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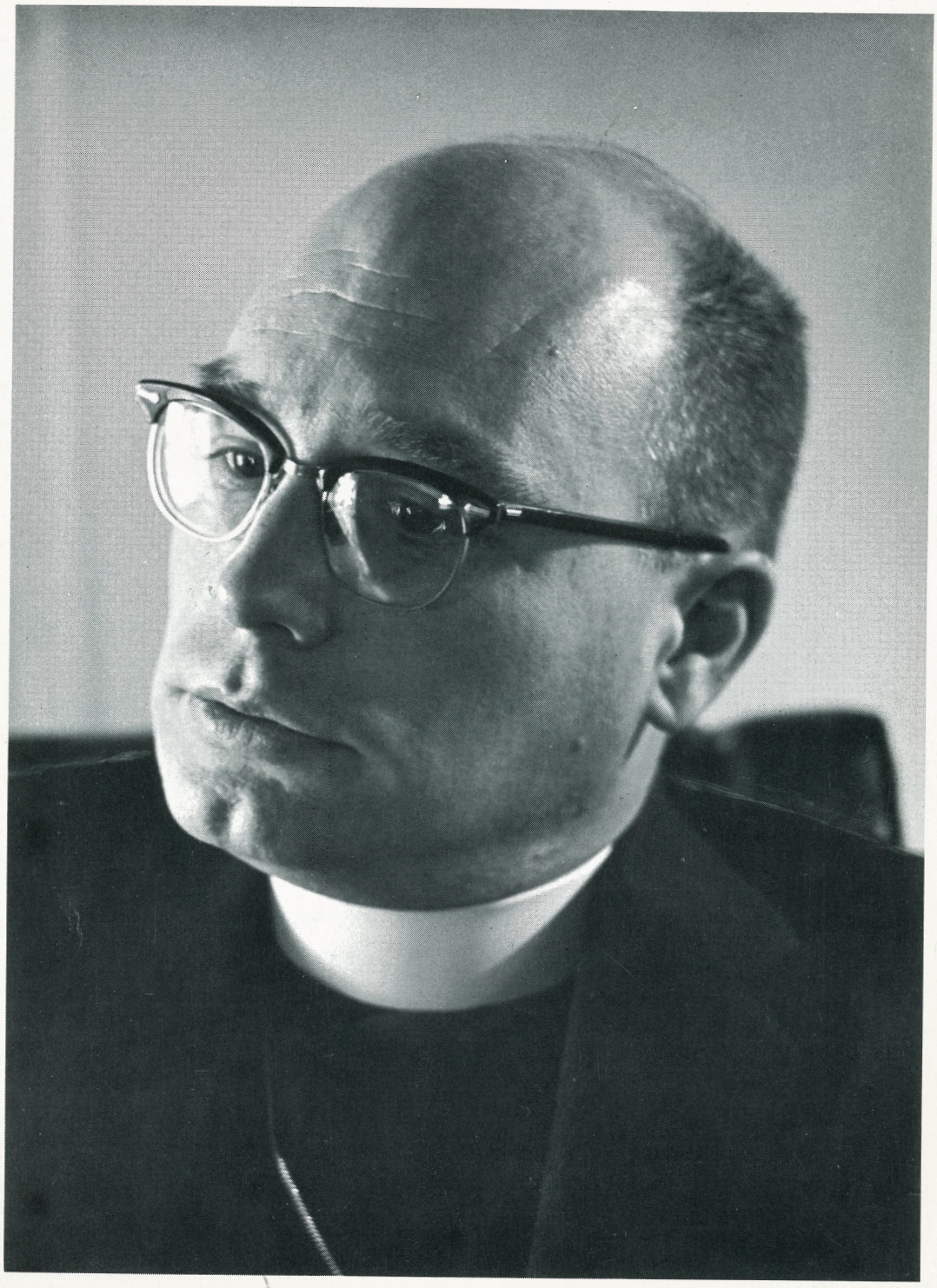
TRINITY

"AND THE WORD WAS MADE FLESH, AND DWELT AMONG US; AND WE BEHELD HIS GLORY"



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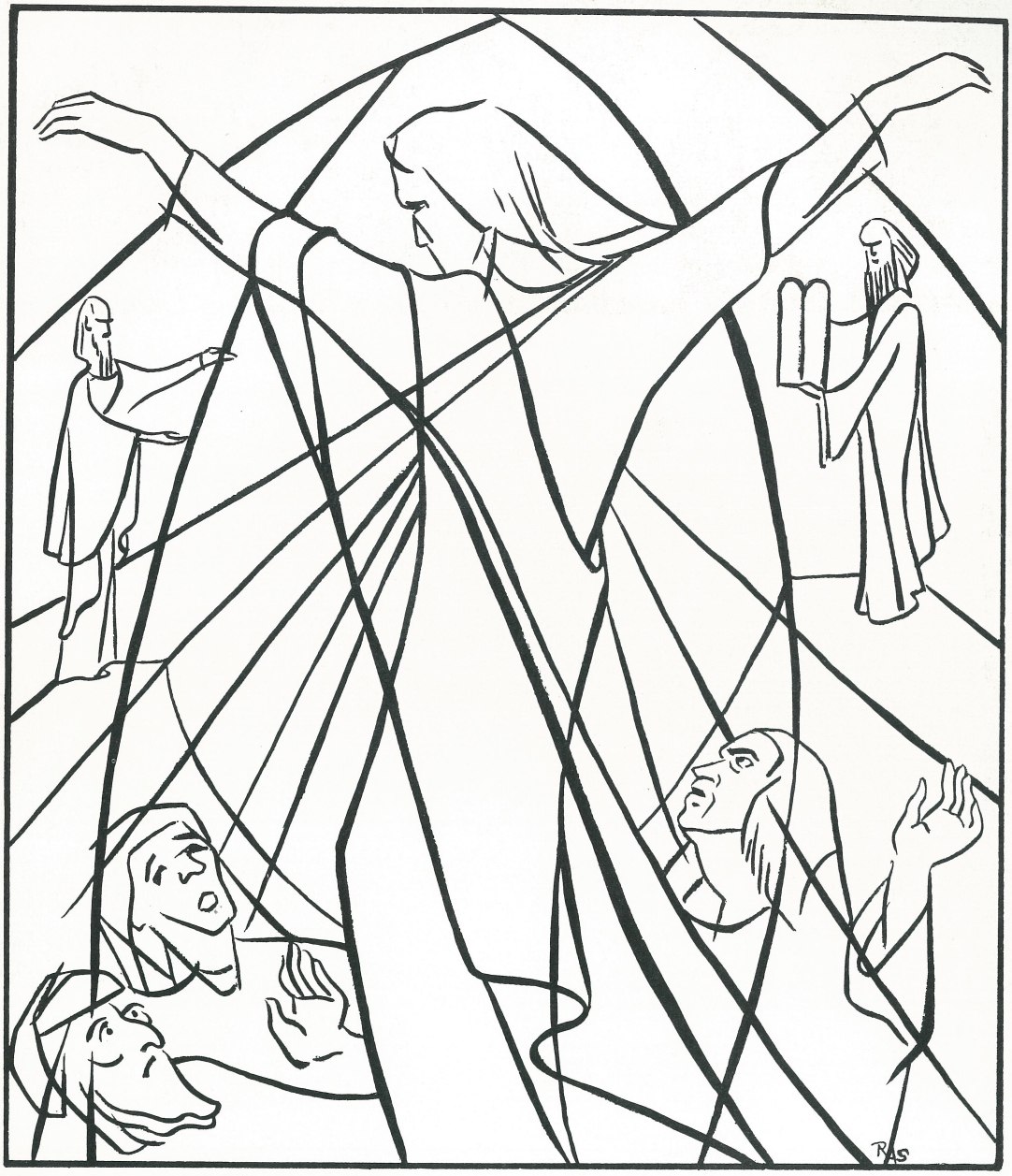

"O GOD, WHO ON THE MOUNT DIDST REVEAL TO CHOSEN WITNESSES THINE ONLY-BEGOTTEN SON WONDERFULLY TRANSFIGURED, IN RAIMENT WHITE AND GLISTERING; MERCIFULLY GRANT THAT WE, BEING DELIVERED FROM THE DISQUIETUDE OF THIS WORLD, MAY BE PERMITTED TO BEHOLD THE KING IN HIS BEAUTY, WHO WITH THEE, O FATHER, AND THEE, O HOLY GHOST, LIVETH AND REIGNETH, ONE GOD, WORLD WITHOUT END. AMEN."

The Collect for The Transfiguration. From the BOOK OF COMMON PRAYER, *according to the use of the Protestant Episcopal Church in the United States of America.*

ON THE COVER:
The Rev. Robert Harvey, rector of St. Michael's Episcopal Church, Ridgecrest, California. **(Story of St. Michael's on Page 2.)**

TRANSFIGURATION 1963

TRINITY

Dedicated to maintaining the "fullness of the Faith"

Volume II published by Number 4

THE BLESSED TRINITY SOCIETY

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On Thanksgiving Day in 1961, the Rector (who at that time was Vicar) of St. Michael's Episcopal Church in Ridgecrest, California, was filled with the Holy Ghost in Jean Stone's living room. Father Harvey's testimony to this appeared in the Vol. I, No. 2 issue of Trinity Magazine. He has since become president of the Blessed Trinity Society and has spoken at several other churches and Christian Advances.

One might wonder, then, what effect his outspoken participation in this movement has had upon his parish. This is important because, had he experienced prejudice and narrow resistance at St. Michael's, his participation in the Blessed Trinity Society and its programs might have been curtailed. It is hoped that the response of St. Michael's to these manifestations of the Holy Spirit may serve as exhortation and admonition to other Christian bodies which have had or will have the experience of this outpouring.

FIRST PRAYER MEETING

On the Sunday evening following Father Harvey being filled with the Holy Spirit, several lay leaders, of which I was one, met with him to hear his testimony and to become better informed in the matter. Included in this group were scientists, engineers and supervisors. We were each associated in some way with the worldly endeavor of developing bigger and better weapons for the taxpayers. We were not only in the world, but were definitely of the world. Although we had given lip service to the Holy Spirit in our corporate worship we were still much like those at Ephesus who had "not heard that there be any Holy Ghost." Probably we had each accepted this Third Person only as part of a doctrine; well thought-out, well preserved, but not to be understood by laymen or ordinary clergy. Certainly we were ignorant of any real probability that our Lord would manifest Himself to us in any such direct and vivid way as He was to do that evening. At first we were genuinely skeptical of this movement, and certainly Father Harvey was anxious . . . neither he nor we knew what the outcome would be.

Father Harvey's testimony was indeed strange, but it was evident that something had happened to him. When he told us of his experience, we did not understand it, but were compelled to believe him. He was asked to speak in his new language in our presence. He did so and I am sure that we all recognized that this was not just some sort of psychological gibberish. It had substance, inflection, syntax. Surely this was of God.

Those of us at that first gathering had already met the Living Christ and knew that we were saved. We had found LIFE in Christ Jesus and fellowship in His Church. However, none of us had *experienced* the real fact that our Lord keeps *all* His promises. There were so many things we had read in Holy Scripture that Jesus had promised that we, who believed, would do. We would heal and cast out demons in His name, but apparently "healing power" had since been delegated exclusively to doctors and "casting out demons" to psychiatrists. *Whatsoever* we would ask in His name, He promised, He would do! Apparently, by our experience, He would do so in His own way and in His own time . . . which we mere, limited men might or might not understand.



We really did not want to believe these and all the other rationalizations. These explanations seemed contradictory to the context of the Gospels. Had God not striven all this time to communicate to us His Will and His Way? Why then should He be so disturbingly reticent to give to us some better understanding of His Nature? We had met the Lord, had been promised fulfillment, but were not *ful*filled. This was evident by the fact that our faith was not as a grain of mustard seed. I can certainly testify that I was, at times, tormented by the real possibility that the Christian "religion" might ultimately be merely another philosophy of life rather than *actual life*. We were very, very ignorant of the true Nature of Our God. He was, we believed, omniscient, omnipotent, all-seeing. But, certainly not *supernatural*.

After Father Harvey's praise in his new language, we began to pray. We had met together in

prayer many times before when serving on one committee or another, but the Presence had never before been quite so much upon us. We were humbled, and joyful. Father Harvey laid hands on each of us. I uttered three words in a strange language, but not until my tongue had, it seemed, swollen to five times its normal size, and not until I shook and perspired in fear that I would do blasphemy. I now know, of course, that any one who seeks more of Him or His gifts in honesty and love would never be left at the hands of Satan. Our Lord will never let us down. I said these three words, and all tension, doubt and struggle were supplanted by the greatest joy and peace I had ever known. I knew then the supreme beauty of giving this seemingly insignificant part of me

THE STORY OF St. MICHAELS

BY JAMES SIMPSON

— my tongue — over completely to Our Father. I *knew* that He is risen, that He had indeed looked upon one so lowly and sinful as myself with genuine acceptance.

On his way home that evening one of our group decided to sing a hymn. He did so in a new language. Still another received alone during a prayer and meditation session with the Lord later in the week. Several others received the infilling.

Almost immediately we began to learn what it means to read Holy Scripture "with the Spirit." We read our Bibles furiously. Passages which had heretofore been confusing became perfectly clear. Seemingly paradoxical messages to us from Jesus in Scripture were suddenly no longer paradoxical at all. For example, we found that putting Him first in our lives and accepting and loving Him before our parents, wives and children implicitly involved our loving these others all the more and with His purer love. Tithing meant *tithing*, with God at the top of our budgets and thus foremost in our lives.

Father Harvey had met with his most active laymen and had not only received sympathy and understanding, but the Lord was now manifesting Himself in this strange "new" way in many of these men.

Signs, wonders, miracles and healings began to follow us during the next several weeks. Some of these things had been happening about us regularly for some time, but had gone unnoticed or had been categorized as "coincidences." We now could see clearly that they were not coincidences at all, but were evidences that God still works and lives in and among us, just as He did two thousand years ago.

We soon learned that no prayer is ever unheard and that all prayers are answered.

One evening a few of us were called together to pray with and minister to a woman who was having some very serious personal problems. We were meeting in a home. We learned later that some friends of our hosts had driven by while we were praying and that they had felt a "warmth" in passing. It was, they said, as though love was being exuded from that home.

One Sunday evening at about the time we were praying for him, a young man in a bar pushed from him the drink he had ordered.

A woman suffering from an eye infection called several of us and asked for prayer because the infection was spreading to the other eye. Two people subsequently laid hands on her head and within an hour the infection was not only gone, but she was seeing perfectly with an eye which had been essentially sightless since her second year.

A young woman suffering from terminal cancer was the object of our prayers for several weeks. During that time she seemed to acquire a peace which few of us, we are convinced, had ever experienced. She passed from amongst us fully reconciled with her Lord and with assurance that she had found eternal salvation. She was a great inspiration to us and helped the Lord to teach us that, while such suffering is not His will, He is fully ready and capable of turning such suffering to powerful good.

Many people within and without St. Michael's began to request our corporate and individual prayers. A man in South Dakota suffering from alcoholism was greatly strengthened immediately after our prayers for him.

These are but a few of the many prayers which

have been so explicitly and readily answered. He does, indeed, do whatsoever we ask in His name.

The Lord had begun to build our faith by these signs and wonders. He had gone beyond faith (if that be possible) and given us concrete knowledge and vivid revelation of His love for us and for *all* men. He had done much in us and by us in what little faith we had. Now it was time to slow the tendency to limit this experience to one of *personal* joy, edification and piety.

As we read His word, as we met on Sunday evenings, as we communicated with one another more and more each week, as we formed Bible study and discussion groups, as we became better churchmen, we learned of His real message to us: We Christians are already saved. This assurance we had not previously had even though we were Christians. We than realized that many of His little ones are not. *We* have real hope and are realizing powerful faith while so many of His children are without *life* and hope. Whether they are to be brought to Christ and His kingdom-at-hand is a matter which is squarely upon *our* shoulders. We know how He would use us, each one in His Church, to evangelize, to heal, to stretch forth our hands with His in offering succor, comfort, and life. He would have us possess a bit of His divine, unworldly knowledge, and to use that knowledge with faith and wisdom.

Our Father gives His Spirit to us so that we may be literally empowered from on High to go into the world to evangelize and yet to remain veritably aloof from the tragedy of being worldly. Such charity and power as is required to step boldly into the world as the Apostles did come *only* with the Holy Spirit. We receive this charity not only that we may peacefully sit around loving people, but so that this love may *move* us as an Army into the world. We receive power so that it may be used to shield and arm us when we enter into the dark company of thieves, murderers and rapists. The real necessity for our nurturing His charity has become, to us, more than an exhortation by Paul in I Corinthians. Charity in our lives has become a burning absolute.

Another of God's desires for us, we are learning, is His wish for us to be santified. "Be ye perfect to enter into the Kingdom of Heaven," He instructs. The more nearly perfect we are, the more our spirits are in tune with His, the more readily do we respond to His will. The more we turn to Him the various corners of our beings, the more He can use us as His instruments and the more power we will receive. The more power we receive, the better armed we are in the world and the better we do His work. None of us has power of ourselves to become sanctified. The Holy Spirit is the sanctifier of the faithful.

As soon as we began to learn these things in our hearts, we ran into trouble! Each of us has come to grips with Satan. God is real and living, but so is Satan. If God would teach us of Himself and of His desires for us, surely He would teach us, as well, of the Enemy. We could no longer be quite so comfortable as we had been before, since we now knew this Enemy. It seemed that with every step taken with the Lord, Satan would attempt to push us back two. This concept is not simply a convenient philosophical symbolism. Satan is a *person*, a *real* enemy, never to be underestimated by the faithful.

We also began to know our *selves*. Each of us has been guilty of pride. Some of us have, at times, been unwilling to submit to one another in faith and patience. We have argued — with conviction but without arriving at fruitful conclusions. We have been unresponsive to the will of our Lord in many matters. We have failed time and again to offer this transgression or that to His love and mercy and to accept His forgiveness and acceptance of us. We have, individually and corporately, stumbled, backslidden, grown impatient, been fearful and doubtful. But we have, each time, been lifted and redirected by Him Who suffers none of these.

EFFECT OF OUTPOURING OF HOLY SPIRIT ON PARISH FAMILY

Our mission family was immediately affected by the outpouring of the Holy Spirit. In spite of our willful waywardness, our sluggish responses to His proddings and wooings, our errors and foolishness, God has worked His wonders in our church and community as never before. Schisms have become fewer and of less severity. Glorious reconcilliations have taken place. The family atmosphere or environment about which we had talked for so long and desired so fervently has become a magnificent fact. Several people, not all Episcopalians, have passed through our community, gravitated to St. Michael's as to their own families, and stayed with us for the weeks or months of their time here. Each has invariably expressed joy at finding such warmth.

Once in the past the Bishop's Committee was unable to pay the stipend for the Vicar's salary for a time. Now St. Michael's has not only become a responsible parish but has increased the Rector's

salary. During a recent Vestry meeting, it was *straightway* and unanimously voted that a significant sum of money be given away outright, and another substantial amount monthly, for the work of the Church Army in a dark slum area in California. This act, itself, denotes a spiritually healthy trend which is unprecedented. Such occurrences had not been before the Spirit was given in our parish. The wonderful congregation of Christ's Church at St. Michael's in Ridgecrest is beginning to let Him create the kind of atmosphere in which men seriously consider studying for Holy Orders.

CONDUCT OF PRAYER MEETINGS

Not all of the many who have attended our prayer meetings have received the infilling of the Spirit of God — perhaps because they witnessed some of our growing pains. However, all have found our Lord in the midst and have been strengthened or healed.

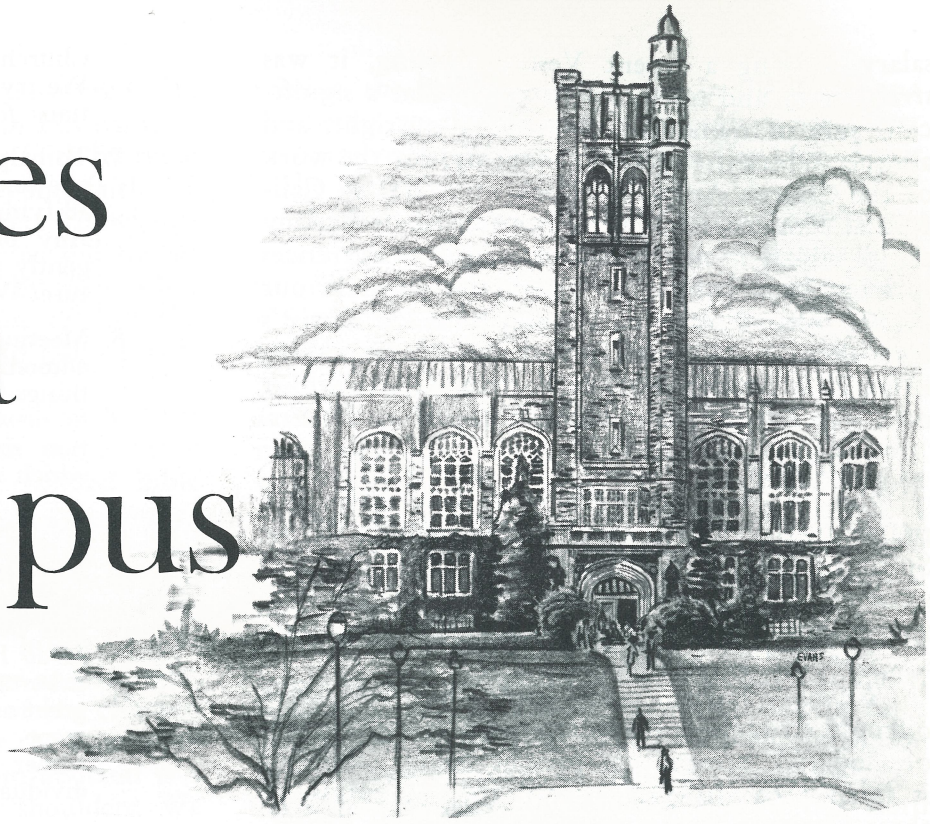
We have learned many lessons but only after difficult struggle and resistance by us to the will of God. We present our present policy (some of it learned painfully) here for the edification of those Christian bodies which have already experienced or will soon experience this outpouring:

1. All regular meetings are entirely open and enthusiastically announced in church and in parish newsletters.
2. All regular meetings are held in the church and are preceded by the Order for Evening Prayer.
3. "Tongues" are never preached and all instruction and preaching must bear the test of Holy Scripture. Charity is our *most* important product.
4. There is no cliquish tendency. We exhort one another continuously, in our fellowship, to beware of pride in all its evil forms. All who join us are warmly welcomed with enthusiasm, love, and joy.
5. Witnessing and hymn singing are common practice, but theological discussion, which we all enjoy, is minimized and the resolving of disturbing questions is relegated by faith to prayer. We are always edified, either by the gift of tongues with interpretation or by direct prophecy. All gifts have been manifest among us and we realize that trying to intellectualize God is futile and worldly. This is in the realm of *experience* and not of the "logic" of men's minds. Christ's kingdom is *not* of this world.
6. At such informal prayer meetings, people from other denominations of the Church may attend from time to time. We try to remember that we are Christians *first* and Episcopalians second.
7. To help avert spiritual pride, we exhort one another that one way of the Lord's edifying us is not better than another. Any prophecy received must be diligently placed under test by Holy Scripture. We have not been guilty of sham.
8. Meetings are conducted as per St. Paul's admonition in I Corinthians; i.e., all things in order. We try to communicate to newcomers by witness and instruction so they will suffer no surprises which might set them back.
9. We encourage and exhort one another, if need be, to resist any temptation to be impatient with or destructively critical of the Church. It is important to realize that our Lord's Church will err much as do His children. Our patience, love, exhortation, admonition and energy are great assets to the Church. We must become better and better churchmen, rather than depressed and pouting individualists.
10. We try to let Christ create such an atmosphere of love and compassion (which He never has failed to do) that any individual can feel comfortably free to express his doubts and anxieties, as well as his joy or conviction. We admonish and exhort one another with confidence and in love.
11. We keep in mind and heart that our Lord is a *Trinity*. We recognize the historical stumbling block of emphasizing one facet of our Lord's nature at the expense of another. We are only trying to have the benefit of all that God has offered to us.

CONCLUSION

We have experienced no serious rejection or resistance from the congregation. Their sympathy and patience has been of God. Rather, we have found a greater harmony within our parish and community. There are some who think we are astray, others who think we are suffering from "pentacostal*ism*" or "emotional*ism*." We can only pray and hope that our lives will be transformed to such extent that our testimony of the Holy Spirit may be more and more readily received by all who encounter us. As we continue to realize the power that has come to us from on high, we will continue to be doers of the word and not hearers only. Praise God for His love and patience. ✝

leaves from a campus diary



BY THE REV. HARALD BREDESEN

A BASIC RULE OF news writing, journalists tell us, is to be concrete, specific and personal. But when the observance of this rule would jeopardize a professor's job or a student's status, it must be waived.

