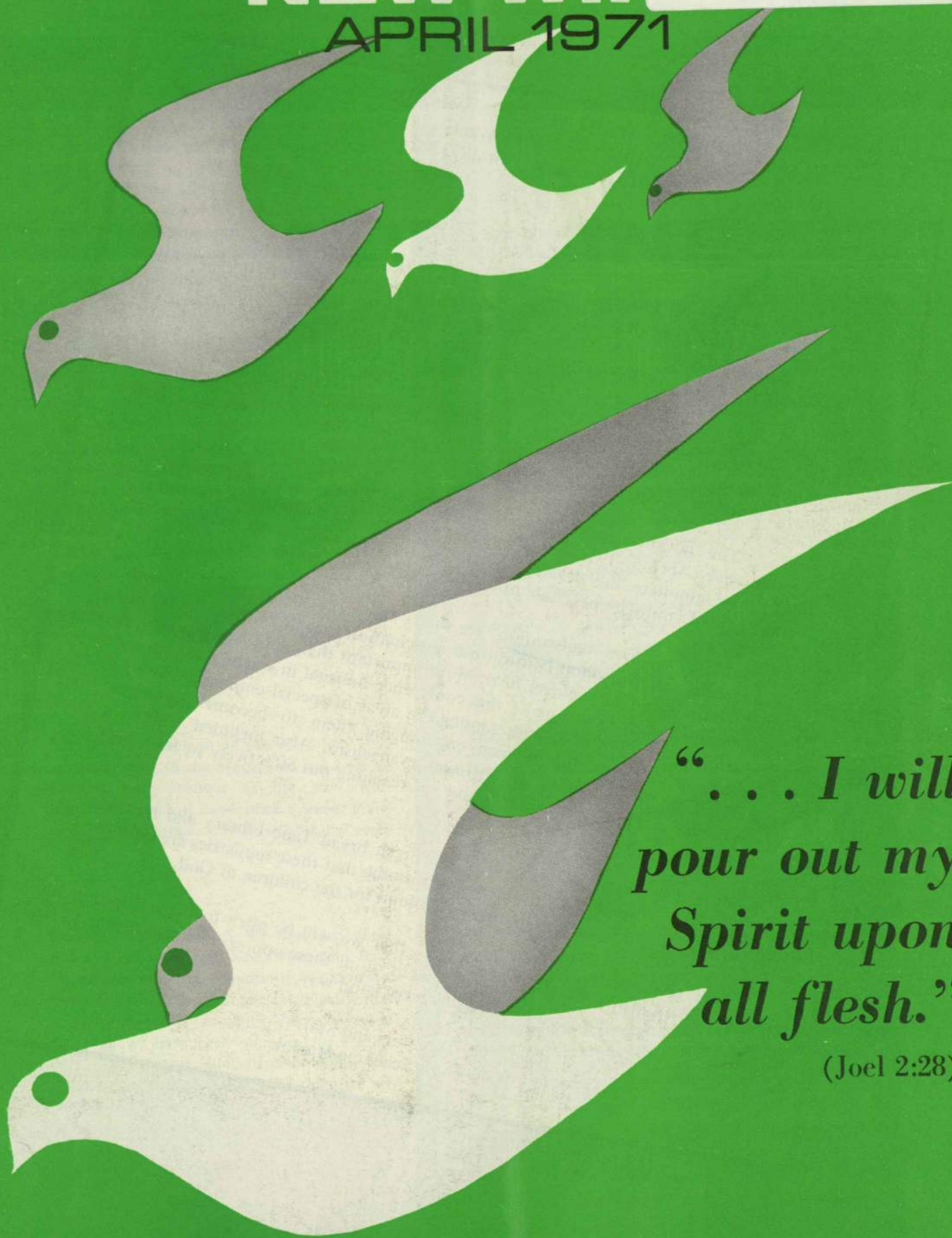


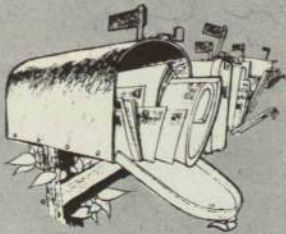
NEW WIN APRIL 1971

1971-April
Editorial File.



*“ . . . I will
pour out my
Spirit upon
all flesh.”*

(Joel 2:28)



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

Dear Readers:

All of us who are called to the ministries of the Holy Spirit Teaching Mission are rejoicing in a fresh measure of enthusiasm as we see this work beginning to flourish in a new and greater way. We have been through a period of severe pruning which is developing unity and faith in our team and a firmer foundation for the future of this work.

More than ever before, we can appreciate the importance and value of pruning and cultivating before new spring growth. Already we are beginning to see the benefits shaping up in the 1971 Spring program:

The advance registrations for our first Youth Faith and Ministry Conference (April 5-11) are most encouraging. We are enthusiastic about this effort to stimulate the development of youth leadership as we believe that Spirit-filled youth are best able to reach today's young people.

The advance registration for the May 23-30 Christian Growth Conference and Workshop confirm our anticipation that this will be the largest such conference we have ever held. More important than numbers, however, is our desire and intent to make this conference unusual in spiritual depth and experience for all who attend. Among the areas of special emphasis will be a feature speaker for the women encouraging them to become personally involved in the dynamics of Christian evangelism. Also included will be a comprehensive and interesting course for reaching out effectively to Jews with the "Good News."

The continuing growth of the Fresh Bread Tape Library and the New Wine Magazine are strong evidence confirming that these ministries are effective in providing the much needed spiritual food for the children of God.

We continually desire your prayers that we will be open to the inspiration and direction of the Holy Spirit in the fulfillment of all these opportunities according to His highest desire. May the Lord bless you in every good way,

The Directors and Staff
Holy Spirit Teaching Mission

"SO THAT THE NAME OF OUR LORD JESUS CHRIST MIGHT BE HONORED AND GLORIFIED . . . PRAISE LETTERS FROM OUR READERS."



Dear friends and in Christ: I received my first issue of New Wine last week and enjoyed it very much. I must say that I thought the article "Communicating Christ to a Generation in Revolt" was exceptionally good. It expressed to me a true understanding of my generation.

I am a hospital corpsman in the U.S. Navy. I have been in the service now about 2 1/2 years. One year was with the U.S. Marine Corps in Viet Nam. I have a testimony that really shows how the Lord protects, comforts and guides His children in no matter what situation they are in. Since I've been in the Navy, I have learned from the guys that I am with all the time what real loneliness, confusion and unhappiness is. I honestly think I understand why the people my age are revolting the way they are. They are searching for the wonderful joy and peace only Christ can give and in the frustrating experience of not finding it, are striking out at anything and everything they can.

From what I have read of the first issue of New Wine I received, I believe it is a great magazine. It has been a spiritual benefit to me already.

G.R.Q.
U.S. Navy

Sirs: I don't think in all my life I have read anything, next to the Word, that has been so edifying and precious as the New Wine Magazine. I wish it came once a week. Praise God for His manna, it truly satisfies my every longing.

J.L.
Washington

Dear Sirs: "Maranatha." We have just come across your magazine, New Wine, and have enjoyed the materials found in it. We have just begun to realize the far deeper spiritual life that is available to us as Spirit-filled believers. Although we have been ministers for a short time, the deeper life of fellowship and consecration to the Lord is the thing we are longing for. Sometimes we do not know which way to turn but are praying that God will lead us.

D.D.
Washington

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MANAGING EDITOR

NEIL FRANK

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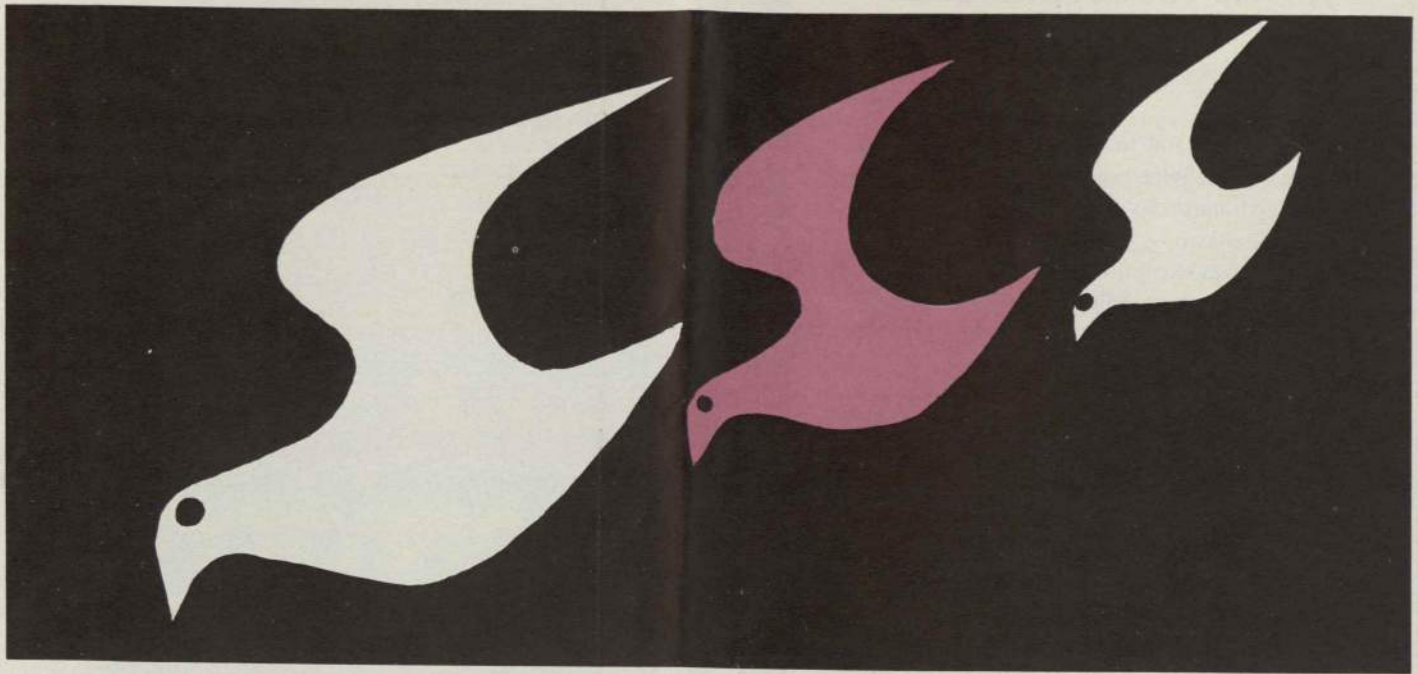
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A BIBLICAL LOOK AT



By J. Lawton Smith, M.D.

In a day when the baptism in the Holy Spirit with speaking in other tongues is moving across the body of Christ on a world wide scale, to encounter enthusiastic acceptance by some believers but vehement rejection by others, it is essential for the born-again Christian to search the Scriptures about this doctrine. To the true believer, there is no other authoritative source for an opinion, for all scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, and for instruction in righteousness (II Timothy 3:16). The opinions of learned men, scholars, and persons of great authority cannot be relied upon, for God has chosen the foolish things of the world to confound the wise, and because the foolishness of God is wiser than men and the weakness of God is stronger than men (I Corinthians 1:25, 27). The majority opinion is not necessarily correct, for, yea, let God be true, but every man a liar (Romans 3:4). The final answer can, therefore, come only to one question — what saith the Scriptures? The purpose of this article is to review the scriptural chronology of the encounters between the apostles of our Lord Jesus Christ and the Holy Spirit, the third Person of the Godhead, our precious Paraclete.

