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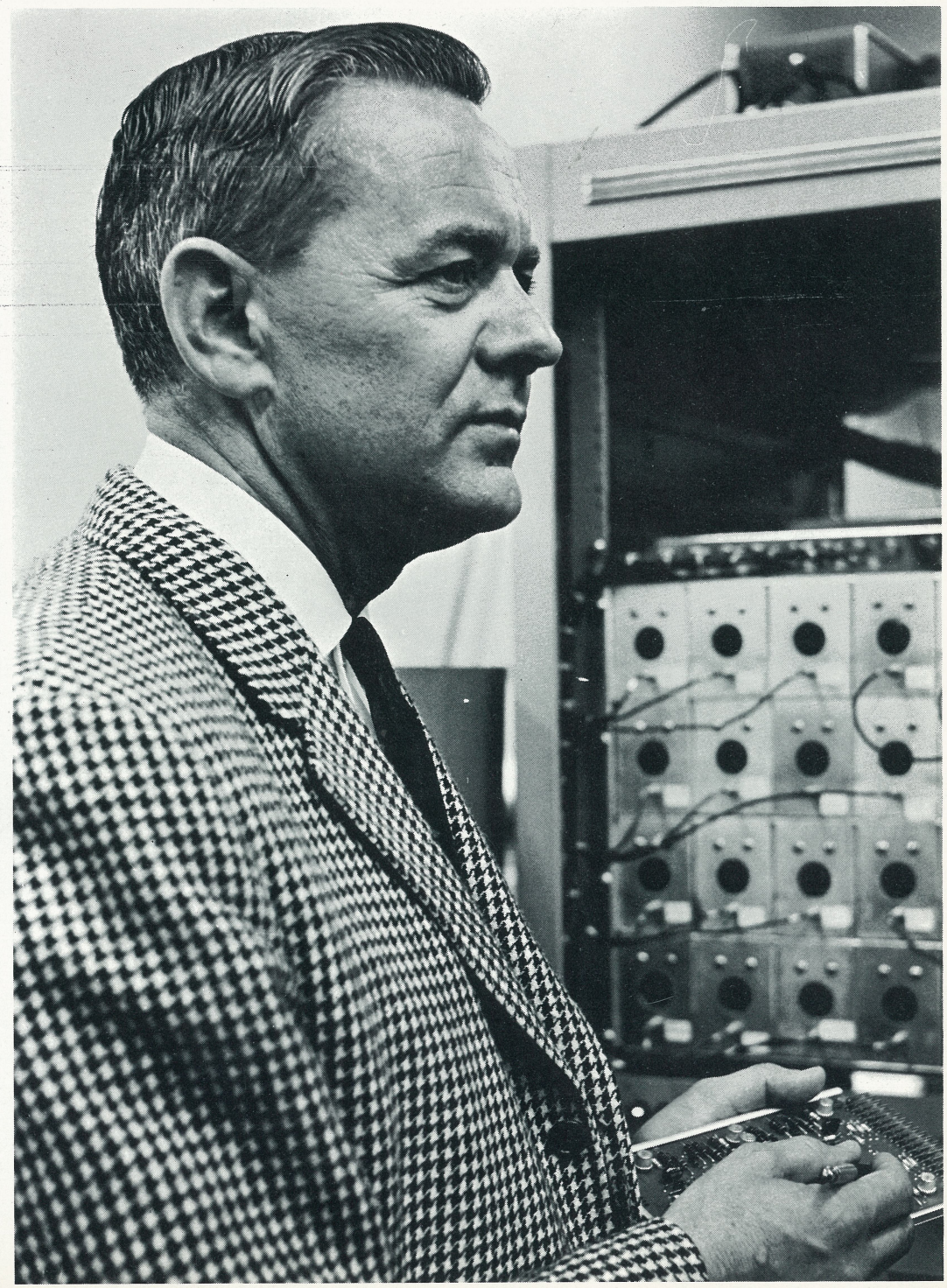
TRINITY