On campuses where academic freedom is prized, there is no problem. But in schools whose supporting constituency is hovering in the wings ready to march on stage the moment a hallowed opinion is threatened, there is a problem. Facing it, we have deliberately deleted names and places wherever their use would jeopardize the persons involved.

FRIDAY, 7:00 a.m., Calumet Park, Chicago, Illinois.

A Spirit-filled lady has witnessed to every pastor and priest in this community. The result is this morning's ministerial breakfast at which I am to speak. It is being hosted by Norman Swenson, a young Mission Covenant pastor. Afterwards Dr. Russell Meade is taking me to the University of Chicago where Robert Walker, editor of Christian Life, has arranged for me to speak at the semi-annual meeting of the Committee for Spiritual Renewal through Authentic Encounter.

FRIDAY, 11:00 p.m., Calumet Park, Chicago, Illinois.

The ministers at the breakfast this morning all seemed quite interested in finding out about the Baptism but no one seemed ready to seek it with the exception of the host pastor. We laid hands on him and hours later, all by himself, he received. We also prayed for his double vision, which he said was sort of nice on Sunday morning when it doubled the apparent size of his congregation but which presented difficulties in driving.

Russ Meade and I had a great time at the University. Just before the luncheon a committee member briefed us as to what to expect. "After your presentation," he said, "We will tear you apart just as we do one another. We never mean it personally; and be sure you don't take it personally." The Committee did not want a lecture. "Speak ninety minutes on your own experience with the Holy Spirit," they told me, "And then we will question you for another hour."

I was amazed at their warmth and seeming receptivity, especially one professor I had been warned would be ruthless. Not once did I detect any note of cynicism. When Dr. Meade shared some of his experience with discernment and casting out of demons, they plied him with questions. This evening a committee member told Bob, "This has revolutionized my concept of the Holy Spirit."

MONDAY, 10:30 p.m., Chicago, Illinois.

Last night I met four wonderful Spirit-filled students from Wheaton College. They said that though they and a few other Spirit-filled students were meeting on campus, the prejudice was so great that most of the Spirit-filled students, especially the Pentecostals, were "secret believers." One of the boys, Tim Jessen, was a Presbyterian minister's son and the other was also a Presbyterian and a member of James Brown's church. It was very apparent that the Holy Spirit had laid on their hearts a tremendous burden for their campus. I returned to Wheaton with them and spent the night there. We had a great time together and as we prayed our faith grew that God was going to do a real work on that campus.

I met with the President, Dr. Edman, for one hour and a half and shared with him how God had led me into the experience of the Baptism with the Holy Spirit, and the things that had happened since then. He seemed to accept my witness and accepts tongues as an evidence of the Baptism with the Holy Spirit, but does not feel that we should put any particular stress on this evidence. If he did, I am sure he would be under fire. I was interested in an article he cited by an Evangelical leader, to the effect that the fundamentalist of today is in danger of becoming the spiritual successor to the Pharisee. The Pharisees were fundamental in their doctrine, but when the Son of God came they failed to recognize Him. So often today the Spirit of God is receiving the same kind of treatment at the hands of the people who should know Him the best.

MONDAY, 10:00 a.m., Mount Vernon, New York.

Last night a Princeton Seminarian and his parents came to an evening service in our church. Afterwards I drove with him back to Princeton. Right in his car in the Princeton parking lot at 12:10 o'clock in the morning he asked me to lay hands on him. For one and a half hours he was caught up in a spirit of worship and praise in tongues. Afterward it seemed to him like fifteen minutes. The next morning he witnessed to his prayer group. Meanwhile I had phoned Princeton's president, Dr. McCord. He said, "This happens to be the day of our annual board meeting. I will be closeted in session with them from 7:30 this morning until 10:00 o'clock tonight. However, because of the subject's importance, I am going to attend the luncheon only long enough to give the invocation and then meet with you."

We had a real fellowship together. He started off by telling me how much he had been impressed by the ministry of David DuPlessis and shared with me a statement he himself had made in a chapel address. "It is because our institutions are at stake that this must become the age of the Spirit of God active in the world, shaking and shattering all of our forms and structures and bringing forth responses consonant with the gospel and the world's need. This is why in our age the Pentecostals have attracted the attention of classical Protestantism. They have been able to move into countries with a flexibility we do not possess and bring forth the fruit of the Spirit in the lives of men. We who have stifled the Spirit of God now see it blazing up in other groups in judgment upon us. For God's Spirit refuses to be stifled even by the Church. No, especially by the Church, for judgment begins in the house of the Lord." We had a time of real fellowship together. I came away rejoicing.

THURSDAY, 5:30 p.m., Mount Vernon, N.Y.

I just got word from John Sherrill, senior editor of Guideposts, that McGraw Hill Publishing Company is hosting a luncheon at the Columbia University faculty club in the interests of his forthcoming book tentatively titled, "The Search for the Spirit." At the luncheon will be two Ph.D.'s of linguistics, one of them a professor at Columbia; the other a psychiatrist, a professor from General Theological Seminary (Episcopal); a professor from Union Theological Seminary; John and his wife, Tibby; an executive from McGraw Hill and myself.

"I hope the psychiatrist is a Christian," I told him. "Oh, ye of little faith," he chided me. I guess he was thinking of the other people who were not Christians until we had challenged them with the gospel in its fullness.

MONDAY, 4:00 p.m., Mount Vernon.

What a day this has been! Everyone John indicated would be at the faculty club luncheon was able to make it except the psychiatrist. However, there was a Columbia University post graduate student there doing research in psychology. During the course of the luncheon John played some tape recordings of people speaking in tongues. The linguists were unable to recognize any of the tongues beyond saying they had an open and closed vowel structure, a characteristic common to many languages, especially in the Far East. This was not surprising to me. I think we would be making a great mistake to try to pin the validity of tongues on our being able to demonstrate that they are known languages. After all, it is only recorded once in Scripture that people spoke in tongues in a language known to their listeners.

From Pentecost on the tongues are never identified. Paul said of a man speaking in tongues, "No man understandeth him" and indicated that when speaking in tongues he didn't even understand himself. It seems that once God had established, as He did on the day of Pentecost, that tongues are a definite language He did not repeat the demonstration. In our day people do occasionally speak under the inspiration of the Holy Spirit languages unknown to them but known to the listener, but this is the exception rather than the rule and happens only often enough to substantiate the fact that tongues are articulate speech and not gibberish as our detractors would like to believe.

I had a very fine time with the professor from Union Theological Seminary. He seemed much interested in this whole area.

An interesting explanation of the phenomenon of tongues was made by the man doing research in psychology. After hearing the tape recording which John played of the wife of a Ph.D. praying in tongues, he said, "I do not understand the language but I recognize what it is. It's poetry. One characteristic of modern poetry, is that it does not depend solely on the literal meaning of words to convey moods and ideas but relies as much on the sounds of words as on their meaning." He quoted some samples of modern poetry to prove his point. "Now I do not understand what this lady is saying as far as literal import of the words is concerned, but the sound of the words she is saying are most expressive. They express love. This woman is obviously making love to God."

Perhaps the most important fruitage of the afternoon is what occurred afterwards. The Ph.D. in linguistics and the psychologist were both going my way and so I gave them a lift as far as Mount Vernon. On the way the linguist, a Presbyterian, remarked how unreal God was to most church members, including himself. Noting a tone of wistfulness in his voice, I handed him my New Testament and referred him to various salvation verses as we drove along. We arrived at the station just a couple of minutes before his train pulled up. I asked him if he would like to accept Christ right then and there. He said, "I am afraid I do not know Him well enough to accept Him." I said, "Then will you pray this hypothetical prayer on the basis of Rev. 3:20 which we have just read together: 'Jesus, whoever you are, whatever you are, if you are, come into my heart and reveal yourself to me. If you do, I will serve you'." As he scrambled out the door for his train, he said, "I will pray that prayer tonight."

Meanwhile, the psychologist, a Roman Catholic, had been taking it all in. "That verse you just quoted, 'Behold, I stand at the door and knock,' " he said, "has been haunting me ever since I saw it on a subway billboard of the American Bible Society, but how do you open the door?" A half hour later we were in his apartment and he was on his knees, "opening the door" to Jesus. This is one more instance of how the full gospel opens the door for the saving gospel.

MONDAY, 8:00 a.m., Mount Vernon, New York.

Just got word from Norman Swenson that our prayers for his double vision were answered after all. Six weeks after we prayed with him, quite suddenly and unexpectedly while playing with his children, it had happened and his vision snapped into place. He said there is much interest in the possibility of my coming to the Mission Covenant Seminary and to the North Park College which adjoins it. I hope to do so my next trip west.

THURSDAY, 8:00 a.m., Venice, Florida.

Praise God for a wonderful week of vacation and family time here with my wife and children. Today we must start off on the homeward trek and I am puzzled as to what God wants me to do next. There are so many different directions in which I could be going. I have been burdened lately for Wheaton College and I have asked God to give me some indication if that is where he wants me to go next.

MONDAY, 9:00 a.m. Praise God! The sign was awaiting me when I returned here, in a letter from a Spirit-filled Presbyterian student at Wheaton. I got him on the phone and am to speak to their group tonight.

WEDNESDAY, 5:00 p.m., Wheaton, Illinois.

I had a good meeting here Monday night. Five students, including the campus prayer chairman, received the Baptism with the Holy Spirit yesterday morning. One of the students said, "Wouldn't it be wonderful if you could speak in the Philosophy of Religion class?" Just before class was to begin, he asked the professor. It so happened that the subject that morning was "Providence" and as Providence would have it, the professor had forgotten his lecture notes. He gave me "one or two minutes" and at the end of that time he asked me to throw the session open for questions. The students plied me with questions until the end of the period and then asked me if I would have lunch with them. They engaged a large room which was packed out. I had hardly a bite to eat, I was so busy answering their questions.

They asked me if I would meet with them at 3:00 o'clock. About one hundred students turned out and the session straggled out till around 6:30 or so. In any event, it was too late to have dinner so we went right to the chapel where the campus prayer meeting was about to begin, conducted by the prayer chairman who had received the Baptism the night before. He called on the chaplain, whom he described, and I believe rightly so, as the most loved man on the campus. The chaplain started off by saying that there was a visitor on the campus and great blessings were reported. "I am not convinced," he said, "that tongues are the initial evidence of the Baptism of the Holy Spirit but of our need of the Baptism I am certain. If we had the Baptism with the Holy Spirit we would not have needed the lecture we received in chapel this morning." The morning's speaker had been the campus psychologist. His subject was "The Sickness of Wheaton." In it he described the spirit of bitterness and cynicism prevailing on the campus, and which I am discovering on most of the campuses, evangelical as well as secular. After the prayer meeting I had dinner with the chaplain and found him a truly dedicated man of God. What wonderful fellowship we had together!

THURSDAY, 7:00 p.m., Minneapolis.

Just got a call from Mary Spradley at Wheaton. She said the Baptism of the Holy Spirit is still the burning issue on the Wheaton campus and there are now at least fifty Spirit-filled students on the campus, while many others are seeking and receiving. Could I come back? I told her that I would.

The Bible Department is planning a panel discussion on the Baptism of the Holy Spirit. Four men will be participating, two who have received the Baptism with tongues and two who do not believe tongues is the sign. Dr. Russell Meade will be one of the participants.

FRIDAY, 7:30 a.m.

On Wednesday night I spoke in the Assembly of God church just off the Wheaton Campus. Quite a few students were there and two Wheaton professors. Yesterday morning one of the professors called on the phone. "Last night," he said, "You remarked that it was much easier for a Yale man to receive the Baptism than for a Wheaton student. I could well believe this, being of a Fundamentalist background myself, and I know how prejudiced we have been made against this experience. I would like to invite you to lecture to three of my classes today to break down this prejudice." When I got over to the campus I was informed that another professor was bringing his entire class over to hear my first lecture. After the last lecture I prayed with the professor who had invited me, right there in the classroom, and soon he was worshipping God in a beautiful tongue. It developed that he had actually received the Baptism the night before during the service.

TUESDAY, 5:30 p.m., North Park College, Illinois.

Here I am at the Seminary and College of the Mission Covenant church. Last night I addressed the faculty and student body. The response was extremely gratifying. During the question period there was very little negative reaction evident and one veteran and much respected pastor stood up to say, "This is what our dear church needs." I assumed that he had received the Baptism, but he had not, which made his testimony all the more convincing. Afterward there was a very nice reception. We did not announce that there would be the laying on of hands, but some of the fellows were keenly interested and so after the reception we laid hands on them. About seven received.

This morning I spoke in the chapel of North Park College and this afternoon prayed with the students who were interested. About 28 received.

SATURDAY, 12:00 p.m., Mount Vernon, N.Y.

Just got back from Columbia University. Here in the Teachers College Chapel four Spirit-filled Yale men gave their testimonies and spoke of the Baptism of the Holy Spirit and the life in the Spirit. It was the monthly city-wide meeting of Inter-varsity Christian Fellowship, so there were about 200 students from the various universities and schools in the greater New York area. I was overjoyed by the manner and content of their presentation. It was obvious that God had been doing a deep work in their lives since last we had seen them. After most of the students had gone we laid hands on those who had remained behind to ask questions and discuss the meeting. About eight received the Baptism. I am sure this is only the beginning.

I am delighted at the fresh new ways students have of sharing spiritual truth and experiences with their fellows. One of the most amusing comeons I heard a student make thus far, was recently down at Perkins Seminary on the Southern Methodist University campus in Houston. I had asked him to share with his fellow students what the Baptism had done for him. He concluded his very fine testimony with this ringing challenge: "Fellows, this is the thing you need. Let me tell you: This will put gin in your orange juice!" If he had said "new wine" this might have sounded more scriptural but the meaning is the same. ✝

A look at a fast-growing new religion

The Pentecostals and Pope John's "New Pentecost"

DANIEL J. O'HANLON, S. J.

In the countless references Pope John has made to the Council since he first announced it four years ago he has repeatedly spoken of it as a new Pentecost, an outpouring of the Holy Spirit which will restore to the Church of Jesus Christ the freshness and simplicity she had at her birth. On the first Pentecost, the apostles were so filled with the Holy Spirit that men thought they were drunk. They preached Christ boldly in the streets; they gathered together to praise God joyfully in prayer and song; they embraced a way of life which made them noticeably different from other men; they scattered to the ends of the earth to share the Good News with all men. When Pope John speaks again and again about a new Pentecost, we must not overlook the disturbing implications his words have for us, if we take them seriously.

But Pope John is not the only one in the world for whom Pentecost is the image of what should be happening to Christians. Pentecost is also the ideal which inspires what is probably the fastest-growing group of Christians in the world; indeed, Pentecost is so much in the center of their lives that their name is taken from this event out of which the Christian Church was born. They call themselves Pentecostals.

No one knows how many Pentecostals there are in the world, but it is thought that four out of five Protestants in Latin America are Pentecostals. In Chile, their numbers grew from 182,000 in 1955 to 700,000 last year, and in Greater Buenos Aires alone there are 112 Pentecostal churches. In Italy, Pentecostal places of worship increased from 120 to 300 in the decade between 1944 and 1954. New York City alone has 250 Pentecostal churches just for Spanish-speaking people, and the visitor to any large city in the United States will pass one Pentecostal storefront church after another if he takes a walk on the other side of the tracks.

Yet, few Catholics regard Pentecostals with more than amusement, if they take notice of their existence at all. Even most Protestants keep their distance from these unconventional Christians and find it difficult to say anything good about them. Nevertheless, the rapid growth of the Pentecostal movement all over the world and the extraordinary appeal it has for the kind of people to whom our Lord especially addressed himself, the poor and dispossessed, should warn us to put aside our squeamish bourgeois prejudices and take a long, hard look at it.

Connections between Pentecostals in different parts of the world, or even in the same country or city, are usually rather loose, yet they are very much alike wherever they are found. This probably means that Pentecostal religion is a natural response to certain basic human needs. Religious sociologists regard Pentecostal assemblages as an effort on the part of certain groups experiencing acute social maladjustment to recapture a sense of security through religious revival and reform. This observation seems to be borne out by an examination of the kinds of people who populate the Pentecostal churches: Puerto Ricans in New York slums, Negroes in large cities outside the South, Mexicans in the Southwest, Okies who have had to move West as migrant farmworkers, and destitute proletarians in the *favelas* of Rio de Janeiro.

These are the *déracinés*, torn out of their native environment and threatened by a terrible loneliness for which the middle-class churches, Protestant or Catholic, seem to offer no adequate remedy. The first reason for the growth of Pentecostal churches is that when a forgotten human being comes to one of them, he feels himself loved and understood. One Puerto Rican Pentecostal compared the Catholic Church in this country to a supermarket—cold and formal. Another said: "I used to go to the Catholic Church, but there nobody knew me . . . now, in my church, they call me sister."

In speaking of the Pentecostals, one hears such praise as: "The first time I went there, I was impressed by the way everyone shook hands with me and the way everybody said hello to me," or: "I was sick, and they came to my home to say a prayer for me," or: "The first time I went, when the service was over, someone came to me and asked me my name and invited me to come again." One Spanish-speaking Pentecostal summed it up in a typical phrase: "*Me sentí como en casa*" ("I felt at home"). There seems to be no doubt that the Pentecostals provide many of these elements of true Christianity which Catholics and other Protestants frequently neglect.

Cardinal Alfrink remarked a couple of years ago that Catholics have now discovered that Protestant Christi-

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anity has preserved certain authentic values of the gospel, values which did not receive the attention they deserved from Catholics because of historical developments at the time of the Reformation and Counter Reformation. The dialogue of Catholics with traditional Protestant groups has helped Catholics to rediscover some of these values. But it is harder for Catholics to learn from the Pentecostals than from Lutherans or Anglicans, because to contact them the ordinary Catholic must reach not only across religious or theological barriers, but across formidable social and cultural barriers as well. It is not too difficult for the parish priest to strike up a friendship with the local Presbyterian pastor; they may even play golf together, for their social and cultural background is very similar.

But contact between the average parish priest and the Mexican or Negro or Puerto Rican Pentecostal minister who, perhaps, has no formal theological education and may be a factory worker like most of his congregation—*that* is something else again. The Spanish-speaking minister of a small storefront church in a New York slum is not likely to join the alumni of Union Theological Seminary and the Pontifical Gregorian University for theological discussion in the pastor's study over a glass of sherry. The near-destitute leader of a Pentecostal congregation in a *callampa* (slum) of Santiago, Chile, is not likely to be represented by an observer at the Vatican Council.

This means that the best, if not the only, way of getting to know what the Pentecostals are like is to visit their services, even though for most Catholics this means crossing over to visit a strange new world. Those who do come to know them at first hand will find much to admire and possibly even a few things to imitate.

They will see, for instance, that those who have joined a Pentecostal group have become a real part of an intimately united community. The congregations are usually small enough so that each one knows everyone else by name. Perhaps the Catholic pastor with several assistants, who has been dreaming of a monumental new church, might be prompted by what he would see to dream a different dream: several smaller churches, each of them the responsibility of one of his assistants and each of them small enough to make real Christian community a possibility.

Those who visit a Pentecostal group will see that their sense of community is strengthened by the active part each member of the group plays in all aspects of its life. A Pentecostal cannot even be a member of the group unless he is willing to make an active, personal commitment. No one is born into a Pentecostal group, or automatically becomes a member. Only a voluntary, adult commitment can make him a member. During the religious service, each one feels free to speak of his most personal problems and experiences before the group. Everyone may give vent to his feelings at any time during the service and is, in fact, encouraged to do so. The choice of hymns is often spontaneous, as in a family songfest, and everyone sings them with gusto to the accompaniment of guitar, drums, tambourines, a bass fiddle, sometimes a piano. Everyone may ask for prayers from all the others in his troubles and sickness, and he is asked over and over again to pray for the particular needs of his brothers and sisters. All this is done, of course, in one's own language and words. An initiation accomplished in the presence of the group by a strongly emotional conversion experience, together with the conviction that a life of exceptional holiness is demanded of him, gives the Pentecostal a sense of exaltation and mission. The poverty he suffers and the disdain he will meet from others only confirm his feeling that he belongs to a holy, chosen group.

Another appealing feature of Pentecostal Christianity is its simplicity. Everything is concentrated on a few essentials. One must repent of one's sins, receive the gift of the Spirit, and from then on lead a life of holiness and dedication to God and to one's brothers. If one does this, he has the assurance of entering into glory with Christ when He comes, perhaps today, in judgment. All else is unimportant. These things are repeated over and over again in sermons and hymns.

But it is not on the level of cultural differences that serious criticism of the Pentecostals must be based. If it were only a matter of cultural difference, the adaptation of the Catholic liturgy to such different cultural groups might be no less desirable than the creation of an African or a Chinese liturgy. The serious deficiency of the Pentecostals is not a matter of culture, but of theology. They fail to see Christianity as a leaven for the whole of society. The vertical dimension of Christianity comes through clear and strong, but its horizontal dimension is seriously neglected. The dynamic and charismatic element is powerful and unmistakable, but the structural and sacramental element is weak. The sense of responsibility to the small Pentecostal community is highly developed, but the sense of responsibility to the larger human community is often stunted.

Nevertheless, important lessons are there for Catholics to learn. It is becoming a commonplace in Catholic ecclesiology to admit that the structural, hierarchical, institutional element in the Church has been too exclusively emphasized in recent centuries. There is general recognition that the dynamic life of the Church, the vital forces which, under the impulse of the Holy Spirit, are meant to break forth from every Christian in the Church, are what most need to be fostered and developed. It remains true that only within the universal Catholic Church, the *Una Sancta*, can these

forces safely develop. But, when this has been admitted, the fact remains that it is the dynamic, and not the structural, element which most needs to be developed. Here a little of the Pentecostal spirit would do us no harm at all.

What can we learn from the Pentecostals? We can learn that no Christian life is possible without a commitment of faith on the part of the adult Christian, and that this commitment is normally meant to take place *within* the worshiping community. All versions of *ex opere operato* which forget this are misleading and destructive. Why not a special ceremony every year before the whole congregation for the child who has reached young adulthood, in which he freely and consciously ratifies the faith in Jesus Christ which was professed in his name at the baptismal font while he had no inkling of what was happening?

From the Pentecostals we can learn that it is the poor in spirit, often those who are not rich in this world's goods, who are open to God's grace and to the love of other men. The poverty and simplicity of the gospel are hard to preserve in 20th-century America, but if we neglect to cultivate these virtues, a cold, hard shell grows around our hearts and keeps God from us and us from our brothers. Cardinal Lercaro and others at the first session of the Second Vatican Council thought the return to evangelical poverty to be of such decisive importance for the life of the Church today that they wanted to make all the work of the Council center around this theme.

We can learn from the Pentecostal that the openly expressed affection of the Christian community for those who live in it, and for all who come near it, is the spark which ignites a response in affection and a desire to enter that community and share its life. A direct personal fellowship—not only spoken of, but really experienced—is an essential element of a truly Christian community. We might ponder the suggestion of Fr. John L. Thomas that "leakage" from the Catholic Church can most effectively be combated by a rich liturgical life in which this solidarity is constantly implemented. Remarks by a recent visitor from Chile about American Catholics should make us reflect:

> Your moral life seems very mechanical to us. There is very little person-to-person relationship; your contacts seem external, impersonal and anonymous. This tends to destroy intimacy and human personality. You are efficient, but what good is efficiency if you have to treat people as objects, machines? I feel this is a danger in the United States. In the extreme, this makes the Christian life impossible.

The Pentecostals can teach us the value of extemporaneous public prayer, and, if this begins with nothing more formidable than such prayer by the father of the family before meals and with his children at night, a long step will have been taken to combat the mechanical formalism into which the best of Catholics easily lapse.

We can learn from the Pentecostals that, for those who are aware of what they are saying when they address God as Father and Christ as Saviour, emotion is normal and natural, and we can learn that this emotion finds its natural outlet in the company of those who are our brothers in Christ. Perhaps no single improvement would do more to give Catholics a normal and healthy outlet for religious emotion than the restoration of enthusiastic congregational singing. There is still too much truth in the tag which defines the essential difference between Catholics and Protestants by saying that Protestants pray slow and sing fast while Catholics sing slow and pray fast.

Pentecostals can remind us that it is a mistake to presume that the counsels are only for priests and religious, and that for all other Christians the Commandments suffice. The spirit of the evangelical counsels is for every Christian, and if we do not satisfy his hunger for love and the total gift of self, he will search elsewhere.

We can learn from the Pentecostals that really being a Christian must set us apart from the world—not by imitating their convictions that such things as smoking and card playing are sinful, but by seriously coming to terms with the fact that the real Christian cannot be conformed to the spirit of the world. Frank Sheed has remarked that the greatest obstacle preventing people from becoming Catholics is not the scandalous lives of the few, but the frightfully mediocre lives of the many. Catholics look like everyone else. We need the courage to be different, for by being grafted onto Christ's Mystical Body we are set apart, we are "a holy people, God's own people."

Last of all, we can learn from the Pentecostals that the thought of Christ's Second Coming can transform our lives. Does the vision of the triumphant coming of the risen Christ have any serious impact on our lives as Christians?

