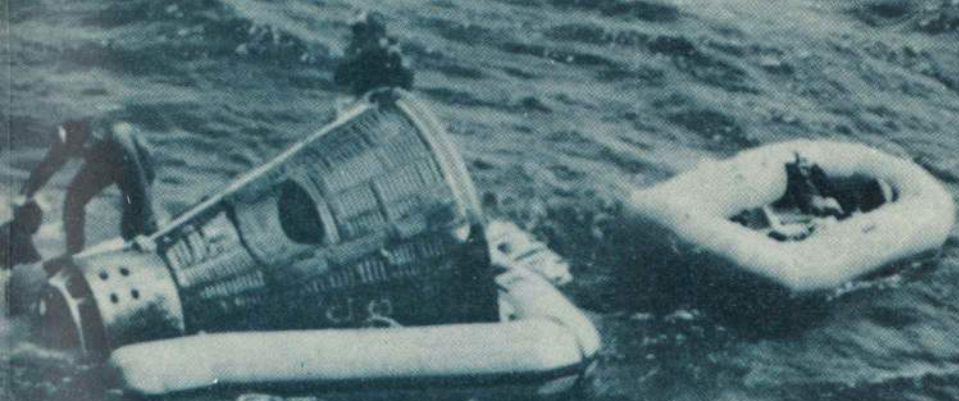


NEW WINE

MARCH 1971



Ready
For
Recovery

COMING EVENTS

YOUTH FAITH AND MINISTRY CONFERENCE

Youth Faith and Ministry Conference, Schrafft's Hotel, on the beach in Fort Lauderdale, Florida. Ministering will be Bob Mumford, Winky Pratney, Terry Barge and Ken Lawrence. April 5 - 11 (Easter Week), for all young people ages 15 - 30 who are interested in being used of the Lord. Get your registrations in NOW.

WITNESSING AND TEACHING TOUR

Holy Land, England and Rome - - 18 days of adventure and spiritual growth. April 23 - May 10. Air travel, hotels, meals, tours and special meetings included. Register NOW with a \$100.00 deposit. Direct flight from New York \$969.00. Tour Director: Jerry Rutkin.

CHRISTIAN GROWTH CONFERENCE

Christian Growth Conference and workshop . . . For the perfecting of the saints for the work of the ministry. May 23 - 30, at the Sheraton Beach Hotel, 19400 Collins Avenue, Miami Beach, Florida. Ministering will be Don Basham, Bob Mumford and Gerald Derstine. A concentrated training course for those wishing to go on with our Lord.

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NEWS POST SCRIPT

BACKACHE CAUSE LAID TO UNEQUAL LEGS

Taken from the Chronicle-Telegram, Elyria, Ohio, February 1, 1971. LONDON - Been afflicted with backaches lately? British doctors say it's probably because one of your legs is longer than the other.

An article in the latest issue of the British Medical Journal said a recent armed forces survey showed 77 out of 100 men had legs of unequal lengths.

Two out of five airmen suffering from low back pains had the same trouble, it said.

The article said the strain of keeping balance tends to force the pelvis and spine out of line, resulting in frequent discomfort. (See February, 1971 issue of New Wine - A New Dimension of Healing, by Charles Mottley).

BELIEVER'S MEETING

"And while they looked steadfastly toward heaven as he went up, behold, two men stood by them in white apparel.

"Which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Acts 1:10, 11.

"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Revelation 22:17.

NEW WINE®

Holy Spirit Teaching Mission
2310 S.W. 40th Avenue
Fort Lauderdale, Florida 33314

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Vol. 3, No. 3,

March, 1971

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

Second Class Postage paid at Fort Lauderdale, Florida 33314.

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

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Ready For Recovery

A recent Los Angeles newspaper contained the text of a speech by Bobby Seele, one of the notorious "Chicago seven." Reading sixteen columns of its vague, vulgar and vitriolic diatribe left me with one impression — that of a man who is incensed to the core with society as it is, almost insanely intent on tearing it down, and with absolutely nothing to offer in its place.

I was forced to ask myself the question, "We who are in disagreement with the Institutional Church System, who preach the need for Recovery — what are we offering in place of the old?" And I must admit, I do not think anyone as yet has a full picture of what we are seeking. Some believe they do; maybe you who read this think you know what God wants, but I contend that there is far more still hidden to us than many of us dare realize.

Why do I say this? Because it seems to me, and to others with whom I have had fellowship, that in all of the various works and movements throughout the country which are outside the normal structure of Evangelicalism, seeking something new from God, there is still, without exception, the flavor of the old. There may be a striking lack of old practices, there may be countless blessed innovations, new ideas, new terms, new ways of expression, and even — above all — newness of life; yet, despite all of this, I detect an inexpressible something which makes them *old*. It is like a highly educated foreigner who has learned English very well, but of whose speech we say, "I can't put my finger on it, but

he sounds foreign; he has an accent." Of all I have seen to date, there is yet a foreign sound; it has the accent of the old ways.

Do you sense that, despite all of the progress which has been made, despite the lively prayer groups and New Testament churches, etc., which, to many of us, seem to be much better than formal Christianity, God still has something more to say to us? Haven't you had visions of it? You try to grasp it, you try to put it into words — or into practice — but it seems to evaporate. I think — I hope — that many of you who read these words sense the same sort of feeling. And it is to you that I wish to speak.

If God is going to be able to reveal His plan for the Church to us and do His "new thing," we need to develop a particular type of mentality. Perhaps I can summarize this mentality in the following way:

1. We must be able to imagine and visualize things which have never been in existence.

2. We must become totally objective and emancipated from 20 centuries of Christian "culture."

3. We must be continually unsatisfied with what has been accomplished and continually in expectation of more to come.

4. We must be convinced that a perfect plan for the Church already exists and will be realized.

5. We must be so filled with love for God and men that we fear nothing from either.

Now, let's examine these characteristics one by one.

By Al Watson

A VIVID IMAGINATION

Oswald Chambers once said: "There is a domain of our nature which we as Christians do not cultivate much — the domain of the imagination. Almost the only way we use our imagination is in crossing bridges before we come to them. But the religion of Jesus Christ embraces every part of our make-up. The intellectual part, the emotional part, no part must be allowed to atrophy, all must be welded into one by the Holy Spirit."

Picture a 19th Century man — just one hundred years ago. He has no electricity and has never heard of the internal combustion, the jet or the atomic engine. He has never seen man fly or sail beneath the seas. Imagine yourself trying to describe to him life in the 20th Century! Imagine yourself telling him about the Apollo moon flights, or jet travel in a matter of hours between New York and Los Angeles, of freeways and skyscrapers! Most 19th Century men would be utterly unable to grasp what you were talking about. However, a few would have a quality of imagination that would enable them to picture it, to visualize it, and to have at least a glimmering of what was to come.

That is the quality we need as men of God. What God intends to do is something as new to us as atomic power to the 19th Century; and it will take a mind capable of titanic imagination to grasp it, hold it, and communicate it to the world.

The story is told of a successful harness maker who heard of the just then newly-developed automobile. He walked back into his plant and announced, "Gentlemen, we are going to start producing bodies for horseless carriages!" His workers thought he was crazy. It was a massive re-tooling job; he had to drop his thriving harness business to make the changeover. But a few years later it was clear that he was right. His imagination has grasped the dawning of a new era. When we get hints of what God is going to do, can we see it and are we prepared to take action now?

As I speak of an imagination able to visualize things which have never been in existence, some may reply, "Aren't we trying to pattern ourselves after the New Testament Church? Don't we want to copy what was already done in the 1st Century?"

Not at all! That is one of the misunderstandings which I think has held us back from going on with God. God is

My God; in him will I trust.

seeking to bring about something **for our age**, something **new**, something even better than the First Century. If the First Century was perfect, if God had the finished product then, why didn't Jesus come back then? No, I believe it was a beginning, a type, and **in principle** correct, but those principles need to be applied and worked out in daily living, for our age — and perhaps differently for every country and every culture.

Pentecost and the years that followed revealed marvellous outpourings of the Holy Spirit; but I believe these were only a foretaste. They were the "former rain," which are what we are expecting as the "latter rain," the rain just prior to harvest time, a rain so much more powerful than the former rain that the Hebrews even had a separate word for it. **"The latter glory of this house shall be greater than the former!"** May our hearts be open and our minds on tiptoe to see it as it comes!

TOTALLY OBJECTIVE

Secondly, we need a mind which has been freed from erroneous concepts and ways of perception which underline the Institutional Church. We will never be able to understand a completely new and totally alien viewpoint of the Church unless we are radically torn loose from preconceptions.

Man is a conditioned creature. He grows up into a pattern, a way of life, a culture. Just changing the visible practices, the outer fringe, does not change the hidden pattern. Just putting on a uniform does not make a soldier.

We have all heard foreigners who have tried to learn English. They have learned the words, perhaps, but their intonation and sentence structure patterns have not changed. The Frenchman who utters words like, "She is a car very powerful, no?" or the German who says, "I have to my house returned" are changing the outward bits and pieces, the words, while leaving the inner structure of the language unchanged.