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



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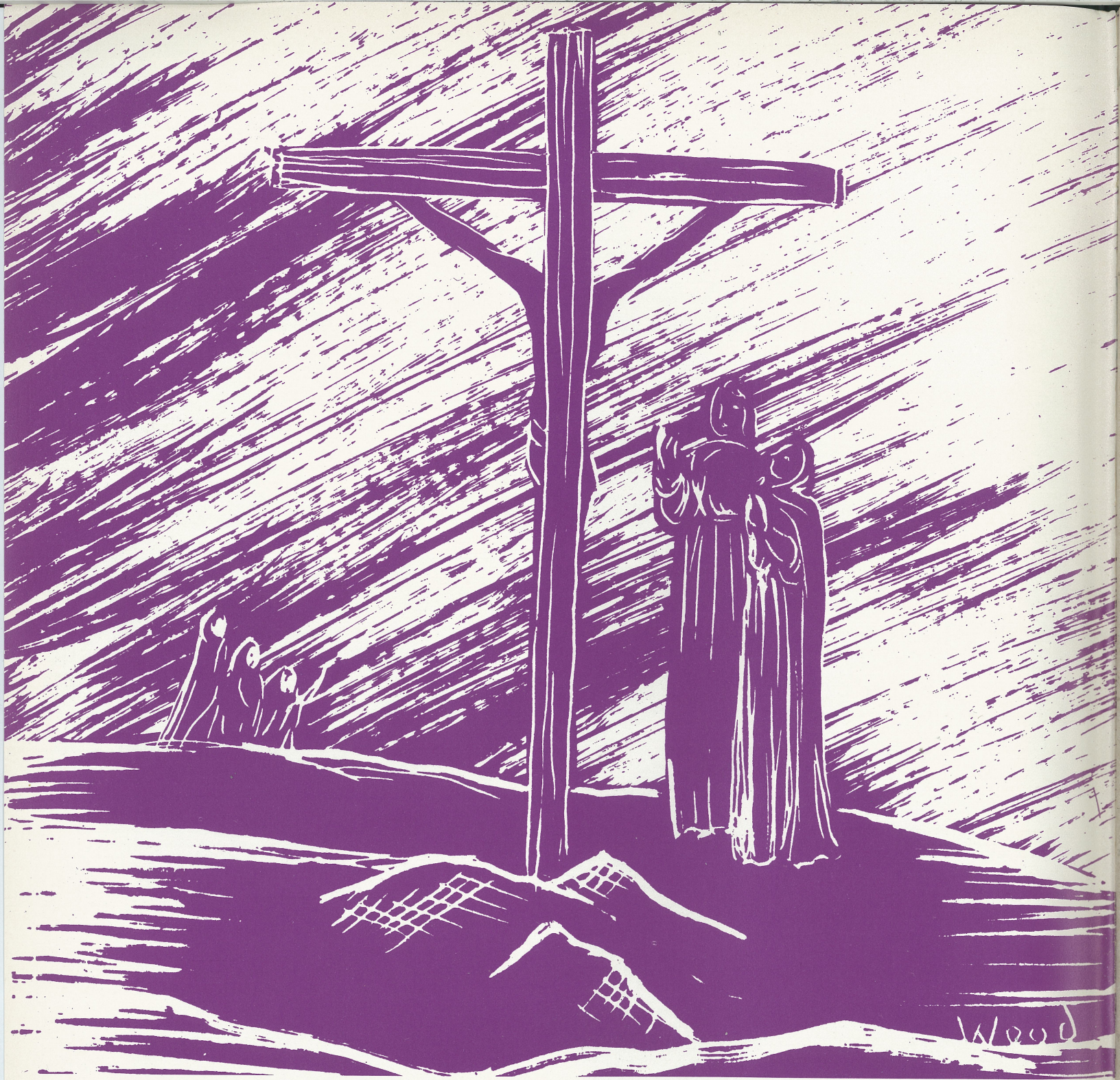

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COLLECT FOR SEPTUAGESIMA, THE THIRD SUNDAY BEFORE LENT: O LORD, WE BESEECH THEE FAVOURABLY TO HEAR THE PRAYERS OF THY PEOPLE; THAT WE, WHO ARE JUSTLY PUNISHED FOR OUR OFFENCES, MAY BE MERCIFULLY DELIVERED BY THY GOODNESS, FOR THE GLORY OF THY NAME; THROUGH JESUS CHRIST OUR SAVIOUR, WHO LIVETH AND REIGNETH WITH THEE AND THE HOLY GHOST EVER, ONE GOD, WORLD WITHOUT END. AMEN. *From The Book of Common Prayer.*

ON THE COVER: George Otis, Manufacturer. **(Story on Page 2.)**

SEPTUAGESIMA 1964

λόγος TRINITY

Dedicated to maintaining the "fullness of the Faith"

Volume III published by Number 2

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The Holy Spirit transforms a Manufacturer

BY GEORGE OTIS

"Seven years . . . the year of release"

Deut. 31:10

GEORGE OTIS, Manufacturer
Previously in Senior Management — Crosley Corp., Lear Inc., Transval Engineering, American Electronics — World Traveler, Attended Earlham College, Pilot, A member of Young President's Association at Age 37. Presently a partner in a New York importing and distributing firm . . . Syndicate partner of a firm developing 9000 acres on Oregon Sycan River . . . Co-founder of a manufacturing and engineering firm now doing 10 million annual volume. Now attending Grace Community Church, Los Angeles.