If one looks at the biblical record closely, it will be seen that a careful time table has been kept, and as is true with all scripture, for a purpose. The first encounter between the disciples and the Holy Spirit recorded in the New Testament is in the 20th chapter of the gospel of John. John 20:1 establishes the date: "The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and

seeth the stone taken away from the sepulchre." It is evident from the following few verses that this was on resurrection morning. John 20:19 then tells us — "Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, "Peace be unto you." Three verses later, in John 20:22, an extremely important event is recorded — "And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost." Therefore, John 20:1, 19–22 establishes incontrovertible that the disciples received the Holy Spirit on resurrection night. The importance of the Lord Jesus breathing on the disciples cannot be overemphasized, for the Spirit refers to "pneuma" or a breath or spirit. This is the root from which we get the words "pneumonia" and "pneumatic." One recalls from the Genesis account of creation — Genesis 2:7 — "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul."

Looking back earlier in the same week of the Bible record of the life of Christ, one can understand the interesting conversation between our Lord Jesus Christ and the apostle Peter, as recorded in Luke 22:31–34, "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not: **and when thou art converted**, strengthen thy brethren."

"And he said unto him, Lord, I am ready to go with thee,

And the firmament sheweth his handywork.

THE HOLY SPIRIT BAPTISM

both into prison, and to death. And he said, I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me." This dialogue in the book of Luke took place on the very evening in which Jesus was betrayed in the garden. Note that the Lord told Peter, "...when thou art converted." Does this mean that at that point Peter was not converted? Or does perhaps the word translated, "converted" have some alternative meaning? If one looks up the word translated "converted" in Luke 22:32, it is seen that the same exact word is so translated in Acts 3:19 — "Repent ye, therefore, and be **converted**, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." There is no question to the believer as to the context of the word "converted" in that verse. This refers to the born-again experience — to the salvation of one's soul. It is, therefore, scripturally evident that Peter was not converted on the evening of betrayal. It is likewise established that the apostles did not receive the Holy Spirit until on resurrection evening.

However, if one reads the first few verses in Acts, chapter 1, the last recorded words of our Lord Jesus Christ before His ascension into Heaven are recorded. The last statement of any person who is departing is obviously worthy of careful consideration. Look at Acts 1:3 — "To whom also he shewed himself alive after his passion by many infallible proofs, being seen of them forty days, and speaking of the things pertaining to the kingdom of God." This establishes the fact that Jesus remained on this earth for 40 days after the resurrection evening experience recorded in John 20:22.

Now notice Acts 1:4 — "And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me." Notice that this is a two stage command. The believers were (1) not to depart from town, and (2) were to wait for the promise of the Father. Also notice that Jesus did not advise His followers to do these things, but commanded them. The next verse tells us what the promise of the Father was — "For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." To make it crystal clear that another experience or encounter with the Holy Spirit would be forthcoming, Jesus stated in Acts 1:8 — "But ye shall receive power, after that

the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost part of the earth." "And when he had spoken these things, while they beheld, he was taken up. . . ." It is seen that although the apostles had received the Holy Ghost on resurrection evening (John 20:22), that they had not received the power — for the Lord Jesus commanded them to remain in Jerusalem and to wait for the promise of the Father — the baptism in the Holy Ghost.

Ten days later, or 50 days after the passover, the day of Pentecost arrived. Acts chapter 2 tells us — "And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." (Acts 2:1–4). The results of this supernatural visitation should be noted. Acts 2:12, 13 — "And they were all amazed and were in doubt, saying one to another, What meaneth this? Others mocking said, These men are full of new wine." It should be noted that this reaction of the observers to Pentecost is important. If two persons were in a room, one of whom understood not only English but also Russian, and the other individual suddenly began to speak in Russian, there would be no unusual reaction — for the meaning of the conversation would be apparent to both parties. However, if one individual began to speak in Russian before an individual who had absolutely no knowledge of that language, the entire spoken message would appear to be totally incomprehensible or gobbledygook — and one can easily imagine that the person making these sounds was intoxicated. This is to say that if one **understands** the spoken language, there would be no suggestion that the speaker was intoxicated. The accusation that the speakers were drunk is evidence that some individuals present could not understand that which was being spoken, and hence their suggested explanation for the phenomenon they observed. The apostle Peter himself interpreted the event in Acts 2:15 — "For these are not drunken, as ye suppose, seeing it is but the third hour of the day. But this is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy; and I will shew wonders in the heaven above, and signs in the earth beneath; blood, fire, and vapour of smoke; the sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come; and it shall come to pass, that whosoever shall call on the name of the Lord shall be saved." (Acts 2:15–21). The Bible record is, therefore, definite in the facts that the disciples received the promise of the Father — or the baptism in the

(Continued on next page)

HOLY SPIRIT BAPTISM

(Continued from page 5)

Holy Spirit, and this was accompanied by speaking in other tongues as the Spirit gave them utterance. In looking at the chronological record, however, Acts 4:31 is of great importance. "And when they had prayed, the place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and they spake the word of God with boldness." The record is clear that these were the same men that were present at Pentecost in Acts chapter 2. We see, therefore, that the apostles **received** the Holy Spirit on resurrection night — were **baptized in the Holy Spirit** on the day of Pentecost — and were **filled** with the Holy Spirit at a subsequent later date. Each of these events was separate and carefully dated by the Holy Spirit in dictating the inspired manuscript of the books of John and of Acts.

Further evidence that the baptism of the Holy Spirit was a separate experience from the indwelling or receiving of the Holy Spirit in salvation was provided in Acts chapter 8 when one studies the ministry of the apostle Philip in Samaria. In Acts 8:12 — "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Now there should be no controversy that anyone who believes the things concerning the kingdom of God and the name of Jesus Christ and who is baptized should be saved. Acts 16:31 establishes this — "Believe on the Lord Jesus Christ and thou shalt be saved, and thy house." Yet, although these people were saved, they had not received the baptism of the Holy Spirit, for Acts 8:14–17 states: "Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they were come down, prayed for them that they might receive the Holy Ghost, for as yet He was fallen upon none of them; only they were baptized in the name of the Lord Jesus. Then they laid their hands on them, and they received the Holy Ghost."

The importance of speaking in tongues as documentation of the power of the Holy Spirit was seen again in Acts 10:44–47: "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word. And they of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. For they heard them speak with tongues, and magnify God. Then answered Peter, can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?" It is apparent that Peter's realization that the gentiles had received the Holy Ghost in the same way that the Jewish believers had was due to the fact that he heard them speak with tongues and magnify God.

In Acts chapter 19, Paul came to Ephesus and found certain disciples and said: "Have ye received the Holy Ghost since ye believed? And they said unto him, we have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, unto John's baptism. Then said Paul, John verily baptized with

the baptism of repentance, saying unto the people, that they should believe on Him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them, and they spake with tongues, and prophesied. And all the men were about twelve." Note again that baptism in the name of the Lord Jesus occurred first. It was not until as a separate phenomenon, related to the laying on of the hands of Paul, however, that the Holy Ghost came on these twelve men and they spake with tongues and prophesied.

Scripture is therefore explicit that receiving the Holy Spirit or salvation; the baptism in the Holy Spirit as evidenced by speaking with new tongues; and the filling of the Holy Spirit, were separate and distinct chronologic phenomena that happened in the lives of Peter, James, and John and the early apostles. If the Lord Jesus Christ breathed on the apostles and they received the Holy Ghost (John 20:22), and yet the Lord Jesus told them 40 days later, that they should wait for the promise of the Father when they would receive power, it is evident from the Bible record that the early believers did not receive all of the power of God at the time they first received the Holy Spirit. If it was necessary for the early apostles to be baptized in the Holy Ghost after they had previously received the Holy Spirit, there is no scriptural reason to believe that modern believers should be different.

One objection that has been cited to the baptism of the Holy Spirit being different from the receiving of the Holy Spirit is Ephesians 4:4–5 — "There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism." We must let scripture explain scripture. John the Baptist said in Matthew 3:11 — "I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." Jesus spoke of the baptism with fire Luke 12:50. In Luke 3:21–22 Jesus had already been baptized in water and the Holy Ghost had descended in a bodily shape like a dove upon Him. However, in Luke 12:50, the Lord said: "But I have a baptism to be baptized with; and how am I straitened till it be accomplished." It is also important to point out Hebrews 6:1 — "Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of **the doctrine of baptisms**, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." Note that here the Scripture speaks of the doctrine of baptisms, with baptisms in the plural. Since Ephesians 4:4–5 is speaking of the Holy Spirit, it is reasonable to believe that there is but "one baptism in the Holy Spirit." Again, since the apostles received the Holy Spirit on resurrection night but were not baptized in the Holy Spirit until fifty days later, it is scripturally evident that the one baptism in the Spirit that they received was a separate event from salvation.

Finally, a word of personal testimony may be of interest. After having studied the Biblical record of the baptism in the Holy Spirit, the author became convinced that this was a true supernatural experience. The statement that such an experience was confirmed to the early apostolic church and is

not for today was negated in the Old Testament in Malachi 3:6 — “For I am the Lord, I change not. . . therefore ye sons of Jacob are not consumed,” and in the New Testament in Hebrews 13:8 — “Jesus Christ, the same yesterday, and today, and for ever.” One thing that led the author to seek the baptism of the Holy Spirit was the fact that there is so much opposition to it. Satan has always tried to counterfeit everything that is real in God. There is the anti-father, anti-son, and anti-spirit. If there is so much counterfeit power and opposition to the baptism in the Holy Spirit, it is evident that there must be reality on the other side of the fence. There are several advantages to possessing a heavenly language. First of all, there are many things which have been said in our mother tongue of which we are ashamed. We have cursed, blasphemed, scoffed, ridiculed. However, in a pure and heavenly language, provided now by a gift of the Holy Spirit, we have a language reserved for one purpose only — **to worship and praise the Lord and make love to Jesus!**

It is important in praying for the baptism in the Holy Spirit to bind Satan by the blood of Jesus. Remember James 4:7 — “Submit yourselves therefore to God; resist the devil and he will flee from you.” If one fulfills this, then prays for forgiveness and asks the Lord Jesus for the baptism of the Holy Spirit, one can receive this gift now just as in the first century. Our Heavenly Father is just as gracious and as loving and desirous of pouring out His Spirit. Many believers say that they are “willing” for God to baptize them in the Holy Spirit and they then wait for this experience to fall upon them. However, one must remember God’s admonition to Joshua on entering the promised land (Joshua 1:3) — “Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses.” If Joshua had not taken the first step, he would not have received entry into the promised land. One does not have anything fall upon him from God without seeking it first. One does not receive salvation by having it fall upon him. One must receive salvation as a gift. A person must invite the Lord Jesus Christ to come into his heart and to forgive him of his sins. Jesus has already provided the gift of salvation by the atonement at the cross. We must open the gift package, however. “But as many as received Him, to them gave he power to become the sons of God, even to them that believe on his name.” If the reader has not had a change in his life from inviting the Lord Jesus Christ to come into his heart, he should simply pray right now and tell the Lord that he is sorry for his sins, and that he wants the Lord Jesus to take over the throne of his life and to save his soul. That is all there is to it — it is an act of faith. Likewise it is with the baptism in the Holy Spirit. If one sincerely and with a contrite heart is willing to be a fool for Christ’s sake, and is willing to make a few sounds with his tongue that may sound foolish to the natural mind and to trust the Holy Spirit of God to make that a perfect prayer to the Father, more effective than anything that can be said with all our intelligence, education, experience, and eloquence — then God will pour out His Spirit by faith gladly on such a person. One cannot come into this experience by reason. I Corinthians 2:14 tells us — “But the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned.” Another advantage of

the baptism in the Holy Spirit should be mentioned. One will often be criticised by others for this experience. This allows one the blessing of being able to participate in Christ’s sufferings. The Bible promises blessings for such suffering — Matthew 5:11–12, “Blessed are ye, when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you.” Finally, the baptism in the Holy Spirit is an essential weapon in dealing with Satan and the demonic powers. Therein lies the source of the great opposition to this power, for the Holy Spirit prays with groanings that cannot be uttered and with the heavenly language the perfect prayer that will lead to deliverance from bondage to demon spirits. It is not true that receiving the baptism in the Holy Spirit automatically means that the believer has received deliverance. The author received the baptism in the Holy Spirit with speaking in tongues in October 1969 and deliverance from demons in February 1970. However, daily prayer in the heavenly language is essential to both edify the believer and to achieve and maintain deliverance. To the reader who will seek God with a humble and contrite heart, let it be said — “Ask and ye shall receive.”