Pope John hopes for a New Pentecost in the Catholic Church. The opening of the Council Fathers' Message to All Men proclaims their desire "to convey to all nations the message of salvation, love and peace which Jesus Christ, Son of the living God, brought to the world and entrusted to the Church." In this time of openness to the Spirit of renewal, we should not despise the important lessons we can learn from these extraordinary communities who take their name from the day when the Holy Spirit came down like a mighty wind and in tongues of fire.

BY THE REVEREND
LARRY CHRISTENSON
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SPEAKING IN TONGUES?

WHAT IS SPEAKING IN TONGUES? Why has it begun to appear in many historic Christian denominations? Why haven't we heard about it before? What kind of an experience is it? Is it something any Christian can experience? Should one seek after it? Is it some kind of a gimmik, which could detour the Church from her main task of proclaiming the Gospel? What, exactly, is its value to the individual and to the Church?

These are thoughtful and earnest questions which people in many Christian congregations are asking. Until recently the average church member has associated present day speaking in tongues with the so-called pentecostal groups, often dismissing it as a purely emotional phenomenon. But in past months an increasing number of people in historic Christian denominations — clergy and laity alike — have come into this New Testament experience.

I have spoken and corresponded with a number of these people. They describe the results of their experience in a variety of ways: One testifies to a new joy in his Christian Faith; another witnesses to a deeper and more constant awareness of the Spirit's indwelling Presence; some have found a new freedom to witness to others of what Jesus means to them; another says that he has a far keener sense of the Spirit's guidance than he did before; many testify to an awakened interest, indeed a deep hunger, to study the Bible; a keener awareness of one's own sins and shortcomings is frequently mentioned. The common denominator in all of these seems to be this: *It has intensified the sense of the Presence of God — the Word of God has become more contemporary, believable — Christ the Lord has become more real — in a word, FAITH HAS BEEN STRENGTHENED.*

A teacher of a high school Bible Class came into this experience, and several months later one of his students remarked, "You know, he's *changed:* He believes it more now than he used to." This is not the kind of change one learns out of a book. It springs from deep personal experience. This teacher does not make any extravagant claims in regard to his own experience. "I realize," he says, "that many people have come into blessings similar to mine without speaking in tongues. But this is the way God chose to lead me into a deeper walk with Him, and I thank Him for it."

When a number of people witness to an experience which has markedly deepened and strengthened their Christian faith, we serve the Church ill to whisk it aside without a hearing, slapping on it the label of "fad" or "emotionalism." And especially is this true here, for we are not dealing with a new church "program" or "approach" or "technique": *We are dealing with a supernatural manifestation of the Holy Spirit which is clearly spoken of in the Bible.* This is holy ground, where a snap judgment or an ill-informed opinion could truly grieve the Spirit. I even write about it with some qualms. But where silence runs the danger of conceding the day to fear and prejudice and misunderstanding, then one should speak. So, in the spirit of a Christian brother and a fellow-searcher of God's Word, I would simply share with you my understanding of speaking in tongues, as it has come to me in prayer, and study of the Bible, and experience over the past months.

WHAT IS "SPEAKING IN TONGUES"?

The Bible tells us that speaking in tongues is a manifestation of the Holy Spirit (Acts 2:4, 10:46, 19:6; I Corinthians 12:10). St. Paul warns us that the tongue can have a false note — "a noisy gong or a clanging cymbal" — if the speaker does not manifest the gift *in love* (I Cor. 13:1); it may be out of turn (I Cor. 14:27), or at the wrong time (I Cor. 14:28). But not even in Corinth, where tongues were greatly abused, does St. Paul suggest that it has degenerated into a purely human phenomenon, the product of excess emotionalism. His plea, rather, is that precisely because this *is* a manifestation of the Holy Spirit, it should be manifested "decently and in order" (I Cor. 14:40), for "God is not a God of confusion but of peace" (I Cor. 14:33). He does not tell them to *stop* manifesting this gift. On the contrary, he tells them to *continue manifesting the gift* (I Cor. 14:5a), but in a proper way (I Cor. 14:13, 28), and with a proper regard for the other manifestations of the Spirit as well (I Cor. 14:5b).

This, I believe, must be the framework for any discussion of speaking in tongues. We want to seek a clearer understanding and appreciation of the purpose the Spirit has in manifesting this gift in the Church. For we dare never lose sight of the fact that speaking in tongues is a manifestation of the Holy Spirit. We

miss Paul's point altogether if we begin to search out reasons why we should *not* speak in tongues, why we *don't* need this gift in the churches today, how much better we can do *without* it, and so on. It is well to be alert to the dangers of abuse which Paul points out, but we can not depreciate the gift as such, for it is of the Holy Spirit. Scripture simply does not support an argument *against* tongues — only against its abuse. When once we grasp this basic truth, our whole discussion of tongues is cast in the positive framework which Paul himself reflects when he says, "I thank God that I speak in tongues, more than you all." (I Cor. 14:18). The cure for abuse is not *disuse*, but *proper* use.

Now what, specifically, is the nature of this manifestation of the Spirit, "speaking in tongues?"

On the Day of Pentecost the dwellers in Jerusalem heard the Galilean believers speaking a variety of Mediterranean and Near Eastern dialects. They were amazed, just as you would be amazed if you were living in Peru and heard an uneducated Indian from the back country begin to speak perfect English. (A missionary actually experienced this in Peru, when a native was converted and received the gift of the Holy Spirit.)

Some commentators suggest that this was God's way of breaking the language barrier, so the Gospel could be proclaimed to all nations. But this is unlikely, since there was no language barrier in Jerusalem on the Day of Pentecost. The men who heard the believers speaking in tongues had become permanent dwellers *(katoikountes)* of Jerusalem, and were Jews besides, so they all had at least one language in common, and possibly two. It would be a situation similar to a group of Norwegian immigrants living in South Dakota who suddenly hear some Negro field hands speaking the various dialects of Norway. There is no language barrier, since all can speak English (the Jews in Jerusalem could all speak Aramaic, and doubtless Greek as well), but the sight of Negro field hands speaking perfect Norwegian would certainly fill these immigrants with amazement!

The tongues were given not primarily as a means of communicating the Gospel, but as a *supernatural* sign that God was in the midst of these believers. This is doubly witnessed to in what follows, for Peter immediately stands up and begins preaching to this same crowd (Acts 2:14ff), and not in tongues, but quite obviously in a language which they all had in common.

In Corinth Paul says that those who spoke in tongues were not understood (I Cor. 14:2). But his implication is not that they were speaking gibberish or ecstatic speech, but in languages not known to any of the fellow worshippers (I Cor. 14:10, 11).

Some commentaries have tried to establish an essential difference between the various occurences of speaking in tongues in the New Testament, e.g., between the occurence on the Day of Pentecost, and the experience in the Corinthian Church. It would seem, however, that the manifestation of tongues in Acts and in Corinthians is essentially the same. In his *History of the Christian Church* (Vol. I, p. 230-231), Philip Schaff says, "The glossolalia (speaking in tongues) on the Day of Pentecost was, as in all cases where it is mentioned, *an act of worship and adoration*, not an act of teaching and instruction, which followed afterwards in the sermon of Peter. The Pentecostal glossolalia was the *same* as that in the household of Cornelius in Caesarea after his conversion, which may be called a Gentile Pentecost, as that of the twelve disciples of John the Baptist at Ephesus, where it appears in connection with prophecy, and as that in the Christian congregation at Corinth." The key difference on the Day of Pentecost was not in the nature of the manifestation, but in the nature of the *audience* — "*from every nation under heaven*" (Acts 2:5).

This is borne out by present-day experience as well. A speaker in tongues is seldom understood. (In a group meeting his utterance will be "interpreted," but "interpretation" is also a manifestation of the Spirit, and is not the same as translating a foreign language with the mind.) Occasionally, however, someone will speak in a tongue and be understood by someone present who knows that particular language. A French interpreter from the United Nations attended a meeting in Los Angeles where a message in tongues was spoken and an interpretation given. The interpreter from the United Nations confirmed that the message spoken was in French, and the interpretation given was accurate. Neither the speaker in tongues nor the interpreter had ever learned French.

Thus, "tongues" is a supernatural manifestation of the Holy Spirit, whereby the believer speaks forth in a language he has never learned.

Does the speaker himself know what he is saying? No, to his own ear and understanding ti is simply a stream of sounds. St. Paul says specifically, "If I pray in a tongue my spirit prays, *but my mind in unfruitful.*" (I Cor. 14:14). When you speak your native tongue, or a language you have consciously learned, your mind controls what is said. But speaking in tongues is a speaking forth prompted not by the mind, but by the Spirit. The speaker does not 'decide' what sound will come out next: He simply lifts up his voice, and . . . "the Spirit gives utterance." (Acts 2:4).

One immediately wonders, "What possible value can speaking in tongues have, if a person has no idea what he is saying?" According to the Bible, even though one does not understand what he is saying, his spirit is in a state of prayer (I Cor. 14: 14).

In other words, for the person himself, speaking in tongues is a praying not with the mind, but with the spirit. It is neither an emotional or an intellectual act (although both emotion and intellect may be affected), but an act of spiritual worship.

What is the value of this kind of praying? St. Paul says, "He who speaks in a tongue edifies (builds up) himself . . . he speaks not to men but to God . . . he utters mysteries in the Spirit." (I Cor. 14:4, 2). Exactly how or why it happens is the truth: *Through this simple, yet supernatural and God-appointed way of praying, one's life in Christ is wonderfully built up.*

SPEAKING IN TONGUES AND RECEIVING THE HOLY SPIRIT

People often tie speaking in tongues to receiving the Holy Spirit (See Matt. 3:11, John 1:33, Acts 1: 5). Many believe that speaking in tongues is the objective sign that a person has received the Holy Spirit.

The Book of Acts records five specific instances where the Holy Spirit is received. In three of these — the Day of Pentecost, 2:4; the household of Cornelius, 10:46; Ephesus, 19:6— speaking in tongues is specifically mentioned as an outward manifesta-

tion of the in-filling of the Holy Spirit. In a fourth case, that of St. Paul (9:17), tongues are not mentioned; but we know from I Corinthians 14:18 that he did manifest the gift of tongues, eihter initially or subsequently. The fifth case involves a group of new converts in Samaria (Acts 8:14-20). Speaking in tongues is not directly mentioned, and yet the context of this incident offers one of the strongest indications that the initial in-filling with the Holy Spirit carried with it, as a normal occurence, *a definite, objective manifestation.* For we are told quite matter-of-factly that even though these people in Samaria had come to faith and been baptized, "the Holy Spirit had not yet fallen on any of them." How could they *know* that the Holy Spirit had not yet fallen, unless they were used to observing — and in this case had *not* observed — some objective manifestation? When Peter and John came down from Jerusalem and prayed with these new converts, they did receive the Holy Spirit. And it is quite clear from the context that this was manifested in an objective way, for Simon the Magician was so impressed by it that he tried to buy from Peter the power to bestow the gift of the Holy Spirit. That there was *some* kind of an objective manifestation when these believers received the Holy Spirit is thus quite clear. In the light of the other instances in the Book of Acts, there would be a strong presumption in favor of believing that the converts in Samaria also spoke in tongues when they received the Holy Spirit.

Does this mean that everyone who receives the Holy Spirit will speak in tongues — and that if you have not spoken in tongues you have not really received the Holy Spirit? I do not believe that you can make such a case from Scripture. For you do not erect doctrine on a series of *instances.* However, I do believe that the Book of Acts suggests to us a helpful *pattern:*

1) Receiving the Holy Spirit is a definite, clear-cut, instantaneous *experience.* Your experience of salvation should include or lead to a definite receiving of the Holy Spirit. If it doesn't, you, and the Church, should pray that you do receive the Holy Spirit (Cf. Acts 8:15). When you receive the Holy Spirit, you will know it. The very phrasing of Paul's question in Acts 19:2 — "Did you receive the Holy Spirit when you believed?" — implies that a simple Yes or No answer is expected.
2) A simple and God-appointed way for you to objectively manifest the gift of the Holy Spirit is to lift up your voice in faith, and speak out in a new tongue at the prompting of the Holy Spirit (Cf. Acts 2:4, Weymouth's translation). This "prompting" may be a syllable or a word or a phrase in your mind, which to your understanding is just a meaningless sound in your mind, but when you speak out it leads into a new tongue; or it may be a certain 'moving of the Spirit' upon your tongue or lips, which will form syllables and words as one lends the voice; or it may be a spontaneous speaking forth difficult to describe, because it is so personal. People's experience of just how this begins seems to vary greatly. Once begun, however, the phenomenon is fairly consistent: A spontaneous and usually fluent language, prompted not by the mind but by the Spirit.

To consummate one's experience of receiving the Holy Spirit by speaking in tongues gives it an objectivity. I believe this objectivity has a definite value for one's *continued walk in the Spirit* for speaking in tongues seems to have a definite bearing on the "pruning" and "refining" which a Christian must go through. I have wondered if the 'tongue of fire' on Pentecost Day did not suggest that the 'new tongue' they were about to receive would be a 'refining fire' in their Christian experience. find this suggestive, in the light of John the Baptiast's prophecy that Christ would baptize with the Holy Spirit *and with fire* . . . and the chaff he will burn with unquenchable fire (Matthew 3:11-12). This, at any rate, has been my own experience: Speaking in tongues brings to my awareness many areas of my life which need pruning and refining— areas I was utterly oblivious to before.

Some people speak deprecatingly of 'those who need an objective sign to bolster their faith.' I frankly confess that this *has* been a help to my faith. Perhaps that is simply because my faith was weak. But I believe that God recognizes our weaknesses. He knows that our feelings are mercurial — up one day, down the next. But regardless of feelings, that sign of the 'new tongue' is there, to remind me in a special way that the Holy Spirit has taken up His dwelling in my body.

One young housewife who has come into this experience was converted in her teens. Looking back on that experience she has said, "I know now that I could have spoken in tongues at that time . . . if someone had only told me!" She believes that she was baptized in the Holy Spirit at that time, but failed to manifest the experience according to the pattern which Scripture suggests, with speaking in tonguese. Consequently her spiritual growth was hampered. She says that she has experienced greater spiritual growth in the past year, since receiving the manifestation of tongues, than during the previous ten.

Here, it seems to me, we see the real issue and challenge which speaking in tongues presents to our churches today. We know that our salvation does not depend upon it, for that is through the Blood of Christ only. Many Christians have surely received a great measure of the Spirit *without* the manifestation of tongues. But is there *yet a further blessing, yet a further power,* which we have missed by letting the gift fall into disuse? Is God calling the Church today to fulfill the pattern He has suggested in Scripture, to go back and re-capitulate this first step of speaking in tongues, which we have by-passed?

One pastor who has come into this experience characterizes it in this way: "It seems as though every gift and every blessing I have already experienced in the Lord is *refreshed* and *revitalized.*" One does not repudiate or deny anything the Lord has already done in his life. *He simply opens the way for Him to do yet more!*

WHY HAVEN'T WE HEARD ABOUT THIS BEFORE?

It's natural for us to wonder, "Why is this suddenly happening now? Why haven't we heard about it before, if it's such a marvelous blessing?" I imagine people raised the same kind of questions when Luther began to uncover truths of Scripture which had been long neglected. It is the kind of question to which we can give no final answer.

Perhaps we have simply neglected part of the biblical revelation, for

speaking in tongues is clearly set forth in Scripture as a blessing and enduement from God. It was widely manifested in the Apostolic Church and from time to time in Church History down to our own day. Perhaps we have neglected this aspect of the biblical revelation.

But perhaps it goes deeper. Perhaps it is simply "God's Time." In the unfolding plan of Redemption and Consummation, God's Sovereign Spirit begins to move, calling into service a Gift which He has allowed to slumber for a time. And we are not asked to apologize or atone for the past, but simply to respond to God's move in our own time.

WHAT IS THE VALUE OF SPEAKING IN TONGUES?

Those who have experienced this manifestation of the Spirit, speaking in tongues, find in it great blessing and value. It is no "frill" or "extra" in their Christian life — something which they could now take or leave depending on their mood. It has had a deep, often a transforming effect on their spiritual life. One man expressed it this way: "Speaking in tongues was a spiritual breakthrough for me." There is an awareness of having entered a vast new spiritual realm. And this leads to deeper study of the Scriptures, for one wants to know more about this realm which has suddenly taken on new reality. One suddenly finds himself able to understand the Bible far better. One young worker who received this experience said, "For years I have tried to *force* myself to read the Bible, but I never got anything out of it — I couldn't seem to understand it. Now I read the Bible every day, and I always get some new thought or insight."

One speaks in tongues, for the most part, in his private devotions. *This is by far its most important use and value.* It offers the believer a glorious new dimension in prayer. How often we come to the point where "we know not how to pray as we ought" (Romans 8:26) . . . where our mind can find no words to express the Praise and Love and Adoration we feel toward God —

> *"What language shall I borrow to thank Thee, dearest Friend,*
> *For this Thy dying sorrow, Thy pity without end?"*

Often a burden of intercession simply overwhelms of baffles us. Then and there a person may pray in tongues, knowing that "the Spirit intercedes . . . according to the will of God." (Romans 8:27).

Although one does not know what he is saying, as he prays in tongues, he does have a clear sense that he is praying to God. The heightened awareness of God's Presence is one of the greatest blessings one receives through this experience. A seventy-year-old pastor who has come into this experience said, "Christ has never before been so real to me!"

While praying in tongues is itself a great joy and blessing to the believer, the more important blessings are those which *result* from praying in tongues. Paul sums it up by saying, "He who speaks in a tongue edifies himself." (I Cor. 14:4). While you are praying in tongues — or perhaps I should say, *through* your begins to work a great many changes in your life. You find yourself becoming far more aware of spiritual realities. Without a great deal of conscious effort, you find your thoughts becoming more and more filled with Christ. You find a new ease — and joy — in witnessing.

Occasionally the manifestation of tongues is used in a prayer group or church gathering, providing there is an interpreter present (I Cor. 14:28). The believer who has once spoken in tongues can do so at will thereafter. In a group, however, he must be cautioned not to speak out unless he receives a definite "anointing" by the Spirit. The person still new in this whole realm of experience may speak out of turn a few times to begin with, but as he continues in the Spirit, he will learn to recognize an anointing by the Spirit, and he will wait for it. Other manifestations of the Spirit will begin to follow, too: interpretation, prophecy, etc.

IS SPEAKING IN TONGUES FOR ME?

Is this experience for *any* Christian? To be even more specific, is it for *me?* Can *I* speak in tongues?

It's significant to me that in the Book of Acts they *all* received the Holy Spirit . . . and spoke in tongues. (Paul's suggestion that all do not speak in tongues — I Cor. 12:30 — refers to the use of the gift *in the Church,* Cf. vs. 28. And this is true, as I suggest above: In a church meeting only certain ones will receive an anointing to bring an utterance in tongues.) But, while God will appoint only certain ones to speak in tongues in a gathered assembly, *every* believer can be blessed by the *self-edification* which this gift brings in *private devotions.* I believe that any Christian who desires this blessing may ask the Lord for it, and receive (Cf. Luke 11:5-13).

I do not believe, however, that you will receive this blessing unless you do *desire* it. Some people say, "If God wants me to have the gift of speaking in tongues, then He will give it to me." This reflects a certain piety on the surface, but it betrays a shallow knowledge of the Scripture. God does not force His gifts upon us. He makes them available, then encourages us to "ask . . . seek . . . knock." In I Corinthians we are specifically commanded to "earnestly desire the spiritual gifts," for unless there is the hunger of desire, there is no real receptivity. In my experience, I have found this one principle extremely consistent: Those who have a deep hunger for God — and are prepared to earnestly seek the fulfillment of that hunger without any qualifications except that imposed by Scripture itself — receive this blessing the most readily.

Often it is a help to seek out someone who has already experienced the blessing, and have him pray with you (Cf. Acts 8:15). Many people, however, have received all by themselves, in their own prayer closets.

Lay it to the Lord in prayer. Tell Him the desire of your heart, and ask Him to guide you.

The Devil will be right at hand to challenge your experience—telling you that you made it all up, or that it sounds foolish and crazy. (Every person I have talked with who has spoken in tongues witnesses to this same experience — the temptation to "draw back," to deny the experience.) But as you continue *in faith,* the Lord will give you freedom and confidence in your new tongue. Every day you must use this in your private devotions. And after several months, when the fruit begins to show, you will know, without any doubt, what a wonderful blessing the Lord has given you. ✝

NEXT ISSUE: The Rev. Larry Christenson discusses "Some Theological and Practical Aspects of Speaking in Tongues in a Christian Congregation".

SOMEONE BOTHERING . . .

By the Rt. Rev. Chandler W. Sterling

The Blessed Trinity Society, of Van Nuys, Calif., recently sponsored a series of "Christian Advance" meetings in Los Angeles, Modesto, Merced, Fresno, Palo Alto, and Corte Madera, Calif. Bishop Sterling of Montana, one of the speakers, has sent us this fictionalized report of what happened in Los Angeles . . .

"May I speak to you a moment, sir?" I turned to see a serious and intelligent looking young man, probably in his late 30s. Nodding an assent, I motioned him aside until the crowd had filed out of the auditorium, leaving only clusters of conversing persons spotted here and there.

"I'll get directly to the point, Bishop," he began quietly. "I am a biochemist and a vice president of a company which you would recognize if I mentioned the name. This all has some bearing on what I am about to tell you, because for years I have been science-oriented, a full-blown determinist, if you will."

I admitted to him that not only did I number many of this fraternity among my friends, but that I, too, lived in a sort of half-way house between science and religion.

"You see, sir, I have never been either a Christian or churchgoer of any kind in my whole life. I have had very little regard for such things and consequently know very little about it, but —" he turned about as he shifted into second gear. "Well, about three weeks ago, while sitting at my desk waiting for a long distance phone call, I had a most disturbing experience. No reason for it whatsoever. It sounds rather odd for me to talk this way, but there's only one way to say it. I felt the living presence of the living Christ within me — quite upsetting, but not spectacular. Nothing emotional about it. Then it went away, but the vividness of that moment remains. Things haven't been the same since."

"Then today I saw the ad in the paper about these Christian Advance meetings and decided to come to the auditorium tonight and see if this had anything to do with what happened to me. What do you make of it all?"

I told him that I, too, was there to try and understand this charismatic renewal within the Churches, and that because several of my articles and addresses had come to the sponsors' attention, I was invited to speak to this Christian Advance meeting. I explained that I had become sensitively aware of a ferment and yeastiness in the Church, and had seen this working in so many unlikely places that I was impelled toward it, and that while my own personal life had been unmarked by these gifts, as I understood them, yet there was something here that was changing lives in our day as it had done in ages past when mankind was going through a period of strain and crisis.

My friend remarked, "I am impressed by two things here tonight. First, there was order and quiet. Nothing emotional. Secondly, except for a very few, they all struck me as being happy people with a kind of inward joy shining through. Frankly, it wasn't what I expected. I came here primarily to buttonhole you and found all this, to my surprise. I'll admit that I did wonder what you were doing at a gathering that I suspected would be a rather noisy evening of religious jag. So now I've got another problem — there must really be something to the experience I had."

"Well, my friend," I answered, "this phenomenon which has all the signs of a charismatic renewal might well be a reaction to the tragedy of the 20th-century Church."

"What do you mean by that?"

"I mean that a Gospel meant for the healing of nations, a Church meant to restore to man the gift of life and joy, agreeably accepted a lesser role, sold out to the world in which we live, and wilfully became only one of the world's great religions. Christ's religion became organized into a crowd of competing sects which grew only by further divisions among themselves. The churches have come to the point where they prefer to do nothing but enjoy their cult, and will not cooperate for the good of man or even for their own advantage. To judge from the apprehension and unrest that this movement is creating in the churches, I strongly suspect that the end is in sight for those who would drain off the Holy Spirit into rivulets of guild meetings, every member canvasses, and committee meetings. This is the tragedy over which God must weep — He came unto His own and His own chose not only not to listen, but to have bazaars instead."

There was a brief silence as he listened to all this, while I was wondering from what source within me this outburst might have come.

"I have always thought of this kind of religion as being of the fundamentalist-pentecostal variety," he said, "having a non-intellectual, emotional expression of various psychological factors in their religious ideas. . . . This speaking in tongues and all that. This doesn't square with my thoughts or values at all . . . and then the experience that I had a few days ago. I can't fit this all together."

"This is the first time that I have hit this head-on, too," I replied. "I have noticed this — these people make no attempt to induce this so-called 'speaking in tongues.' They don't even talk much about it. Oh, some do, of course, but I think only those who do not grasp what is really going on. I have been struck with the same thing as you, the remembrance of, and the desire for, the sense of the living presence of the living Christ, as you put it. Anything else is incidental to it."

"I am going to have to find out more about all this. I still don't know why it happened to me. I wasn't bothering anybody."