"AND THE SPIRIT OF THE LORD WILL COME UPON THEE . . . AND SHALT BE TURNED INTO ANOTHER MAN" . . . I Sam. 10:6

AFTER TWENTY-THREE years in the exciting and rapidly unfolding electronic industry, it took a touch from the Lord Himself to show me that the life I thought had been so satisfying was almost dull and grey when compared to the adventure-packed technicolor life of the past year.

Looking back on my life I find that on the surface it looked pretty good. More than a million dollars

in holdings and all the symbols of material success seemed like real security. I possessed salvation through Christ which secured my eternal future. It looked like a near perfect arrangement to many people. However, there was an emptiness in the soul. "BUT THE LORD SAID UNTO SAMUEL, LOOK NOT ON HIS COUNTENANCE NOR ON THE HEIGHT OF HIS STATURE . . . FOR THE LORD SEETH NOT AS MAN SEETH FOR MAN LOOKETH ON THE OUTWARD APPEARANCE, BUT THE LORD LOOKETH ON THE HEART . . . I Sam. 16:7

I didn't know what was missing. By all the bench marks and reference points I had then, my emptiness and frustration and guilt would never be alleviated until I reached heaven.

I had received Jesus into my heart some seven years ago. After a few months of Christian glow and enthusiasm I settled back, as so many of us do, with my salvation assured, into the deadly rut of nominal Christianity. My church attendance was regular and both my wife and I held key positions in the church. Even my prayer life and Bible study was regular . . . but so laborous and forced. My prayers seemed to fall on deaf ears. I suffered with little power to overcome temptation . . . sins of my old life clung to the new life. I lived with no motivation or courage to witness. To my knowledge, not one soul was brought to the Lord, because of me, during all of those years.

For the six years following my salvation, we attended a respected community church. The church has a conservative doctrine and the pastor is a fine Bible expositor. However, he preached militantly against those who claimed the Baptism of the Holy Spirit with the speaking in tongues. About once each year there would be a series warning his flock against the pitfalls of the "tongues" people. It was pointed out that the Word clearly indicated to Him that tongues ceased with the Apostolic age and that the modern phenomenon was either of the flesh or inspired by Satan. He claimed it to be promoted by unintelligent, unstable, highly emotional individuals who lacked Bible knowledge. From this background of critical teaching, a strong aversion to this phenomenon and a steel-like case was fashioned around my heart — "protecting" me from reading or listening to testimonies of the Spirit-filled folks.

"ALL THINGS ARE POSSIBLE WITH HIM" . . . And early this year our Lord miraculously cut through the steel shell. Dr. and Mrs. Les Hromas invited my wife and I to a Christian Advance at a hotel in the Los Angeles area. It turned out to be sponsored by the Blessed Trinity Society.

After two hours of the "Before and After" Christian walk testimonies and the Bible clarifications of a Seminary Professor, a famous Surgeon and an Episcopal Priest, both the hearts of my wife and I knew this truly was of God, and He placed within our breasts a hunger for the experience.

My wife, Virginia, was gloriously filled that very first night at the prayer time following the messages. I did not receive even though I was prayed for before leaving the hotel. Hearing her pray beside me that night in her new language and seeing the new beauty on her face, only set the seal more deeply on my heart that this was surely from God and for Today.

My own heart soared as this great new hope flooded in. I had not realized the hunger in me just below the surface. I had been taught for years that my salvation plus diligent study of the Word was all that God had for me to help me worship Him and



Mr. and Mrs. George Otis and children Don, George III and April Noel.

walk with Him here on earth. Furthermore, I was told that the failures of my Christian walk could be overcome by more of the Word, more discipline and more confession. I later learned that — "THE LETTER KILLETH, BUT THE SPIRIT GIVETH LIFE" . . . II Corinthians 3:6

I had all but proved to myself, after those previous years, that the Word as wonderful as it surely is, plus me, was an incomplete combination. Since, however, it was all that I could expect up to that "wonderfully shattering" two hours in Los Angeles, I had all but adjusted into that struggling guilt-haunted rut of "best efforts" Christian walk.