THE PROFESSION OF OUR FAITH

“Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.” Hebrews 3:1.

Through the BLOOD OF JESUS I am redeemed out of the hand of the Devil!

Through the BLOOD OF JESUS all my sins are forgiven.

The BLOOD OF JESUS CHRIST GOD’S SON cleanses me now from all sin.

Through the BLOOD OF JESUS I am justified (made righteous, just as if I never sinned).

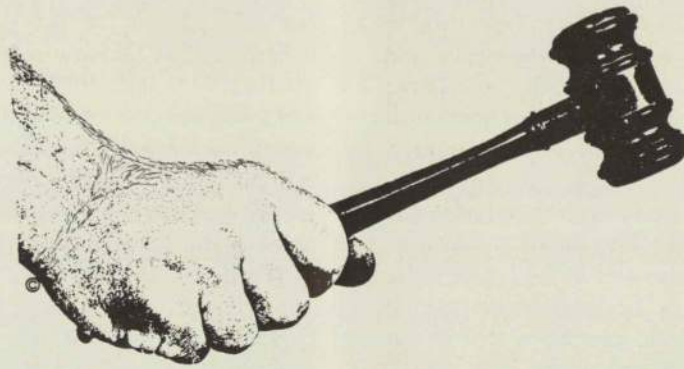
Through the BLOOD OF JESUS I am Sanctified (made holy, set apart to GOD).

My body is a temple for the HOLY SPIRIT (redeemed, cleansed and sanctified by the BLOOD OF JESUS).

Therefore the Devil has no place in me and no more power over me through the BLOOD OF JESUS.

MAKE THIS YOUR CONFESSION!

Part 3



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.

The Bible not only teaches that prophecy must be subjected to judgment, but 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.

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.

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

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

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

Such, then, are some of the main tests for judging prophecy. How should they be used? We may answer by an analogy from modern medical methods. Today if a man requests a medical checkup, he is normally subjected to a whole series of tests, such as temperature, pulse, respiration, analysis of blood, urine, X-ray photography, etc. The fact that the result of one or two of these tests is negative does not necessarily prove that the man is healthy. A true picture of the man's physical condition can be obtained only by applying the whole series of tests, and then combining the results.

The same is true with the ways of testing prophecy. The fact that an utterance, or a revelation, or a ministry, passes some of the tests does not necessarily prove that it is sound and trustworthy in every respect. In order to form a complete picture, it is necessary to apply all the tests and then combine the results. Only in this way can we be fully assured that any given utterance, or revelation, or ministry is truly and fully of the Holy Spirit.

If prophecy fails to pass the tests, is it therefore the product of an evil spirit? Not necessarily. Behind every prophecy there are three possible sources: the Spirit of God; the Spirit of man; an evil spirit. Sometimes a prophecy may proceed partly from the Spirit of God, and partly from the spirit of man. For this reason, Paul says in Romans 12:8: "Let us prophesy **according to the proportion of faith.**" A person may begin to prophesy by the inspiration of the Holy Spirit, but may overstep the limits of God-given faith, and end up by bringing forth an utterance that proceeds from his own spirit.

An evangelist once gave me a clear example of this, which had taken place in his own ministry. He had conducted evangelistic services in a certain city, and God had blessed, with many people finding the Lord. One day he drove round the city looking for a place in which a church could be built to take care of the new congregation that had come into being. As he passed a vacant lot on a corner, the Spirit of God spoke to him and said: "This is where the church will be built." That evening, with great excitement, he told the congregation: "The Lord has shown me where the new church is to be built, and that I will be the one to build it." The first part of what he said was truly given by the Holy Spirit, but the second part, about his building the church, was added by his own spirit, as a result of his being over excited. In due course, the church was built on the lot, as he had predicted, but he was not the one to build it. That evangelist was honest enough to go back to that congregation later on, and to acknowledge where he had been mistaken. Unfortunately, not all who exercise the gift of prophecy are as honest as that evangelist.

If prophecy or revelation is not the product of either the Spirit of God or the spirit of man, then there is only one other possibility: it is the product of an evil spirit. In this instance it may be supernatural in character, going beyond the limits of natural human wisdom or knowledge. The Bible speaks of various different kinds of evil spirit which may thus at times be manifested through human channels, such as: the spirit of "sorcery," or "witchcraft" (represented by Simon the sorcerer in Acts 8:9); the spirit of "false prophecy" (represented by Bar-Jesus

in Acts 13:6); the spirit of "divination," or "python" (Acts 16:16); the spirit of "bondage" (Romans 8:15); the spirit of "antichrist" (I John 4:3); the spirit of "error" (I John 4:6); a "lying spirit" (I Kings 22:22-23); the spirit of "whoredoms" (Hosea 4:12; 5:4). It is spirits such as these, operating through human channels, that produce "false prophets," whom Jesus calls "wolves in sheep's clothing" (Matthew 7:15).

Because the outward appearance of the wolf is disguised under "sheep's clothing," the human eye does not immediately discern the true identity of the wolf. However, there is one animal normally connected with the protection of sheep, which will not be deceived by the "sheep's clothing." That animal is the sheep dog. He is not deceived, because he does not judge by his eyesight, but by his sense of smell. The wolf may look like a sheep, but he still smells like a wolf. In scripture, this sense of smell, acting independently of the eyesight, sometimes typifies the discernment which comes through the Holy Spirit. In Isaiah 11:2-3, the prophet foreseeing the ministry of Jesus as the Messiah (the Anointed One) declares that "the Spirit of the Lord. . . shall make him of quick understanding (literally, **quick of scent**) in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears. . ."

Those to whom God commits the care of his sheep must likewise, through the Holy Spirit, be "quick of scent," so that "they will not judge after the sight of their eyes, neither reprove after the hearing of their ears." In this way, they will not depend merely on the evidence of their senses or the reasoning of their natural mind, but will quickly detect the false prophets who come amongst God's people as "wolves in sheep's clothing."

The sheep dog that fails to bark when the wolf approaches has failed in his responsibility to the flock. In Isaiah 56:10 God says concerning Israel's watchmen under the old covenant, "they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber." These watchmen of Israel failed God and their people. When the spiritual enemies of God's people approached, these men remained silent, and gave no warning to the flock. As a result, God's people became an easy prey to their enemies. The same thing has happened many times to God's people even in this generation. Their leaders have failed to warn them of the approach of false prophets, and as a

(Continued on page 21)



Ode to the Holy Ghost

By Eugene W. Etheridge, Ph.D.

English Department Indiana State University

O Blest Ruler of this Age,
Instant Power, Unerring Sage,
Catalyst to all our being,
Fourth Dimension to conceiving,
Stimulant on our emotion,
Activater of devotion,
Temper to the mind's elation,
Discipline to innovation,
On our sterile chaos brooding,
Ordered thinking fast intruding,
Past the threshold of invention,
Turn our thoughts to your intention!
Everywhere the world's mien,
Though the same, make newly seen!
Not by light of moon or sun,
By your inner light we run.
Show us God, our vision clear;
Make Him closer, thus more dear.
Bless the Logos, speed his fame;
Often help us speak his Name.
Make his cross appear today,
Though two thousand years away.
More, Blest Ruler of this Age,
May the future we presage.
Baptized in your Holy Name,
First with water, then by flame,
So when language fails, we seek
Other tongues that, untaught, speak.
Golden Mean, our Judge of Vision,
Stamp of every right decision,
Cloudy Pillar, you, by day,
Fire by Night, show us the way!

O Blest Ruler of this Age,
Helpmate when the tempests rage,
Give us insight into trouble
(Often bursting like a bubble);
Send from unexpected places

Meet supply of filling graces.
Fill joy's cup to overflowing,
Though its size is ever growing;
Wings to body, flight to soul,
Spring to heel, dance to toe,
Golden Mean, without distortion,
Moral beauty's true proportion,
Dreadful are your wheels with eyes,
Spoked with lightning in our skies.
Shapeless Beauty, make our form
Measure to your perfect norm.
Hail to You, O Holy Spirit,
Now in heaven, bring us near it!
O Blest Ruler of this Age,
Italicize the history page.
Spell with your particulars
What the whole of life infers;
Show how history's moving toward
The Parousia of our Lord;
Lose us in your higher world;
Fling to earth her glories furled.
And when contradictions rage,
Inchmeal plot our pilgrimage.
Whither could we flee from you?
Why should we, O Spirit True?
As you did at Pentecost,
Send us speeding to the lost.
Give a Macedonian call;
Alter plans, as those of Paul.
Then, Blest Ruler of this age,
Give the mind true pasturage.
Louder sing to our perception
Than our sirens of deception:
Sate the senses, spark the soul,
Lasting treasures make our goal.
From our catatonic plots,
From inertia in our thoughts,

From the Idols of the Mind,
 From distortion's warping bind,
 From too much despondency,
 Set our minds divinely free:
 Break noetic strangleholds;
 Form our thoughts in truer molds.
 May we see all men as brothers,
 Black and white and all the others,
 Never more as walking trees
 Or as waves in social seas;
 Never as our own reflection
 Or distortions of projection.
 May we know them, Gentle Dove,
 As the objects of our love.

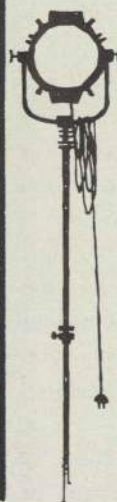
O Blest Ruler of this Age,
 Warfare on my being rage.
 Drive me to some wilderness;
 By your sword give some distress;
 Hoop my will with bands of steel;
 Temper after you anneal.
 Save me from the pride of works—
 There the great deception lurks;
 Save me from the great transgression,
 Biding sin without confession,
 Or hypocrisy's two masks;
 Let me honest face my tasks.
 Save me from indifference,
 Worse than sin in its expense.
 May temptation at my side
 Find me fully occupied.
 Tell my needs in careful number
 To the God who cannot slumber.
 Bottle up my tears, repeat
 Each before the Mercy Seat.
 For my sins now interceding,
 Never cease your endless pleading.
 By your presence sanctify,
 Then tomorrow glorify.