These hidden patterns are **very hard to change** because most of the time we are **completely unaware of them**.

Cultural patterns are even deeper than language habits. Even though our attention is called to them and we are mentally aware of differences, we have no idea — it is alien to us — just how thoroughly they affect us. Take a simple thing like our attitude toward time. We may have heard that Europeans have a different attitude toward time than Americans, that "life is lived at an easier pace" over there. But we can have no real conception of what that means until we actually live among a people who have a different cultural groove in their mentality about time. Until then, what we hear about it is automatically filtered through our **own conception** as to what "a slower pace" is.

Young people laugh a little at older men or women who try to use their modern expressions. The silver-haired preacher who tosses words like "groovy" or "swift" or "blows your mind" into his sermons seems a little bit ridiculous. Why? Because he is tacking bits and pieces onto a way of speech and thought that is thousands of miles removed from the younger

(Continued on next page)

READY FOR RECOVERY

(Continued from page 5)

generation. He thinks he will appear up to date, but in reality his out-of-date-ness is more often made all the more glaringly apparent. You can't tack on new pieces and make the old new. You can't sew a patch on an old coat. You can't put new wine in old wineskins.

Everything we do, hear, think and say is filtered through a cultural grid. Suppose I were to toss a bunch of pebbles into a box. When I look at them on the bottom of the box, I see they have fallen into a perfect star shape. I throw pebbles into another box. They fall into a checkerboard pattern. Immediately, even though I can see nothing, I will assume there must be some kind of grid or invisible plastic shield that is forcing these loose pebbles to fall into a strict pattern. Our minds have an invisible shield like that which forces ideas and experiences into patterns, like iron filings on a piece of paper mysteriously drawn into wave patterns by a magnet underneath.

Christians are like this, too. That is why, although God's clear plan and purpose are in the Scriptures, although the Spirit is speaking His Word daily, we continue to receive a distorted, blurred picture. We have grown up with a Christian culture. We have lived in a church. We have never seen a real, live version of God's idea of Church. It is alien, foreign, to us. Maybe we have gotten hold of bits and pieces, maybe we have learned the words of the new language, but the hidden patterns still have a grip on us. We build churches with an accent. Even though we are quite clear that the Church is an organism, not an organization, we cannot help treating it like an organization, because that is all we have ever known. Even though we know mentally that there is no Scriptural division between clergy and laity, that every believer is a priest, we instinctively behave as though Christian workers were a separate, more spiritual class of believer. Even though we know that all Christians are one in Christ, we unthinkingly act as though they were really divided into groups. Even though we read Christ's words — "The rulers of the Gentiles lord it over them. It is not so among you, but whoever wishes to become great among you shall be your servant" — we unthinkingly seek to make rulers out of our leaders, or to exercise authority over our brethren. These unconscious patterns are very difficult to break!

Yet men of the world **have** broken them. People **do** learn to speak foreign languages flawlessly. Men from other lands **have** adapted to America so perfectly that they are taken for natives. Anthropologists **have** risen above their own private view of the universe to be able to understand many other cultures and see things from their point of view.

What it takes is an **objective** mind, a mind that is able to break from from localized, parochial understanding to see the big picture. In coming into the new age of "the Church which is **His Body**," we are like Lazarus coming from the tomb — brought back to life, but still covered with grave clothes, still wrapped in the garments of death! God is crying out, "Loose him!" Take away the lingering remnants of old things.

We need to stand back, so to speak, and ask ourselves

"Why?" about everything connected with Christianity. We need to realize that any pattern which has God's approval must be one which is applicable to any nation, one that fits in with any culture, one which is general enough to match every human need in every land. We need to see that much is allowable that is not necessary. Much can be permitted, but very little is prescribed.

Until our minds are emancipated from our traditional Christian culture and become free to accept or allow new and differing manifestations of One Church, we will never be able to see the Church as God sees it; we will not be open to a true recovery of the Church.

CONTINUALLY UNSATISFIED AND EXPECTANT

Many people today are dissatisfied with the Church as it is. But **dis**-satisfaction is unhealthy. The **dissatisfied** man is critical of things as they are, and thus becomes uninvolved. He stands off at a safe distance and takes pot shots. Like Bobby Seele, he wants to "burn it down," but offers no logical replacement.

The **un**-satisfied man, on the otherhand, is always involved and committed to as much as is good now, **but is always looking expectantly ahead to better things to come**. Christians who are seeking God's best for the Church must be those who do not criticize, but **correct**, who do not deplore, but **do**, who do not lament, but **lead**.

When you see the existing set-up falling short of God's way, if all you do is withdraw, sit at home and do nothing, you are worse than they. If others are not doing it right — then brother, show us how! **You** do it right!

One other ever-recurring snare comes when we have made some big step forward. We are tempted to think we have made the whole trip! We get contend, we get smug; we begin to boast that we are at the forefront of God's move today, that we are bringing God's message for this age, and that we have found the secret. "Come join us," we proudly cry. Oh, brethren! When we begin to think we are "it," we are becoming something worse than sectarian, we are becoming truly dead. At that moment we cease to really move on. We are like a stone that has stopped rolling and started to gather moss. We become a slack and lazy people with no new lands to conquer, with nothing to do but sit on our bulwarks and defend our position.

Never be satisfied! No matter how good you are, you can be better. No matter how much you have seen, there is much more to see, and more often than now, someone outside **your group** has already seen it and can help you. Be open to all God's children and ready to abandon even what you think is the best thing you've got, if God shows you something better. Then you will continue to move on as God moves on, and God never stops moving.

CONVINCED THAT A PERFECT PICTURE OF THE CHURCH EXISTS AND WILL BE REALIZED

We are not looking for some vague, undefined thing God planned the Church before the foundation of the earth. He is the God who created the vast order of the universe and

Surely he shall deliver thee from the snare of the fowler,

the intricacy of the atom, and He never works without a plan. He knows what He is doing.

Sometimes we get discouraged. We see so many little groups start up and then fall apart. We see great movements begin and then deteriorate into institutional deadness and sectarian rigidity. We read history and see the same thing. We wonder, "Is there a plan for the Church? **Is there a way to go on that really works?**"

That question is straight from hell! "Hath God said . . .?" You bet He has! We may not understand all He is saying, yet; but we will one day, and when we do we will see how beautifully clear and simple and perfect it is. Let's not get sullen and morose just because we haven't got the whole thing wrapped up. Let's take what we have and **run** with it. If God has given us one talent's worth of insight into His plan, then let's use it, or invest it, to gain another. When we return to Him, He'll give us ten more!

Let me state boldly here, without taking space to go into all the Scriptural proofs (of which there are many): I believe that a greater Pentecost is about to break upon the Church, an outpouring of the Spirit whose blast will make Pentecost look like a popgun. I believe that before the Lord Jesus comes back He is going to perfect His Church, so that it is without spot or wrinkle or any such thing. I believe He has begun today to gather His people into unity, and will complete the work so that the world will **know** that God has sent the Son into the world. I believe that the day has come to stop apologizing for the Church and start appreciating it, because it is tremendous and is going to get better and better. I believe Jesus Christ is building His Church and that the gates of hell are **not** prevailing against it!

If we lack the sure conviction of these things, we are going to be dull, hopeless, lackluster Christians. We are going to be unmotivated, men who have no driving vision. But if we have a mentality of faith in God's plan for the Church, our vision will continually grow, our talents will be fully invested, and we will reap the benefits of enjoying it to the full when God gets His glory in the Church.

FILLED WITH LOVE

I said above that we need to be so filled with love for God and man that we fear nothing from either one. From God we often fear the unknowns of His will. We are a little fearful that things will be unpleasant if we follow Him without reserve. But perfect love casts out fear. We must come to love Him so much that we can say, "Though He slay me, yet will I trust Him!"

From men we often fear their reactions as we seek to carry out the will of God as we see it. We are governed by the opinions of others, or by the thought of "What will they say?" **We need to realize that any group, even the Body of Christ, is always resistant to change.** Anything new is a threat to group values. If we want never-ending approval from men, the only way is to conform, never to initiate. Just leave things as they are — or at best only put a new coat of paint on the old wagon.

But if I love the Body of Christ, I cannot do that. Jesus knew this. That's why He said He did not come to bring peace, but a sword. He knew that He was breaking with tradition and

And from the noisome pestilence.

that this would cause strife and bitterness. If we are open for recovery, the things God shows us will do the same. Jesus said, **"How can ye believe, which receive honor of men and seek not the honor which cometh from God only?"** We will never be able to believe God for new things if we are worried about what people will think.

Then, above all else, we need to get rid of our fear of failure. We **will** fail, there is no doubt about it. Maybe we will fail ten, twenty or one hundred times before we succeed. I am very grateful that as a baby I was uninhibited enough to fall on my face a hundred times **until I learned to walk. It never occurred to me to think that maybe people were laughing at me (and don't we laugh at babies?). It never entered my mind that maybe I wasn't supposed to walk, but just crawl around.** I kept trying and trying and failing and failing, but learning from every failure, until one day I walked.