I did not quickly or easily receive the promised Baptism, although my hunger continued. In my case, largely because of excess pride and false dignity I

was taken through a time of waiting, possibly cleansing, for five long weeks before the precious infilling.

After that first Christian Advance meeting I had grown more hungry daily until I was at last willing to accept His gift at any place and under any conditions that He chose. Then it came with a profound assurance to my soul as the new language at last flooded as the promised evidence.

Both Virginia and I found, upon receiving, a new strength and assistance in our daily walk and although we learned that it was no instant fix for all our Christian needs. We recognize that it is not any one experience (salvation included) that can in itself give us a life of fellowship and Christian character, but rather, each gift is like a threshhold to a flight of wonderful stair steps up which we may climb still closer to our Lord into a new phase of fellowship and maturity. Although we must cherish every means He may use to bring us to His side, at the same time we need to be cautioned not to PARK on any one experience and allow it to become an END in itself, but be a PART of God's plan to PERFECT His creation. We discovered that, although there was still training, proving and discipline needed, there was suddenly more power and more desire to accomplish.

Immediately upon receiving the Baptism of the Holy Spirit there surged within me an overwhelming love and closeness to Jesus and an almost painful new realization that He actually was God and had really died for me personally. I had believed and mouthed this before . . . but suddenly it became so very real.

Shortly after this Divine work in my life I took further steps with this new source of power to guide me:

There was a *New Desire for an Illumination of God's Word.* My time of reading the Bible increased and my comprehension and application to my life multiplied. There was an *Increased Compassion for those without Christ.* Within two weeks I found myself on a trip to the mission field by which I was led to do a number of things to help in the harvest that I found to be so white. *My Conscience was Sharpened.* Like an inward searchlight began a loving and gentle review of the things in my walk that were un-



Maddock & Miller, one of America's largest European china distributors, is another firm in which Mr. Otis has a major interest. It is interesting to note the unusual variety of fields with which he is involved: electronic manufacturing, land development, china distributing and now Christian organizational work.

righteous. Many of these I had never recognized before. Also there was an abundance of *More Power to Overcome Temptation.* My Lord supplied this wonderful help to unshackle me from the bondage of many old sins and those newly discovered ones. This cleanup in my life did not seem to come as a dutiful sacrifice, but as an exhilerating unchaining. *Intensified Prayer Life and Enlargement of Faith.* Now all at once I was so very sure my Lord heard me and was frequently answering my little as well as my large prayers. I soon learned to pray over most of my decisions and needs during the day. He even delighted my soul and enlarged my faith a few months ago by restoring, before my very eyes, the terribly bent and useless arm of a little Chinese girl in Hong Kong after I prayed with her. I have this year grasped a new dimension of the Lord's power. I am no longer staggering at the promises of God. There was a *Quenching of Lust for Material Things.* In my own case it became clear to me that I had been driven by an illogical lust for "things." None of the glittering material possessions that I obtained ever gave me but fleeting pleasure. The Lord freed me from this drive and gave me a balanced appetite. He hasn't destroyed my appreciation for nice things, but has given me a new and more wholesome set of values. Now my appetite is better oriented to things that will further His Kingdom. There was a *Breakdown of Denominational Prejudices.* I soon was much less interested in the denominational tags of people. I found myself loving to gather with all true believers regardless of their form of worship. There was *More Power to Witness.* Up to this year I had never been used to bring one person to Jesus; I now found a new desire and courage to speak for Jesus. Since I am nominally the same person who was totally defeated in this area for those first six-seven years, I can take no credit for the fact that some two hundred have this year made a decision for Christ where I have been privileged to witness or lecture.

This is the central purpose of the Baptism and why Jesus gave it the supreme emphasis of His very last earthly instructions . . . Tarry — Receive the Power — Witness. There was a *New Sense of God's Time.* A more accurate timeclock seemed to come upon me from the newly illuminated prophetic records in my Bible. I soon had the grasp that Jesus really was coming soon. I didn't have any special revelation, but simply and suddenly believed what His Word so clearly says.

I then looked about me and recognized the rush of evidence of His soon coming, perhaps in my generation. The daily headlines, Biblical prophecy being fulfilled before my very eyes, the new transportation and communication tools for accomplishing our witness to all mankind, and the growing awareness of people all about the world that things are rushing to some kind of a great crescendo.