Last, Blest Ruler of this Age,
 In the whole of life engage.
 Tell the housewife higher plans
 Often cook in pots and pans.
 Help her, daily sweeping rooms,
 O Interpreter of Brooms;
 Bakers' dozen of delights
 Shower on her days and nights.
 Show the man with broken dreams
 Life is more than what it seems.
 Make the farmer's song a hymn
 As his silos reach the brim.
 Help the teacher truth declare,
 Demonstrate it everywhere.
 May the clergy preach by you;
 Teach the ear that's in the pew.
 Tell investors each reversal

And rejoiceth as a strong man to run a race.

Aids this present dress rehearsal.
 Show the craftsman at his tool
 Bread from sweat is honest fule,
 Toil is heaven's apprenticeship,
 Talents are a stewardship.
 May the poor in you abide,
 See your bounty multiplied,
 See their little loaves and fishes
 Lard their garner, fill their dishes;
 To the soldier in the field,
 More of heaven's peaceful yield;
 To the builder high achievement,
 To the mourner less bereavement,
 Higher worlds to the politicians,
 Dearer face to all beauticians,
 To the merchant truer measure,
 To the banker greater treasure.
 Stamp your purpose on each task!
 One thing more we humbly ask:
 Friend to helpless, widow's joy,
 Helpmate to the orphan boy,
 Angel to the straying child,
 Comfort in the lonely wild,
 When our lives are in the gloaming,
 Fledge our spirits for the homing;
 Lift us from our natural glooms;
 Help us mock our coming tombs.
 Give these blessings, Spirit Dear,
 And such shouting you will hear
 As will rock this world with praises,
 Louder than the Trump which raises.
 Amen! Amen! Holy Ghost!
 Make us your eternal host!
 Amen! Amen! May we share
 Telic music everywhere!

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 free will offering basis.
- †† For further information write: BOOK ROOM, Holy Spirit Teaching Mission, 2310 S.W. 40th Avenue, Fort Lauderdale, Florida 33314.

In response to many inquiries from our readers concerning starting Home Prayer Groups, we are publishing this article by George and Harriet Gillies. It is our prayer that this article will be used as a challenge to the people of God to open their homes for worship, sharing, praise and teaching.

George and Harriet Gillies

How to Start a Home Prayer Group



First of all, to get a home prayer group started in your house or elsewhere, don't you try to organize it in your own strength by calling up all your friends and inviting them. Let God do it His way!

If God wants a prayer group in your home it is His job to get it started. It is His job to draw the people to the meetings, and it is His job to conduct the meetings. He does all this through people who will let Him use them as His tools, being alert to His wishes, people who do not try to run ahead of Him with a lot of enthusiastic "ideas" but who allow themselves to be led by Him. (Matthew 16:18; Psalm 127:1).

If God wants a prayer group in your home He will bring it about in an easy and natural way, such as someone coming to you and saying, "Do you know of a home prayer group in this area?" Or, "Why don't we have a home prayer group?" Or someone in the family (you included) saying, "I feel the Lord wants us to have a home prayer group. Let's just start with the few of us and see what happens."

Then when "two of you are agreed" on it, start with just the two or three. Don't be surprised if there are just the two or three for as much as six months or a year! And don't be surprised if in a few weeks you have 20 in attendance of all ages above the children level.

So often people try to pressure others to come to the group and then wonder why it later falls apart, or

there is no spiritual growth. Mention it only once to those to whom you feel led to speak and then wait on them to ask. If the group is of God He will bring the people with no **effort** on your part.

Do not try to hold a group together! It may have served God's purpose.

Don't phone people before each meeting and say, "Are you coming?"

Do not be concerned about numbers for a large group — God will take care of that too if you let Him. As we have said, He may want only two or three for quite a while, especially in the beginning. He may want you to become "grounded and settled" (Colossians 1:23), and "rooted and grounded" (Ephesians 3:17).

Remember it pays to spend time on the quality of the foundation of any solid structure. (Matthew 7:24-27).

GENERAL OBSERVATIONS

Keep constantly in mind that the Holy Spirit can elect to change any rule or set of rules, any program or procedures, any preconceived ideas of man or doctrines, at any time during any meeting that He chooses in His sovereign unpredictability, to do so. (And this includes what is herein outlined!)

So be continually alert ("**watch** and pray") for what the Holy Spirit wants done during every meeting

and even before and after the meeting.

There should be someone in charge of every meeting whose job is not to dominate but to gently and firmly guide and steer according as he or she feels the leading of the Spirit. In general this should be the most spiritually mature member of the group.

Try to prevent any one person from unduly monopolizing a meeting with their problems, prayers or otherwise. If members of the clergy are in attendance let them be just another group member and not attempt to dominate the meeting. We have known good prayer groups to fall apart due to the mistaken zeal of the clergy present.

All prayers of intercession should be as specific as possible. We do not think that glittering generalities receive much of God's attention.

No one in a group should pray (petition) for him or her self. They should make known their needs to the group and let whoever else in the group is led to offer prayers for these needs. Petition for ones self by ones self should be reserved for ones own private prayer times.

Discourage all "sermon" prayers. Also long prayers by individuals in a large group.

To encourage new comers who have never prayed free prayers aloud in a group, suggest to them to say, "Thank you God for your love," or some simple phrase even if it is only to thank God for "the nice day" or for "being here." Never pressure on this matter or on conversion or on the Baptism in the Holy Spirit. That is His job.

Insist that specific prayers by individuals be aloud so that everyone in the room can hear them. Tell people that, "If you want the power of others being 'in one accord' with your prayers then don't pray with your head down and your face covered so your voice is muffled. Bow your heart to God but lift up your head!"

For persons seeking salvation and/or the Baptism in the Holy Spirit, whenever possible instruction should be given them **individually** before bringing them to a meeting. After receiving conversion and/or the Baptism, they should also receive thorough individual instruction either alone or in a meeting held specifically for that purpose.

Many denominational people have trouble receiving either of the above in a large group — but readily receive if prayed with privately by only one or two people. Keep this very much in mind!

Do not permit arguments to start on creeds and/or doctrines. Quickly say, "Let's pray" at this point. State that we must keep our eyes on Jesus and start praising Him again.

In that connection beware of going off into tangents such as spiritism, astrology and the so called occult sciences. See Deuteronomy 18:9-14; 20:16-18.

Getting unduly absorbed in discussion and teaching

And there is nothing hid from the heat thereof.

on far off subjects that we can't do anything about such as the Book of Revelation with the "rapture" the "second coming," universal salvation, eternal salvation, etc., can prevent the spiritual progress of the individuals as well as the group.

Everything that takes place at a meeting should have as its end the glorifying of the Lord Jesus! Use this as a **test for all discussions**.

Attendance at meetings by young children who do not know the Lord and especially by infants should definitely be discouraged for they can be a very disturbing factor at crucial times in the meeting.

As to the serving of refreshments we do not recommend this but it is perfectly in order to have water available.

THE OBJECTIVE

The goal of every home prayer group should be the spiritual growth of both the individual and of the group. To grow in Christ and to know, "Christ in you, the hope of glory."

"...but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Philippians 3:13-14.

Encourage the widest possible participation in each meeting by individuals present that is consistent with the leading of the Holy Spirit and His purpose for the meeting.

OPENING THE MEETING

The meeting can be opened by a prayer from some individual. Then we know of no better way to start a meeting of believers than to swing into thanksgiving and praise in song and in prose with every believer present participating.

Expect to enter into God's presence at every meeting and He tells us how to do it. We are to "Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him and bless His name." Psalm 100:4.

Everyone thanking Him and praising Him out loud at the same time is most scriptural and need not be bedlam at all. Hebrews 13:15.

This can be real corporate worship including lifting up of hands to Him like a child running to greet a loving father. See Psalm 63:4; 119:48; 134:6 and 1 Timothy 2:8. These can be read out loud to the group.

(Continued on next page)

HOME PRAYER GROUPS

(Continued from page 13)

Point out that the lifting up of the hands is the universal sign of surrender, and that surrender is what God wants of each of us. And it does something for a person, spiritually. It is only false pride that holds us back.

In the song by Charles Wesley, "Love Divine All Love Excelling" we are given a hint of the results of real worship when it concludes the first verse with "Lost in wonder, love and praise!"

Group singing may take place both before and after the offering of thanksgiving and praise.

TYPES OF MEETINGS

It has been said that there are four kinds of people in the world. (1) Those that are spiritually dead. (2) Those that are spiritually asleep. (3) Those that are spiritually awake. And (4) Those that are spiritually alive!

This means that we have to be alert as to the spiritual needs of the people attending the meetings. Which brings us to the various kinds of meetings, such as:

1. Primarily for unbelievers to be led to Christ.
2. Primarily for believers to be brought into the Baptism in the Holy Ghost.
3. A combination of Numbers 1 and 2.
4. An interaction meeting composed chiefly of Holy Ghost baptized Christians who wish to go on to spiritual "perfection," which means spiritual maturity.

Home prayer meetings should be held regularly at least once each week, with possible exceptions for special holidays or events.

TEACHING

Teaching is essential in all types of meetings. It may be brief or one or more meetings each month may be designated as purely teaching meetings. Instruction from tapes of mature Spirit-filled teachers can be most helpful. Also use tapes of good conversion testimonies and of the Baptism in the Holy Ghost, for meetings of types Number 1 and 2.

PROCEDURES

Procedures in meetings in addition to what has been said in the foregoing, are always subject to change by the Spirit.

1. The meeting for unbelievers.

This could be better termed "A talk it over

group" as the Faith-At-Work people have so aptly called it.

Eight or ten is a preferable maximum number including those who are guiding it. Start with a short prayer of thanksgiving and praise by one of the believers. Then go around the group asking each to give their name, where they are from and their occupation and family. If they want to give their church background, let them do so.

Now start around the group again and ask what can be an X-ray question, "Won't you please tell us why you are here?" This can produce some surprising developments which may require discretion in handling. Here you have to rely heavily on wisdom from the Holy Spirit.

Encourage people to tell their problems and when they do they will usually find help from someone within the group who has been through the same valley. Again, care must be taken not to let one or two people monopolize the meeting.

Read verses from the New Testament on the "born-again" experience and tell how to receive it. One or two short testimonies from born-again believers in the group and/or perhaps a good testimony tape may prove helpful.

Give an altar call and have a time of quiet to give any reluctant ones a chance to respond.

An instruction time for those who accept Christ.

The meeting can be concluded with singing and a prayer of thanksgiving, praise and dismissal.

2. The meeting for believers seeking the Baptism in the Holy Ghost. The smaller the number the more can be accomplished.

Start with an individual prayer. Then sing songs of thanksgiving and praise followed by a general offering of thanksgiving and praise. Then there can be some testimonies of the goodness of the Lord and His answers to prayer. Since it is a believers meeting, it is proper to minister to the needs of those present by setting out a chair in the middle of the room as a "mercy seat" and having those who need prayer for healing or otherwise, sit there one by one, with the laying on of hands. In the laying on of hands, be sure each one knows what is being done, and why, before doing it. Anointing with olive oil may be used; again with explanation to the uninitiated.