I get mad when I hear people say with disdain, "Oh, this new 'Church' thing. I know groups who tried that and got into a mess. One went wild on tongues, another went after some false prophet, and another became sectarian." Anyone can talk that way, but the only way things are going to get better in the Church is if a few people are willing to take some risks.

Mistakes are not merely stumbling blocks, they can become building blocks. They are not merely failures, but lessons in progress. They are not chastisements from God, but challenges from God. If we are afraid to fail, we will never learn anything new.

If our hearts are filled with love for God and man, we will always fearlessly be asking God for new ways to express His love; we will let our creative spirits have free reign in showing love to others. We will not be afraid of being misunderstood or of failing. We will be willing to take risks in letting Jesus Christ build His Church in and through us.

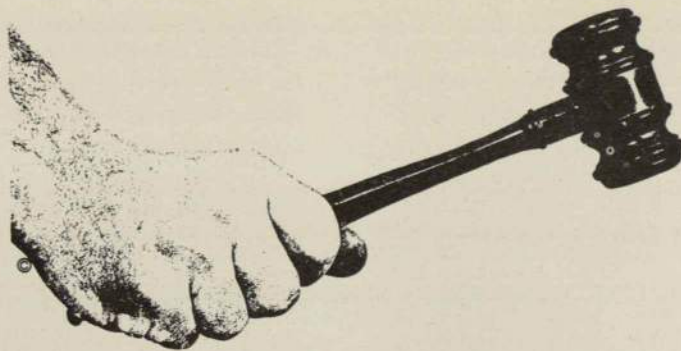
CONCLUSION

As I said at the beginning, I don't think that anyone yet has a full picture of what so many of us are seeking in our age. Many are getting glimmerings of the truth. Some have made definite advances in the right direction. But we are in danger of stopping short, of thinking we have got the whole elephant when we only have hold of his tail.

If we are ever to get the whole picture — and I believe we can — we need a special sort of mental outlook. We need a mind able to imagine and visualize things which have never been in existence, a mind totally objective and emancipated from our Christian culture, a mind continually unsatisfied with what has been accomplished and continually in expectation of more to come, a mind convinced that a perfect plan for the Church already exists in the heart of God and will be realized, and a mind so filled with love for God and men that it fears neither the unknowns of God's will, the negative reactions of men around us, nor even our own failure. Men and women such as this are men and women who will bring in the glorious consummation of the Church. ○ ○ ○

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Part 2



HOW TO JUDGE PROPHECY

By Derek Prince

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 to this end is not true prophecy.

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

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

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

5. If a prophetic revelation contains predictions concerning the future, are those predictions fulfilled? If not, the revelation does not come from the Holy Spirit.

This principle is stated by Moses in Deuteronomy 18:20-22: "But the prophet, which shall presume to speak a word in my name, which I have not commanded him to speak, or that shall speak in the name of other gods, even that prophet shall die. And if thou say in thine heart, How shall we know the word which the Lord

hath not spoken? When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously: thou shalt not be afraid of him."

These words contain a very solemn warning concerning God's judgment on false prophecy. Where prophecy contains prediction concerning the future, one means by which we may identify false prophecy is here stated: "if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken." If the prediction is not fulfilled, then it was not given by the Holy Spirit. However, it would be illogical and incorrect to proceed from this conclusion to the assumption that every prediction concerning the future that is fulfilled is therefore necessarily given by the Holy Spirit. This question is dealt with in the next test of prophecy, which we shall now consider.

6. The fact that a person makes a prediction concerning the future, which is fulfilled, does not necessarily prove that that person is a true prophet. If such a person by his ministry turns others away from obedience to the one true God, then that person is a false prophet, even if he makes correct predictions concerning the future.

This principle is stated by Moses in

Deuteronomy 13:1–5: “If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder,

“And the sign or the wonder come to pass, whereof he spake unto thee; saying, Let us go after other gods, which thou hast not known, and let us serve them;

“Thou shalt not hearken unto the words of that prophet, or that dreamer of dreams: for the Lord your God proveth you, to know whether ye love the Lord your God with all your heart and with all your soul.

“Ye shall walk after the Lord your God, and fear him, and keep his commandments, and obey his voice, and ye shall serve him, and cleave unto him.

“And that prophet, or that dreamer of dreams, shall be put to death; because he hath spoken to turn you away from the Lord your God, which brought you out of the land of Egypt, and redeemed you out of the house of bondage, to thrust thee out of the way which the Lord thy God commanded thee to walk in. So shalt thou put the evil away from the midst of thee.”

Here Moses presents the case of “a prophet or a dreamer of dreams” that is someone who receives supernatural revelation. This person arises among God’s people and “gives a sign or a wonder, and the sign or the wonder comes to pass.” In other words, such a person by supernatural revelation predicts an event that is outside the range of normal occurrences, and this event actually comes to pass, as predicted. This by itself is not sufficient to establish that person as a true prophet.

If may be that the total effect of this prophet’s ministry is to turn away God’s people from their loyalty to God and from their obedience to God’s Word. In the language of Moses, its effect is “to turn you away from the Lord your God” and “to thrust thee out of the way which the Lord that God commanded thee to walk in.” If so, this person is a false prophet, even if his predictions are fulfilled.

Some years ago I encountered a very clear example of this kind of thing in Africa. In a certain village, two families quarrelled. One family went to the local witch doctor, and asked him to put a curse on the other family. The witch doctor first demanded the appropriate number of goats in payment. Then he made a proclamation in the village that on a certain date, about midnight, a jackal would be heard to cry, and immediately after this the youngest son of the family under

this curse would die. On the date and at the time predicted, this happened. The jackal cried, and the boy died. There was no obvious natural cause for his death.

Thus, this witch doctor made a supernatural prediction concerning the future, which was fulfilled. Nevertheless, this witch doctor was not a true prophet, but a false prophet. The whole effect of his ministry was to turn people away from God, and to keep them in bondage to Satan. The supernatural power and revelation which he possessed came from Satan, not from God. The account given in Acts 8:9–11 of Simon the sorcerer in Samaria suggests that he probably used means such as these to keep the people of Samaria in subjection to himself.

In Acts 16:16–18 there is a somewhat similar case of “a damsel with a spirit of divination” in Philippi. By supernatural revelation, this girl immediately recognised Paul and Silas as the servants of God, and publicly proclaimed their indenture: “These men are the servants of the most high God, who show unto us the way of salvation.” Every word that she spoke was true. She knew things about Paul and Silas which no one else in Philippi had yet realised. Nevertheless, Paul did not welcome her testimony, or accept it as being from God. He identified it as the utterance of an evil spirit, and commanded the spirit to come out of the girl. As soon as this spirit came out, the girl lost the power of supernatural revelation which had made her so valuable to her masters. We see then that the fact that a person by supernatural means gives forth correct revelation or prediction, does not by itself guarantee that such a person is necessarily a true prophet of God.

7. True prophecy, given by the Holy Spirit, produces liberty, not bondage.

In Romans 8:15 Paul warns God’s people against “the spirit of bondage”, and distinguishes the operation of this spirit from that of the Holy Spirit: “For ye have not received the spirit of bondage again to fear, but the spirit of adoption, whereby we cry Abba, Father.” The Holy Spirit never brings God’s people into a condition where they act like slaves, motivated by fear and by legal compulsion. On the contrary, he assures them of their position as legally adopted sons and heirs of God, and of their enjoyment of all the rights

(Continued on next page)

HOW TO JUDGE PROPHECY

(Continued from page 9)

and privileges which go with that position.

In a certain city there was a move of the Holy Spirit among members of various old line denominations, and quite a number of them came into the baptism of the Holy Spirit and the exercise of spiritual gifts. After a while a Pentecostal preacher opened a "Bible School" in which he was the only teacher. He was a man without any special qualifications, either spiritual or intellectual, for this position. A lady of Episcopalian background then began to exercise the gift of prophecy. Through the exercise of this gift she "called" young people — mainly students of a good intellectual level — to give up their secular education and to enroll as full time students in this "Bible School." These young people had no real call to this way of life. They had come under bondage to this lady prophetess, and their motive was fear of disobeying what they were told was God's will revealed through this lady. They were thus brought under "bondage to the spirit of fear."

On another occasion I preached in a church where a prophetic utterance had been given, telling a young lady that it was God's will for her to marry a young man in the congregation who was a cripple in a wheel chair. On talking with this young lady, I discovered that she did not love this young man and had no desire whatever to marry him. However, she was desperately afraid that if she did not marry him, she would be disobeying God, and therefore, judgment would come upon her. In this way she had come under "bondage to the spirit of fear," and was suffering inner confusion and torment. I was able to bring to her two scriptures: "God is not the author of confusion" (I Corinthians 14:33); "God hath not given us the spirit of fear" (II Timothy 1:7). She came to see that the spirit behind the original prophetic utterance was not of the Spirit of God, and in this way she was released from the torment of fear and confusion.