"No," I agreed, "but it looks as if Someone was bothering you. I do know that over and over again in the past, God the Holy Spirit has come whenever man has had his back up against the wall of his own making. He seems to do this whenever the Church is in serious danger and man is deeper than ever in bondage to himself and his own ideas. Today he is in slavery to the crowd and the organization and his great convictions about little things. It might well be that through this new charismatic phenomenon in our day, he may acquire the courage to throw off the shackles which are strangling and suffocating him. This is precisely what is going on in the churches. They are all dying and don't know it. So once again, as in times past, the Holy Spirit comes to restore His power to the Church. ✝

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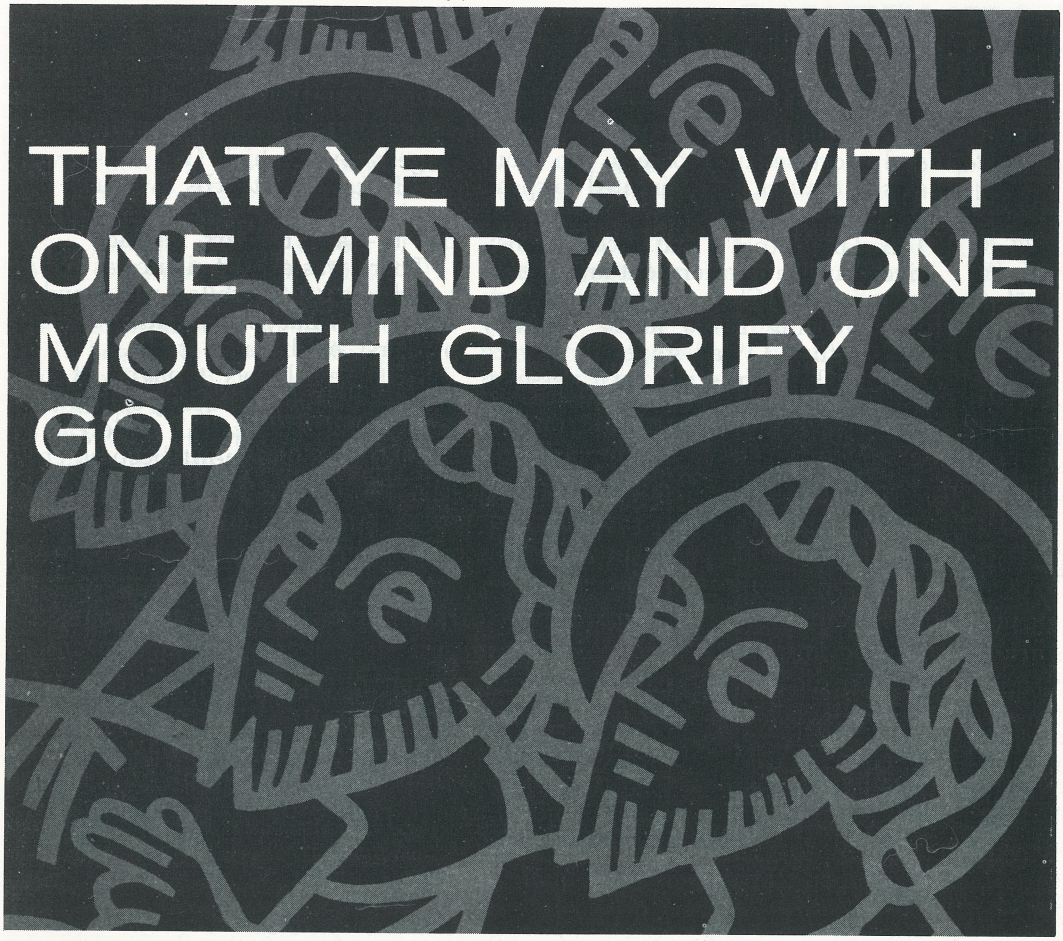


By Josephine Buck

THE BIRTH AND LIFE OF A PRAYER GROUP

I WILL SPEAK ONLY of those things which Christ has wrought in and by me. I am a prayer group. I have never received a name because my members wanted no particular tag upon my activities. Even when my meeting place, such as a community center, required a name, I remained nameless.

I was born because people prayed. Yet no human can take personal pride or credit for my conception, for it was God who formed me in answer to His Son's Life in human clay. I was born one evening in the Spring of 1961 with a handful of souls. Not souls with greatness as men count greatness, but souls with a love for their Saviour Jesus Christ. Yes, He was the all-important One that first night of my life as these few exchanged their experiences and love for Him. Oh, how unsure I was at my birth! I thought I would never survive. There was pain in me as the barrier of denomination was being broken down. Fears, doubts, anxieties had to be prayed away. But when that evening was over I saw joy in Heaven and joy on earth; love and peace were manifested in me and through all my members.

The next day I looked around my home of Bay City, Michigan and found there was much work to be done. Already my enemy said, "This is too much for you to handle." But the *Word* was in me from my birth. I had a strong heart and all my members were ready to reach out for the love of God. I was vigorously exercised once a month with the *Word* and prayer, and I began to grow. Everywhere my members went they told of love for God, and how Jesus the Christ was worshipped in my life.

Although the burden of prayer was in me, and a true desire to lead men and women to God through Christ — something was missing. Especially while the Book of Acts was read I began to feel that I wasn't complete. I wondered what could be wrong with me. Certainly I was strong. I was active in wanting God to be lifted up. My members didn't know it, but I was coming to a critical point in my growth. A lovely member from Canada came at this time to me and with her love united another town with me. Midland, Michigan furnished new members. I was growing, but that certain something was still missing. A few more months were given to spiritual exercise, increased devotion and trust in God and my members. I was extremely happy, for my bosom now held a membership of five denominations. Humility settled down upon me as I felt God in my heart pulsating for an unknown purpose.

Finally that purpose began to emerge. In November of 1961 a person of great vitality and spiritual power suddenly crashed into my life. Coming from outside me, sent by my God from New York, she upset me terribly. All my members became disconnected. She talked about something I neither knew nor understood. My very soul was being touched and I went into tremendous spiritual blackness. I knew something was missing but it never occured to me that it was the *Power of God* — the very Holy Spirit whom I loved and thought I knew. After all, some manifestations of His work were evident in me.

My members began to study harder, eat less and pray more. There was such a searching going on inside of me that I didn't know if I would be able to take the strain. This visitor invited a few to Detroit for a meeting at St. Paul's Cathedral. At this meeting a small man with large spiritual understanding spoke with great conviction about the Holy Ghost and Power. My members who were there received the Holy Spirit and spoke with tongues. I became happy immediately because this stopped some of the pain in me and let the light into my heart, even though other parts of me were not responding very well. This wonderful activity in me produced more frequent prayer meetings.

Now I could grow and be that witness, with a boldness that I never had before. There was a special meeting attended by a Spirit-filled physician. He produced faith in my heart and prayed with my members. More received and more members came to my fellowship, people from various churches across Michigan. Love took hold of me from one extremity to the other. There were Spirit-filled laymen, powerful pastors and priests of God, dedicated women willing to go anywhere to minister the message that was now strongly implanted. The burden of prayer became active. Satan in his trembling tried many ways to split me, but God was in control and continued to prevail.

"What is God going to do with me?" I thought as excitement was at its peak. In June of 1962 the Lord began sending speakers to feed me. In faith I asked Him for a world-renowned teacher who came and enlightened me on the Gifts of the Holy Spirit. Next a Methodist minister from North Dakota inspired me with his strong faith and witness. Another minister arrived from Toronto and thrilled me as he ministered words of life. God gave me a good fatherly talk by a beloved Episcopal priest which awakened me to the danger of Spiritualism. A Dutch Reformed minister came to me and more strength was added by his abiding in and witness to Christ. Oh how I grew under all this attention from God!

God nursed me along so I could become His instrument. There is now a flame in my heart. He, the Alpha and the Omega, is the purpose of existence. I, the Lord's eyes, ears, mouth, hands and feet, must help release the Power of God to a sick world, giving Him all the Glory for my being and doing. I am born for God and I now have Life received from the Life-giving Holy Spirit. Prayer is my breath. Faith is my shield. Love is my banner. Hope is my joy. How freely God shares His happiness with me when I pray, with hands, for men to be born again, healed, filled with His Spirit. How wonderfully the Holy Spirit reveals the Will of God. How sensitive to sin is a bride of Christ. How completely I am at one with brothers and sisters who are being born in this age to welcome the Bridegroom from above.

When I pause to wonder at the grace and unmerited favor that has been poured out on me, my heart, the hearts of all my members, look up to Him, "The Christ," "The Anointed One," Who sent the Promise of the Father. ✝



A YEAR AGO, if anyone had told me that I, a Stanford student, would be writing in an Episcopal magazine concerning the Baptism with the Holy Spirit and the Gift of Tongues I would have told them that they needed to have their head examined. My background and training was such as to preclude any such possibility. Yet the Holy Spirit is no respecter of persons, and I am proud to bear witness to the dynamic power of God.

I was brought up in a pentecostal church and manifestations of the Spirit were not new to me. However, as I grew older I felt I had become too sophisticated for any personal participation. Besides, sometimes the people were a bit noisy and emotional, and I was too narrow minded to realize that they had something to "make a joyful noise" about. I eventually left the church and went to a quieter one; I was supposed to have been "saved" and probably was, but at best was a rather sick Christian. I busied myself with school work and pushed religion into the background. Since I hadn't critically examined my beliefs, I was quite unprepared for Stanford. History of Western Civilization, Stanford's required freshman course, showed me how shallow my thinking was and my beliefs crumbled under the onslaught of new ideas.

My return to faith began with a serious endeavor to build a rational framework to answer the intellectual arguments I had encountered. My pastor in Palo Alto, the Rev. William Pickthorn was a help to me and a constant source of both ideas and inspiration. Slowly a rational set of beliefs were worked out. Something was still lacking. I didn't have the love without which all knowledge is profitless. I saw this love demonstrated by the pastor and members of his congregation and a desire came to be like them. I realized that whatever experience I had had when a child was so dim that I stood in need of giving myself to God again.

One Sunday night midway in Winter Quarter at Stanford I felt I must make a commitment. There was no crisis in my life; my grades were adequate and things were generally on the up and up. Nevertheless, I felt intensely disatisfied with myself as a human being. I wasn't manifesting the fruit of the Spirit the way a Christian should. Still, I wasn't going to go down to an altar or have anyone pray for me. I wanted nothing that might smack of mass hypnosis or mob psychology. If I was going to have a religious experience I wanted to be sure it was of God and not of man.

After that service I hurried home to the dormitory and locked myself in. I reviewed the reasons for my decision and made a commitment. I told God that I wanted His Love and presence more than anything, and would be willing to give up anything to have it. I had believed intellectually for some time that Christ had risen from the dead and was divine, and suddenly I knew, intuitively. I saw no lights, and heard no voices, but the holy presence of God seemed to fill the room. It was as if a great weight had been lifted from me; there was physical and emotional relief, but overshadowing all was the feeling of love, and of God's presence. I was a new person.

I mention this "salvation experience" in some detail because many dedicated Christians have had similiar ones. The Holy Spirit did dwell within and He guided my life as much as I would let Him. However, I still had problems getting my ego out of the way and allowing Christ to work through me. I fluctuated: something I was "high" and felt God's presence strongly. Other times He seemed far away and a bit impersonal. There was fruit in my life but nothing extraordinary. Clearly I needed more power.

I still rejected tongues as being something for fanatics. It was just too far out, too anti-intellec-

AWAKENING AT STANFORD

BY BRUCE NICKERSON

tual, a rather unsavory aspect of some fundamentalist churches. Occasionally, there would be a mild "outburst" in my church and I would try hard to ignore it; and frankly it "turned me off."

Then I heard there were Episcopalians who were speaking in tongues. This was news! The thought of staid, formal Episcopalians speaking in tongues was most intriguing. I had to investigate. With my pastor I attended a Christian Advance sponsored by Trinity Magazine. I brought along notebook and pencil so I might better analyze and notate what went on.

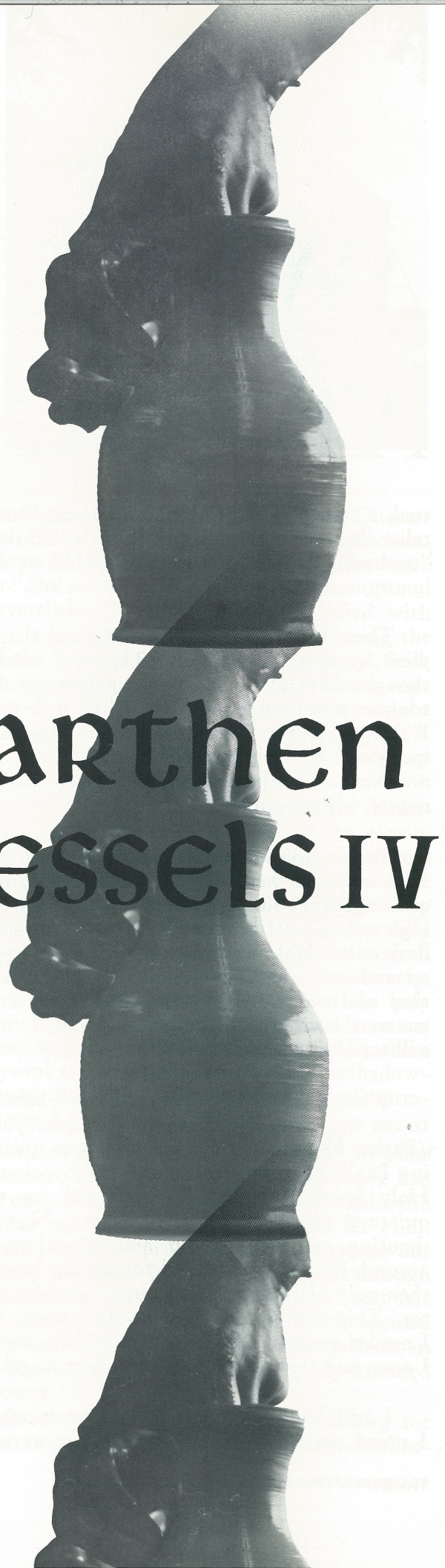
The Episcopal speakers were interesting. What impressed me was that they didn't harangue the audience; they simply talked. I debated throughout high school and college and I was aware of the devices available to sway and partially hypnotize an audience. They used none of these. Yet what they said was clearly moving the audience. When we were invited into the prayer room, I followed, still scribbling notes.

When I entered the prayer room I beheld what to me was a remarkable sight. An Episcopal rector (Father Harvey) in clerical dress was quietly laying hands on people to receive the Baptism of the Holy Spirit. What really impressed me was the quietness and order of the meeting. No one was shouting or jumping up and down or rolling around. No one was prayed for against his will and then only after he had been instructed by the rector. This was something I could accept. I knew I needed more of God's love in my life, and hadn't I once said that I would do anything to get it. . . .

I still had some unanswered questions. These I posed to Father Harvey and he answered them to my satisfaction. Then he went back to his work. I saw the joy and the love in those who received. I heard their quiet words of worship. I wanted this gift. I began to tell Christ how much I loved Him but it seemed as if I couldn't adequately express myself in English so I just loved Him without thinking in English. I thought a tongue; I thought syllables which I didn't understand. No one laid hands on me, and I didn't move but suddenly God's presence was in me more abundantly than ever before. It was as if my previous experience had been magnified a thousand times. I almost jumped; I could scarcely restrain myself from vibrating. I suddenly realized why some of those Pentecostals behaved the way they did; I could have behaved the same way, but I remained motionless.

Since that time my Christian life has been transformed. Christ seems more real than ever and I witness a great deal more than I ever did. The Baptism in the Holy Spirit has given all aspects of the Christian life a new meaning for me. Holy Communion has never been so wonderful, the Scriptures never so clear nor so inspiring or the pastor's sermons so enlightening. That is not to say that I don't fluctuate; however, the level of the fluctuations is so much higher than before, and today's troughs are higher than my former peaks. God is continuing to work among other Stanford students. Currently there are about a dozen who have spoken with tongues. We have formed an organization on campus to spread the word and carry forward the ministry of this charismatic revival. The chaplains are becoming interested; the Rev. Dennis Bennett was invited to spend a week on campus for the purpose of presenting this revival to the students. The end seems nowhere in sight. Truly the Lord works today as He did in the Early Church. ✝

Earthen Vessels IV



GOD'S WORD declares that the treasure of salvation is contained in earthen vessels. In the foregoing articles of this series, it has been established that the Holy Spirit abides in such a vessel to direct the individual toward vessel-sanctification, which is an outward manifestation of Christ-likeness, and witness, which is the proclamation of the "good news" of salvation. The individual is further facilitated in these ministries by the power which results from his baptism with the Holy Spirit as evidenced by speaking with other tongues.

It has further been seen that these vessels constitute by their aggregation the Church, which is the body of Christ. In this capacity, the Church is responsible to perpetuate His earthly ministry. Since this ministry was constantly surpassing the boundary of natural phenomenon, earthen-vessel members must be endued with supernatural faculties which will make such a ministry possible. The gifts of the Holy Spirit supply this need.

One ought not to conclude that the Holy Spirit is currently functioning in some contrived fashion in order to create a "substitute" for Christ's ministry on earth. The Spirit's place in Christ's ministry has ever been the same. Christ did not form the world by the word of His mouth except as the Spirit brooded upon the waters. Jesus did not commence His earthly ministry until His union with the Spirit had been consummated in the Jordan. Thus, He who laid His divinity aside and became man to redeem man performed as God through the power of the Holy Spirit. It is because of this relationship between the *Word* and the *Power* that Christ could say to His disciples, "I will send Him unto you . . . he that believeth on me, the works that I do shall he do also." The substitution which has been made, therefore, is the Church for Christ's earthly body not the Holy Spirit for Christ's power. Whether it be Jesus Himself or His Church, the power of His ministry is the same — the Spirit.

In reading I Corinthians 12:1-11, one will discover that the gifts are in reality "talents" or supernatural abilities which function under the Spirit's direction through the several vessels as He wills.

"For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit." (I Corinthians 12:8) Note that these are Spirit-given not man-developed as some would have it. If it were possible to develop these

BY THE REV. J. DAVID BIGELOW - *who is currently pastoring a church in Southern California and has recently received an A.B. degree in Psychology from Whittier College.*

Spirit gifts then, by the same logic, one could develop a gift of miracles or of healing from natural talents. Note also that this is the *word* of wisdom and knowledge. This refers to both type and extent. This is not general knowledge nor an attitude of wisdom; these are specific and understandable. Finally, this is not *all* knowledge or wisdom but a word, a limited statement concerning a given matter.

Knowledge is plainly seen in Christ's earthly ministry. His followers admired the temple to Him but Jesus replied, "As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down." (Luke 21:6) Peter stood before the council of the High Priest and demonstrated his knowledge of Christ and his insight into the situation at hand as he, "filled with the Holy Ghost," addressed his words to the "rulers of the people and elders of Israel." (Acts 4:8) One will note, however, that in spite of this evidence of knowledge "they perceived that they were ignorant men." This, then, is granted knowledge not learned; it makes a scholar of no one. Paul stood on the deck of a sinking ship and declared, "There shall be no loss of any man's life among you, but the ship." (Acts 27:22) This was not simply a statement of faith in God's protective power; it was a declaration of revealed knowledge.

Wisdom is the application of knowledge. It is one thing to be in possession of facts, another to properly utilize them. When Jesus declared that the temple would be destroyed, He was deluged with questions. He struggled to find answers which His followers could understand. Finally, with the wisdom He so often demonstrated, "He spake to them a parable; behold the fig tree . . ." (Luke 21:29) When they came to Him to be healed or to seek answers, though they suffered the same illnesses or asked the same questions, His response was not always the same. In wisdom He ministered in whatsoever fashion would most profit the seeker. With what wisdom Peter answered the threatening of the High Priest: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye." (Acts 4:19) Paul had said that none were to be lost except the ship. Yet, when some would have left the ship in a small boat to save themselves, Paul prevented them (Acts 27:31). This was not God's plan. Thus, one finds the knowledge that all were to be saved coupled with wisdom regarding the particulars and application of the knowledge.

There are three "spirits" in the world; each capable of motivation. They are: the Spirit of God or the Holy Spirit, the spirit of Satan or Anti-Christ, and the spirit of man or flesh. Actions and words can be very deceiving. Since man "looketh on the outward," a means of "knowing" the heart must be granted the child of God, particularly those who minister. Jesus said to His disciples: ". . . And one of you is a devil." (John 6:70) Peter said to Ananias: "Why hath Satan filled thine heart to lie to the Holy Ghost . . .?" (Acts 5:3) Paul turned to the damsel who followed him in Macedonia declaring that he was a servant of the most high God and cast forth the demon which possessed her. (Acts 16:18) When Simon sought to purchase the power which the disciples possessed, Peter rebuked him with these words: "Thy heart is not right in the sight of God." (Acts 8:21) Thus, one finds the gift of discerning of spirits as it functions to reveal the motivating spirit which is hidden to man's natural vision but is made known by the Spirit.

The gift of faith demands some clarification. It ought not to be confused with the fruit of the Spirit which is actually *faithfulness* and refers to one's performance of godliness. If one accepts the formula: belief plus action appropriate to that belief, he will discover that the Scriptures reveal at least three degrees of faith. First, one finds *saving faith.* This requires the maximum of belief coupled with a minimum of action. Next, there is the daily *walk of faith* or the "measure of faith" granted to each believer. Finally, one finds the *Spirit gift of faith.* This stands at the other extreme and demands both unwavering belief and tenacious, even stubborn, action based upon that belief. This, then, is faith which has full knowledge of the circumstances but does not waver in performing according to the direction of the Spirit.

Spirit-given faith is seen often in the Scriptures. Jesus stood at the tomb of Lazarus and called him forth in unwavering faith that the Father heard Him always. Peter prayed for Dorcas in the same faith. The man at the Gate Beautiful was made whole as the disciples bid him walk in the Name of Jesus. One will note that faith itself is always an interim phenomenon. It is not perpetual. It only serves until its own result renders it obsolete. The day is coming when faith itself will be tucked away in eternity as a relic of a former age when all that is now seen through it is reality. Until then, it remains the channel through which all things eternal and blessed are known and utilized by the child of God.

Gifts of healing were an intricate part of Jesus' ministry. Those who sought Him received of Him. It is of special interest to note that He did not

proffer healing as an inducement to gain followers. Healing was the natural result of His teaching and the faith demonstrated by those who sought Him. It is quite evident by His words in Mark 16 that He did not expect this aspect of His ministry to cease at His ascension. Indeed it did not. Even Peter's shadow was sought as he continued, with the others, Christ's ministry.

It must be pointed out that Jesus, and the early Church, did not attempt to persuade individuals to be prayed for. They prayed for those who sought or with joy received. It is quite evident that Jesus did not stop every funeral procession during His ministry. What of the others at the pool of Bethesda? He challenged and healed one man. It seems certain that there were other beggars at the Gate Beautiful; Peter and John bid one to walk. There can be no doubt that these gifts or "talents" to heal were used by Jesus and in the early Church in conjunction with knowledge, wisdom, faith, and even discerning of spirits so that individuals were not prayed for or demons rebuked in the hope that they would be healed but were ministered to in the knowledge of God's will regarding the particular instance.

One will note that the term, gifts of healing, is plural. It will be noted further that it is the word, gifts, which is so. This would seem to indicate different methods of or "talents" to heal. Witness Jesus as He prayed for those who were blind. Whether He simply prayed, applied spittle, or made mud, the result was the same—they were healed.

Some would make the gift of miracles a mere extension of the gifts of healing. If this be so, the Church has one gift too many and the world one gift too few. What of the five thousand fed? What of the money from the fishes mouth? Or what of nets teeming with fish? The early Church continued to function thusly. Prison doors swung open. A ship full of lives was saved. In this last instance, note again the inter-relationship among the gifts — from knowledge to wisdom to miracle, and these all in faith.

Perhaps no single gift of the Spirit has caused so much concern as that of speaking with other tongues. There exists much disagreement as to its place in the Church and in the life of the believer. To a great extent, this disagreement springs from a failure to distinguish between the various ministries which the Spirit accomplishes by this single phenomenon.

There are at least three distinctly different purposes fulfilled by speaking with other tongues. First, it is the evidence of the Baptism with the Holy Spirit. One finds no other evidence recorded which satisfied the early Church, and it is recorded that speaking with other tongues furnished sufficient proof that the gift of the Holy Ghost had been received by the Gentiles. (Acts 10:44-48) From this it may be concluded that the only Scripturally satisfactory evidence of the infilling with the Holy Spirit is speaking with other tongues.

Secondly, there is that prayer in an unknown tongue of which Paul speaks (I Corinthians 14: 14-18). One will note that this is not a public ministry but a private ministry of prayer. In Romans 8:26-27, Paul speaks of the Spirit helping one's infirmity of not knowing always how he ought to pray. But the Spirit prays always according to the will of God. What a faculty this is that the Spirit-filled believer can pray the mind of God through the Spirit independent of his own understanding. To question the need for such prayer is to question the very purpose for prayer altogether. Yet, God's Word bids one pray always. Paul seems to have made much use of this sort of prayer for he states, "I thank my God, I speak with tongues more than ye all." (Acts 14:18)

Thus far, only those faculties granted each Spirit-filled vessel have been discussed. There is a third use to which the Spirit puts the speaking with other tongues. This is the public ministry in the midst of the assembled body, the *gift of diverse kinds of tongues* (I Corinthians 12:10). In discussing the makeup of the Church and referring specifically to this public ministry, Paul asks, "Do all speak with tongues?" (Acts 12:30). The intended conclusion is that they do not. Thus, while all Spirit-filled believers have the benefit of the evidence of their infilling and the faculty to pray beyond their understanding, not all Spirit-filled believers are called upon by the Spirit to minister publicly.