Have at least one time of silence, perhaps at this point, and then go into testimonies of several who have received the Baptism in the Holy Ghost, and/or play a tape of the same.

For those who may not have had it, give some instruction from the Scriptures as to "Why be Baptized in the Holy Ghost." Follow this with prayer for the Baptism with those seeking it.

For those who have just received the Baptism,

The law of the Lord is perfect, converting the soul:

give more instruction as to some of the things which may happen to them, such as attacks of Satan in making them doubt, the necessity of daily praying in tongues, of reading the scripture and of fellowship, etc.

The meeting can be concluded with song, a prayer of thanksgiving, praise and dismissal.

3. A meeting which may be a combination of Numbers 1 and 2 above.

Follow the leading of the Spirit as to how much of the afore going procedures to follow.

4. The Inter-action Meeting.

This should be wide open to the leading of the Holy Ghost. Any or all of the following procedures may take place, "severally as He wills." This is the meeting in which to encourage the newly Spirit-baptized to participate in manifesting the gifts of the Spirit by as many as the Spirit calls to do so. Emphasize the necessity of doing so regardless of fear of "making mistakes."

As to the number present at such a meeting we offer no suggestions. An opening prayer, including pleading the covering of the Blood. Singing of choruses. Thanksgiving and praise-worship. Singing in the Spirit. Testimonies including answers to prayer.

Ministering one to another and by the "elders" including the mercy seat and anointing with oil with the laying on of hands.

Manifesting the gifts of the Spirit. If there should be any "un-learned" present, refer them generally to the scripture with a short explanation of what is taking place. State that you or others will be glad to answer their questions at the conclusion of the meeting.

Scripture reading followed by teaching on going forward in Christ to the fullness of spiritual maturity ("perfection"). This can be by tape.

Plenty of silence to let God speak to hearts there. Prayers of intercession: In a large group prayers for individuals can be briefly written out and placed in a basket in the center of the room and all prayed over at once, with the laying on of hands on the basket. But intercession can be made during the meeting for our country and all those in authority as well as for other public situations including other groups.

The meeting can be concluded with the singing of choruses, singing in the Spirit, thanksgiving and praise and a prayer of dismissal.

CONCLUSION

Continually point out to Holy Ghost Baptized people that if they wish to let God cultivate them so they can "bear much fruit," they need to do the following:

1. Private prayer and praise with the understanding and with the Spirit — DAILY.
2. Private Bible reading with

meditation — DAILY.

3. Periods of listening in their private prayer time as to what God might want to say to them.

4. Fellowship at least once each week with Holy Ghost-filled brothers and/or sisters.

5. Tithing for God's work — this can be for several projects.

6. Witnessing — but only as the Spirit leads. Don't "cast your pearls before swine, lest they turn and rend you!"

7. Give thanks and praise several times during the day.

8. Family Bible reading and prayers if possible — DAILY. After breakfast and after the evening meal seem the best times to those who practice it.

9. Especially exhort them to pray when they don't feel like it. The Bible says, "In everything give thanks" — no matter how much it hurts to do so! See Ephesians 5:20; Colossians 3:17; I Thessalonians 5:18.

ADDENDA

A great weakness that occurs in many prayer groups today is their domination by woman. And this is the fault of the men not being willing to speak up in the presence of the women!

Where this occurs the attendance by men falls off rapidly, and ultimately the group becomes either 100% women or it falls apart.

The solution of course is to encourage male participation in a big way, but not in such a manner as to discourage or exclude the women taking part. We are indebted to Reverend Dennis Bennett, the well known Episcopal priest from Seattle, Washington, for a suggestion that has proved successful in his area. That is, to insist that in participation in meetings several men start it, and then alternate with a woman and then a man, etc. at least until the principle is well established.

When we speak of participation, we not only are speaking of vocal individual prayer, but also in manifesting the gifts of the Spirit, in prayer requests, in giving testimony as to the goodness of the Lord, and in witnessing.

It has been found that women welcome men taking the lead in spiritual matters, and where the above has been tried in a prayer group the attendance by men has picked up considerably. And, of course, this procedure is thoroughly scriptural!

To get this going in a group it may be necessary to insist on waiting in silence until some men speak up first. But once the basis is established it should require little effort to maintain it.

But again, keep ever in mind the sovereign unpredictability of the Holy Ghost! He is not to be bound by any man made rules, for He makes His own.

The testimony of the Lord is sure, making wise the simple.

"But when the Holy Spirit has come upon you, you will receive power to preach with great effect to the people in Jerusalem, throughout Judea, in Samaria and to the ends of the earth, about my death and resurrection." Acts 1:8 (Living New Testament)

REVOLUTION MEANS CHANGE

We are living in the age of the Holy Spirit. Whether you want to believe it or not, we're IN a charismatic revolution. You're going to hear more about this as the latter days come upon us. Revolution is defined as taking an existing, unworkable, archaic or impractical situation and replacing it with a system that works. Man's system, as it exists today, has God's judgement pronounced upon it. We're in a mess; our plans are not

working. We're spending billions of dollars so we can kill more people, we've built 8,000 hospitals that are overflowing with so called healthy people. Our mental institutions are bulging at the seams, we're living in a racist, immoral, unjust time — we could go on and on.

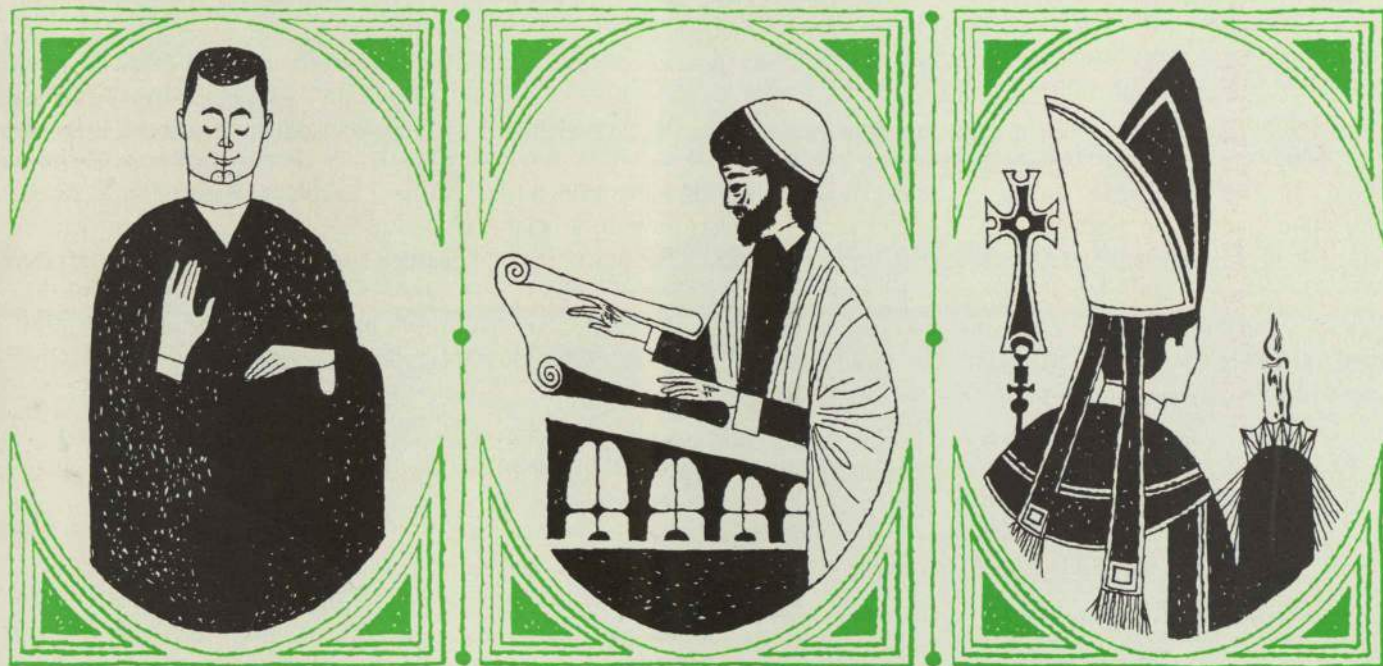
The Lord Jesus Christ made it clear to His disciples that they would miss the kind of life and successful service He wanted them to have unless they honored the Holy Spirit. He is saying the same today as He sees us in our spiritual bankruptcy. Jesus finds us counting upon organizations, personalities and programs instead of realizing that the answer for successful living lies in the Person of the Holy Spirit. A speaker at our church said, "If the Holy Spirit suddenly withdrew Himself from the churches, 85% of the work would continue."

CLASSIC, CATHOLIC AND NEO-PENTECOSTALS

We would like to clarify our definition of a charismatic (Pentecostal) revolution. The older Pentecostalism (nearly 70 years old) as represented by the Assemblies of God, the Pentecostal Holiness Church and a half dozen other groups are called classical Pentecostals. This same phenomenon in the Roman Catholic Church, although it belongs to neo-Pentecostalism, is called Catholic Pentecostalism. The charismatic thrust in the main-line, historical Protestant churches is known as the charismatic (neo-Pentecostal) revolution. The latter is about ten years old and hasn't had much identification with the classic.

A knowledgeable, sophisticated Christian woman from Minneapolis' lar-

How Do You Change



THE SYSTEM?

By Vernon M. Blikstead

gest evangelical church said to me, "I feel like I have been cheated all these years, my pastors have always told me to stay clear of any movement that stresses the Person of the Holy Spirit."

JESUS, JOY AND JUBILATION

However, God is blessing many assemblies all over the world in spite of what "Mr. Christian Leader" says. Recently we attended the National Catholic Charismatic Convention sponsored by the Prayer Community at Notre Dame University, South Bend, Indiana. The whole atmosphere was impregnated with the name of Jesus. From morning until night HE was in their thoughts, the topic of all their conversations. How they would praise and thank HIM for HIS redeeming love and for the promise of the Holy Ghost. This same jubilation, joy and holy enthusiasm for each other and for souls characterizes thousands of neo-Pentecostal groups that have sprung up in the last ten years. Nearly 200,000 Roman Catholics, mostly nuns, teachers and students have been filled with the Holy Spirit. Three hundred Lutheran pastors, over 800 Baptist pastors, 500 Presbyterian pastors, 2,000 ministers from NCC churches have joined the charismatic revolution. In the world today there are 30 million classic, Catholic and neo-Pentecostals. The Holy Spirit is moving so definitely in the Catholic Church that many feel there will be a million Catholic Pentecostals in another three years. Pentecost is not a dispensation, nor a denomination, but an experience.

In the Minneapolis—St. Paul area the Catholics have several prayer communities. The best attended meeting is on Thursday, 8:00 pm at St. Francis Cabrini Catholic Church. Its largest weekly attendance is about 400, about 600 belong to the group. In Minnesota there are 30 Catholic Pentecostal Prayer communities.

EVANGELICALS POLARIZED AGAINST FULL GOSPEL

We helped to close a booth at the 1970 National Christian Bookseller's Convention in Minneapolis. The thought came to me, "what would happen if these 2,900 non-denominational bookstore owners, doing \$113 million in gross sales annually, stopped listening to our Prot-

estant priesthood and started to write, publish and sell books that honored the Holy Spirit — the Full Gospel Message?" Instead, this large Evangelical group has completely polarized itself against this great charismatic renewal that is sweeping across our land. As an alternate to seeing a complete erosion of Christianity in America we would see the greatest spiritual revolution this world has ever seen! Instead of an idolatry of ideas (mostly Protestant theologians in their ivory towers), idolatry in buildings and the idolatry of doctrines (many of them with no feelings of spirit in them), we would start to see thousands of prayer communities of true believers with power.