The gift of prophecy is an extremely powerful spiritual instrument, either for good or for evil. Through wrong exercise of this gift, an unscrupulous or misguided person can bring others into bondage to himself, and can thus establish what is virtually a spiritual "dictatorship." It is vitally important to understand that in the true

body of Jesus Christ there are no "dictators." "But be not called Rabbi: for one is your Master, even Christ; and all ye are brethren" (Matthew 23:8). Anything that breaks down the relationship of brotherhood between Christians, and raises up in its place some kind of spiritual dictatorship, is not the work of the Holy Spirit.

In this connection, it is necessary to exercise great caution concerning personal, "directive" prophecy — that is, prophecy used to direct a person into a certain course of action or type of ministry. There is a very narrow dividing line between true prophecy given by the Holy Spirit, and predictions concerning the future proceeding from "the spirit of divination," which is evil and satanic. I have been present in group meetings where one person would pray in turn over other persons in the group, giving forth predictions as to what the future held for each one. Often a good name for this kind of activity would be "charismatic fortune-telling." In almost every human being there is a desire that the practice of fortune-telling flourishes. However, this desire is usually a manifestation of "the carnal mind," and this "carnal mind" is "enmity against God" (Romans 8:7). The spirit of divination (manifested in fortune-telling) is likewise "at enmity with God," and therefore works with, and exploits, the desire of the carnal mind to know the future. On the other hand, the Holy Spirit never works to gratify the carnal mind.

This is not to say that personal guidance or direction is never given in prophecy by the Holy Spirit. There are many valid instances of true prophecy in this form. However, in such instances, prophecy is usually not the sole, or the primary, source of guidance or direction. A good example of this is found in Acts 13:1-2. Five spiritual leaders were waiting upon God. Then the Holy Spirit spoke and said: "Separate me Barnabas and Saul for the work whereunto I have called them." It seems probable that the Holy Spirit spoke thus through prophecy, and that this prophecy came through one of the other three men (since Barnabas and Saul are referred to in the third person). But notice that the Holy Spirit said **"I have called them,"** with the verb in the past tense. This indicates that Barnabas and Saul had already received their own personal call from the Holy Spirit, and that the utterance in prophecy served as a public confirmation of this call. Prophecy often serves very effectively in this way to confirm direction which a person has already received in some other way, but it should never be accepted as the sole basis of direction. Failure

to observe this principle has led to many tragic results, affecting individuals, families, and whole congregations.

8. True prophecy, given by the Holy Spirit, produces life, not death.

In II Corinthians 3:6 Paul says: "The letter killeth, but the spirit giveth life." The mere letter of scripture, without the Holy Spirit, has a deadening effect. But the true operation of the Holy Spirit always brings life. This applies to the exercise of prophecy. Sometimes a person gives forth an utterance that purports to be prophetic. Such an utterance may consist entirely of scriptures. Nevertheless it may not in any way bring life to the meeting. In fact, it may at times hinder the true purpose and moving of God's Spirit. In such a case, "the tree is known by its fruit." This is not a true manifestation of prophecy.

I was once in charge of a meeting where I was confronted with this situation. A lady gave forth a powerful and anointed utterance in an unknown tongue. We all waited for the interpretation. Quite soon a man began to give forth what he obviously wanted us to accept as the interpretation. It was in fact a series of scripture verses. However, the effect was absolutely deadening, and the "message" was out of line with the course in which God had been directing the meeting. I knew that if I pretended to accept this as "interpretation," God's people would be deceived, and God's purposes would be hindered. I therefore said: "Our brother has just quoted some of the scriptures which he has memorized. Now let us ask God for the true interpretation of what was previously given in an unknown tongue." After a few moments of silence, the true interpretation came forth. This time it was in line with the whole course of the meeting and its effect was to bring new life and liberty to the whole group of people. I later discovered that the man who gave the first "interpretation" was in some kind of false teaching, and had come to that meeting with the primary intention of propagating that teaching.

9. True prophecy, given by the Holy Spirit, is attested by the Holy Spirit within each believer who hears it.

This principle is stated by the apostle John in I John 2:27: "The anointing which ye have received of him abideth in you, and ye need not that any man teach you: the same anointing teacheth you of all things, and is truth, and is no lie. . . ." The "anointing" of which John here speaks is the witness of the Holy Spirit within the

believer. The Holy Spirit is "the Spirit of truth" (John 16:13). He bears witness to that which is true, but he rejects that which is false. In this way a needed measure of discernment is made available to every believer baptized in the Holy Spirit. If "the Spirit of truth" within one believer gives forth an utterance in prophecy, then the same "Spirit of truth" in every other believer should acknowledge and agree with that utterance. But if the utterance of the first believer is not given by the Holy Spirit, then the Holy Spirit in the other believers will not acknowledge or attest such an utterance.

It is important to see that his way of testing prophecy is essentially "subjective." It operates within the inner consciousness of each believer. All the other eight tests previously dealt with are primarily "objective." They have reference to standards which are outside the consciousness of the individual believer. It follows that this ninth, "subjective" test is on a different level from the other eight tests, and must be applied with caution and with discretion.

In a meeting you may hear an utterance or a revelation, and you may feel that the Holy Spirit within you rejects it, as not being given by the Holy Spirit. In most cases it is not wise to speak out immediately in public, and declare that such and such an utterance was false. This may lead to argument and confusion. In such a case it is wiser to begin applying the other eight "objective" tests. If these tests indicate that the utterance in question was not given by the Holy Spirit, you can then produce objective reasons why it should not be accepted. This will lift the whole question out of the realm of individual feelings and impressions, and cause it to be judged by objective standards. ■ ■

Final part will be in the next issue of New Wine.

MOVIE "BAPTISM IN THE HOLY SPIRIT"

- † The film "Baptism in the Holy Spirit" is a panel discussion.
- † This is a 16 MM, black and white film — approximately 26 minutes long.
- † It is loaned out on a freewill offering basis.

†† For further information write: BOOK ROOM, Holy Spirit Teaching Mission, 2310 S.W. 40th Avenue, Ft. Lauderdale, Florida 33314.

Follow S.W. Tenth Street to Eighth Avenue, turn left on the dirt road and you'll find a grand old house surrounded in an aura of peacefulness. . . The One Step House.

This somewhat dilapidated house is being converted into a home for the confused teenager, the dope addict, the people "in search of something."

Mr. and Mrs. Joe Sheley, their daughter, and assorted friends are there 24 hours a day to rid people of their problems, with the help of God.

Sheley started One Step House two months ago with the belief that through the Bible one can have "complete deliverance from whatever he is possessed by."

One Step's structure and purpose are derived from the work of the Rev. David Wilkerson, who challenged the street gangs of New York City with a Bible, and won.

It is hoped that people with dope, alcohol or emotional hang-ups will find their way to the open door of One Step.

"Wanderers of all ages, sex and race are welcome any time to come and stay till their needs are fulfilled," Sheley says.

The house itself is old and rundown. Slowly, "with prayer and work," explains Sheley, "the structure is being remodded by its first inhabitants in two years.

"Although there are presently only five beds, the second floor can provide sleeping quarters for 35 people with doublebunks," Sheley said.

The newly-painted dining and living room walls are adorned with religious paintings and Bible scriptures.

The living room was formerly used as a meeting place by a neighboring church. The pews which once filled the room have been removed and donated to a needy church. They will be re-

ONE STEP HOUSE-

"For Those In Search"

By Lynda Cummings

Taken from the Delray Beach News-Journal
Thursday, January 14, 1971

placed by comfortable informal furniture in order to create a more relaxed atmosphere.

Equipment for a public address system is being gathered. When the system is completed music will be played through the house and hopefully outside, to a grove of pine trees. The shaded area will be converted into an old-fashioned bush arbor, a place set aside for meditation, Bible studies, or just relaxation.

"So far everything including the furniture, clothing, paint and the first month's rent have been donated," Sheley reported.

During their six years with the Charismatic Program in Fort Lauderdale, the Sheleys have seen "kids praise the name they once used as a cuss word."

Sheley believes that for most problems psychiatry is not the answer. "The kids are all right at the sessions; but when they leave, if that gap isn't filled, they'll go back to being their old selves. Jesus Christ can fill that gap."

Their work is based on the scriptures; even the name, One Step, originated from a passage in Proverbs.

Besides the Sheleys, there are four permanent occupants who have come for help. Their day begins with breakfast at 8:00 a.m., followed by a scripture reading.

Sheley muses over the fact that, "They can give up the dope; but the hardest thing for them to do is get out of bed by 8. The cause behind this could be the many rap sessions which continue into the wee hours of the morning."

"No smoking, no drinking, no drugs and no cussing" are the One Step's only rules. "If they can follow these rules," Sheley believes, "they've got it made."

One Step's main requirement is that people must have the desire to help themselves.