Interpretation is the companion gift to that of other tongues and is its essential adjunct. One will note that this is *interpretation* not translation. Thus, the result will be an explanation of that spoken in other tongues rather than a word for word derivation. This accounts for the discrepancy which often occurs between the length of that which is spoken in other tongues and its interpretation. Without interpretation, the gift of other tongues is rendered impotent.

The Holy Spirit utilized the gift of other tongues on the day of Pentecost to speak to men of various nations. This same phenomenon is not unknown today among missionaries and Christian workers. This particular use of the gift is, however, not the use to which Paul referred in I Corin-

thians. It is, therefore, obvious that there is place for both the languages of men and *unknown* or ecstatic languages in the public ministry with other tongues.

One may question, if the Spirit gifts perpetuate Christ's ministry, why does one fail to find the speaking with other tongues in His earthly ministry? The answer is quite simple. Paul states in I Corinthians 14:2 that he who speaks in an unknown tongue "in the spirit speaketh mysteries." One may conclude that the interpretation of such a speech would unfold those mysteries. John (3:24) states of Jesus, however, that to Him the Spirit was given without measure. And since the Spirit is in full knowledge of the will and mysteries of God (Romans 8:26-27), the use of other tongues and interpretation to reveal these would have been completely extraneous to His personal ministry.

Prophecy requires a Scriptural definition. It is not prophetic in the sense of foretelling. When such a ministry exists in the Church, it is rather the word of knowledge, which ought always to be utilized in conjunction with the word of wisdom. Prophecy accomplishes just what the Scripture claims for it. "But he that prophesieth speaketh unto men to edification, and exhortation, and comfort." (I Corinthians 14:3) One will note that the result of prophecy resembles very much the combined result of tongues and interpretation. This has given rise to the question: Why two means by which to accomplish apparently identical results? Perhaps the best answer is another question. Why did Jesus heal blind men, some with mud and some without? Those to be ministered to come with various needs and attitudes. The Spirit knows these and, if the several members of the Church are sensitive to His direction, will minister in the particular fashion which will be most perfectly appropriate. It must be noted that there is at least one apparent different between these two ministries. Tongues and interpretation will, of course, be readily recognizable. Prophecy is not always so. While prophecy does function in the various members (I Corinthians 14:24), there can be no doubt that much inspired preaching also satisfies the requirements of edification, exhortation, and comfort.

One will note that I Corinthians 14 teaches a control regarding the gift of diverse kinds of tongues, interpretation of tongues and prophecy which is not indicated for the other gifts. Since these so nearly resemble prayer in tongues or normal speech, the members so used will need to learn control and to be sensitive to the direction of the Spirit. This is the reason for the instruction. It was not the Spirit's, nor Paul's, intention to cause some to reject these ministries or to relegate them to less public demonstration. One must be cautious; it is always easier to establish rules, however well intended, than to learn to be sensitive to the Spirit's dynamic direction.

The reader will note that little of any reference has been made to the Church today. This has not been an oversight. The very idea that a distinction be made between the early Church and the present Church makes place for the possibility that these are two different entities. Such an idea must never be tolerated. If the church is, indeed, Christ's body and the guardian of His ministry on earth, then the statement: "Jesus Christ the same yesterday, and today, and for ever," (Hebrews 13:8) refers to both the person of Christ and His church. One need expect no alteration in His ministry. If one accepts the philosophy that man is born in sin and must be redeemed, then certainly man's need remains constant.

It is significant, when Nicodemus sought Jesus, that Jesus did not recite the Law to him. This Nicodemus knew. What he did not know was the unsearchable riches and understanding which only a Spirit-given insight could reveal. Are there no more Nicodemuses? Does it no longer matter that men's hearts are deceitful so that they deceive even themselves? Does he who ministers by the Spirit no longer need to recognize the motivating spirit?

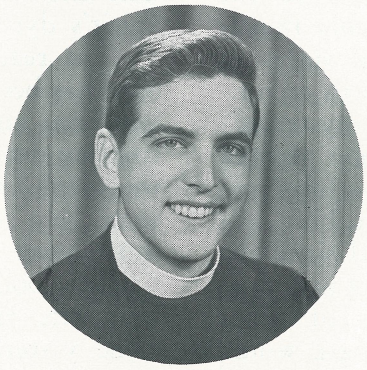
What of healing? Has Jesus, who came "that He might be a merciful and faithful high priest," (Hebrews 2:17-18), forgotten the suffering He witnessed here or the compassion which that suffering stirred in Him — He who is ever the same? And what of faith? Does the world, and the Church, no longer need the stability which comes from one who speaks or acts in full confidence in spite of apparent evidence to the contrary? Such foolish questionings!

Finally, what of the public ministries of diverse kinds of tongues, interpretation of tongues, and prophecy? The multitude marveled at Jesus "for He taught them as one having authority, and not as the scribes." (Matthew 7:28-29) How men respond to the message and authority of the Spirit!

God grant hungry hearts that your children, earthen vessels though they be, might be furnished Spirit-given faculties to perform the ministry of Christ Jesus unto the salvation of souls and the edification of the Church. Amen. ✝

EARTHEN VESSELS to become available in booklet form; see inside back cover for order.

AN EPISCOPAL PRIEST INVESTIGATES



BY THE REV. JOHN BUTCHER

Vicar, St. Thomas' Church, Clarkdale, Arizona

HOW DO YOU FEEL about the "Baptism in the Holy Spirit?" Has the subject aroused your curiosity? Are you doubting or resisting? Or are you rejoicing in this experience?

For my own part, I can say that I have known all these attitudes. First I was curious, then I became doubting and resisting, but now the experience is mine. I hope that what I write here may encourage you.

> "Now concerning spiritual gifts, brethren,
> I do not want you to be uninformed."
> (I Corinthians 12:1)

God the Holy Spirit has been good to me throughout my life. He has helped me through parents who are devout and practicing Christians. Soon after I was born, they arranged for my baptism. As I grew up, they taught me at home and took me to Sunday school and church. When I was eleven years old, I was presented to the Bishop for confirmation.

Our home was in Prescott, Arizona. After my graduation from Prescott High School, I attended Harvard College where I received an A.B. In June of 1960, I received the S.T.B. from Berkeley Divinity School, New Haven, Connecticut. That same month I was ordained to the diaconate, married to Connie Jones, and assigned as vicar of St. Thomas Church, Clarkdale-Sedona, Arizona. Six months later I was ordained to the priesthood.

After two years in the ordained ministry, I found myself facing certain difficulties. I had been working hard as a mission priest and had tried many ways of reaching people for Christ, but I was unhappy with the results. Somehow it seemed there was not enough response; I was experiencing great anxiety.

What I was facing was nothing new. Many clergy have become anxious and discouraged as they face the problems of the pastoral ministry.

As I began to think about other priests, a number of alternatives presented themselves to me: I could become belligerently orthodox and cross, taking it out on other people. I could become content to ride with the tide, thus selling out my convictions concerning the Gospel and the Catholic Faith. I could become sidetracked from the real problem and become involved with peripheral things. I could plow in again and work myself into sickness and an early death. I could quietly go out of my mind. Or I could wait around until I was deposed.

These alternatives might seem to be extreme, but they all crossed my mind as I thought of priests I knew to whom such things had happened. The more I thought about them, the more concerned I became. I asked myself what I should do. I could try and work harder, pray harder, believe harder, read more. But as I thought about these things, I realized that I was already working as hard as I could, that I had made resolves over and over again to pray harder, that I had already dedicated myself to Christ as my Lord and Saviour, and that I al-

ready had a good supply of books to read. So none of these could be the answer.

Still perplexed, I thought the best thing to do was to take my vacation — all of it. I was following the "get away from it all" line of reasoning. And so last August I arranged to have a priest take my work in the Verde Valley while my wife and I went on vacation for a full month.

We travelled to New Mexico to visit my family. Then we flew to the World's Fair in Seattle and also visited Canada with my wife's parents.

As I look back at last summer, I can paraphrase St. Paul and say,

> "Now concerning spiritual gifts, (I found myself) to be uninformed."

But I had developed curiosity concerning spiritual gifts because my wife had received the Baptism in the Holy Spirit some months before, and because I had been reading TRINITY magazine. On our way home, we decided to visit some of the priests whose articles had appeared in TRINITY.

At St. Luke's Church, Seattle, we spoke with the Rev. Dennis Bennett and members of his congregation. I was especially impressed with the fervor of the worship there, the great number of men in the congregation, and the witness of the young people. Each person seemed to "know in Whom he believed."

In Corte Madera, California, we attended a Thursday evening meeting at Holy Innocents' Church. I was impressed with the testimonies, especially the one given by a cultured lady who spoke with a slight British accent. She witnessed her ability to believe in the Resurrection of Jesus since her Baptism in the Holy Spirit the week before; the experience had brought her to faith.

After the service, a priest from another parish and several laymen asked me if I wanted all that God had for me and if I wanted to receive the Baptism in the Holy Spirit right then and there. I felt cornered. I said, "You guys have this thing stacked —if that's the way it's going to be, my answer is 'no'."

A few days later I was in Barstow, California, with a group of people who were studying the Bible in a private home. After the study, there was a time of prayer. Several prayed that I would receive the Holy Spirit and begin speaking in tongues. A priest laid hands on me and prayed that I would receive. But I wasn't interested; I just sat there and gritted my teeth. With my stubbornness, of course nothing happened.

As I left that Bible study, I thanked the people for their prayers and then added that if this thing was ever to happen to me, it would happen when I was all alone in my own chapel in Clarkdale.

And that is exactly what did happen. A few days after I returned from vacation, I went into St. Thomas Chapel, knelt at the altar rail and prayed aloud. As I prayed, I became willing to receive.

The moment I was willing, God baptized me with the Holy Spirit and gave me a new language. I prayed in tongues, then began singing in tongues, using tunes I had not known before. Once I was willing, it came so easily; that was on September 19, 1962. I have been praying in tongues ever since.

The most-asked question is, "What difference does the experience make?" The answer seems to vary with the needs of each person. For myself, I find that I am much closer to God; I know Him directly and can not doubt Him. The anxiety that used to plague me has been taken away by the Holy Spirit. With anxiety gone, I am more effective for Jesus. The "fruit of the Spirit" is also increasing in me, especially love, joy, peace, and patience.

As a sidelight, I who have always been underweight, have gained over twenty pounds. What has gaining weight got to do with speaking in tongues? I can explain it this way: before I received, I had been burning up considerable energy through anxiety. But now that my anxiety is gone, I am no longer wasting my energy, and have gained the weight appropriate to my height and general build.

Before receiving the infilling, I had preached on the text, "Cast all your anxieties on Him, for He cares about you" (I Peter 5:7). Now I know by personal experience what this passage means.

Reciting the Daily Offices and keeping a rule of life (I am a member of the Guild of the Ascension) come much more readily for me than they did prior to my receiving all of the fullness of the Holy Spirit. And what a joy it is to be praying in the Spirit very quietly at the Holy Eucharist!

Before making a pastoral visit, I often find it helpful to make the sign of the cross and pray in the Spirit. When in the midst of a pastoral visit, I often use silently the new language that He gives. And the Holy Spirit has been leading me to people who want to experience more of Him.

These are just some of the ways in which the Holy Spirit is helping me and I know that He has so much more that He will give.

Glory be to the Father and to the Son and to the Holy Spirit. Amen. ✝

SIGNS FROM THE Times


San Francisc
Sunday Ch
SUNDAY, MAY 12, 19
99th YEAR No. 132
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Church Argumen
THE 'TONGU
The Secret Men of Birmingham
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Bishop Disturbed

'Tongue' Chants 'A Danger to Sound Doctrine'

By George Draper

The staid and substantial Episcopal Diocese of California has suddenly discovered some of its priests and many of its parishioners are practicing "speaking in tongues."

...fore, this practice known as glossolalia ...o-called Pentecostal and Fun-

SIGNS FROM THE Times

Dispute on Speaking in

From Page 1

speaking through them to God.

They refer to the "infilling" of themselves by the Holy Spirit and the "outpouring" of the Holy Spirit as they "speak in tongues."

These glossolalists will tell you they "received the experience" of being touched by the Holy Spirit and that was when they started "speaking in tongues."

ENTHUSIASM

And they all claim enthusiastically that "speaking in tongues" enables them to praise the Lord more completely than ever before.

They are able to chant their strange words in extolling God endlessly whereas many find a limit to the praise they can express in English or any other known language.

This reporter attended a brief prayer session of glossolalists last Thursday night at the Holy Innocents Episcopal Church in Corte Madera.

"Praise Jesus Christ, glory to the Lord," intoned Father Todd W. Ewald, who stood before the altar in a circle of well-dressed businessmen.

INCOHERENT

The ten or 12 men in the circle clutched each other with outstretched arms and soon there was a discernible chorus of strange, incoherent words forming a background for the priest.

"Isk-i-rania...gran..di..ar..va ..indi-galia...iskirania," intoned Father Ewald, his eyes tightly shut, a beatific expression on his face.

Others in the group, one at a time, took up the praise of Jesus, sometimes in English, sometimes in "tongues."

Just before the "speaking in tongues" began, attorney Philip Adams left the church and drove back to San Francisco.

OBSERVERS

He had been sent there by Bishop Pike to "observe" how Father Ewald conducts his Thursday night prayer meetings.

Adams, who is diocesan chancellor of Canon Law, is now preparing a report for the Bishop that could result in formal charges being brought against the pro-glossolalia priest.

"This experience is too real for some people," Father Ewald said later. "Instead of logic we're offering life; instead of philosophy we're offering an experience."

TOOLS

The priest said the Bible describes seven Gifts of the Spirit including wisdom and understanding, faith, healing, miracles, prophecy, discernment, Tongues and interpretation.

"These are merely tools," he said, "to help a person attain the Fruits of the Spirit, which are love, joy, peace, gentleness, goodness, long-suffering, faith, meekness and temperance."

"Speaking in tongues," the priest continued, "is simply a tool for gaining the fruit. It is like any tool, a chisel, for instance. Now a chisel could be a dangerous instrument but you cannot argue that a chisel is not also a very useful instrument."

One of the points raised in Bishop Pike's Pastoral Letter was that all the gifts of the spirit should be encouraged equally.

There was the obvious implication in the Bishop's edict that the "tongue people" are stressing the gift of "speaking in tongues" to the exclusion of the other gifts.

An interesting manifestation of the interest of Episcopalians in glossolalia may be seen today at 3 p.m. in the Glad Tidings Temple, an Assembly of God church, at 1451 Ellis street.

Mrs. Jean Stone, a high church Episcopalian, will speak on "Receiving the Experience," and tell the story of St. Mark's Episcopal Church in Van Nuys.

Mrs. Stone, the attractive wife of a Lockheed executive, is editor of a pro-glossolalia Episcopal magazine called Trinity.

In 1960, the Rev. Dennis J. Bennett was asked to resign



BISHOP JAMES A. PIKE
Fighting the trend



MRS. JEAN STONE
Spreading the word

Harriman Gets Two Jobs in Russia

BY ROBERT S. ALLEN and PAUL SCOTT

When Averell Harriman goes to Moscow next month on his momentous mission to negotiate

This highly important document is being used as one of the main working

officials to the importance and nature of the problem to which the commission

Some of these prehistoric plants were buried. Not subject to the usual rotting and decay they suffered above ground, they were changed into coal, oil and natural gas. These, therefore, are our "fossil"

The COVENANT
Companion
Vol. LII. No. 20 May 17, 1963

Tongues

from St. Mark's after he informed the congregation that he and a large group of parishioners had "received the experience" and were practicing glossolalia.

Father Bennett immediately went to Seattle where he became vicar of the shrinking St. Luke's Episcopal Church.

"The members accepted the experience," he reported yesterday, "and tremendous new life began to be shown at St. Luke's.

STRENGTH

"This has brought the church in 2½ years from one of the weakest to one of the strongest in the Diocese of Olympia."

Glossolalia, Father Bennett further reported, has brought about a "deepening and growing love and concern of the members and devotion to God in Jesus Christ."

"I have a deep respect for Bishop Pike. I am sorry that he has decided to take this stand," Father Bennett said.

Central

Groups of Chicago Youth Experience Phenomenon of 'Speaking in Tongues'

THE "Speaking in Tongues" phenomenon, which has been reported in the ranks of the Protestant Episcopal Church and the American Lutheran Church, has touched a group of Covenant young people in Chicago.

The "charismatic manifestation" took place last month in two places —at a retreat for the Youth Fellowship of First Covenant church, Chicago, held April 19-21 at Long Lake, Illinois, and at sessions held on the North Park campus April 29-30.

A Covenant pastor was involved both places—the Rev. Norman E. Swensen of Calumet Park, Illinois. He was joined at North Park by the Rev. Harald Bredesen of the Blessed Trinity Society, Van Nuys, New York, which is dedicated to charismatic renewal of traditional church life through "tongues," spiritual healing, and other manifestations.

Pastor Swensen was guest speaker at the Long Lake retreat and used the theme "By My Spirit."

Following the Saturday evening session, persons "genuinely interested" in receiving a "baptism of the Holy Spirit" were invited to stay. As they prayed, Pastor Swensen began to use what were described as "foreign-sounding phrases" and moved about putting his hands on their heads. Some young people began to speak in syllables, although some, feeling they were hindering the mood, left.

Among the latter was a girl who experienced "tongues" the next morning during private devotions. She says she came to the retreat "seeking, feeling a void in my life. I asked God to take control of my tongue, and he did. I felt a great burden lifted, and I was free."

The young people gathered Sunday morning for a two-hour sharing session. "I think we were all kind of shook," says a witness, "for we felt something was happening beyond ourselves."

A week later the Rev. Mr. Bredesen was the guest speaker at a meeting of North Park's Seminary Forum. Persons who were at the retreat and others who had heard of the manifestations joined the seminarians for the discussion in which Bredesen described the experiences of a group of Yale University students with "speaking in tongues." Some persons who remained for the post-meeting discussion had the experience.

The next day Bredesen addressed a college chapel session and, along with Pastor Swensen, met with the "genuinely interested" in the afternoon. Here again some "speaking in tongues" took place.

A witness at both the retreat and campus manifestations stated that "the person never knows what he has said but is aware of the sounds he is making." He further pointed out that at no time has an interpretation been attempted.

SIGNS FROM THE Times

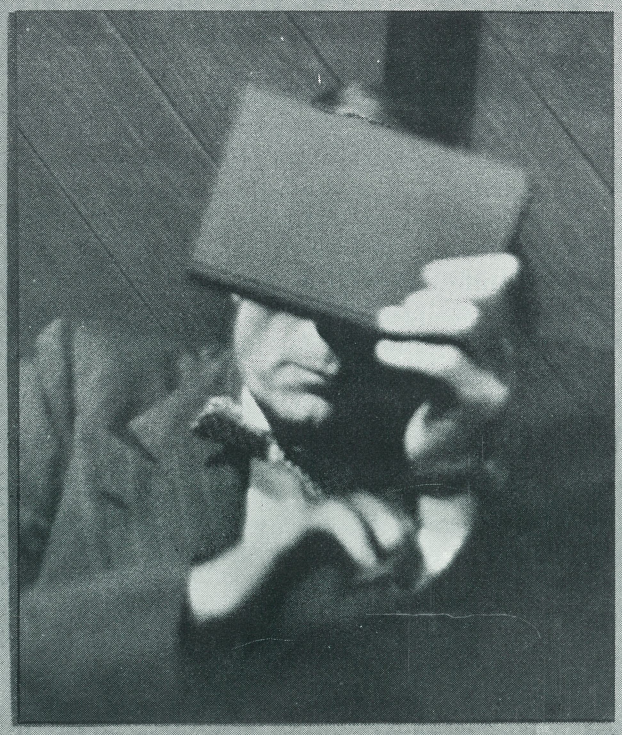
ness today and tomorrow. Low today, 44 to 50 degrees. High, 60 to 65. Chances for rain: 5 in 10. See Page 24.

San Francis
THE VOICE OF

99th YEAR No. 130 CCCCAAA

The Observer

Marin Pray



By Peter Breinig

Attorney Philip Adams, Bishop Pike's observer, tried to be unobtrusive

12 Businessmen Pray in Tongues

By George Draper

In a modern redwood-paneled Episcopal Church at Corte Madera last night a dozen businessmen stood in a circle and, with arms linked, eyes closed, began speaking in the forbidden glossolalia.

"Praise Jesus Christ, glory to the Lord," sang the Rev. Todd W. Ewald, his voice rising: "isk-i-rania ... gran ... di ... ar ... va indi-gal-ia ... iskirania .."

The others in the circle, their intent faces dimly lit by the subdued lights, murmured in chanting voices, each in a different language; some English; some unintelligible.

THANKS

"Dear Jesus," said the pastor, "loving Jesus, thank You, Jesus . . ."

The voices rose in the circle, one man's voice climbing above the others in a kind of spiritual ecstasy.

"Aga . . . dangu . . . aga . . ."

In the pews beyond where the men stood in a circle about 40 worshipers bowed their heads in deep prayer.

CROWD

A few minutes before, the room had been crowded with more than 200 persons who had come to the Holy Innocents Episcopal Church for the regular Thursday night "Evensong" (prayer book and healing services).

But it was no ordinary night for this church. On Sunday, in a pastoral letter, the Right Rev. James A. Pike, Bishop of the Episcopal Diocese of California, had proclaimed the reputedly divine gift of "speaking in tongues" as an embryonic heresy.

Its rise, he felt, constitutes a danger to "sound doctrine."

But in the Corte Madera church last night were the coals of rebellion. The Rev. Mr. Ewald, a short, stocky man with a rotund, rather cheerful face and sparkling eyes, was openly sympathetic to the cause of glossolalia.

Yet his service, lively and spirited at first, showed an amount of restraint.

Philip Adams, a San Francisco attorney, and a representative of the bishop, sat half hidden at the back of the room behind a pillar.

"We are trying to conduct our services tonight in a proper manner," the vigorous minister remarked from the pulpit. His voice became tinted with humor: "So when people who hide behind pillars here go back to make their report, they'll have to state that we're following directives."

PRAYERS

As the regular service broke up and the capacity crowd of worshipers began to file out, Adams arose and followed in line. A few remained behind in the darkened church.

Then the 12 businessmen formed a circle in front of the altar and the pastor, with eyes closed, began to pray and the voice of the "tongues" came to his lips.

A newspaper executive told of his difficult life and said, "I still have problems but . . . I know the Lord is with

co Chronicle
THE WEST

FINAL

FRIDAY, MAY 10, 1963 10 CENTS GArfield 1-1111

er Meeting in Tongues



Led by the Rev. Todd Ewald (second from right, face uplifted), the businessmen linked arms to praise the Lord in chanting voices

e . . . and it gives me
rength . . ."

A third man began to chant
Jesus Christ . . . pearl of
r lives (other voices rising
praise of Jesus) . . . bless
e dear Jesus . . ."

His hands clenched tight
the shoulder of the man
xt to him, his face was set
intense concentration, as
continued:

"Aga . . . dangu . . . aga
ngu . . . rit . . . iana, ritiana
agandu . . ." his voice
lling, "dear sweet Jesus . . ."

The impromptu service, which had lasted some 15 minutes, came to an abrupt end in silence. There was a rustle and a sighing among the 12.

The Rev. Mr. Ewald opened his eyes and nodded: "Thank you," he said. "Thank you for attending . . . don't be surprised if you begin to speak in the tongues when you wake in the night . . . or tomorrow . . ."

And the 12 broke ranks and filed down the aisles, looking like so many businessmen breaking up from a meeting at the Elks Club down town.

PAGE 12 SAN FRANCISCO CHRONICLE Friday, May 10, 1963

Missile Policy Change

Army to Fire Pershing Over Populated Area

SIGNS FROM THE Times

South San M

Redwood

Belmont San Carlos Redwood City A

41ST YEAR
No. 10

THREE SECTIONS — 92 PAGES

REDWOOD CITY,

What It's Like:

Speaking In Tongues —A Story

By PHYLLIS MACKALL, Church Page Editor

It's been 15 years in coming, but on March 21, I, too, received the Baptism of the Holy Spirit with the accompanying sign of speaking in "tongues." I never thought I would ever write a sentence like this, because I never thought I would ever receive.

★ ★ ★

Phenomenon Spreading

Editor's Note: During the past three years, phenomenal manifestations of the Holy Spirit have swept through all denominations of Christianity, sometimes to be accepted and sometimes to be rejected. Nevertheless, the work of the Holy Spirit is the "hottest" topic in Christianity today.

It has reached such proportions in the Episcopal Diocese of California that the Rt. Rev. James A. Pike, bishop, Sunday banned his clergy from encouraging "speaking in tongues," which is a manifestation of the "Baptism of the Holy Spirit."