Most of the Evangelical church leaders, religious radio and church press try to degrade this move of God by calling it the "tongues movement, fanaticism and cultism." They tell their people that it is of the flesh, that it is unscriptural and that it is divisive and splits churches. Many say that it is of the devil and that it is satanic. We feel that in these last days the move of the Holy Spirit is the only hope for modern Christianity. Any person who says that this neo-Pentecostal phenomenon is of the flesh, of the devil or from satan, is himself aiding the enemy in pulling his satanic mask over his people.

RELIGIOUS CANNIBALISM

Many church leaders carry on a form of religious tyranny to maintain their status quo. They terrorize their flocks, de-frock pastors who get involved in the revolution, keep "charismaniacs" off their radio stations, refuse to print their books and discourage neo-Pentecostals from entering their seminaries. These same Evangelical leaders blast the liberals for mutilating the Bible, while they themselves are trying to discredit the Scriptures and take away from the miraculous and supernatural. To hear some of them preach one gets the impression that they believe the age of miracles is past. Many of these men have become spiritually proud and spiritual pride spells spiritual failure in the service of our Lord. God will never bless their hard-hearted, critical and unforgiving spirit; in many it is a strong sectarian and party spirit.

These same Evangelicals have traced adult water baptism back to the early days of the New Testament, but have

completely discredited those who trace the baptism of the Holy Spirit and glossolalia back to the same days.

CATHLOCOSTALS CLAIM SPIRITUAL RIGHTS

Catholics in general thought that all Protestants believed in the "Full Gospel" emphasis. When the Pentecostal Catholics found that Protestants have formed a united front against Pentecostalism they were baffled. They cannot see how Protestantism can read this move of the Holy Spirit out of the Holy Bible; they feel it has a strong Biblical basis. "Catholocostals" feel that true ecumenicity is motivated by the Spirit; they will never join with those Evangelical Christians who, they feel, grieve the Holy Spirit. The Committee on Doctrine of the National Conference of Catholic Bishops has given this glorious outpouring of the Holy Spirit its blessing.

To the scores of Christians who are bitterly opposed to speaking in tongues and the baptism with the Holy Spirit we say listen to Paul's words: I Corinthians 14:39 "Wherefore, brethren, covet to prophesy and forbid not to speak in tongues." Brethren, this gift of tongues has come back into the church and will be more prevalent until Jesus comes. If you continue to say that it's of Satan, you will surely offend the Holy Spirit and He may forsake you and blight your church, and leave you powerless as He has left many others.

We're living in a day when people are looking out for their rights. Let us then determine to possess our spiritual rights. We should enter into our spiritual heritage — a life of victory, deliverance and real soulwinning service for our blessed Lord Jesus Christ — endowed with the power of the Holy Spirit. ■ ■ ■

About the author: Lutheran Brethren Schools, Augsburg College, Northwestern Seminary graduate. Attended U. of Minnesota, 1 year of graduate school. He has been active in C.B.M.C., Gideons for 24 years. Past president of Lutheran Brethren Schools Alumni Association. He is overseas veteran of World War II.

Vernon M. Blikstead
Herald of Faith/Harvest Time

VICTORY OVER DISCOURAGEMENT



Our Lord Jesus Christ declared concerning the Old Testament Scriptures, "These are they which testify of Me." And if our eyes and our ears are anointed we may see Him and hear His voice throughout all the Scriptures of truth. After His resurrection, He opened the understanding of His disciples concerning that which was written in the law of Moses, and in the prophets, and in the psalms, concerning Himself. And today He will graciously give us understanding of the Word also, in order that we may know and love and praise and serve Him as we should.

CHRIST'S HUMANITY

We recognize our Lord Jesus Christ as the Word who was at the beginning with God, and who "was God." Never let go of the truth of the absolute deity of Christ. But we learn from Philippians 2, that Christ did not consider His equality with the Father a thing to tightly grasp (verse 6, R.V.), but came down to earth to be made in the likeness of men. He became "the man Christ Jesus" — and as we read the gospel story and see how He entered into the joys and sorrows of those around, we recognize that He was intensely human.

A SUCCORER OF THE TEMPTED

Elizabeth Sisson, who was a mighty minister by word and pen in the early days of Pentecost, once said to the writer: "When I was in India, we had a native worker who had committed an atrocious sin. We made him an object of prayer; and one day he returned to God. Once more the blood of Jesus Christ was applied to his heart and

By Stanley H. Frodsham

he was given back the joy of his salvation. But all of us missionaries were terribly shocked when we heard him testify: 'The thing that helped me most was this — the knowledge that my Lord Jesus Christ had been tempted with the very sin that I had committed.' We were staggered at this, but then we remembered the scripture, 'We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.' Hebrews 4:15. And again, 'In that He Himself hath suffered being tempted, He is able to succor them that are tempted.' " Hebrews 2:18. Thank God for the throne of grace, where we may all obtain mercy for all the past and find grace for daily needs.

TEMPTATION TO DISCOURAGEMENT

Many Christian workers are being tempted to discouragement these days. The Son of God was tempted likewise. He was despised, and rejected of men; at the last, one of His disciples betrayed Him, and all the rest forsook Him and fled. Would not that be a temptation to discouragement? In the 49th chapter of Isaiah we listen to a conversation between the eternal Father and the Son. In verse 4 we hear the Son of man in His humanity expressing Himself, "I have labored in vain, I have spent My strength for nought, and in vain; yet surely My judgment is with the Lord, and My work (margin, My reward) with My God." But listen to the answer of the Father in verses 6-8: "It is a light thing that Thou shouldest be My servant to raise up the

tribes of Jacob, and to restore the preserved of Israel: I will also give Thee for a light to the Gentiles, and Thou mayest be My salvation unto the end of the earth. Thus saith the Lord, the Redeemer of Israel, and His Holy One, to Him whom man despiseth, to Him whom the nation abhorreth, to a servant of rulers. . . I will preserve Thee, and give Thee for a covenant of the people, to establish the earth."

Oh, hallelujah! When it looks as if all our labor is in vain, the Son of God will comfort us with such scriptures as these, assuring us that the judgment for our service and sacrifice is with our God. And He would remind every faithful servant, "Behold I come quickly; and My reward is with Me." Revelation 22:12.

"A STRANGER" AND "AN ALIEN"

The Jewish writer, Max Reich, says that whereas the Gospels show the outward life of Christ, the Psalms show His inward life. Study the Psalms with this in mind. In Psalm 69 we get a glimpse of the intense suffering of Christ. Here we hear Him saying, "I am become a stranger unto My brethren, and an alien unto My mother's children." His own brethren did not believe on Him. (Incidentally, this scripture contradicts the teaching of the people, who say that Mary had no other children than Jesus.) Read on, and you will learn something of what He went through at Calvary. "Reproach hath broken My heart; and I am full of heaviness: and I looked for some to take pity, but there was none. They gave Me also gall for My meat; and in My thirst they gave Me vinegar to drink." What utter loneliness and destitution! Are you sometimes tempted to feel utterly alone and destitute? At such times He will not fail to succor you. You can hear His intensely human but truly lovely voice speaking in Psalm 27, and saying to us, "I had fainted, unless I had believed to see the goodness of Jehovah in the land of the living. Wait on the Lord: be of good courage, and He shall strengthen thine heart: wait, I say, on the Lord."

Are you ever tempted to be utterly overwhelmed? Christ was in all points tempted on this wise. Listen to His words in Psalm 102:6, 7, "I am like a pelican of the wilderness: I am like an owl of the desert. I watch, and I am as a sparrow alone upon the house top." The pelican is thoroughly at home on the sea; but what would this seabird feel like if you took him from his environment and put him in a wilderness? Or how would an owl feel if taken from his forest home and put in a desert? Sparrows are sociable little fellows, and you usually see a number of them together; how rarely you see one of them alone upon a house top. But that was what our Christ felt like. But listen to the words of encouragement that are brought to Him from the Father in the latter part of this psalm. In response to His cry, "O My God, take Me not away in the midst of My days," God the Father answers: "Of old hast Thou laid the foundation of the earth; and the heavens are the work of Thy hands. They shall perish, but Thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shall Thou change them, and they shall be charged: but Thou art the same, and Thy years shall have no end."

THE ETERNAL VISION

This word of encouragement is not only for the eternal Christ, but also for all who follow in His footsteps. His lonely followers are to be endlessly with Him in gladsome service, for it is written: "His servants shall serve Him: and they shall see His face." Revelation 22:3, 4. So we can praise in anticipation as we catch this eternal vision. All that may trouble us is but temporal. It will be worth it all, when we see Jesus. And so, today, in anticipation we can pass on to one another this word of encouragement: "Be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." I Corinthians 15:58. ■ ■

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JERRY RUTKIN

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.

He has a deep love for his Jewish brethren and also has a unique way of imparting the Word of God.





HOW TO JUDGE PROPHECY

(Continued from page 9)

result the flock has been scattered and spoiled. For this reason there is urgent need that God's people be instructed how to discern in prophecy between the true and the false, between the divine, the human, and the satanic.

In the last resort, God expects every believer to grow up to that place of spiritual maturity and scriptural understanding where he can exercise this type of discernment for himself. This is vividly illustrated by the farewell of Paul to the elders of the church at Ephesus, as recorded in Acts 20:28-32.

"Take heed therefore unto yourselves, and to all the flock, over the which the Holy Spirit hath made you overseers, to feed the church of God, which he hath purchased with his own blood.

"For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock.

"Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them.

"Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears.

"And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified."

Notice that Paul exhorts these men to "take heed" **first to themselves**, then to the flock (the group of God's people) over which they have oversight. This applies to every man to whom any kind of spiritual leadership is committed. Such a man must first and foremost exercise continual personal discipline and watchful care over his own spiritual condition. Only if he does this, will he then be in a position to exercise oversight over the other believers committed to his charge.

After this, Paul warns these leaders of spiritual dangers that are such to threaten the flock, coming from two different sources. First, "grievous wolves shall enter in. . ." These "grievous wolves," as indicated by the words of Jesus in Matthew 7:15, are "false prophets," who seek to gain access to the flock from without, in order to propagate their deceptive teachings and their evil practices. Secondly, however, Paul goes on to say: "Also of your own selves shall men arise, speaking perverse things. . ." The phrase "of your own selves" refers specifically to the group of elders. Thus this second danger is even more serious than the first. From amongst the very elders whom Paul himself had in all probability appointed, there would be some who would deviate from the truth of the gospel into unsound teachings, and would seek to lead the flock astray. Notice the evil motive behind this deviation: "to draw away disciples after themselves." This brings out the fact that any person whose motive in service is to win disciples to himself, rather than to Christ, can no longer be considered a true prophet or servant of the Lord.