A couple of the younger inhabitants of One Step leave the house to "witness the Lord" in the streets, on the beach and in the schools. Curious spectators, usually teenagers, who decide to look One Step over, usually go back for more, according to Sheley.

When new faces show up at the weekly meetings at 7:30 on Friday nights, Sheley asks: "Why don't you come? — The Lord will be here."

As of now, One Step House is in its beginning stages. But after the leaking roof is patched, the leaning wall straightened and the plumbing repaired, One Step House will offer comfort and help for those who seek it and have faith to find it.

That is what the Sheleys believe God has led them to do. ▲



"One Step House"



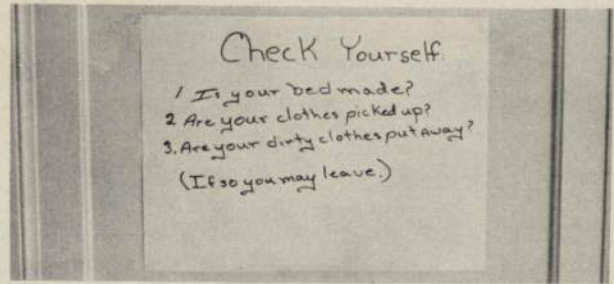
JOE SHELEY — "The Lord led me to this house. It needs work, but we have faith." Sheley says he now hears kids "praise the name they once used as cuss words." (News Journal photos by Gary Gooder)

TESTIMONY OF CHARLES LANGLOIS

As told to Mr. Joe Sheley

About eight years ago, I started going around with a bad bunch of guys. These guys were all drug users, but I was not aware of it. One night we all went over to a friend's house and sat down. All of a sudden these boys started bringing out pills, grass and needles. I was really amazed at what was going on. Then a boy came over to me and said, "Here, try one of these." I looked at him, then I looked at the pill and said, "All right." That mistake I made was a turning point in my life. For after that I began taking pills constantly. I just couldn't live without them. Then after awhile, a fellow introduced me to heroin, which was a worse turning point. This was the beginning of six years of being on the hard stuff.

Nor for the destruction that wasteth at noonday.



It was April, 1970. I woke up from a heavy night, and right away I started to reach for the needle. All of a sudden I started shaking terribly; then I had a funny feeling running through my body. Then I turned my head, facing the needle. I looked at that needle so hard that I didn't know what to do. Suddenly I got another feeling within me. I raised the arm that the needle was in and I threw the needle across the room. Then I knew it was the message from Jesus Christ that made me do it. From then on I never touched a needle or pill or anything that involved drugs. But the problem wasn't over yet.

After a few months I was being led to find something, but what, I didn't know. So I left where I was and headed south to Florida. There I found myself in the middle of nowhere; for what, I still didn't know.

Then one day I went to a recreation club in Fort Lauderdale. I didn't have a place to go or anything else. I met a person there who helped me to find a place to sleep for the night. When I arrived there, I saw people with their hands in the air, praising the Lord in a strange language. So I turned to a girl standing next to me and asked, "What are all these people doing?" She turned to me and said, "You don't know Jesus, do you?" I said, "No, but I would like to." So that night my seeking was over — I felt a relief in my body and there I found Jesus Christ.

The following day I went back to the club and asked the director there if she could find me a place similar to the one where I stayed the night before. So she told me about a place in Delray Beach run by the Lord for people who have hang-ups such as I did. The name of this place is the "One Step House." So I went there and I know that I am in the hands of the Lord, walking in His path.

Since I have been at this house, I have learned more than religion; I really learned to respect my fellowmen, and to be grateful for what I am. And I hope some day the Lord will lead me totally on my own and speak the word that "Jesus Christ is really alive."

There can be no permanent victory in the lives of God's children until they see and appropriate the fact that Satan was defeated at Calvary.

The church of God, as a whole, will not be able to face the Satanic floodtide by which it is confronted, except as it learns to wield the power and victory that Calvary gives, in a clear and ringing testimony to the defeat of the devil.

The Church of God is in its last battle, and this means a final conflict from any other view-point than Calvary — is to court disaster. Hence, the need of the clearest possible understanding of the extent to which Satan has been stripped of his power at the Cross; and of the extent to which the child of God can wield that victory over Satanic invasion, as it is manifested today.

All around we see the flood of Satanic power rising, threatening to carry everything before it.

We see it in the unrest of Nations. Cosmopolitan affairs are out of hand, and men are perplexed, wondering what is going to happen.

In the religious world, we see the same unrest, the same threatening rise of a tide of power that is endangering the very foundation of our faith. Meantime, God is preparing a company of overcomers who will be the instruments in the hands of the Holy Spirit of stemming this floodtide of Satanic power which is pouring into the world in these last days.

"When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Isaiah 59:19.

INTERVENTION — MEANS MIRACLE

When the flood-tide threatens to overwhelm, then God intervenes!

How does He stem the tide? And what are the means He uses to do it?

In II Thessalonians 2:7, 8 we read: *"The mystery of lawlessness doth already work: only there is One that*

restraineth now, until He be taken out of the way. And then shall be revealed the lawless one whom the Lord Jesus shall slay with the breath of His mouth, and bring to nought by the manifestation of His coming." (Translation).

Who is the restraining One? Who is keeping the evil power in check? — but the Holy Spirit?

And what is the "standard" that the Holy Spirit will lift up in thus checking the enemy? JESUS CHRIST.

The fact of Satan's defeat at Calvary must be understood, appropriated, and boldly proclaimed. There is a considerable amount of vagueness in the minds of many of God's children regarding this most important fact.

If the standard of the Cross, as the instrument of Satan's defeat, is to be raised, we shall need to be very clear in our minds regarding it.

Let us look into God's Word and see what it tells us of the conquest of Satan at Calvary.

In Hebrews 2:14, 15, we see that the Cross has destroyed Satan's power over man. *"That through death He might destroy him that had the power of death, that is the devil."* "DESTROY HIM" — can you have anything stronger than that? The Greek word means "render powerless," "put out of action." The Cross has put the devil out of action, potentially.

Then why is Satan so active? Because the saints have not yet appropriated the fact and applied it to the need.

Jesus Christ has potentially delivered every soul from Satan's power; but that fact needs to be proclaimed and put into exercise by a living faith.

WHAT A RESPONSIBILITY RESTS UPON US!

SATAN — A USURPER

Since Calvary, Satan has been a usurper. He has no rights whatsoever. Do we fully realize all that this means?

If he has no rights, then whatever position he holds, he

SATAN IS A DEFEATED FOE

By Charles H. Usher

maintains it as a usurper — an outlaw. And because he is a usurper, he can be *resisted* wherever his power is felt and manifested. (Ephesians 4:27; James 4:7; I Peter 5:8, 9).

He has *no right* to any life, to any place, to any organization. Not only so — but it is our duty to oppose him! For to leave him unchallenged, is to rob men of the opportunity of throwing off an allegiance to Satan which they may be longing to be rid of.

The fact that this truth is not seen clearly is accountable for much of the deadness and lack of true aggressive labour for the winning of souls.

It is also the cause of much of the passivity amongst many spiritually minded believers, regarding the evils that exist in the world. If Calvary stands for Satan's overthrow, why are we not practically applying it to those evils? If Satan has been stripped of his power at the Cross, why is it that he is allowed to make such strides in the false teaching of Modernism and the counterfeits of Spiritism?

Satan fears this aspect of the Cross more than any other. The Cross has robbed him of his power. Hence, he has done everything possible to hide the real significance of Calvary — by counterfeiting it — by ridiculing it — by every means within his grasp, in order to hinder the Church entering into its true spiritual meaning. If he cannot keep the truth from the believer, he will cause him to hold it in the mind, instead of entering experimentally into it in the full power of the Holy Spirit.

Doctrine about the Cross, he fears not; but its **REALITY** he fears.

Let us look further into Scripture. See Colossians 1:13 (Conybeare): *"He has delivered us from the dominion of darkness, and transplanted us into the Kingdom of His beloved Son."*

There are two spheres referred to here: the "dominion of darkness" — Satan's sphere, "the Kingdom of His beloved Son" — God's sphere in Christ.

"DELIVERED" — RESCUED "TRANSPLANTED" — REMOVED

Not only was it necessary for Christ to deliver us from sin's thralldom, but also from Satan's power and authority. We were equally in bondage to both. And to conclude that because we have been delivered from sin's power, we are, therefore, experimentally free from Satan's, is not quite correct. We are not necessarily free from Satan's power because the sin question has been settled.

Satan can attack us, apart from sin, and can gain upon us in that attack if we are ignorant of his devices.

Eve is an illustration of this, and in II Corinthians 11, Paul holds Eve before the Corinthian Church as an example, warning them of a like danger that may befall them.

We see in the passage to which we have been referring in Colossians 1, our two-fold deliverance through the Cross.

First, "rescued from the power of darkness."

Second, "removed into the Kingdom of God's dear Son."

"RESCUED US"

Christ came down into Satan's sphere, which is this world-system, and overcame him there, in order that he, through his system, might have no further hold upon us.

