the spirit of grace?" What a solemn passage!

Let us first consider and learn what the knowledge of the truth is. The truth IS Jesus Christ our Lord, and of course includes all that He has accomplished by His dying in our behalf. Therefore, to SIN WILFULLY is to sin against the truth, Christ and against the sacrifice of Calvary. This amounts to a repudiation of the efficacy of the shed blood of the Lord, or of turning from the salvation he once received by faith, to rejection in unbelief.

Then the verse solemnly states that there is NO MORE SACRIFICE FOR SINS. Repudiating the only means of salvation after having believed, leaves him an apostate, and there is no place of repentance for such an one; neither is there any other sacrifice available.

Then we have the explanation of the threefold significance of WILFUL SIN. Verse 29, "Of how much sorer punishment, suppose ye, shall he be thought worthy, (1) who hath trodden under foot the Son of God, (2) and hath counted the blood of the covenant, wherewith he WAS sanctified, an unholy thing, (3) and hath done despite unto the Spirit of grace? — despised the grace of God. Notice the further solemn word in verse 30, "The Lord shall judge HIS people."

Then the writer of the Hebrews seeks to comfort and encourage those to whom he writes, and that he is persuaded better things of them. Nevertheless he continues to warn of the danger, verse 35, "Cast not away your confidence (faith)," showing the possibility of so doing. He then uses the famous words of the prophet Habakkuk as an initial and continuing principle of spiritual life. Verse 38, "The just shall LIVE by FAITH." After this follows the statement of the possibility, verse 39, of drawing back unto perdition? but them who BELIEVE to the saving of the soul.

Though one may not be able to exercise faith for some particular temporal blessing, this in no way affects his SAVING FAITH.

UNBELIEF on the part of the unsaved, forever shuts him out of God's salvation. Likewise one who HAS BEEN a believer, by REPUDIATION of his FAITH in Christ, becomes an UNbeliever — an APOSTATE, and thus places himself beyond the grace of God of his own accord.

IN CONCLUSION: Let me state that FAITH is the key for us into the spiritual realm, and for the obtaining of every blessing from God. This SAVING FAITH must be retained if eternal life, that is, Christ is to be retained. ▼ ▼

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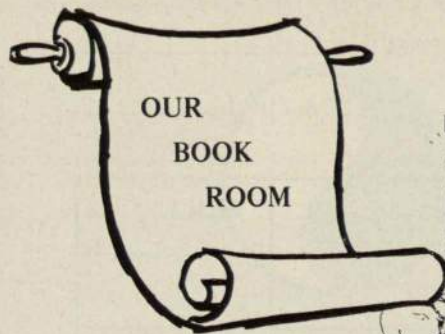
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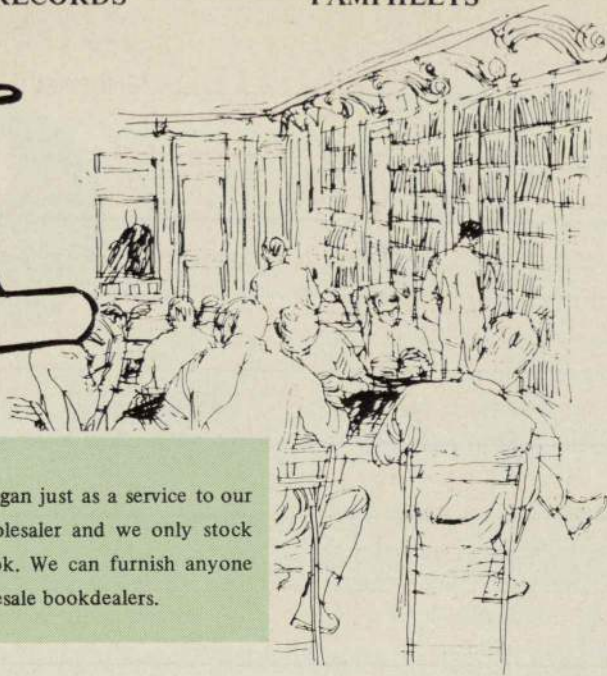
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NEWS...

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THE NUMBER 666

Our trip to Cuba will remain long in our mind. There are people whom you cannot easily forget because suffering has so purified them. I have heard testimonies of believers who have been in concentration camps and prisons for honouring the name of Jesus. Radiantly they told me how even there they were able to win people for their Lord. For twelve years long Cuba has been under Communist rule. A domination from which no one can withdraw. There is something suffocating about it, like a damp blanket weighing on you while you are delirious with fever.

When Fidel Castro began to appear on the scene in 1958/59 three quarters of the population were in favour of him. And, his first year of government was an improvement for the country. Gangs were eliminated, gambling dens, shady night-clubs and bars disappeared in record time. The freedom to hold open-air campaigns still existed. But then over the years, changes started to come: a third of the total number of churches were closed and the Bible students were provided with other accommodations, the labor camps.

Thousands of Bibles and books went up in flames and ministers were, from then on, allowed to visit only the members of their congregation. Evangelizing was an occupation considered dangerous to the state. The Bible Society disappeared without a murmur two years ago; so noiselessly in fact, that people in the other Latin American countries think that it still exists. For a long time now there have

been no Bibles imported. After many requests from all the churches combined permission was finally given in 1969 for the importation of 5,000 Bibles. Most of the churches received only between five and ten Bibles for hundreds of members! Cuba has a population of eight million.

The Cubans' future is just as grey, colourless and apathetic as Havana is. But not for the Christians. They have another kind of future. The words of Romans eight verse eighteen saturate all their thoughts and actions: "For I reckon that the sufferings we now endure bear no comparison with the splendour which shall be revealed in us." When you ask them about their thoughts concerning the end times, they reply: "We believe that it will become much more difficult for us, but we have learned to be ready for the coming of Jesus."

There is a Bible school in Cuba which is a converted cow shed and hay loft. I have heard students from this Bible school telling about their experiences. They spoke without the traditional, emotional tone of voice which is usual in Latin America. There was no pathos or emotional gesticulations. However, their simple words have such an effect on me that I could not remain dry-eyed. For them the words of David: "Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me", have a very special significance.

In one congregation we were the first foreign missionaries to visit them in eight years. The services which we attended in different congregations often lasted until after eleven o'clock at night. What praising and worshipping there was in the crowded congregations, spontaneous and lasting for many minutes! The people forgot everything around them, as if communism did not exist, as if there was no danger of being transported to labour camps. They were completely wrapped up in Him. He the only One who could never be taken from them.

They praised God in new tongues and it sounded like the song of angels. The Lord encouraged His children through interpretation and prophecies, and time and again I experienced the fact that God takes no notice of "curtains" and borders.

Your prayers for Cuba too, do not stop at the sugar-cane curtain. They reach the most remote village and the heart of a brother who lives behind the barbed-wire of a labour camp. Castro has not been able to remove the hunger for the living Word. He cannot stop the seed which has been sown from coming up, because Christians are unable to keep silent about their faith. So pray daily with us for these heroic Cuban crossbearers, and for all the persecuted brothers and sisters. ○ ○ ○

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