In the face of these grave spiritual dangers threatening the church at Ephesus, what action did Paul propose? Did he decide to change his plans and remain at Ephesus in person, in order to protect the flock? No. He went on immediately to take a loving, but solemn farewell of these men. The true protection of the flock was thereafter to be found, not in Paul's continued personal presence, but in the final exhortation which he addressed to them: "And now, brethren, I commend you to God and **to the word** of his grace. . ." In the last resort, the only effective protection for each believer against error is to acquire a knowledge and understanding of God's Word, such that no deception can prevail against it. The final answer to "error" is "truth" — the truth of God's Word.

Thus the ultimate purpose of all spiritual leadership must be to bring God's people into a position of maturity where each one is firmly and securely established in his own knowledge and understanding of God's Word. At this time, far too many ministers are content to play the role of "spiritual baby sitters" — exercising a form of protection over God's people which never brings them into spiritual maturity of their own. One thing may be said with confidence about this: any ministry that never goes beyond "spiritual baby sitting" will never produce anything but "spiritual babies." Rather, the aim of true Christian ministry at this time should be summed up in the words of Paul in Colossians 1:28: "Warning every man, and teaching every man in all wisdom; that we may present every man perfect — mature, complete — in Christ."▲ ▲

RAIN IN MY GARDEN

By Barbara McClure

For the "umpteenth" time I heard the familiar complaint, but this time from the lips of one who had two years previously herself been baptized in the Holy Spirit: "Why do those who profess the baptism often seem unloving and often even alienate other Christians by their exuberance?"

Again I tried to put into words what my understanding of the baptism was — that it was an immersion in the Holy Spirit by Jesus Christ for power to witness. The Holy Spirit allows a continuing expression after the initial experience of a personal Pentecost, bringing a new boldness to witness and a greater belief in and expectation of supernatural confirmations by God when the word is shared. As far as I had been able to comprehend there was no promise of purity or sanctification attached to the baptism in the Holy Spirit. The process of sanctification is gradual, determined solely by your desire to have the Holy Spirit bring to light the sins and shortcomings in your life so that you can nail them willingly to the cross and create room for the fruit of the Spirit to grow. We all know dear saints of God who have all the varieties of the fruits of the Spirit (love, joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance) growing in abundance in their lives. These people are truly witnesses to Jesus Christ, and we all see the deficiencies in our own lives when we stand in their shadows. If we are honest with ourselves we must recognize the lack of much fruit in many of our lives and others who have walked into this new dimension of Christian experience called in the Bible, the baptism in the Holy Spirit.

Here I would like to affirm that I believe the baptism to be a valid experience and one our Lord desires to grant to all Christians. John announced Jesus as the one who would baptize with the Holy Spirit and it is important for each of us to have this encounter with Jesus as Baptizer. We must be careful to understand, however, that God is bound by His word when we ask for the infilling of the Holy Spirit, and that it is not on the basis of our own good works or holiness attained that our desire is granted. We recognize this truth regarding salvation but sometimes forget that the baptism is not a goal achieved but a gift bestowed, not because of our Christian maturity but rather our need. The promise is to new babes as well as older Christians. We must never forget God's blessings are not granted because of our worthiness but because of His love and grace. We receive them when we are totally willing and surrendered to Him.

Having had an occasion to take a Bible class at a Nazarene Bible College I was able to observe and experience first hand a people who practice and stress the need for the Holy Spirit in the Christian's life for sanctification. These people display the fruit of the Spirit beautifully, and it is my desire that I can allow the Holy Spirit access to my life that I might mature as these "Holiness" people do. Also, as a "charismatic" christian in a main-line denomination I often seek fellowship and teaching with "pentecostal" Christians and have admired the faith and boldness to witness of Jesus in these people. Surely the rapid growth of

the pentecostal denominations here and abroad is evidence indeed to the power they truly receive in the baptism. Their willingness to have the gifts of the spirit manifest in their lives has given them ministries many of us have never dared. Misunderstanding again has arisen over these gifts (wisdom, knowledge, faith, gifts of healing, working of miracles, prophecy, discerning of spirits, divers kinds of tongues, interpretation of tongues) of the Spirit. It needs to be understood that these are not gifts to the person manifesting them but to the person to whom they are ministering. To "desire spiritual gifts," as the Apostle Paul wrote, is to desire to be a channel of God's love or a giftbearer to one in need. I'm sure it would delight the heart of God if we could grasp the truth that when the gifts are in operation in our lives they are for the good and blessings of others, and, although we are ourselves greatly blessed in being the channel, all the glory and praise belong to the Lord. We have such a beautiful illustration of the work of the Holy Spirit in sanctification in the lives of the Holiness Christians and an equally illustrative picture of the power of the Holy Spirit to supernaturally work through Christians in the Pentecostal branch to convert men to Christ. God must yearn to have us see the balance He desires in our lives when we allow the Holy Spirit free access in both areas to bring us into conformity to the image of His dear Son.

All these thoughts had been churning in my mind as I worked in the yard one early morning, unhappy that this criticism — un-Christlike lives — of people who had entered the charismatic realm, was all too true, myself number one example! I know my life is not all-pleasing to God and falls far short of our example, Jesus Christ. I identify with Paul in his frustration, "For the good that I would, I do not; but the evil which I would not, that I do." I realized that although I had confessed many sins and undesirable traits and had allowed Jesus to cleanse me from them I still cling to many others and am worse than before I was a Christian in some areas. We had a few days of hard showers, and as I began to pull the tall weeds easily out of the soft ground God began to show me the similarity to my Christian life. In scripture the Holy Spirit is pictured as water — living water that Jesus

would send — and the outpouring of the Holy Spirit as rain — the former and latter rain. The Lord reminded me that as He sends the rain on both the grass and flowers as well as the weeds so He sends the Holy Spirit into our lives where it waters both the good and the bad. And when we are immersed in the Holy Spirit at the baptism everything begins to grow more rapidly just as both the grass and weeds had grown faster during all the rain. It seemed the weeds grew the fastest and since my experience of the baptism in the Holy Spirit it seemed the "weeds" in my spirit had grown more rapidly. Even poor personality traits (sin in God's sight) I didn't previously recognize cropped up. But then the Lord showed me what a blessing this really was. He reminded me of how difficult it had been the week before to try to pull the weeds out of the dry, unyielding ground. Now they slipped out with a gentle pull and wouldn't be growing back for all the root came out with them. The rain had even brought into view small weeds I didn't know were there as they had been so well hidden in the green grass. My life was the same way. I should thank God for the growth I am seeing in my life — weeds as well as fruit — for it is only when these offensive things come to the surface that I can recognize them for what they are. As my spirit becomes more pliable, moistened with Living Water, it is easier for the Master Gardener to deliver me from the weeds of sin growing there.

Now, rather than criticising those who have accepted the baptism in the Holy Spirit but seem to us to have more problems with themselves and less love (by our definition) than many Christians who have not yet entered this dimension of Christian life, let us thank God that He sends His rain on the good and the bad alike, not because of merit but because of need. Let us remember to thank Him also for the growing weeds as well as the maturing fruit so we can become aware of the ugliness in our Spirits and have it rooted out. I would never want God to quit sending rain to my yard just so there would be no weeds. I will pray for my brothers and sisters in Christ as well as myself when I see the weeds in our spirits that we will be quick to let the Gardener work in us. Certainly I would rather see a few weeds in my garden than experience a drought! ● ● ●

And in keeping of them there is great reward.

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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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WORLD CHARISMATIC CONFERENCE HEARD PAT BOONE



Pat Boone participating in a special ministry to the sick and afflicted.

SAN DIEGO — A total attendance of over 14,000 Christian laymen and evangelists from around the world packed San Diego's Town and Country Convention Center facilities for the Sixth World Charismatic Deeper Life Conference in January.

A highlight of the Conference was movie personality, Pat Boone, giving his personal testimony at the concluding breakfast.

Boone, a well-known singer throughout the world, has starred in 15 motion pictures with his most recent picture being "The Cross and the Switchblade," which is on its way to setting

box office records. His songs have sold over 60,000,000 records. His personal testimony of what God is doing in his life is contained in his new book titled, "A New Song."

Boone, throughout his personal testimony, gave the audience his observations of what it meant to be a Christian walking the new life, "singing a new song."

He said, "People are leaving churches today because they didn't discover there who they were.

"For 20 years I lived in the house of God — but didn't know my landlord."

He urged the audience to, "Let go, and let God's Spirit take

over and realize God can do supernatural things."

Young people are leading the way in the search for truth today, according to Boone. "People of all ages are lost and just spinning through life aimlessly."

"Our business as Christians is to give them the answer," Boone instructed. "The answer is Jesus and not theology. It's not trying to get someone to join your church or mine.

"We should be introducing people to Jesus and letting the relationship between that person and Jesus take over.

"Walk around with Jesus in you! People will see it."

He reminded his listeners that they must be armed soldiers for God since they are battling spiritual forces of wickedness.

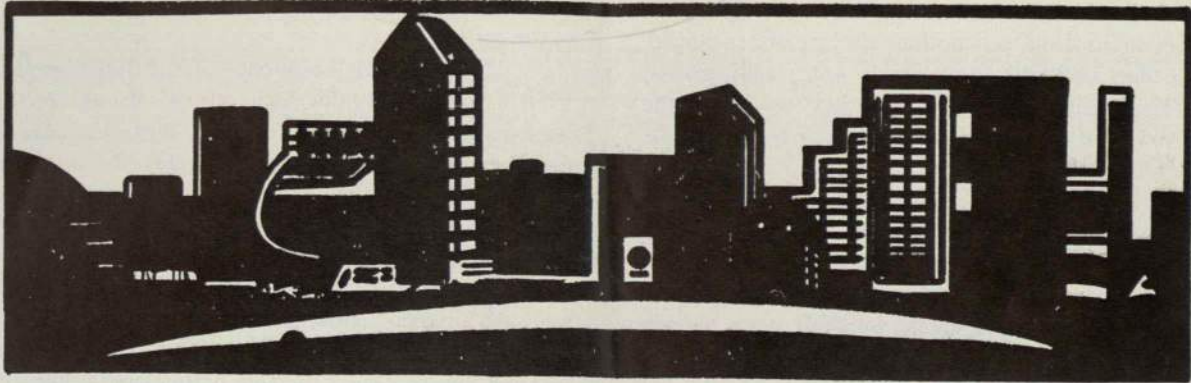
"Too many Christians think God stopped working miracles in the first Century," Boone inserted, "but no one ever said the Devil stopped working!

"God gives us supernatural weapons to fight supernatural evils," he concluded.

At each of the interdenominational conference meetings many people were healed of numerous ailments ranging from tumors to hearing problems. Pat Boone also participated in a special ministry to the sick and afflicted at the concluding breakfast.

A special youth conference conducted simultaneously with the adult conference, attracted hundreds of youths to hear Don Musgraves, director of World Evangelism's Youth Action Centers; Harold Brinkley, director of the Sacramento Youth for Truth Outreach; and Al Hopson, well-known Berkeley evangelist.

The SPOKANE *Story*



By Cordi Barber

"Many of you need a healing of your memories. You need to repent and let Jesus cleanse you of your sins. You need to receive the Holy Spirit. And some of you need healing in your bodies. Just come forward now, and let us pray with you."