Have we claimed this aspect of the Cross, yet?

The world is Satan's means of capturing men and holding them in bondage.

"What the web is to the spider; what the bait is to the angler; what the lure is to the fowler; so is the world to Satan — a means of capturing men."

If believers are to be in ascendancy over Satan, they must be delivered from all alliance with him through this world system. . .

"TRANSLATED US"

. . . Thus lifting us out of Satan's sphere of influence, delivering us from any rights that he may claim over us.

Paul referred to himself and the Colossians as being already rescued from the power of darkness, and already put in possession of their inheritance as saints.

Are we not in danger of relegating these things *to the future?* of seeing ourselves *in the enemy's dominion?* of battling on the same level with the foe and often being defeated by him, and all the time under the impression that we are called upon to submit to Satan's attacks as part of the discipline in God's permissive will?

On the contrary, this Scripture teaches us that Satan's reign is ended at the Cross.

In Colossians 2:12-15, we are told that the Cross has done two important things for us.

First, it has completely severed us from the body of



But it shall not come nigh thee.

(Continued on page 22)

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RENEWAL

Is Your Head On The Altar?

By Walter Buettler



Although the levitical offerings speak primarily of the redemptive work of Christ, there is also a secondary application for us in that we are to follow Christ in His consecration unto God, surrendering ourselves to Him as a burnt offering. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice. . ." Romans 12:1. When the children of Israel brought a voluntary offering to the Lord they were to lay the **head** upon the altar, Leviticus 1:8. This speaks to us of the **consecration of the mind**.

In the second chapter of Paul's first letter to the Corinthians, he contrasts two kinds of minds, the natural mind and spiritual mind. The natural mind is a darkened mind as regards spiritual things, however brilliant it might be in its own natural sphere. It is possible to have become a child of God, and yet be **largely dominated by the laws of the mind of the old life**. The great need for a spirit-enlightened mind is emphasized by Paul's prayer for the Ephesians. "That the God of our Lord Jesus Christ, the

Father of Glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him: The eyes of your understanding being enlightened that ye may **know** . . ." Ephesians 1:17, 18. The knowledge of spiritual things does not come by more intellectual effort, but by illumination. Simple minded and humble people receive things which are hid from the wise and prudent. Matthew 11:25.

God stated in Hosea's day, "My people are destroyed for the lack of knowledge." Hosea 4:6. He was not speaking of the lack of secular knowledge, but of the lack of the knowledge of God. It is one thing to know about God, yet quite another thing to know God, just as it is one thing to know about a historical personage, and quite another thing to know that person. **Men may store up theological facts in their minds** while the God of their theology is all too often little more than a subject matter. Not yielding their minds to the illumination by the Holy Spirit, they fail to experience the transformation of their manner of thinking

through the renewing of their minds without which they are incapable of proving. . . "what is that good, and acceptable, and perfect, will of God." Romans 12:2. The thoughts and ways of God are diametrically opposed to what we call "common sense." "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isaiah 55:8, 9.

The natural mind can be a trouble maker, especially in the realm of the spiritual. It intrudes into a sphere in which it is not a part and asserts the authority of its own logic in a realm from which it is of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned." I Corinthians 2:14. Or, as the R.S.V. has it, "The unspiritual man does not receive. . . and he is not able to understand. . . ." The unspiritual mind of the "unspiritual man" has done and is still doing incalculable damage to the cause of God in the earth. For instance, not satisfied with the undeniably necessary scriptural regulation of what are commonly known as the "gifts of the Spirit," the man with the unspiritual mind makes his own judgement and preference the authoritative criterion of the working of the Holy Spirit until he "regulates" the "gifts of the Spirit" out of the church. Having become wise in his own conceit, he eventually substitutes and finally denies the very thing which made both him and the movement of which he is "normally" a part. He will substitute feasting for fasting, ritual for life, pleasure for sacrifice, books for the Book, entertainment for revival, works for prayer meetings, popularity for the cross, compromise for courage, human psychology for spiritual discernment. He will present Christianity as the sugar instead of the salt and solicit the praise of men instead of the honor of God. The unspiritual mind is one of the greatest internal dangers today. **IS YOUR HEAD ON THE ALTAR?**

The principles of the word of God, not excepting those embodied in the historical accounts, must be recognized and accepted as valid in every age if we are to be truly

"laborers together with God." Searching the Word of God for the knowledge of His ways, in contrast to those of our own, we find the following three facts.

1. GOD DOES NOT LIMIT HIMSELF TO MAN'S CHOICE.

In the employment of an instrument, God is not restricted to the choice of human judgement — based upon a consideration of observable qualifications or the appeal to the human eye as in the case of Eliab, I Samuel 16:1-3. God in His superior wisdom and knowledge may by-pass the most likely choice of man and instead reach out for an instrument which man would reject.

In the selection of one of Israel's first kings, God regarded neither experience, rank, or seniority rights. He chose the youngest instead of the eldest, a stripling with a heart for God in preference to a man with an attractive countenance and an impressive stature. Samuel's judgement might have been as good as could have been expected in the natural, but being natural, it was not good enough, "For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." Appearances are deceitful and our own understanding is inadequate. Wherefore we are admonished to "Trust in the Lord with all thine heart; and lean not unto thine own understanding." Proverbs 3:5.

In I Samuel 17:28, God gives us a glimpse into some of the reasons for His rejection of Eliab. There he is exposed as a man of great unfairness and emotional instability with a heart full of rancor and jealousy. All this escaped human observation at the time of Eliab's "candidacy." A more correct appraisal of his fitness than was possible at the time awaited the **right situation** to bring his true character into the open. Under the circumstances this would have come too late. Israel was spared an unqualified king because God did not restrict Himself to man's choice. God only knows how

(Continued on page 26)

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Jerry Rutkin was born of Russian-Jewish parents in the Bronx during the depression.

Wandering about aimlessly seeking peace and rest he found his Messiah Jesus seven years ago in a small church in the Bronx.

Since then Jerry has been in the ministry full time. He has been on numerous tours and was last year's tour prayer leader in the Holy Land with Derek Prince and Don Basham.

He was on TV's "To Tell The Truth" and he also had a major role in the motion picture "Way Out". Word Books has also devoted one chapter in the book "Up Tight" to his story.

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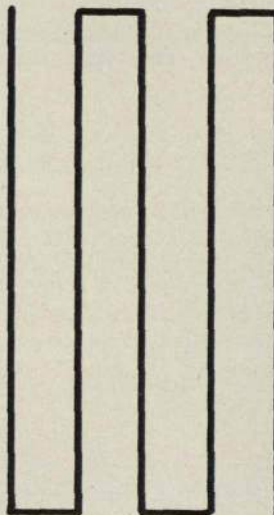
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VOL. XXIII, No. 3, January 20, 1971

Dear Friend:

Time for God . . . **time with God** . . .

One of the **essential priorities** in Seventy-one!

You don't have time . . .

You must find time — **take time** — make time!

Time to **talk** with God . . .

Time to **listen** to God . . .

Time to wait on God — to get God's point of view — to **think God's thoughts**.

Get a **modern version** of the Bible: J. B. Phillips — New English — etc. Even if you read the Authorized without difficulty — familiarity with favorite passages prevents you from seeing them afresh.

Set aside a period **when you can be alone** — preferably early in the morning — schedule this as your daily rendezvous with God.

It is a time for the **open heart and mind** as you read the Bible — think about what you read — seek its application that day in your life — and commit your way to God for the day.

Let prayer be **conversation with God** — sharing your thoughts — your concerns — your needs — your hopes and aspirations — your burdens for the family, the job, and others.

Think of yourself as being **God's servant for that day** — an instrument in his hands for his work — a garment he wears to do what he wills wherever he leads you.

Then go with God!

"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.

"But his delight is in the law of the Lord; and in his law doth he meditate day and night.

"And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." — Psalm 1:1-3.

Cordially,

Richard C. Halverson

SATAN IS A DEFEATED FOE

(Continued from page 15)

the flesh. *"In Him, also, you were circumcised, with a circumcision not made by hands, even the off-casting of the whole body of the flesh, the circumcision of Christ."* (Conybeare's Translation).

Secondly, in the 15th verse, we get the same thought of severance in relation to the powers of darkness, as translated by an eminent Greek scholar thus: *"He cut away the angelic rulers and powers from us."*

While we abide in Christ's death, the flesh is cut off from us. Until this is clear, and we have entered into it by faith, the cutting off from the powers of darkness cannot be ours; for the flesh is Satan's material upon which he can attack us.

Any exposure of Self — invites the enemy to attack; but while we abide in Christ's death, we are in the place where Satan cannot follow. We must dwell deep in His death and burial if we are to rise into a place of power beyond the devil's reach.

The Cross not only cuts us off from Satan's dominion, but it is the place where his power is *destroyed*. *"And having spoiled principalities and powers."* Colossians 2:15. He is powerless to hurt us because we are beyond the region where he has sway.