Bishop Pike said in his pastoral letter that a number of his clergy have received the Baptism of the Holy Spirit with the accompanying speaking in these known or unknown tongues (languages), and hundreds of lay persons have done so.

The executive secretary of the American Baptist Union of the San Francisco Bay Cities, on the other hand, has issued a statement to his clergy encouraging their seeking this deeper experience with God.

Scriptural bases for the experience include: Joel 2:28, Matthew 20:23, Mark 16:17-18, Luke 24:49, John 14, the Book of Acts, and First Corinthians 14.

In order to clear up the many misunderstandings about the Baptism of the Holy Spirit; and, in particular, reports that those who speak in tongues are subject to weird and unnatural "seizures," states of "religious ecstasy," etc., I am releasing this private testimonial letter on the advice of the publisher and editor of my newspaper.

It took an Episcopalian to show me how to receive. The Holy Spirit already is dwelling within Christian believers, even as the pilot light is in a stove, ready to be turned up to flame into service. This experience of the Baptism of the Holy Spirit lets Him pray through us. "For we know not what we should pray for as we ought; but the Spirit itself maketh intercession."

Episcopal laywoman Jean Stone, the editor of Trinity magazine, had laid hands on me nine days before in a church service, praying that I might receive, but I did not receive at that time. ("Then laid they their hands on them, and they received the Holy Ghost."—Acts 8:17). The noise of persons entering and leaving the prayer room was too distracting for me; in addition, I did not know what to expect. Mrs. Stone and the others present suggested I go home, relax and receive.

Pentecostals always make such a big issue of this, and make one believe that he must agonize in prayer for days in order to receive. No one had ever told me that it was so easy; I couldn't understand the Episcopalians' attitude. Ministers always had thundered so about "being in the flesh" that I had been afraid to utter any non-English sound for fear that I would sin against the Holy Spirit.

Mrs. Stone pointed out that if I were composing a song to God I would use sounds; why not try "nonsense" words or sounds until God could take over? I still could not bear to do this. I knew the experience was valid, but I was terrified that one worked himself up into a trance and his mind ceased to operate.

Mind Remains

The evening of March 21, however, I saw the Rev. Harald Bredesen, pastor of the Reformed Church in Mount Vernon, N.Y. and Mrs. Stone being interviewed by a very sympathetic Paul Coates on television. Afterward, I was praying that I might receive, for my heart was longing for this experience, yet I still was terrified of it. (I somehow expected God to come down and hit me over the head, knock me out, and I would be unconscious while speaking in tongues. This I did not exactly look forward to!) I prayed, but nothing happened. No thunderbolts came through the ceiling—nothing. I still thought God was going to manipulate my mouth for me, so I was rather discouraged when nothing happened.

After going to bed, I was meditating on these things, and in my desperation thought I would give Mrs. Stone's suggestion a try. Knowing God to be a God of love, I was sure He would not condemn me if I were to speak a strange word or two in worship of Him. I explained this to Him. I buried my pride. But what words or sounds should one make to him? I cast about in my mind, and a word came, so I whispered it timidly, and then repeated it, but by about the third time, words came tumbling out of my mouth as fast as I could speak them. These strange new words were not coming from my conscious mind, which remained an alert on-looker, but came instead from the subconscious, as controlled by the Holy Spirit, Who dwells in me.

I spoke for about an hour. No tears. Dispassionately. No emotion. My conscious mind was listening to the clock strike, was controlling me as I moved about occasionally to a more comfortable position, and as I adjusted the blankets. I could even speak with my eyes open.

ateo County's Own Daily Newspaper

City Tribune

herton. Menlo Park East Palo Alto Woodside Portola Valley

ALIFORNIA, SATURDAY EVENING, MAY 11, 1963

388-2811

Conscious When 'Speaking in Tongues'

I wasn't in a trance. I was in complete possession of all my faculties. I had never expected to be, really, for no one had ever told me that my conscious mind would continue to operate unimpaired!

Why, it's so easy, I thought. Why didn't anyone ever tell me it is so easy? I was enjoying this new experience immensely, thinking in English and praying in this tongue, which sounds, I guess, like ancient Gaelic, for lack of a better description. And I was getting pretty proficient, too. I simply chatted away to the Lord, expressing love and adoration, although I did not know word for word what I was saying. I could at any time have stopped speaking in tongues, but I could not make the words up myself. My spirit felt like a bird which had been caged for my lifetime, but which now was free.

I had no desire to stop. I decided in my conscious mind that this had been so long in coming (I have known of the "Pentecostal experience" for 15 years and believed in its validity, but never had been told how to receive it nor what to expect), that I was really going to use it, so I spoke until I was very sleepy. As I drifted off to sleep, these words of praise continued to bounce around in my brain.

While I had been praying in the unknown tongue, I had been thinking consciously, and in English, of what my needs were. But in the fact of this (then) hilariously funny means of prayer, my problems didn't seem too important. I had seen people laugh as they prayed in tongues, and I thought them terribly disrespectful, but now I understand. It is just so funny at first. It "tickles" you. It gives you joy — and the other "fruits of the spirit." Truly, God uses the foolish things of the world to confound the wise. Unless you become as a little child. . . .

Other experiences I have had with God have been wonderful and I have been enthusiastic about them, too, but this experience does edify one and give one a sense of the promised power, along with a continuing peace, knowing that the Comforter has come and will not leave us. It gives one's Christian commitment a sense of finality. Something has been sealed. It gives one a greater love for Christ and for people. After all, if God is love, His spirit would be love.

Witnessing for Christ becomes so much easier, for one seems to obtain a "holy boldness," just like Peter did after Pentecost. Instead of always saying the wrong thing at the wrong time, you find yourself sometimes saying the right thing at the right time.

But this is not a merit badge, nor does one become a saint over-night, sporting a bright, shiny halo. You do not lose your own personality, but you become a better "you" — the kind of "you" that your Heavenly Father can use more efficiently. The tongue, James writes, is the most unruly of our members, and having it under subjection means that God can use you that much better — you are totally committed.

I always had thought that one had to "work himself up" emotionally to speak in tongues. No one had ever mentioned that emotion need not be involved and that one can speak at will—the words always are right there, ready to be spoken. This does not mean, however, that one does not pray with his understanding anymore. He does, and his prayer life benefits from tongues, because his faith is increased, and praying becomes more "fluid."

Praying or speaking in English, you may find yourself saying something so a propos that you realize it did not come from your mind; it came from the Holy Spirit. ("Let this mind be in you, which was also in Christ Jesus."—Phil. 2:5) I rather think that tongues is a good exercise in letting the Holy Spirit use one. According to Paul, the goal is prophecy. How wonderful if, when dealing with a soul, you could let the Holy Spirit use you to such a great extent that it would not be your advice being given but advice from the Holy Spirit, Who searches all things and all hearts, knowing just what each person needs. We do not. We see only what that person cares to show us. The Holy Spirit knows that person for what he really is.

The Holy Spirit already is within you if you are a Christian believer, just longing for you to let Him use you. All you have to do is be willing to speak. Ask the Lord for a word. In obedience and faith, repeat that word. Soon He will give you another, and yet another, until you will not be able to speak them fast enough. Who cares if a word or two may not mean anything . . . perhaps none of it "means" anything translated word for word, if it is a heavenly language. God is a Spirit, and must be worshipped in Spirit and in truth.

Speaking in tongues was as easy as falling off the proverbial log, and a lot less painful, once I stopped begging God for the gift, as though He were miserly, and began cooperating with Him so that He could give it to me, receiving a gift as freely given as salvation — no matter what some may say. God is no respecter of persons. Ask and ye shall receive. Ask the Lord for these words.

I have concluded that one's background determines his reaction to receiving this experience. The unsophisticated who receive may be so "carried away" at first by the joy that they behave accordingly. Later, because of their backgrounds, they may make spectacles of themselves. This I now know with considerable relief, having learned that the gift is under one's control; you needn't do anything you would not ordinarily do.

I could have worked an algebra problem while speaking—had I remembered algebra (I now drive my car, sew, do housework, etc. while speaking in tongues). Any emotion involved with my experience came an hour and a half before, while I was watching the television program. Tears were streaming down my face then, for I was so hungry for this deeper experience with God.

I had become aware of the fact that I was not an effective witness for Christ. I knew I needed something more — I was literally "powerless" to help others. God began a "pruning" process in my life about three months before. It was quite painful, yes, and I had had to seek God and repent of many things, preparing myself for a more fruitful work for Him, although I was too terrified of the experience to ever anticipate that I would receive the Baptism of the Holy Spirit. No one had ever told me it is a beautiful experience. It is.

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come buy wine and milk without money and without price . . . hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness."—Isaiah 55.

SIGNS FROM THE Times

San Francisco
Sunday Chronicle

99th YEAR No. 132 CCCCA SUNDAY, MAY 12, 1963 25 CENTS GArfield 1-1111

Uproar Over 'Tongues'

THE CHURCH QUARREL

San Francisco Chronicle
THE VOICE OF THE WEST

99th YEAR No. 129 FINAL HOME EDITION ★★ THURSDAY, MAY 9, 1963 10 CENTS

Episcopal Issue

Bishop's Stand On Glossolalia ---'A Danger'

By George Draper

The staid and substantial Episcopal Diocese of California has suddenly discovered some of its priests and many of its parishioners are practicing "speaking in tongues."

Heretofore, this practice known as glossolalia was confined to the so-called Pentecostal and Fundamentalist churches. In those churches it is not criticized but on the contrary is often encouraged.

The fact that it has crept into the Episcopalian strongholds of the West has one of its stock in the higher authorities of the diocese and caused Bishop James A. Pike to issue a Pastoral Letter last week.

DIVISIVE

In its more extreme forms," the Pastoral Letter stated "glossolalia is associated with schizophrenia."

The Pastoral Letter also observed that the "danger of all new movements is self-

Hint to Nasser

U.S. to Hold War Games In Arabia



JEAN STO
Multi-ling

A Woma Case for Glossola

By George H
The attractive an Episcopal ma asserted yesterda been closer to G

THE WEATHER
Bay Area: Fair today and Sunday. Saturday, 58 to 64; High 60 to 70. Northwest low, winds 15 to 25 m.p.h. See Page 24.

San Fran
THE VO

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99th YEAR No. 131

Uneasy Alabama

San Francisco Examiner
AMERICA FIRST
MONARCH OF THE DAILIES

SUTTER 1-2424—East Bay, TEmplebar 2-7343 TUESDAY, MAY 7, 1963 5CF Daily, 10c Sunda

FINA

The Bible 'Tongues'

According to the Bible glossolalia (literally "speaking with tongues"), appeared at the first Pentecost: "And they were filled with the Holy Ghost and began to speak with other tongues, as the Spirit gave them utterance." The Apostle Paul in his first letter to the Corinthians [illegible] the gift of speaking in tongues but warned [illegible] speak with tongues more than ye [illegible] might teach others [illegible] speak five words with [illegible] tongue."

The ban on the use of glossolalia in Episcopal churches by Bishop James A. Pike was criticized yesterday by Rev. Joseph L. Gerhart, district superintendent of the Northern California and Nevada Council of the Assemblies of God.

MOVEMENT PRAISED

As the head of 350 churches and 50,000 members, he said: "Speaking for just one segment of the movement known as the tongues people or those who are part of the present pentecostal movement, we would point out that the experience and the movement speaks for itself in the fruits that are evident. Many have received through its testimony. Many have received [illegible] Thousands upon thousands have been brought to a [illegible] speaking in tongues and their lives have [illegible] in every department of the [illegible] have received [illegible] spiritus

A Warning on New Cancer Dangers

By Dudd Perkins

American science is introducing cancer-causing substances and highly toxic drugs into man's environment faster than anyone can test them, a [illegible] cancer expert charged yesterday. Many of these substances may well be [illegible] he said, and [illegible] be effective [illegible] fighters. [illegible]

See Page 12, [illegible]

Peninsu
Colle

2 Part I—WED., JUNE 26, 1963 Los Angeles Times

News Summary

U.S. Airmen in Profumo

Man Fishing Killed by Ash

...town L.A.

...erb Caen Is Back Today

San Francisco Chronicle
THE VOICE OF THE WEST
MONDAY, MAY 6, 1963
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...SHOCKING RURAL SLUMS

...Poverty and Despair in a Tarpaper Town

...Mass Prayers by Alabama Negroes

...Russ Found The Body Of Hitler

...Bitter

...Stamp May

...WEATHER
...ar: Variable cloudi-
...igh Monday, 68; hu-
...sterly winds 12 to 25
...an hour. See Page 36.

...YEAR No. 126

San Francisco Chronicle
THE VOICE OF THE WEST
SATURDAY, MAY 11, 1963
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Birmingham Agreement

A Negro Victory In Racial Crisis

Officials Still Balk At Pact

The Problem Of the Whites

By Richard Reston
Chronicle Correspondent

Birmingham, Ala.

For some of the negotiators who beat out the uneasy racial peace that settled over this city, the agreement was the end of a long, tortuous journey that began in the jails and streets of the Deep South.

The five days of strange and agonizing negotiations between white and Negro leaders were the climax of a three-way peace talks here—one between the white power structure and Negroes, another between Negroes and the Federal Government, and a third between the white community and the Federal Government.

The three-way peace talks here followed through a confused and bitter term with truce preceding filibustering, agreement and then collapse, more discussions, and finally an accord.

EFFORTS

Through it all was the committee's desperate effort to calm tempers and avoid bloodshed. The oldest factor about the negotiations was that the public positions of only two of the three parties to the discussions—were known.

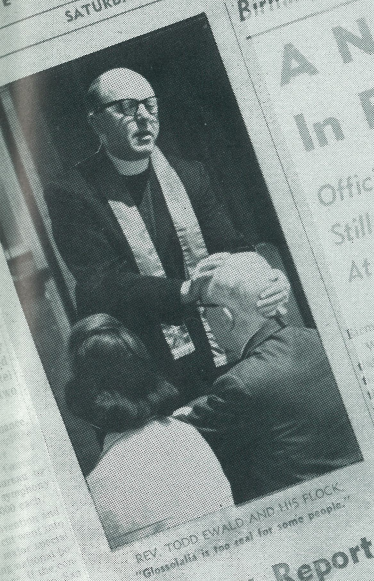
As for the leaders of the white community, nobody knew who these were. As for the Federal Government and the Negroes—were known.

...Pike Warns On 'Speaking In Tongues'

By J. Campbell Bruce

Glossalalia, or the reputedly divine gift of "speaking in tongues," was assailed yesterday as an embryonic heresy by the Right Rev. James A. Pike, Bishop of the Episcopal Diocese of California.

Bishop Pike said the phenomenon, heretofore commonly identified with Pentecostal sects such as the Holy Rollers, had spread through the diocese and other major Protestant churches in various sections of the



REV. TODD EWALD AND HIS FLOCK
"Glossolalia is the zeal for some people."

A Secret Report To Bishop Pike

By George Draper

A secret report was being prepared yesterday to guide Bishop James A. Pike in wrestling with the glossolalia underground in the Episcopal Diocese of California.

Attorney Philip Adams, the diocesan chancellor for canon law, was assigned to make the report after a suspect observing a "tongue prayer meeting of Corte Madera people" in Corte Madera.

"I have no comment on what I was doing there other than that I was worshiping the Lord," said Adams yesterday.

OBSERVER

A spokesman for the diocese, however, said Adams had gone to Father Todd W. Ewald's A-frame Church of the Holy Innocents as Bishop Pike's "observer."

"Bless his heart," ex-Father Ewald when Adams had Even

Pike: A Warning on 'Speaking in Tongu

From Page 1

mons be undertaken only with explicit authorization and "adequate psychiatric collaboration."

Bishop Pike issued his views, concern and directive in a Pastoral Letter read at morning services in churches of the diocese.

Speaking in tongues, he explained, is "usually induced by the use of glossa-lalia."

Although he explained that he had no authority to "suppress" the individual practice of this gift of tongues by anyone in his cultic overnight.

He issued a "godly admonition" that the clergy "shall exert no pressure upon any person to induce the use of glossa-lalia."

religious orientation; in more other tongues—such of the extreme forms, it is associated with schizophrenia."

Even some of those in Bishop Pike's own language spoken—attributed the phenomenon to a local times who heard the Apostles suddenly speak with cause less than divine. Chap-

Controversial among churchmen

Riverside ministers witness 'the gift of tongues'

By BILL PORTER
Press-Enterprise staff writer

Those attending a meeting for ministers, held in Riverside yesterday by the Blessed Trinity Society, witnessed a demonstration of "the gift of tongues."

This phenomenon, say members of the interdenominational religious organization since three - day public the Mission Inn, is one of the "works of Christ's Spirit in the church today."

A man sitting in the audience at yesterday's meeting suddenly began speaking in a strange language. His voice was loud enough to be heard clearly by the 40 or more men and women gathered in the small room.

Words and syllables of the foreign language were distinct. The man spoke rapidly and fervently for about 30 seconds and then stopped.

Immediately an elderly woman, seated in another part of the room, began speaking rapidly in English and was evidently translating what the man had just said.

"Know that thou art seeking into a far greater efficiency in the ministry to which thou are about to be called. . ." Her eyes were closed, her facial expression was intent, and she spoke too rapidly to allow comprehensive notes to be taken.

Her words seemed to be addressed to no one in particular, to have admonition, to prepare for a time in particular, to have faith and to prepare for a more extensive work in the ministry.

Words seemed to be struggling to rush out of the woman. She spoke slightly longer than the man and seemed relieved when she stopped.

Dr. Robert Frost, a professor from Westmont College near Santa Barbara, who was conducting the meeting, remained with his head bowed at the rostrum during the praying quietly.

All this happened at the conclusion of a session where Dr. Frost answered questions from the audience about the Blessed Trinity Society and its purposes.

"The society is not a denomination and is not a substitute for a church," he stated in reply to the question of how the society is related to established churches.

Did the society develop because the church has failed?

The next question was asked by Dr. Frost started this one by saying that in the church a

THE DAILY ENTERPRISE
A Newspaper for Riverside County
County page

...still

...UOP Plans Inter-Faith Colleges

...Out

THE EYES OF THE WORLD

are focused upon the identical sign that was seen and heard on the Day of Pentecost over nineteen hundreds years ago, when the multitudes heard those from the upper room speaking with tongues and magnifying God. When their attention was captured by this strange phenomenon, Peter rose and told them what they must do to be saved, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

Today, God is using audio-visual aids to arrest the attention of the multitudes, and again some are "amazed," some are "in doubt," and some are inquiring, "What meaneth this?" And again as on that day nearly two thousand years ago, souls are being brought into the Kingdom.



abc

CBS TELEVISION

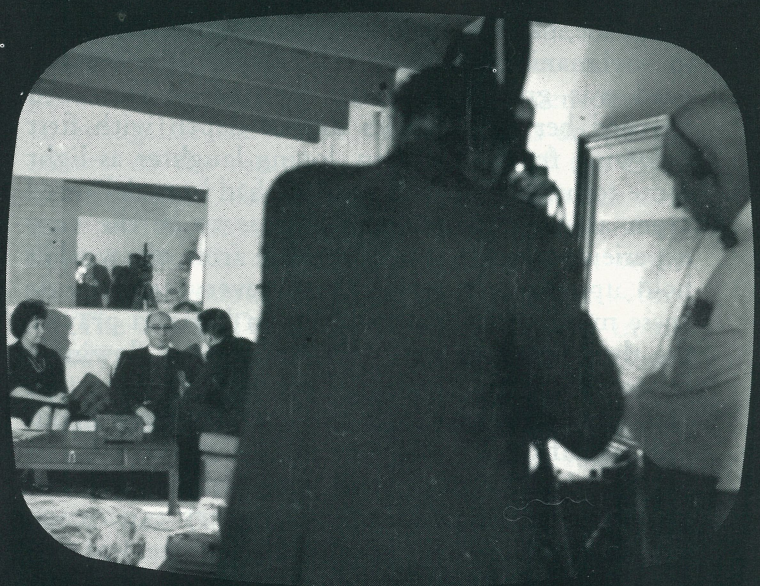


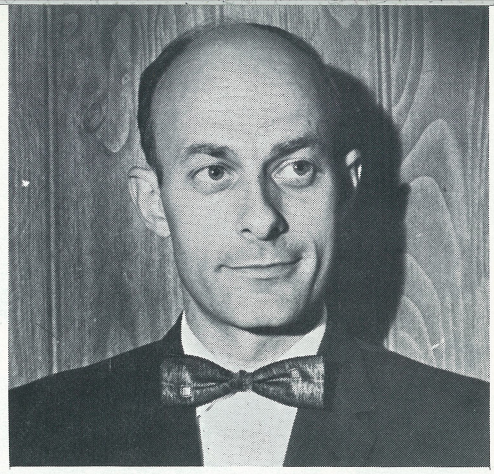





The Latino
Nexos







TESTIMONY BY ALVA COOK, JR.
Attended Moody Bible Institute in 1948-49
Graduate of Grand Rapids Baptist Theological Seminary and Bible Institute, 1956

FOUR YEARS AGO my family came to California from Grand Rapids, Michigan, looking for a new spiritual beginning and a new job for me. We came to the Los Angeles area spiritually sick. While we were yet in Michigan my wife, Irene, began to cry out for spiritual deliverance. I had completed my training at the Grand Rapids Baptist Theological Seminary and Bible Institute in 1956; Irene in 1950. We had suffered reversals in our life's ambitions and I had become bitter. I wanted God and His Christians to let me alone, and I would let them alone.

These attitudes followed us to California. God began to change them soon after our arrival. Briefly, He led me to find the church of which I am now a member in the Conservative Baptist denomination. A series of casual contacts followed which has led us into a new dimension of Christian living never thought possible — at least not for well-balanced, mature Christians today.

My wife led the way into our new mind-shattering, Spirit-enlightening experiences. A missionary couple returning to the Ivory Coast of Africa were led of God to come first to California, though they knew not why until they met my wife. They discussed the filling of the Holy Spirit as necessary for the work God wanted Irene to do for Him. Now, she, like me, had strong traditional objections to any manifestations of the Holy Spirit, but her need was greater than her resistance. The Lord touched her spirit to its inmost depth with first a flowing forth of a deep, loving laughter as light came to her soul. It was as if she had been delivered from an inner bondage. This was to be the very experience needed for deliverance from the world's hold upon her and victory for every trouble. As these missionaries laid hands upon her and prayed, she then began to pray very quietly and flowingly in an unknown tongue. This was her filling. She came home radiant with the love of Christ flooding her life.

This had its effect upon me. Although she was afraid to tell me of this revolutionary experience, yet the fruit of her life proved that she was different. I was nearly bursting with curiosity, and kept probing about her new life. Then I began to almost suspect some manifestation of the Spirit, so I point-blank asked her if she spoke in tongues. She confessed it all.

I didn't know whether to get mad, cry or laugh. The Lord settled it. I was filled with joy and the next morning went to work nearly shouting. This is what we BOTH need, I thought. People prayed for me. Later some laid hands on me and prayed for the Baptism. Nothing happened. I thought perhaps there had already been a filling without manifestations. Yet there was still a strong dissatisfaction. I found myself a seeker for a work of God still needed in my soul.

God began honoring my search by leading my oldest girl into private violin lessons. Of all people, her teacher was a Spirit-filled believer who directed my attention to TRINITY Magazine. I had remembered seeing one at my church. It had been left there by Joan Weddle, an Episcopalian, but no one seemed interested in reading it. I went to the church to find it. At last it was discovered at the bottom of a cardboard box with other magazines and papers left for storage. This discovery was my first real revelation of the work of the Holy Spirit in our day.

My search was soon to be over. The magazine, the violin teacher, other newly made Spirit-filled friends, my wife and attendance at a Christian Advance finally settled all doubts and hesitations. I purchased Jack Stiles' book, "The Gift of the Holy Spirit." After reading this book, I went to my church to sing and pray. While singing, the Spirit moved upon me with wonderful closeness and I began to sing in the Spirit. Later I prayed in tongues. How simple an act of faith and love it is! Jesus is now real in a way I had never thought possible. Using a despised doctrine of today, God had humbled and broken my heart to be possessed by God in this wonderful way.

I look back at the past years and wonder why we were not aware of this work of the Holy Spirit in the believer's life. Obviously the doctrine of the Holy Spirit has been seriously neglected in Baptist circles for many years. True, there have always

A NEW BEGINNING

been a few Baptists who have received the Baptism, but they have not propagated it in or out of the denomination. There should be all the freedom of Christ exercised in Conservative Baptist churches, for our historical beliefs in soul freedom allow much liberty in the individual's right to worship God according to his conscience.

Let us look at a few statements by Baptists on these things. Dr. Walter A. Pegg, Conservative Baptist Foreign Missions Society, states in his booklet entitled, *Historic Baptist Distinctives,* page 27, "Scripture teaches that every one who has come to believe on the Lord Jesus Christ as personal Savior becomes an heir of God, equally so with every other Christian. Furthermore, every saved person inherits the right to approach God for himself, in prayer, without intervention of any other person, or ordinance, or church organization. In addition, every believer is assured of the unfailing presence of the Holy Spirit as Comforter and Guide. How then can we conceive of ranks and classifications of Christians? Any such cataloging is of human devising, and is not of God."