Words like these have been spoken many times in Christian meetings, large and small. But their impact is tremendous when the speaker is a quiet Roman Catholic Nun and the meeting is a charismatic prayer group, numbering nearly one hundred, and composed of about equal parts of Catholic religious, Catholic lay people and Protestants. Such is the almost incredible moving of the Spirit of God which has been quietly building up in Spokane, Washington, for over a year. In response to the Sister's invitation, a mixture of people move into the center of the circular group. They stand, sometimes with arms interlocked in a spontaneous empathy for one another that transcends natural distinctions, for the love of God is brooding over them. Housewives, hippies, unwed mothers from a Catholic home, young teenagers, college students, Nuns, Priests, business people and teachers are among those that respond to the calling of the Holy Spirit. While the group softly sing a prayer chorus, those who are called to help by the Spirit join the suppliants and minister to each one. A Protestant may be standing with her arms around a Nun, sharing a deep prayer burden; a Priest may be interceding for the healing of some collegian. The praying continues until the burdens are lifted and everyone has melted back into the group and there is a new surge of appreciation for the goodness of God as voices are lifted in songs and praise. Every week brings new visitors who come to see in action this amazing new ecumenicity. Many are at once drawn into the fellowship and become part of the "core" group; others find the meetings not to their liking; and some who desire to come have been forbidden by their superiors. However, the move

toward unity in the Spirit is gathering momentum, even while man moves to force organizational unity of denominations, and it would be foolish to predict other than the complete fulfillment of the will of God.

Spokane's particular demonstration of God's unalterable intent to build together all who have been joined by faith to Jesus Christ had its roots in a series of lectures in 1963 on the campuses of Ft. George Wright College of the Holy Names and Gonzaga University. The religion classes in each of these institutions had invited Rev. Ray Kirschke of Spokane to come and present the theology of pentecostalism, an invitation which grew out of a "chance" meeting with a boyhood friend, now turned Jesuit Priest. The lectures were given, questions were asked and answered, and the matter seemed ended. It wasn't until August 1968 when the first break through came through when a certain Sister called the pastor and asked, "Do you have a prayer meeting tonight where some of us could come to learn more about the baptism in the Holy Spirit?"

Now the fact of the matter is, his church did not have a prayer meeting that particular night. But God was so obviously at work in this contact that, by faith, he replied, "Well, if you can come to our house, we'll have a prayer meeting."

"We'll be there!" came the promise.

Somewhat staggered, the pastor began calling up likely persons to join in the meeting, but one after another proved unable to attend. Thus God's "selective service" operated, and two hours later the pastor and his wife and only three others met with four Nuns, in their living room. The natural strangeness quickly faded away, and surprise followed surprise,

(Continued on next page)

THE SPOKANE STORY

(Continued from page 27)

as common ground was found upon which to walk together. Barriers and misconceptions began to melt under the combined impact of divine love and true hunger of heart. It was all too good to drop, so another meeting was arranged, then yet another, until the little living room finally proved inadequate. The group then decided to meet weekly on the campus of Ft. Wright College where the Sisters were at home and more of them could attend.

Before this happened it was discovered that a Sister from the Fort had been blessed with a deep infilling of the Spirit of God, during a service at St. Luke's church in Seattle. Hitherto naturally retiring, she astounded her acquaintances by the evangelistic zeal and boldness which at once became evidenced in her life. She became emphatic in declaring the need of a personal encounter with Jesus Christ and empowering by the Holy Spirit to witness for Him. Sister Linda was assigned to be in Seattle during the school year, but just before the start of it, she had visited the Ft. Wright campus, and it was her testimony and prayers which caused the others to seek out a place where they could learn more. They read, too, such books as "They Speak With Other Tongues" and "The Cross and the Switchblade." By the first meeting one sister could wait no longer for the outpouring of the Spirit for which she longed. "I want to be aflame for God, to be God-impelled!" she cried out in prayer, over and over. And in the great humbleness which characterizes these devoted women, she turned to the Protestant nearest at hand and asked, "Would you please help me and tell me how to pray?" God met her abundantly that very night.

During the fall, Sister Linda was able to pay another visit to the campus. This time, the younger sisters in the convent where she stayed heard her testimony, and at the next regular meeting on campus a contingency of obviously radiant young women were present to tell how the Spirit had swept through their part of the community. Coming to school on the covent bus the day following this visitation, they found that instead of experiencing the usual Monday blues, they were caught up in singing an antiphonal religious folk song, "Shout out my soul, for the glory of God . . . go forth and witness for ever." In prayer meetings, they prayed fluently in languages given by the Spirit, and on campus they talked freely to the secular students about receiving Jesus and the power of the Spirit. These Nuns, studying to be teachers, quickly became the large part of the "hard core nucleus" of the weekly pentecostal prayer group. Inevitably, their joy reached out and piqued the interest of their acquaintances among the Jesuit scholastics (student priests) of Spokane, some of whom began to attend the meetings, with the result that they, too, met the Lord in a new way. Consequently, several of them began to hold a prayer time of their own at the large castle-like monastery which houses their community.

Nuns from other convents, Lay Catholics and Protestants were drawn into the main meetings, as well as a

priest or two. Spontaneous prayer groups functioned frequently in the college dormitory. In the spring of 1969, a week-end of meetings under the guest leadership of Rev. and Mrs. Dennis Bennett proved to be a fruitful time of instruction and outreach. During the week-end, a folk mass was held which incorporated "pentecostal" choruses into the Catholic liturgy, an amazing and profoundly moving together, to the tune of "Amazing Grace, how sweet the sound." There was a keen awareness that by His grace, God was doing a new thing in the earth.

Next to feel the impact of the Spirit, were teenagers from a parochial junior high school. About the same time, students from Gonzaga University began appearing at the meetings. Among the Catholic religious, the turnover is great, and the ebb and flow of the school calendar, in particular, effects a significant change of personnel. Most of the younger sisters from the Holy Names Convent disbursed in the fall to teaching assignments, leaving an awesome vacuum in the weekly (Sunday night) gather. However, the gap has been steadily filling with Gonzaga students (who find that if one meeting a week is good, two are better!) and other lay persons.

During the late summer, Sister Linda along with two Priests, made an extensive tour of Canada, where an effectual door was opened to them to carry to church leaders the news of Jesus, as the baptizer with the Spirit. She is now back in Spokane and her ministry consists of exhorting her audiences to receive Christ, read the Bible, be filled with the Holy Spirit and resist the devil. On Sunday evenings, she gently guides the services along the line that the Holy Spirit indicates. Other than this, there is no structure. Fresh testimonies, hearty singing, scripture, instruction, prayer, tears and laughter are all interspersed spontaneously and fashioned into a unit which somehow has its own identity each time and yet is undeniably united to all that has gone before and will come after.

Many signs and wonders were being manifested among the people. At a recent meeting an elderly sister stood and reported how her hearing had been restored through prayer the week before. A very audible wave of praise swept through the room. "I just put my hands over my ears and said, 'Ephphath, be opened, in Jesus' name!'" she told the group. "And then the piano started playing and I was terribly startled by its loudness." Following her testimony, two other Nuns stood to tell of miracles of healing they had experienced and favorable reports were given concerning other cases for which prayer had been made by the group. The faith strengthened by these witnesses to the power and love of Christ encourages response to Sister Linda's invitation to come personally for prayer.

Much of the traditional Catholic religious life is undergoing drastic change. Many communities are undertaking self-studies to determine their true goals. Various methods of outreach are in the experimental stages. In all of this shifting about, the Spirit of God is finding a foothold through the decrees of Vatican II. How He purposes to complete this move in His business, but there is no doubt that as in the days of old He made of "twain" (Jew and Gentile) "one new man," so now from among the Protestant and Catholic worlds there is emerging in the Holy Spirit a group with one new heart of love for Him and one another.

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And the meditation of my heart, be acceptable in thy sight,

PRAISE GOD FOR DELIVERANCE FROM FEAR

By Eilene Maret

Last winter my friend Fay presented her family doctor with a set of symptoms which caused him to send her to a specialist for tests with a prognosis of either a degenerating terminal disease or tricky surgery. The appointment for these tests was two weeks away. Fay had no doubts that Jesus was her Savior and she firmly believed in the power of prayer. But! She had a husband and two pre-schoolers. What if . . . ? And what about . . . ? Then fear gripped her heart.

Many were praying and believing that Jesus would take care of these symptoms. I joined them, but my concern kept turning to the fear. I sought the Lord for a remedy and the word "sustain" began to come to me. Looking "sustain" up in the back of an ancient Bible that was handy, I found the only passage that seemed applicable was in Psalms 55. Knowing Psalms is particularly helpful in times like this, I read the whole chapter. Praise God! The words filled my heart with overwhelming gratitude for quick answers to distress calls. Here was a wonderful witness for someone in fear's clutches:

In Psalms 55:4-5 David was saying, "My heart is sore pained within me: and the terrors of death are fallen upon me. Fearfulness and trembling are come upon me, and horror hath overwhelmed me."

David decides, "As for me, I will call upon God; and the LORD shall save me." (55:16)

And the Lord did! David reports, "He hath delivered my soul in peace from the battle that was against me." (55:18a)

We are therefore advised, "Cast thy burden upon the LORD, and he shall sustain thee." (55:22a)

Praise God! I shared this with Fay and the Lord did for Fay what He had done for David. Fear was defeated! Two weeks later the tests were negative. Hallelujah! Jesus is wonderful! ●

O Lord, my strength, and my redeemer."

The Bread of Life

The recipe that is being shared with us here has been handed down through the ages. Like any other recipe, if it remains in the book, on a file card, or in a drawer, we cannot know how good it is, nor can we sing its praises. Let's simply call it Bread of Life.

*Take a good measure of Faith
A handful each of Hope and Love
Moisten well with a cool drink of Living Water
Add the Joy and Peace that permeates your life
In the knowledge of the Living Word
Season well with Praise and Thanksgiving
Stir well and set aside momentarily.*

At this point the recipe may be questioned and objections raised. "I've tried it and it just does not work out for me" or "It's fine as far as it goes, but there is something missing. You call this an age-old recipe, but for ages it has not worked; look at the mess the world is in today."

But let us turn to the greatest recipe book in the world, the Word of God, and see where the error lies. Certainly not with the ingredients as set down in the Old Testament. It's just that man has neglected to read all the recipe as it was prophesied by Joel 2:28-29, and as it continues in the New Testament. Believers or "born again" Christians have but to read carefully the Acts of the Apostles and the Gospel of John.

*Fortify the above ingredients by
Yielding completely to God and
Receive the baptism in the Holy Spirit
With speaking in tongues,
For this is that secret ingredient.*

We receive power when we receive the Holy Spirit of God — the kind of power that enables us to live the abundant life. The recipe never fails, and like any other recipe, it may be changed, provided the basic ingredients remain the same. Once you have tasted it, you will hunger for more. You will never grow tired of it. As you live by the fruits of the Spirit, the many spiritual gifts will be given to you for your personalized recipe.

It is just that the experience of the New Testament is necessary in the blending with the Old in the lives of the majority of God's people, and as promised to us, (Acts 2:38-39) and (Luke 11:9-13) it works! Praise the Lord! ●

Mrs. Charles Whiteacre

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**“HOWBEIT WHEN HE, THE SPIRIT OF TRUTH
IS COME, HE WILL GUIDE YOU INTO ALL
TRUTH: FOR HE SHALL NOT SPEAK OF HIMSELF;
BUT WHATSOEVER HE SHALL HEAR, THAT SHALL
HE SPEAK: AND HE WILL SHEW YOU THINGS
TO COME.” John 16:13**