The devil is always seen as the devil, viewed from Calvary; but if we turn from the cross and the risen Christ, to *Self*, we lose the power of seeing Satan *as he is*. **The Self viewpoint blinds us, and the foe is able to gain upon us.**

Self-centeredness in any form is fatal to a life of triumph over Satan and his evil hosts.

Sink deep into Christ's grave if you would keep free from Satan's entanglements. Satan **IS** a defeated foe, but there is only one place where that fact can be a permanent reality in the believer's life, and that place is Christ's death. *"Buried with Him"* — the devil cannot follow you there; he loses you forever. The Cross cuts you off from all the material he needs to work upon, in order to possess *you* or *yours*. (Colossians 2:6-13).

SATAN OVERCOME BY THE BLOOD OF JESUS REVELATION 12:7-11

"Now shall the prince of this world be cast out." John 12:31.

Jesus Christ calls Satan the prince of this world; He gives him his title. Jesus Christ would not have given him that

title if he had no right to it.

A prince is a ruler. Satan evidently held a position which was undisputed by Christ. He obtained that position through deceiving Eve, and inducing Adam to disobey God and yield obedience to him instead.

Jesus Christ came to the earth to wrest that dominion from him, and to *cast him out* of his kingdom.

It was not that Christ's power was to be pitted against Satan's — had this been so, the end would have been swift and sure, for Jesus Christ was God. The rights for which Satan was contending were legal rights, and as such, Jesus Christ had to meet them.

At the Cross, Jesus Christ destroyed all Satan's legal rights over man and over this earth. But the battle began before Calvary. In the wilderness, the conflict commenced in earnest, and Christ conquered on two points. He refused to yield obedience to Satan's commands — this Adam failed to do — and He refused to act apart from God, His Father. *"I came . . . not to do Mine own will."* This oneness with His Father's will was maintained, and hence He conquered. (John 6:38; John 5:30).

This is also our way of victory over Satan. Self-assertion, out of the range of God's will — it matters not how legitimate it may appear to be — brings us under the power of Satan in some degree.

Jesus Christ conquered Satan — by obedience to God, the Father, and when the wilderness battle was ended, **Satan knew that he was conquered**, and he realized that his kingdom was in danger. But it was not until Calvary that the prince of this world was actually cast out and he **CEASED** to have any right to rule.

RECOGNITION VITAL TO VICTORY

The more God's children recognize that the devil has no rights, the more aggressive they will be against him. Are we overcoming Satan in our circumstances?

If we are to do so, we must learn to recognize what is from Satan and what is from God. This can only be done by a deep dependence upon the Holy Spirit Who will teach us how to discern.

In the first place, the believer will be shown that he must not passively submit to everything that happens, as necessarily being God's will. He will be taught that he himself is responsible for the proper controlling of his circumstances by prayer, and that he must resist every attack of the devil in and upon them. Also he will learn to view his affairs as under the government of Christ and not of Satan, and he will see himself as set over them to guard them from any encroachments of the enemy.

Most important of all, he will be taught to recognize that because of Calvary, therefore, the believer has the right to be free from all the interference of the enemy in his circumstances.

This will mean warfare, because Satan will contest every inch of ground, and the Christian warrior will have to

learn to practically put to the test the weapon which Christ has given him.

PRAY FOR THOSE IN AUTHORITY I TIMOTHY 2:1-8

As the child of God views the affairs of this world from the standpoint of Calvary, it will change his attitude toward them. He will see that it is his business to claim that the world shall not have some benefit from the fact that Jesus Christ cast "the Prince" out when He conquered him at the Cross.

A sense of responsibility will come to him as he realizes that *he* has a part to perform in his battle over governments. He will set himself to pray, and to resist all Satan's interference with the nations of this world.

It is because the Church has neglected to view the world from this standpoint that she has failed in the past.

Either she has used carnal weapons, or she has refused all responsibility for the world's deliverance.

But, if the conflict at Calvary was for the displacement of Satan from his position as ruler, surely the government of this world is a very important matter to every child of God.

If Jesus Christ conquered the devil at the Cross, then Jesus Christ is the rightful Owner of this world. "*Ask of Me, and I will give Thee the nations for Thine inheritance, and the uttermost parts of the earth for Thy possession,*" Psalm 2:8, Translation, God said to His Son. But He had to obtain them by conquest.

Why should we who are His followers be indifferent to His rights? Satan still stands in His way of obtaining them, and is it not possible that Jesus Christ is waiting for His followers to enter into the spirit of His victory at Calvary, and, by faith, to claim that the judgment shall be executed, and Christ enter into His own? This will hasten the return of Jesus, the King, more than anything else.

"*RESIST the devil, and he will flee from you.*" James 4:7.

A steady attitude of prayer-resistance should be maintained by the Church of God against the evil spirits of Communism, and all such Satanic movements in these days!

This will only be done when the power of Satan at the back of these is recognized, and it is understood that *the* weapon which will be effectual to his overthrow is the testimony to his utter defeat at Calvary. (Revelation 12:11).

The question will be asked, How is this going to hinder the progress of these evil forces? By putting a restraint upon Satan's activities, WHICH IS THE BUSINESS OF THE CHURCH as long as she is left on earth. See II Thessalonians 2:7, 8.

"DELIVERANCE TO THE CAPTIVES" AND SETTING "AT LIBERTY THEM THAT ARE BRUISED" LUKE 4:18

This message is of the utmost importance to all those

who have loved ones who are suffering from nervous troubles and mental disorders and are consequently in captivity.

How many dear children of God are in asylums and other institutions, forgotten apparently by the Church, whose especial care they surely ought to be; instead of which they are too often regarded as hopeless cases and left to the mercy of the world and its methods of dealing with such maladies.

How can it be right for these afflicted ones to be left in confinement as in too many cases they are, without any attempt being made on the part of their friends to seek from God their deliverance?

If we believe that Satan's power was broken at Calvary, why should not this be claimed for the deliverance of our loved ones?

The weakness of the Church in dealing with these Satanic evils is due to her lack of experimntal knowledge of Satan's overthrow at the Cross; hence she has no remedy to offer.

When she does enter in to the experimental knowledge of the overthrow of Satan, she will then be in a position to receive the authority spoken of in Luke 10:18, 19, where Jesus says: "*I beheld Satan as lightning fall from heaven. Behold, I give unto you authority to tread on serpents and scorpions and over all the power of the enemy; and nothing shall by any means hurt you.*" (Translation).

It was on the basis of Satan's fall, that Jesus Christ gave the disciples the right to tread upon all Satanic power.

Therefore the attitude of believers toward such cases as these that we are thinking about, should be one of determined resistance to the Enemy who is holding them in captivity, and of persistent faith in the sufficiency of Christ's victory at Calvary for the loosing and setting at liberty those that are bound, and the healing of those that are bruised.

When once the truth of God regarding Satan's defeat at the Cross becomes a reality to the heart and mind of the believer, he will be filled with a buoyancy of hope which nothing else can produce. For him to realize that the devil has no right over any part of his life — that Jesus Christ has completely vanquished this foe who appears to him so strong — will create in him a faith that will enable him to fling off the enemy in the power and might of the Holy Spirit.

And not only so, but he will see also — for every other victim to Satan's power — a hope of deliverance! He will recognize that he has a message of good news to bring to all those he meets who are yearning to be emancipated from the captor's chain. It will inspire him to preach the Gospel — to proclaim liberty to the captive and set at liberty those that are bound!

O! Church of God, awake! awake!

Shake thyself from the dust; put on thy strength.

"*The captives of the mighty SHALL BE taken away, and the prey of the terrible SHALL BE delivered.*" FOR SATAN HAS NO RIGHTFUL CLAIM — SINCE CALVARY — to any man, woman or child for whom Christ died. (Isaiah 49:25).

Go forth! go forth! proclaim this Gospel of deliverance, and set the prisoners free! ● ●

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TWENTY THREE



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Conference Speakers



BASHAM

REV. DON W. BASHAM was born and raised in Wichita Falls, Texas. In 1951 he left a promising career in commercial art in that city to enter the Christian ministry. He received his B.A. degree and B.D. degree from Phillips University and its Graduate Seminary in Enid, Oklahoma. Following a five-year pastorate in suburban Washington, D.D., he became pastor of the Hillcrest Christian Church in Toronto, Canada, then went on to serve as pastor of the East Side Disciples of Christ Church in Sharon, Pa. In both the Hillcrest and East Side churches, there was a marvelous outpouring of the Holy Spirit. At the present time, Rev. Basham is a freelance lecturer, teacher, author and evangelist. His ministry is international. He is best known for his first book, "Face Up With A Miracle." Rev. Basham currently makes his home in Pompano Beach, Florida, with his wife, Alice and their family.