On page 28 he continues, "The descent of the third Person of the Trinity on the Day of Pentecost, upon all that believed, was the great impetus which led the infant church into a realization of its world-wide responsibility.

"Later history bears testimony of the many occasions where groups of similar believers have materialized without the benefit of human teachers, and studying the Scriptures for themselves, have organized churches, which when later examined, have been found to be the same in character and organization as Baptist churches, simply because they patterned themselves after the New Testament standard."

The work of Augustus H. Strong's *Systematic Theology* is a standard in many of our Baptist Seminaries throughout this nation. On page 895 of this single volume work, he says, "They object to praying for the Holy Spirit, because He was given on Pentecost, ignoring the fact that the Church after Pentecost so prayed: see Acts 4:31. What we call a giving or descending of the Holy Spirit is, since the Holy Spirit is omnipresent, only a manifestation of the power of the Holy Spirit, *and this certainly may be prayed for:* see Luke 11:13."

Also on page 1006 we quote A. H. Strong, Cleveland Sermon, 1904:27 — "The faith in a second coming of Christ has lost its hold upon many Christians in our day. . . . Christ comes, it is true, in Pentecostal revivals and in destructions of Jerusalem, in Reformation movements and in political upheavals. But these are only precursors of another and literal and final return of Christ, to punish the wicked and to complete the salvation of His people. That day for which all other days are made will be a joyful day for those who have fought a good fight and have kept the faith. Let us look for and hasten the coming of the day of God."

I believe that this present charismatic revival is the strongest method of revival that God has used since Pentecost. The sixteenth century brought the Protestant revival or the Reformation. Its message centered in the words of Habakkuk 2:4. Then came Puritanism in the seventeenth century with the message of the sovereignty of God and the responsibility of man. The eighteenth century saw the first evangelical awakening with emphasis on the simple gospel message of John Wesley and George Whitfield. The second evangelical awakening of the nineteenth century was to evangelize the world with emphasis on a rediscovery of the meaning and mission of the Great Commission (Mark 16:15). Our twentieth century will be that of the charismatic gifts of the Holy Spirit. The work of the Spirit today is world-wide—tremendous in His outreach as never before.

The Holy Trinity has been interested in my family, sought us out and filled us by that blessed Holy Spirit. This is where God has told us to live — in the sphere of the supernatural. First, the filling; then living in the Spirit; then fellowship in the Spirit. We love and serve Christ as we have never done before. He is our passion as He gives us His love for souls. Praise His wonderful name!



So Fully Satisfied! . . .

BY ROMULE S. BUCHANAN

In September of 1962 I sat under the ministry of Jean Stone and heard her tell how thousands of believers (Episcopalians, Presbyterians, Methodists, Baptists, Lutherans, and others) were receiving a great outpouring of the Holy Spirit.

I heard her tell that each reception of this experience was being accompanied with the phenomenon of speaking in tongues as the Spirit gave utterance and that other manifestations of the Spirit were in operation among these believers, yet all was being done "decently and in order." When I heard her tell how purifying and edifying these experiences were, I knew that they bore the credentials of heaven.

A responsive chord was struck in my heart, for I had experienced some of the manifestations of the Spirit in my own ministry. Through the Word of Knowledge the Holy Spirit had shown me how people needed to be prayed for and many times they were healed, sometimes miraculously. In Haiti, through the gift of Discerning of Spirits I had recognized evil spirits and cast them out in the name of Jesus. Once I heard God speak to me in an audible voice calling me to be an evangelist and after that I received revelations wherein the Lord guided me in my ministry. There had been times when the Spirit had formed words upon my lips in English as I had prayed for people, and on several occasions, both in private and in public prayer, I had felt an urge to speak sounds and syllables which I did not understand.

I did not draw back from any of these manifestations of the Spirit, except when impressed to more fully express myself with strange sounds and syllables. I would respond briefly and then stop. This was because I was afraid. I did not want to go off into error or fanaticism. I had been led to believe that to speak in tongues meant that a person had to fall into a trance or exhibit a series of jerks or behave in some other unseemly manner after having worked himself into some kind of wild frenzy. I did not want anything to do with that kind of behavior.

I was certainly correct in wishing to avoid error and manifestations of the flesh, and I was correct in seeking only for the manifestations of the Spirit. I thank God for the ministry of the Holy Spirit who is our guide into all the truth.

I am sure that God brought Mrs. Stone to our city and allowed me to hear her tell how the Holy Spirit was being poured out on so many in the "old-line" denominations. She made this experience attractive to me and enabled me to desire a deeper and fuller experience in the Spirit.

I asked for a personal interview and we quietly sat in our chairs and prayed. The Holy Spirit began to move deeply within me, and I gave expression to His moving by speaking forth words I had not learned, for my own language was inadequate to express what I was experiencing. I did not understand the expressions of worship and praise which came from my lips but I knew I was truly adoring God with full release.

No longer was I troubled by thoughts of whether or not I was theologically correct, neither was I hindered by thoughts of what to say next. Every hindrance was swept away, and I was in the presence of God. I truly was "filled" with the Spirit of God, and only in a language given to me by the Spirit could I have so freely and fully worshipped God.

That day there came to my heart an assurance beyond anything I had ever known. Since then there have been no doubts as to the infilling of the Spirit. For years I had struggled with doubts, even though I had preached the Baptism with the Spirit and had testified to the experience with a degree of certainty, but what happened to me on September 5, 1962 has erased all doubts and misgivings forever. ✝

The Rev. Romule S. Buchanan is a graduate of Asbury College and is President of Deeper Life Crusades. He is a minister in the Church of God (Anderson, Indiana).

nature and the SUPERNATURAL



BY THE REV. HORACE BUSHNELL
EDITED BY THE REV. ROBERT F. RICE

The Rev. Horace Bushnell, American theologian, was pastor of the North Congregational Church in Hartford, Connecticut for twenty-six years. His influence extended to almost all Protestant denominations. His works include: CHRISTIAN NURTURE (1847), GOD IN CHRIST (1849), NATURE AND THE SUPERNATURAL (1858), and THE VICARIOUS SACRIFICE (1865).

IF THE WORLD is managed supernaturally, what has become of the miracles and supernatural gifts of the gospel era? By such tokens Christ authenticated His mission, giving similar signs to His apostles, to be the authentication of theirs. What then has become of these miracles, these tongues, gifts of healing, prophecies, visions and visits of angels? If these were once facts, why should they not be now? Does a fact become rational and possible by being carried back into other centuries of time? Is it given us to see that Christianity throws itself out boldly on its facts in these matters, or do we assert a few miracles in the romantic ages of history where no investigation can reach them; adding, to escape all demand of such now in terms of present evidence, that they are discontinued because the canon is closed and there is no longer any use for them?

Such a disposal of the question wears a suspicious look. If miracles are inherently incredible, nothing is gained by thrusting them back into remote ages of time. If, on the other hand, they are inherently credible, why treat them as if they were not? Why raise ingenious and forced hypotheses to account for their non-occurrence? The conclusion that since the canon of scripture is closed there is no longer any use or place for miracles and spiritual gifts, is a conclusion taken by a mere act of judgment. Plainly no judgment of man is able to penetrate the secrets and reasons of God's empire, with sufficient insight to affirm anything on a subject so deep and difficult. Indeed, miracles and gifts of the Spirit might possibly be wanted even more, — to break up the monotony likely to follow when revelations have ceased and the word of scripture is forever closed up. Wanted also possibly to lift the church out of the abysses of a mere second-hand religious, keeping it alive and open to the realities of God's immediate visitation.

That miracles and similar manifestations of divine power continued at least two hundred and fifty years after the last book of scripture was written, is to some no great obstruction to a theory after it has once gained acceptance. Nay, there are probably many Christian teachers who would think it disorder in God's realm, if in these modern days of science the well-graduated uniformity of things were to be disturbed by an erruption of miraculous demonstrations. It would upset many whole chapters of theory. Of course there have been cessations of the miraculous, just as there have been cessations of faith and decays of holy living. And because there are cessations of spiritual influence, no one proposes that the work of the Holy Spirit has been

discontinued and requires to be reinstituted. That there may be casual suspensions and reappearances, is quite consistent with the conviction that the dispensation is perpetual, never withdrawn, and never to be withdrawn. We are able to verify this opinion by abundant facts.

Of course, these manifestations if taken for things principal or the real substance of Christianity — become idols and hindrances to faith. We must not lose the sobriety of faith in the gossip of credulity; be more ready to go after and admire the gifts, than living by faith to walk with Christ and bear fruits meet for repentance.

To see how these gifts operate and what place they fill in the order of God's redemptive purposes, let us look at the Christian world which has been gravitating more and more toward a vanishing point of faith. For whole centuries and especially since the modern era of science, religion has fallen into the domain of the mere understanding; and so it has become a kind of wisdom not to believe much, therefore to expect as little. Prayer becomes good as exercise, but never to be answered; the word is good only to be exegetically handled; all truth is to be second-hand truth; priestly manipulation of sacraments and church-worship is easily taken for piety. Expectation is gone — God is too far off, too much imprisoned by laws, to allow expectation from Him.

It is this descent to mere rationality that makes an occasion for the signs and wonders of the Spirit. The unbelieving and false spirit in half-sanctified minds, converts order into immobility, laws into lethargy, and the piety that ought to be strong because God is great, grows torpid and weak under His greatness. Let Him now break forth in miracle and holy gifts, let it be seen that He is still the living God, in the midst of His dead people, and they will be quickened to a resurrection by the sight. They see in these gifts, that the scripture stands, that the graces, works, and holy fruits of the apostolic age are also for them. The Living God immediately revealed and not historically only; begets a feeling of present life and power. Religion is no more a tradition, a second-hand light, but a grace of God unto salvation, experimentally operative now. He can hear prayers, help them triumph in dark hours and master bosom sins. All His promises in scripture He can fulfill.

But on the opposite side the human easily tends to excess. Before, it was general unbelief; now it is fanaticism, even a pride in believing the unbelievable. It does not follow, because one heals the sick or speaks with tongues, that he is therefore clear of his moral infirmities as fallen man. As before,



The Rev. Robert F. Rice, Presbyterian missionary from Korea, who has been researching the subject of glossolalia.

without the miracles and the gifts, religion went down to extinction under the wear of mere routine; so now the miracles and the gifts are by excess brought into disrespect and a process begins of oscillation backward to the ordinary and regular; then toward rationalism again, unbelief, and spiritual impotence. That the church is between these two kinds of excess is not due to God's irregular administration; but because of the unsteadiness and unreliableness of our poor disjointed humanity. The mighty works appeared as revelations of divine power; but there was not sufficient balance in the moral infirmities of a state of sin to keep down passion and conceit, and the true work of God was run into the ground.

So it has been, and probably will be, till some age or state is reached where men are sufficiently modulated and sobered by truth, to have the heavenly gifts in terms of heavenly order; and be fired with all the highest mountings of love without setting on fire also the course of nature in their corrupted hearts and bodies. Then the oscillations will cease; the ordinary and regular life will be raised up to meet the extraordinary, becoming a state of immediate divine knowledge and experience. Then miracles and gifts will loose their explosive violence and become the steady, calculable quantities of a really godly life. That is the true kingdom of God — His tabernacle pitched with men. Life is now an open state of first-hand experience, full of God, where the young men see visions and the old men dream dreams; feeling and reason coalesce, and the dear humility of love chastens all the filming victories of faith and prayer.

It has been a very common thing with Christian teachers, and even writers of deliberate history, to discredit wonders such as miracles and gifts because they make so bad a figure in the end. Whereas the true, and only true test of them is their beginning. We may as well test the opposite oscillation in this manner, and because it ends in

the state of unbelief and all impotence — a religion without life and sanctifying power — conclude that order and holy regularity are based on a dismal and cold illusion, dishonored by its fruits. True, as men judge, the excesses of fanaticism are less respectable than the excesses of deadness and immobility. The common vote of the world is on that side — making it always a most creditable thing to live in such deadness to God and the holy. But whoever ponders thoughtfully the question, will find ample room to doubt which is really widest of a just respect, — the excesses of fanaticism, or the comatise and impotence of worshipping God without expectation.

After the facts and functions of religion are reduced to a second-hand character — a reported history, dogma, observances; where no fire burns, no God appears to be found — then at length even the most nominal sense the vacuum. It would be a satisfaction to get the silence broken if only by some vision of a ghost — anything to set open the world unknown. Hence spiritism. Why, it shows the other world as a living fact! proves immortality! does more than any gospel ever did to certify us of these things! We had so far come into the kingdom of nullities — calling it the kingdom of God — we had become so rational, and placed even God's own liberty into terms of natural order, that the immediate living realities of Christian experience were under a doom of suppression. But many of the most longing, most expectant souls of the Christian discipleship, are seen waiting for some livelier, more apostolic demonstrations. They are tired of mere forms and defined notions; they want a faith that shows God living among men as in the former times. If we can trust their report, they are not wholly disappointed. It is probable therefore, there may just now be coming forth a more distinct and widely attested dispensation of gifts and miracles, than has been witnessed for centuries. If so, it will raise great expectations of the speedy and last triumph of holiness in the earth. And as the sense of laws becomes more established in human thought, we can believe that as the gifts themselves are fixed in spiritual law; the Church will gradually come to manifest them in that manner, holding them in the even way of intelligence.

Looking at church history, therefore, we should not be surprised to find now and again bodies of disciples who in exile and persecution are brought so close to God and opened so completely to His Spirit, as to become prophets and doers of mighty works. It may not be true in any age of the world, and probably is not, that such gifts are absolutely discontinued; so that no supernatural wonder of any kind takes place. In some form, scriptural or providential, ancient or new, social or only personal, they do and will appear. The clumsy assumption commonly held, of the cessation of the original apostolic gifts at about some given date, is forever exploded. In history they persist in running by all time, till finally the investigator, unable to set down any date after which they were not, comes into the discovery that the stream is a river, flowing continuously through all ages, and always to flow. Descending to the times we call modern, subsequent to the Reformation; nothing is easier than to show that the same kind of manifestations are current in the last three, as in the first three centuries of the church. Whoever has read that Christian classic, *The Scots Worthies,* has followed a stream of prophecies, and healings, and visible judgments, and specific answers to prayer, and discernments of spirits, corresponding at all points, with the gifts and wonders of the apostolic age. This book of Howie, chronicles in beautiful simplicity more gifts and wonders than all of Irving's, being published by one of the largest and most conservative bodies of Christians in our country. Do we like miracles and supernatural wonders so far off, that we need not or that we can, believe them?

At a later period, on repeal of the edict of Nantz, the persecuted Hugenots fled to the mountains of Cevennes, some escaping to England and other Protestant countries. Among these unhappy people miraculous gifts were developed: tongues and interpretations of tongues, healings, prophecy and discerning of spirits. Known as the "French Prophets" they kindled a fire that burned many years among English disciples. Forty years later among the Catholic of Jansenist population of Paris, gifts of healing, tongues, discerning of spirits and prophecy, brought on persecution at the hands of the Jesuits.

Led by George Fox, the Friends have always claimed the continuance of the original gifts of the Spirit in the apostolic age. References from the Index of Fox's *Journal:*

> Miracles wrought by the power of God—The lame made whole—The diseased restored—A distracted woman healed—A great man given over by physicians restored—Speaks to sick man raised up by the Lord's power—Prays the Lord to rebuke J.C.'s infinity, and the Lord by His power soon gave him ease.

Brought down to our own day, is it credible that the apostolic gifts are all in real bestowment even now? I shall dare to report as true, facts which no one has the slightest reason for denying. Definite answers to prayer, premonition, prophecies, dreams;

trance as in Flavel and Tennent, and indeed hundreds of others as remarkable as with Paul in his vision of the third heaven — are all with us today. Only a few years ago the Christian world saw the recurrence of tongues, healings, prophecies and other gifts both in London with the preaching of Mr. Irving; and at Port Glasgow in Scotland in the more humble but much less respectable demonstrations of the two MacDonalds, with healings and the strange gift of tongues.

Now there is nothing in this apparent gibberish that could in any way become a temptation to the enthusiast or the preacher. It seems, at first view, to be an exercise so wide of intelligence as to create no impression of respect. And for just that reason it has the stronger evidence when it occurs. Since a supernatural interpretation, another gift, is required to make tongues intelligible; they have the greater dignity and propriety. For this gift of tongues, representing the Divine Spirit as playing the vocal organs of a man (the delivering powers of intelligence in his being); is designed to be a symbol to the world of the possibility and fact of a divine access to the soul, and a divine operation in it — a symbol more expressive than any other could be. There is sublimity in this gift of tongues, as related to the great mystery of language; suggesting possibly, that all our tongues are from the Eternal Word, in souls; there being in His intelligent nature as Word, millions doubtless of possible tongues, that are as real to Him as the spoken tongues of the world.

Tongues were spoken every week in London; and there was much discussion of the case of Miss Fancourt's healing. She had been lying for two years on a couch with curvature of the spine, her whole body in pain. A Christian friend called one evening and the subject of miraculous healing was discussed. After a time the father left the room, and Mr. Graves arose, as Miss Fancourt supposed, to take his leave. But instead of the "good night" she expected, he commanded her to stand on her feet and walk. At once she rose up, stood, walked free of pain, and so appeared and continued a healed person. In public journals a great discussion followed, with one side affirming that since the days of the early church, "we must admit any solution rather than a miracle."

There is certainly such a thing as religious delusion, a faith of ignorance; the humbler class of people somewhat more exposed to this infirmity. But their demonstrations have never been as eccentric, their mistakes as contagious or as difficult to rectify as those of the thinking class. In matters of thought and opinion, there is no end to new crudities generated or the new criticisms by which they are extirpated. New types of thought sway the successive ages. One school or system expels another. Nothing rests, gets a final form. The educated class of minds are less capable of many truths, because they are so generally preoccupied with what the learned world pretends just then to have settled. And so our Saviour said, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and has revealed them unto babes." The wise and prudent knew so much, as even to be incapable of faith in Him. But the fishermen were less preoccupied, and capable of better things. The gospel of Christ has been more genuinely and evenly held among this class, than among the professors and learned disciples. They testify one faith, and live one common life of grace in all ages.

But when the thinking mind of the world has finally worn a way through science, ceasing to be hampered and shut in by it as now, it will strike into a broader field, and be as ready to believe these supernatural facts, as it is at present to reject them. Indeed there is a kind of law in skepticism itself, that finally brings it from denial of a supernatural revelation to a hungry embrace of it. No longer merely supposing, as thousands are now, that scriptures represent a past dispensation henceforth incredible, — they will finally discover that scriptures are rational for today, for the very reason that God is doing similar wonders now. After they have torn their feet long enough in beating through the briars of scientific reason, they will finally come in saying: "Truly, this after all is reason; to believe the scriptures just because the God of the scriptures is the God of today; as conversable now as ever, working as mightily, redeeming as gloriously; without the supernatural, nature and science are only a worthless abortion, a fraction whose integer is lost."

Under naturalistic philosophy, Joan of Arc is a phenomenon who had no right to happen. She begins to be intelligible only when she is classed with Deborah; prepared supernaturally in the place of secret vision. Cromwell may not be counted a man equal to Moses, but all that is most distinctive and greatest in his life will as certainly be referred to a supernatural and divine movement in him. Savonarola, the "fanatic" of history, not unlikely will emerge clad in the honors of a prophet. So of a thousand others who walked consciously or unconsciously by the supernatural; nothing in and of themselves, God's little ones living and dying in obscurity have yet done as great wonders in His name, as if they had been teachers and heroes.

Determined to observe, inquire, listen and judge this great question of supernatural fact, over a number of years; I have been surprised to find how many things were coming to my knowledge and acquaintance that is generally considered incredible save in the "age" of miracles and apostolic gifts, the first three centuries of the church.

When Stilling and Franke recite their multitudes of specific answers to prayer, their reports are hastily discredited because of their strangeness. But I have heard personally so many, that I begin to think they are even common. Nothing is farther off from the Christian expectation of our New England communities than the gift of tongues. And yet a very near Christian friend, intelligent in the highest degree and as reliable to me as my right hand, was present at a gathering of Christians to pray and converse together in reference to the higher possibilities of Christian sanctification. He relates that one brother rose and broke out in a discourse of sounds, wholly unintelligible though apparently a true language; accompanying the utterances with a gesture never made any other time. Coming finally to a kind of pause, he commenced again as if at the same point, going over in English with exactly the same gestures, what had just been said. It appeared to be an interpretation, a beautifully emphatic utterance of the great principle of self-renunciation by which the desired victory over self is to be obtained. Although there had been no conversation respecting gifts of any kind, this manifestation has recurred through the same brother several times.

I cite only one more witness; a man who carries the manner and supports the office of a prophet, though without claiming the repute of it himself. He is a former slave, whose character and life have been known in our community for twenty years. He called at my door and said that he had come to me "with a message from de Lord." For more than a year he had been praying for me, and sometimes in the night, because of his apprehension that I had made a false step and been disobedient to the heavenly vision. I asked him to explain and not suffer any feeling of constraint. Beaming with a look of intelligence and spiritual beauty, all in a manner to second his prophetic formulas — "The Lord said to me;" gazing upon him I was obliged internally to confess, "verily, Nathan the prophet has come again!" It was really a scene such as any painter might look a long time to find — such dignity in one so humble; the air of a prophet so commanding and positive, and yet in such divine authority as to allow no sense of forwardness or presumption. As the burden of his message came out, I am obliged to confess to a strong, and even prevalent impression, that my humble brother was right. For the real stress of his message lay in that more general infirmity or mistake; namely, the tendency of every most earnest soul to be diverted from its aims, by things external. His spiritual perceptions were deep, and his piercing words of love were answered by the settled asset of my Christian consciousness. I thanked him for his message, and even looked upon him with a kind of reverence as we parted. I found, on inquiry, that he was a man without blame, industrious, pure, a husband and father, faithful to his office and always in the same high key of Christian living.

I have since visited him and find that this Christian servant is deep in the wisdom of the scriptures, quotes them continually with a remarkable eloquence and propriety, and with a degree of insight which many of the best educated preachers might envy. He also believes that God has healed the sick in many instances in immediate connection with his prayers, giving the names and particulars.

In that humbler stratum of life, where the conventionalities and carnal judgments of the world have less power, there are characters blooming in the holiest type of Christian love and beauty; who talk and pray, and as they think, operate apostolically — as if God were all to them that He ever was to the church in the days of her primitive grace. To them the conventionalities of opinion are nothing, and the walk with God everything; and they are not the noisy, violent class who delight in and mistake the fumes of passion for the revelations of God. That man has lived to little purpose who has not learned that what the great world pities and its teachers disallow, even though mixed with tokens of weakness; is many times deepest in truth.

As regards the general truth that supernatural facts, such as healings, tongues, and other gifts may as well be manifested now as at any former time, and that there has never been a formal discontinuance — I am perfectly satisfied. I know no proof to the contrary that appears to me to have a straw's weight. The arguments are good and clear, but for some reason they do not make faith; and we are still surprised to find, in our practice, that we only doubtfully believe. Pardon us, Lord, that when we make so much of mere credibilities and nationalities of opinion, we are yet so slow to believe, that what we have shown to be credible and rational, is actually coming to pass.

Christianity is a FAMILY AFFAIR

By J. B. and Mildred McMath



J. B. SAYS:

Two years ago this Easter I was sitting in a Baptist Church suffering through one of the worst hangovers I've ever experienced in my life. I cried out to Jesus to forgive me for my sinful past and to help me with the problem of alcohol.

Out of my physical misery and an overwhelming sense of unworthiness on that Easter Sunday, the Lord answered my prayer. He took away my headache and brought me peace and an assurance of His love for me even in my sinful condition. This experience convinced me of two things. Jesus is real, and salvation comes by the grace of God — and is *not* earned!

About a month after my conversion, I was driving along the highway and noticed I hadn't smoked a cigarette for twenty minutes. I was a chain smoker. Realizing the need to eliminate tobacco from my life, I asked Jesus to take that desire from me. I took the cigarettes from my pocket and threw them out the window. To this day, I've never wanted another smoke. The same way with liquor. I've never wanted another drink since the day I asked Jesus to help me with that problem.

I believe that a man, in surrendering his life to the Lord and truly seeking to serve Him with every ounce of energy he possesses, will see every member of his own family come under the saving grace of our Lord. Not only has each member of my family had a born-again experience, but each of us has received the Baptism in the Holy Spirit with the scriptural evidence of speaking in other tongues. Salvation and the indwelling presence of the Holy Spirit in our lives in power has given our family a new joy and a new love.

One of my greatest surprises arose from a misunderstanding of the Christian life. I expected a life of drudgery and boredom if I accepted Christ as Saviour. This is the greatest lie Satan ever perpetrated. I wouldn't exchange the joy and peace of mind in any single twenty-four hours of my new Life in Christ for all of the so-called joy I experienced in my first forty years.

Another wonderful thing about this life is trusting Jesus for the healing of our bodies. Before, we had tremendous medical and drug bills every year. Now, they are practically non-existent. Each member of our family has received healing through the miraculous power of God.