MUMFORD

REV. BOB MUMFORD graduated from Northeast Bible Institute, attended the University of Delaware and completed his work for the Bachelor of Divinity Degree at the Reformed Episcopal Seminary in Philadelphia, Pennsylvania. Married to Judy, they enjoy their four active children, two boys and two girls. Bob is very much in demand as a speaker on relating Christian living to our contemporary times. His varied experiences as student, Navy enlisted man, teacher, dean and pastor give him a broad understanding of human needs. Bob, Judy and their family now make their home in Fort Lauderdale, Florida where he heads "Bob Mumford Bible Teaching and Living Tapes."



DERSTINE

REV. GERALD DERSTINE, spirit-filled former Mennonite evangelist, has traveled and ministered extensively across the fifty states of the U.S.A. since 1955. At that time a phenomenal visitation of God took place in his rural Mennonite church in northern Minnesota. Rev. Derstine has ministered to the Chippewa Indians on the White Earth Reservation in Minnesota for nearly five years prior to his inter-denominational world-wide ministry today. Besides his ministry to various Oriental nations, Rev. Derstine has traveled to and ministered in nine European countries and different Caribbean countries, teaching the Christian truths pertaining to the work and ministry of the Holy Spirit. Among the various outreaches are the two well-known Christian Retreat Camp and Conference Grounds. One is located in northern Minnesota and the other in Bradenton, Florida. Reared in a conservative Mennonite home in eastern Pennsylvania, Rev. Derstine and his family minister in churches, auditoriums, camp grounds, and Christian Business Men's groups around the world.

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Because he hath set his love upon me, therefore will I deliver him:

TWENTY FIVE

Is Your Head...

(Continued from page 19)

many "candidates" are out of their proper places because they were elected on the basis of **merely** human considerations. Has the Lord spoken? Is your choice based on discernment of the mind of appearances? God does not limit Himself to man's choice. **IS YOUR HEAD ON THE ALTAR?**

2. GOD DOES NOT LIMIT HIMSELF TO MAN'S METHODS.

This principle is dramatically set forth in the taking of Jericho. Joshua 6. Being a walled city, it defied any natural means at the disposal of the Israelites. The instructions which Joshua received for its conquest were utterly **unorthodox**, to say the least. God did not send him to the equivalent of the library of Congress for the latest textbooks on military science. Instead, he gave Joshua instructions which were ridiculous in the extreme from a natural point of view. The Israelites were to compass the city once a day for six days, and seven times on the seventh day, concluding with shouting and the blowing of trumpets. Text books would have called for a certain number of rams, slinger, scaling ladders and the like. God's method called for an obedient faith, regardless, of the outrageous affront to the common sense reasoning of the natural mind.

In these days of accreditation consciousness and academic endeavor, it is not out of place to sound a note of caution concerning the dangers of mere text book theology. Times of developing educational trends in the theological field are at the same time accompanied by an ever increasing tendency to rely on books instead of the **BOOK**, and on man instead of on God. **Both books and men have their valuable place, but they must remain subservient to, and not allowed to become a**

substitute of, God and His Word. To this we must hold, not merely in theory to which we all do subscribe, but also in practice which all do not follow. Any attempt to circumscribe the methods of divine activity to the limits of theological catalogues and the opinions of men is to incite failure and even disaster. He whose throne is Heaven and whose footstool is the earth cannot be reduced to the dimensions of the text book any more than He can be made to fit into denominational boundaries. God does not limit Himself to man's methods. **IS YOUR HEAD ON THE ALTAR?**

3. GOD DOES NOT LIMIT HIMSELF TO MAN'S MEANS.

The inadequacy of man's own means in distinction from those of God is taught throughout the Bible; it is indelibly written on the pages of the history of the church and constantly demonstrated in experience. Yet man prefers the glitter and polish of his own equipment to the humble simplicity of God's provision. It is so easy to forget that the Lord's battles are not won by might of numbers nor by the power of human means, but by the spirit of the Lord.

An outstanding New Testament example of the employment of humble means by God is the Bible School of which a lowly Nazarene was its principle. He was unknown and came from an unpopular district. His father was but an ordinary carpenter. He himself had neither theological nor academic training. In selecting Him, God by—passed all the graduates of the rabbinical schools of the day. This God-appointed, academically unqualified principle told sceptical inquirers repeatedly that He could do nothing Himself and that He was dependant upon His father for all He did and taught.

The school of which He was principle and instructor, Master and servant, and at times cook and director of outstation work, had an enrollment of twelve students. They had no prior religious training or experience. Some were but crude fishermen. Another cursed and swore in his senior year. It was an open air Bible School, so life was hard. Meals were uncertain and irregular. Occasionally, when they returned from an

outstation assignment dusty and weary, classes were called to order. Sometimes they were held on the grassy ground, sometimes on a beach, or even on the stormy sea.

No sensible person would suggest that we should follow the same primitive standards. But their consideration serves to show the lowly means which God used to bring about events profoundly affecting the eternal destiny of countless multitudes and the entire course of world history. It further shows that factors other than those inherent in the means themselves were responsible for these results. It is certain that no person seeking the same accomplishment would have selected the same means. None of us, had we lived in those days, would have believed that such a primitive Bible School with such a small and crude student body with inexperienced and academically untrained leadership could possibly accomplish such phenomenal results. Most assuredly, God did not use man's means. Most assuredly, the secret of the success of that school was a non-accredited school from every angle. In fact, it was a discredited school. Its principles were the object of hatred by the ecclesiastical sectarianists and the subject of controversy by the multitudes. He was arrested by the authorities on false accusations and finally put to death as a criminal. The graduates of this school were persecuted, imprisoned, tortured and executed. All things natural were against this school and its graduates. Yet in the words of their enemies, they turned the world upside down, although they could have said, "Right side up." Far from having their works and words neutralized and their name obliterated from the memory of man, their works and words are covering the face of the globe in more volumes and languages than any other book, and their names are revered by more people than those of any other person in history. God used the humblest to accomplish the greatest end and "Hath chosen the foolish things of the world, and things which are despised hath God chosen, yea, and things which are not to bring to nought the things that are: That no flesh should glory in His presence." (I Cor. 1:28, 29)

God does not limit Himself to Man's means. IS YOUR HEAD ON THE ALTAR? ☐

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A Letter From An Episcopalian Rector To His Congregation

Rev. Raymond D. Davis

TRURO EPISCOPAL CHURCH
Fairfax, Virginia

November 19, 1970

Dear Friends:

The visit to Truro church by Derek Prince from November 8th through the 14th was one of the most significant events in the life of Truro Church during my rectorship, if not the most significant event. I was interested to hear Vernest Wilkins tell me it was the best attended event she has witnessed in the 14 years she has been here at Truro Church. People came here from many different places to hear Dr. Prince. I talked to people from Loudoun County, Baltimore and from dozens of parishes of many different religious traditions in the Northern Virginia and Maryland suburbs.

What impressed me above all about the people who came was their joy. They love the House of the Lord and the Word of God and were happy to be participating in the worship of God. Their love for God showed in the joy which pervaded their lives. In an age when so few people seem to have any joy in their religion or in their work, or in fact, even in existence itself, it was heartwarming to see hundreds of people who came to church day by day reflecting the joy of the Lord, with heartfelt commitment to what they believed, a certainty of conviction and an infectious enthusiasm. This, rather than defeatism, was the characteristic of the early Christian church. I had a sense, last week, of living in the world of the New Testament and among the Christians of the First Century for an entire week. I am grateful to Dr. Prince for giving himself so generously to Truro church during this memorable week. I am happy to know that several of our people were profoundly changed by this week. It was certainly a witness to the strength and vitality of biblical, Christ-centered Spirit-filled religion. I had felt that there were very few people left anywhere in the church who had a vital or enthusiastic interest

in Christ or His Church, and I was astonished to find people by the hundreds who have an enthusiastic interest in a living faith. I was also impressed by the life transforming vitality of the Christian faith as I saw life made new by the power of the Holy Spirit.

The question is do we want the Church of Jesus Christ to be filled with the spirit of victory, joy and certain conviction, or do we want it to be half alive, defeated, unloving and dispirited. Much will depend upon our individual response to this question. We can give this infectious faith to others if we ourselves possess it, and even if others do not possess it, we can wait and pray expectantly until the church is changed. We look forward to the day when once again she is a victorious, vigorous, Spirit-filled body going forth to conquer the world.

While there is much depletion of interest and vitality in the Christian movement, there is also at the present time, a wide-spread movement of the Spirit throughout the world which is bringing conversion to Christ and in the dwelling of the Holy Spirit, the healing of bodies and minds and the renewal of life and hope in individuals and groups. I am happy to be a part of this movement, which I think is the hope of the future. I am thankful that this past week has further opened this possibility to me.

There have been requests from time to time for the evening service and, after giving the whole matter much consideration and with the advice and encouragement of a number of people, I have decided to announce an evening service at 6:00 p.m. beginning November 22nd and continuing at least through January 1st, 1971. This service will be a simple one and will center around the teaching and exposition of the Scriptures. The Holy Communion will be celebrated frequently and we hope to have participation by youth in this service.

With my prayers and blessings.

Most sincerely yours,
Raymond W. Davis

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