With some of my friends I am no longer able to have fellowship because our interests are different. I miss them and love each one of them but God has been good and has sent new friends who have the same desire to put Christ first in their lives.

Perhaps you think you can live without Christ, but I say you have never truly lived until you have

received Christ in your heart. Praise His Holy Name.

One more thing. In seeking the Baptism in the Holy Spirit I tried everything everyone suggested. I tried to earn the experience, not realizing it is a gift — just as salvation is not purchased by works but given by God. For fifteen discouraging months I sought and did not find.

One day, Larry Hammond came as a guest to our home. The Holy Spirit led him to pray for me to receive the indwelling Christ. With a few words of instruction he laid hands on me and prayed that God would fill me with His Holy Spirit. Within a very few moments I was speaking in a new and wonderful heavenly language. Without any effort or tarrying I received the gift of the Holy Spirit, which I am firmly convinced is for every believer.

There is no dullness in living the Christian life. Every day in the lives of our family and friends God works new wonders and miracles. It is truly wonderful to see how God is graciously pouring out His Love on all who would have more of Him.

MILDRED SAYS:

Two years ago Jesus came to dwell in our home. How we welcome Him as a Wonderful Guest. He came into our hearts in such a beautful way.

I thought I was a Christian. I've been a Baptist for years. I knew all *about* Jesus, but I didn't *know* Jesus.

I did everything in my own strength. Yet, how easy it is when we trust in the strength of the Lord Jesus Christ. Once, before I was baptized with the Holy Spirit, I tried to lead an elderly man to Jesus. It was a terrible experience for both of us. But within the last two years I've talked with him again, and he now knows Jesus as his Saviour. That's the power we receive from the Baptism in the Holy Spirit. You can do nothing of yourself, but through Christ Jesus, nothing is impossible.

Now, to go back to the time before I met Jesus: J. B. prayed that if I were not saved I would come to know Christ as my Saviour. The next day I did accept Jesus. We were in a Pentecostal Church (rather outside my Southern Baptist realm, but God works in mysterious ways). There a young Baptist attorney asked if anyone present was unsaved. I realized he was speaking to me. The power of the Holy Spirit brought conviction; I held up my hand and sobbed in repentence.

Later, I asked my husband if he heard me crying. He said, "Well, I heard some woman, but I didn't dream it was you." I often say he dragged me to the altar and said, "Lord, here she is. Do something." And the Lord did: J. B. was as surprised as anyone.

During the months that followed, Jesus became real to me. Many times before I had tried to pray but didn't seem to get anywhere. I had tried to read the Bible. I worked in my church. I did a lot in my own strength. Then Jesus came and as I prayed, He was real.

One night I held up my hands to heaven and began to pray. It seemed as if Jesus took my hands in His. I was afraid to lower them for fear He would go away. Then the realization came that He never goes away: we go away. We let things of the world come between us and our Lord. But He is always there when we repent and turn to Him.

About a month after this J. B. went to Miami, Florida, on business. God worked it out so that I could join him there for a FGBMFI convention. It was a wonderful time for us. We sought God, and we found Him in a new way.

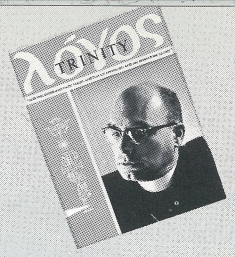
As I prayed, I promised Him I would do whatever He wanted me to do all the days of my life, if He would only help me and lead me. Being with Him was so wonderful I didn't want to eat. But when night came, my head began to hurt, and I awoke next morning with a splitting headache. The sun was so bright on Miami Beach; the water was so blue. I thought to myself, "This was a short-lived experience—I haven't a prayer in my heart!"

Then I asked the Holy Spirit to pray for me and for my family. As I entered the prayer room, I didn't kneel: I sat on the floor and buried my head in my arms on a chair. I thought I'd keep my eyes closed until breakfast because of my headache. I opened my mouth to pray. Suddenly, I was speaking in the softest, most beautiful language I have ever heard. After I spoke a short time in this new language, the words came repeatedly in English, "Jesus knows. Jesus knows." Though I didn't know the rest of what I was saying to my God, I had assurance that Jesus knew and was making intercession according to my needs.

When you've been married twenty years and have three children, you have had wonderful times together. However, nothing compares with the joy we experienced as I shared with J. B. this new dimension of prayer. That was a miracle God gave us . . . and we will never forget.

After the convention in Miami we flew home. Since then, God has worked many miracles in our lives. When God begins to work in a family He seeks to touch the lives of all the members of that family. Today, everyone of us has been baptized with the Holy Spirit. ✝

Today is the day...



God is pouring forth His Spirit without measure upon the Church of Jesus Christ. Throughout the earth people from all walks of life, from every race, having but one thing in common: belief in the Lord Jesus Christ, are being filled with the Spirit of God with the same confirmatory sign that they manifested in the upper room on the Day of Pentecost.

TRINITY MAGAZINE is one instrument God has raised up to assist in proclaiming the Good News. **If you would like to have a share in the ministry of TRINITY, fill in the coupon to the right and mail with your check or pledge.** Thus you, also, can take an active part with us in reaching the colleges, seminaries, clergy and laity with the news that a personal faith in the Lord Jesus Christ is still necessary for salvation, and that the power and dynamic of the First Century Christians is still available today for those who believe on Him.

We thank you for your support through your prayers, your written words of encouragement and your financial support. The grace of our Lord Jesus Christ, the love of God and the fellowship of His Spirit, be with you now and always. ✝

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Realizing the importance of the restoration of the ministry of the Holy Spirit to today's Church, and knowing that revival can only come to the world as it knows "whether there be any Holy Ghost," I wish to become a member of the Blessed Trinity Society. I understand that the present goal of expansion is: (1) to put a copy of TRINITY Magazine in the hands of every clergyman, and (2) to conduct CHRISTIAN ADVANCES in every major city. Enclosed is my contribution. I understand this is deductible and that I will be mailed a receipt.

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By My Spirit,  saith the Lord . . .

In the last issue I contracted to tell you about Texas: it was wonderful. My first stop was in San Antonio where I spoke in one of the largest Episcopal churches in the diocese. The rector had been baptized with the Holy Spirit a year and a half ago but had told no one but his wife, who was very disturbed about the whole thing.

The first evening I spoke to a large congregation. Afterward there was a coffee hour and a number of people came to shake my hand and whispered, ". . . But how do we receive this experience you speak of?" I answered that I would pray with them in the chapel if they so desired.

When I arrived in the chapel it was more than half full. How news spreads. Many were justified by faith, and some received the fulness of His Spirit, including an artist who was a bit dramatic.

Later that evening, at the rectory, the rector's wife wanted to discuss glossolalia. She knew our Lord and could not see any necessity for speaking in tongues. She later confided that she went to bed fighting it all.

The next morning she told me that she had dreamed she told God, "I'll stop fighting and do it your way," and in the middle of the night she sat up in bed and began speaking in tongues! With the experience, came not only a new joy but also a lack of self-consciousness in witnessing for Christ.

The next morning after the Holy Communion service I spoke in the church and others came to know our Lord and received His Spirit. At a luncheon I met the Episcopal clergy of the diocese. The suffragan bishop was in attendance and I answered so many questions during lunch that I didn't get anything to eat. After lunch they quizzed me for another two hours. I think the talk did much toward mutual understanding.

That night I again spoke in the church and again the next morning after the Eucharist. After a Mexican lunch I left for Alice, Texas, where after a supper party, (these Episcopalians eat a lot) I spoke in the Episcopal church. Again, some came to know our Lord and others received the power of His Spirit. The next morning after Holy Communion I delivered lecture number two. A coffee hour followed. After prayer with some I went on to a luncheon where I answered questions posed by a group of ministers. That night I spoke in the church and again the next morning.

My hostess had begun the St. Luke's prayer group in the area and is very active in civic affairs. During her childhood she had had a traumatic experience with Pentecostalism and found herself unable to recover from it. She believed everything I said but never came to the point of asking to receive the experience for herself. After my talks she would round up several members of her prayer group and usher them into a little sitting room and take me in to pray for them. To paraphrase a Scripture passage, she reminded me of, "Here I am, Lord; send her."

From Alice I flew to Houston where the Episcopalians had taken the Normandy Room at the Hilton Hotel. After my talk a young college woman asked to speak with me alone. She confided she had heard many sermons but had no interest in religion. "However, after hearing you I know I need what you have," she stated, adding, "I think I should tell you I am an agnostic; does that make a difference?" I laughed and said, "All the difference in the world." She couldn't understand and I pointed out to her how the Baptism of the Holy Spirit is the second step and she hadn't yet taken the first. After briefly explaining justification by faith, I promised to mail her a Trinity and left for Beaumont. Several weeks later I received a letter from her stating, "I read the Trinity Magazines you sent me and today I received Jesus as my Lord. Do I hear you saying, 'I told you so?' "

In Beaumont I spoke twice at the Episcopal church and several were filled with the Spirit.

BY JEAN STONE

An Episcopal priest took me to lunch to inquire how he could receive and told me it would have to be behind locked doors! Later I spoke to a prayer group of many denominations. About six were baptized with the Spirit and I then left for Dallas where after breakfast between planes with my good friend, Mildred McMath, I flew home.

Acceptance had been so good and so many had received Christ and the fulness of His Spirit that I was uneasy. The early Christians just weren't that respectable . . . and then came San Francisco!

For sometime I had been booked for several speaking engagements in San Francisco. Little did I know this would be the time of Bishop Pike's famous pastoral letter. I am not quite certain how I became involved in that, but I was quoted and misquoted in newspapers across the country. I also ended up on two radio programs and one television show in the San Francisco area and two news telecasts in the Los Angeles area. We felt that the KABC TV News program was very well done and the six minute film is available to anyone who would like to borrow it for a TV showing. Father Harvey, Dr. McKenzie, Paul Castle and I were interviewed by Carl George (an Episcopalian) who handled the interview in a very sensitive fashion.

The Sunday after Ascension was spent in the desert with the family. I spoke in the Episcopal church there and two members of the vestry received the Baptism of the Holy Spirit, along with some Disciples of Christ who had come to the conclusion if Bishop Pike was against it, it must be fine . . . a deduction that certainly proves God will use anything to His glory.

After a month at home I left for the CHRISTIAN ADVANCES in Montana and Oregon. Bishop Sterling had written welcoming us to Montana and we had expected to see him but he was only in Great Falls for a few hours so our paths did not cross. Both the Advances in Great Falls and in Eugene were successful and we met many wonderful people.

After a day at home to catch up on paper work we were off to the Riverside Advance. My husband, Don, was in charge of the Wednesday evening service and we enjoyed his working out front for a change. A team of psychologists from UCLA were there taping the Advance and interviewing people. We were pleased to cooperate with them because we feel that the sooner some specific study is done in this area, the better. However, I suppose when this poppycock about schizophrenia is disproven, the opposition will come up with something else.

The early Church had a little trouble also. Today I was reading the account of the martyrdom of St. Polycarp . . . an inspiring tale of a man who was burned alive rather than renounce his faith in Jesus Christ. When I think of how a little criticism disturbs Christians today, I wonder how many of us would be willing to be burned alive for our faith in Christ. This takes a boldness and courage beyond most of us. . . .

Bishop Sterling has an answer: "As over and over again in the past, from the first century to the twentieth century, God the Holy Spirit will come, lighting with flame as of fire, painful but purifying, coming like a rushing mighty wind, filling all the house. God send that day, and soon, that man may again be freed from bondage to himself and to the crowd, and once again have the courage to throw off the shackles of incoherency, conformity, crowd-thinking, popular religion and adjustment, that we like Stephen, being full of the Holy Ghost, may look into Heaven and see the glory of God: 'Look! I see the heavens opened and the Son of Man standing on the right hand of God!' " ✝

By My Spirit is broadcast in the Los Angeles area over KHOF (99.5 MC, FM) Monday at 9:45 A.M. and 8:30 P.M. It is also broadcast over KRKD (1150 KC, AM, and 96.3 MC, FM) Saturday at 7:45 P.M.

Epistles to the Editor

Editor:

I have been deeply impressed in my spirit with the message of TRINITY Magazine. The Spirit's sovereignty is fascinating, arresting and compelling. He has in many ways directed to me publications on the charismatic renewal. A high point in this experience has been when the Rev. Harald Bredesen prayed for my sight and the Lord healed.

Please enter my name as a subscriber to TRINITY Magazine for one year, for which I enclose $5.00. Also, please send me any available back issues, for which I enclose another $5.00.

May the Lord of all life continue to manifest Himself through you by His Spirit.

Agape en Christos,
PASTOR, *Covenant Church*

Editor:

We were very happy to see and to hear you again in Alice, Texas last week, and we meant to bring along a little book for you, but failed to do so. I am sending it under separate cover. Possibly you have read it. Both my wife and I have profited much by it, and we felt that you would like it.

I shall always be grateful to you for your message and ministry. At the Sunday afternoon service at Nacagdoches, Texas, your message was used by the Spirit to break a prejudice and resistance in me that I had struggled with for a long time. May God richly bless you and continue to make you a blessing to many others.

We are in charge of a Bible Institute here for Latin Americans, which is sponsored by the World Gospel Mission, an interdenominational missionary society. I am a minister in the Evangelical United Brethren Church. Last Friday was the first time that we had worshipped in an Episcopal Church, and we appreciated it very much. Thank the Lord for the fellowship in the Spirit that we enjoy among so many different churches and groups.

Best wishes from both of us.
Sincerely in Christ,
MINISTER, *Mexican Border Bible Institute*

Editor:

Your wonderful magazine was brought to my attention by friends far away — the L. E. Callaways of Muncie, Ind. Then a few weeks back I heard you speak on the radio from a Dallas Station early one morning. (I have enjoyed the ministry also of another Episcopalian, Agnes Sanford, both in prison and through her books.)

You are doing a wonderful work! It's so refreshing and so encouraging to learn of what God is doing among so many! May the Lord continue to bless you!

Please enter my subscription to your magazine.

LAYWOMAN, *Texas*

Editor:

Enclosed is a check for $25.00 to enroll one as a sustaining member. I am now a subscriber to TRINITY Magazine and would like the magazine sent to my son and the membership pin and Volume I issues 1, 2, 3, and 4 of TRINITY sent to me.

My wife and I received the gift of tongues at the altar rail in an Episcopal Church through the laying on of hands administered by the Rev. Dennis Bennet of Seattle a year ago.

We are house parents here at McWhinnie Cottage. Thank you and God bless you.

HOUSEPARENTS,
Baptist Mission

Editor:

Please enter my name on your subscription list for one year. Since I do not know your charge for mailing outside the United States, would you please bill me for the total with the first issue?

In addition, I wonder if you could send me a copy of your "Christmastide 1962-63" issue, which includes the articles on the operation of the Spirit at Yale? I would be happy to pay for this single issue in addition to the above year's subscription, or you may include it in the subscription.

PROFESSOR OF THEOLOGY,
BAPTIST THEOLOGICAL SEMINARY
Switzerland

Editor:

I happened to read the article in last Sunday's Times relative to the recent widespread development in the gift of speaking with tongues. Around the church I heard some vague mention of this and passed it off as a more or less isolated case. I had no idea that this movement has had such success in our own diocese. It looks as though this may be the necessary spiritual breakthrough that the Church needs for its own revitalization.

Personally, I have been connected with the St. John the Divine Mission here, since its beginning in 1955, as Treasurer, Clerk, and Bishop's Warden until 1962; still active as Choir Committee Chairman.

This new phase of development interests me deeply. Could you direct me to anyone in this area connected or experienced with the gift? A copy of your quarterly on the subject would be most appreciated.

Thanking you in advance for your trouble, I am . . .

Faithfully yours,
LAYMAN, *California*

Dear Editor:

I belong to a Lutheran Church in San Francisco and I am about as dead as my pastor. I love the Lord Jesus and seek Him with all my heart, but where can I go to have someone lay hands on me for the Holy Ghost and Fire? This experience I have never had.

Someone sent me your magazine to give to my pastor to read. Yes, I will do that but please, oh please, direct me to someone close who can lay hands on me for the Baptism of the Holy Ghost. I have been baptized and reborn but I am waiting patiently in the upper chamber for Pentecost to come to me.

Sincerely Yours in Jesus,
LAYWOMAN, *San Francisco*

Editor:

One year subscription to TRINITY Magazine. Check for $5 enclosed.

Please also send one copy of Tract A-104 as sample.

CANON-VICAR
Cathedral, East Coast

Editor:

You are such a busy person these days that you probably don't get to read all the letters that are addressed to you. But I'll pretend that you do!

Thank you very much for that big package of issues of TRINITY that I received in November. It seems that the money I sent for them scarcely covered the postage.

They came just in time to take them to our annual Mission meeting in Johannesburg. There were enough to give one to each family and to each single worker, and I encouraged the people to pass them on after reading them. Of course, the editor of our Nigerian Evangel wanted a copy of each issue! I was able to give him four. The fifth one came soon after I returned. It was extra good, and I have it out on loan now. I have given several copies to missionaries and government people of various denominations.

MISSIONARY
Nigeria

Editor:

I have seen one or two copies of TRINITY Magazine since it was first published and feel moved to make a regular subscription.

I would very much like all or any back numbers available and would be glad to receive these as soon as possible.

I thought by making a two-year subscription this would cover back numbers and take me on to a few future issues when I can again subscribe.

If you will let me know the total cost of the magazine and foreign subscription I will arrange for payment to be made by my bank.

May God's blessing be upon this work and ministry.

Yours sincerely,
LAYMAN, *England*

Editor:

Please find enclosed a check in the amount of $5.00 for one year's subscription to your TRINITY Magazine.

I would like to keep in touch with what is happening in this movement, since I too have received this experience.

I would like to receive the Easter issue, Eastertide.

PASTOR,
Nazarene Church, California

Editor:

This Library lacks the issues noted below of your periodical. We should be grateful if you could help us to fill these in so that our file may be complete. Thank you very much.

We shall be glad to meet any expense involved.

Vol. 1 No. 1, 2, 3, (1961/1962)
Vol. 2, No. 1, (1962/1963)

Sincerely yours,
LIBRARIAN, *Union Theological Seminary*

Editor:

Would you kindly send me two editions of the Yale (Trinity Magazine) revival.

I am a Baptist layman and am sending these to a Presbyterian Minister friend of mind in the Santa Ynez Valley who hasn't heard of the Yale Revival. He is also very eager to receive any literature that you might have in regard to The Blessed Trinity Society.

I attended one of your Christian Advance meetings at the Embassy and I might add was blessed mightily, (I haven't spoken in tongues) but I have prayed for this gift. I shall continue to pray for you and your members.

I enjoyed very much the two recent articles in the Los Angeles Times about the gift of tongues.

I am a member of the Order of St. Luke. Our Baptist church has monthly Healing Services now and I feel we are deeply indebted to your Society and to the Order of St. Luke for the wonderful way in which you are leading us into these wonderful, rich truths that we have been by-passing or skipping over for so long.

I am very much impressed with the quiet, dignified manner in which your Services are conducted. God Bless you.

Thank you so much and bill me for the magazines and literature.

LAYMAN, *California*

Editor:

I came to know about your publication of TRINITY and tracts. Please be kind enough to send me TRINITY regularly.

Further, please send me the tracts, and pamphlets which I will read prayerfully. Will you please send these as early as you can?

Thanking you,
LAYMAN,
Tanjore, South India

Editor:

Please send sample copies of TRINITY. Thank you.

A friend of H. Bredesen,
PRESIDENT, General Synod,
Reformed Church in America

Editor:

I have recently seen the first two copies of your magazine and would very much like to have it sent to me.

But I have no means of paying you in dollars. I could send you a sterling cheque on a London bank: would this be acceptable? If so, for how much should it be made?

If still available I would like to have the copies of the magazine from the beginning. They should not be posted all together though, or they may not arrive — two could be sent together but not more than two in one packet.

I am a missionary of the Church Missionary Society, an Anglican Society with its headquarters in London.

Yours Sincerely,
MISSIONARY, *W. Pakistan*

Editor:

I am writing to inquire if there is one of your prayer groups in or around Pasadena. My wife and I are both interested in these matters.

I am a student at Fuller Seminary, and would be delighted to see an outpouring of the Holy Spirit among us.

My wife and I have both had hands laid upon us, but still wait for the fulness. There does seem to be a significant change already though, and we are hungry for more. Trusting to hear from you soon, I remain:

SEMINARIAN,
California

Editor:

I would like to subscribe to TRINITY Magazine.

I saw the write-up of your activities in the Los Angeles Times of Feb. 23, 1963 and was amazed that the more sedate groups, such as the Episcopalians were among your adherents.

Certainly, there is scripture to support your stand.

Bill me for the subscription and I will remit immediately.

Yours truly,
LAYMAN, *Missouri*



And on my handmaidens . . .



WHEN SUZY STONE WAS two she moved into a new neighborhood. A young gentleman of three approached her the first day and asked, "What's your name?" Suzy countered with, "Do you know da creed?" The young man tried again: "What's your name?" Suzy replied, "When you learn da creed, I'll tell you."

Suzanne might be compared to some other Christians who have much zeal for their own brand of religion without putting first things first. She was such an orthodox Episcopalian that when she was three her mother wondered if she really had a relationship with Christ under all of her form, ceremony and set prayers. Not knowing how to approach her she asked in a casual tone and in words she felt would be unfamiliar, "Suzanne, are you saved?" Suzy replied in an indignant tone, "Certainly I am." Her mother asked, "How do you know?" The reply was, "Because I have Jesus in my heart."

However, Suzy had never wanted to speak in tongues. She felt she had Jesus in her heart and that was sufficient. She changed her mind on Easter Sunday in 1962 when during the Holy Communion service she felt the drawing of the Holy Spirit.

On Easter Monday 1962 she asked her mother and Mrs. Baker to pray for her. Her mother was a bit uncertain, thinking perhaps she was a bit young, but finally capitulated at the thought that if God thought she was too young He wouldn't fill her anyway. They quietly prayed for her and Suzy's teeth began to chatter and she spoke in a soft, beautiful language. Her mother didn't usually go much for teeth chattering but it was a pretty dramatic sign to her that in the midst of a setting completely devoid of any emotionalism whatsoever, the power of God would descend so dramatically. Since that time she notices that on the days that Suzy begins her day praying "in the Spirit," rather than with the understanding alone, she is a little softer — a little sweeter. On the days she does not she seems to be the same old Suzy. Perhaps the Holy Spirit is praying for her as she knows not how to pray—according to the will of the Father. ✝

I GREW UP in a family where the Christian life was the normal, everyday life of each member. Among my earliest childhood memories is my Lord and Saviour, Jesus Christ, the open evidence of God's love for me.

Much of my time as an adult has been spent in Christian work. I have been active in The Women's Association of my (Presbyterian) church and have always taught Sunday School.

Because of my love for my Saviour, I longed to acquaint others with Him. I wanted to be used as His channel for the healing of others. I believed in healing and had seen many miracles of spiritual, mental, emotional and physical healing. I also wanted the fruit of the Holy Spirit in my life. All of these I had experienced, but to such a small degree that I knew I needed power from God.

Then one blessed day, after studying the Scriptures and having a deep discussion with my beloved friend, Ann White, I realized the answer lay in the Baptism of The Holy Spirit. Jesus had promised power after this baptism — power to be witnesses to the uttermost parts of the earth.

Ann laid her hands upon my head and prayed God to send the Comforter in power. He entered and filled me and gave me a new language with which to praise my Lord.

It is glorious to be able to praise Him in a completely adequate way, for now I can "verily give thanks well." And when I pray for others, my prayers "make intercession for the saints according to the will of the Father."

I know also that through prayer in the heavenly language the Holy Spirit is praying for me according to the will of the Father and I am being changed and molded and brought into an ever deepening walk with our Lord. He has made the Bible come alive for me and continually shows me more of Jesus and His truth in it. And He helps me to become and ever more effective witness to the Lord Jesus Christ and to the Power of the Spirit of God. Let it all be to His Glory. ✝

BY LORRAINE BARR

PUBLICATIONS



"And the Word was made flesh, and dwelt among us; and we beheld His glory."

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TRACTS

A-99 THE TEN NEW COMMANDMENTS FOR THE CHURCH IN OUR GENERATION by the Rt. Rev. Chandler W. Sterling.
Ten basic new commandments concisely outlined for our modern times. It carries a bold attack against many wrong conceptions in our modern churches.

A-100 HAVE YE RECEIVED THE HOLY GHOST SINCE YE BELIEVED?
Should be prayerfully read by every Christian. Do you have the mind of Christ in you? Do you share the emotions of our Lord for a lost and dying world? Do you have the power dwelling within you to sanctify your life? Are you an active, vital Christian witness in the world?

A-101 LETTER FROM AN ANGLICAN PRIEST TO A SPIRITUAL CHILD
recently filled with the Holy Spirit.
Answers many questions asked by newly Spirit-filled children of God.

A-102 WHAT HAS HAPPENED TO THE TRINITY?
What have we done with God the Holy Spirit? Do we, today, understand the work of God the Holy Ghost in churches and lives? Should be read by all churchmen.

A-103 WHAT NEXT?
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