After praying for a number of weeks for guidance as to what I personally should do, a leading did come. Since I loved the manufacturing business so, the Lord seemed to want me to be obedient by putting my business affairs in order so that I could work directly in His service for a season. After further prayer and waiting, I obeyed, and had the unusual privilege of serving for many months — helping in an administrative capacity, in a fine but then crippled missionary organization. The Lord blessed this task in many evident ways.

I travelled some 130,000 miles during the past year to twenty countries and was enthused to see the great outpouring of the Spirit upon all flesh promised in Joel and now being so obviously fulfilled. I could not find a country or city being spared. It is as though those with salvation are scattered like sparks all over the globe and then as the precious oil of the Spirit is poured down, flames burst out and spread for the glory of the Lord and to assist in this final harvest.

As a manufacturer I see another analogy. Since we must witness to all creatures before the Lord comes . . . God in this generation, right before our eyes, has given us great physical tools to do the job . . . radio, television, airplanes, big efficient printing presses, new translating techniques, recording equipment, etc. What a brilliant array of physical tools and equipment suddenly available to help in our task to witness! But then it seems to me that our perfect Lord has given us the clincher . . . the power to energize these tools . . . in the exciting outpouring of His Spirit to bring victory to this labor.

How wonderful to know we Christians are on the winning side. The assurance of success is sweet in our work and should help propel us to undertake mighty things for Him.

As I look back, it frightens me to think that I might have continued to reject God's offer to endue me with His power. I must have been close to His turning from me as indicated in the Word: "My Spirit shall not always strive with Men."

Like the majestic hymn — "Come Holy Spirit, Light Divine," so aptly puts it; I have been grovelling here below, fond of these trifling toys; my soul could neither fly nor go to reach eternal joys. In vain I strived to rise; Hosannas languishing on my tongue and my devotion dying . . . but then I prayed "COME HOLY SPIRIT, HEAVENLY DOVE, WITH ALL THY QUICKENING POWERS, COME SHED ABROAD A SAVIOURS LOVE, AND THAT SHALL KINDLE MINE." ✝

A Methodist and the Charismata

BY DONALD H. KELLEY



Mr. Kelley is an attorney engaged in private practice. A member of the Nebraska Bar Association, the American Judicature Society, and a Fellow of the American College of Probate Counsel he is currently church school superintendent at First Methodist Church of North Platte, Nebraska.

IT WAS AT A Methodist youth camp when I was in my early teens that I came to know Jesus Christ in a personal and saving way. It is indeed wonderful to me to look back on great refuge which that sure belief on Him supplied, even through much confusion of thought and unfortunate conduct which followed.

I continued through the years to participate in the services and functions of the Methodist Church, and found there occasional reinforcement for that early experience. I could not feel at ease, however, with the rising emphasis on gradualism, works-righteousness, and justification through organizational involvement. It became ever more apparent to me that the rift between God and man cannot be bridged by the mental exertion and physical labor of man, however profound, beneficial, and sincere, but that it requires the experimental acceptance of the risen reality of the Lord Jesus Christ. The realization that if He is present in reality at all, He must also be present *in power* had only begun to reach my consciousness by the time I came in contact with the gospel preached *in power*, by an Episcopalian Physician in the ballroom of the Denver Hilton Hotel.

I did not fully comprehend all I heard there of the present reality of the work of the Holy Spirit, but that meeting exhibited a flow of the *agape*, which as an actuality of the presence of God could not be denied. It became clear to me that the shallow Christianity of which I had been guilty, was inevitable without such direct exposure to the active, present Spirit of God. I began there to covet to have within the glory which I felt to be present. After a few days in the atmosphere of this meeting, as I lay on my bed one evening, I began to feel a wonderful welling within. I soon found myself filled with gratitude and praise for God which began to come forth spontaneously in syllables which I knew of a certainty to be of His own devising, accompanied by assurance, indeed.

The world (and the enemy) are with us late and soon, and it has taken some time for me to absorb the magnitude of this blessed baptism in the Holy Spirit. The results, however, have been many and tangible. Jesus Christ has moved from the edge of my life to the center, not deliberately, but spontaneously, the Bible has become to me the encyclopedic resource of the Spirit it should be, and I can feel the continued movement of my life from centering on me to centering on Him for His glory.

As a Methodist, one of the many glories of this new life in the Spirit has been the discovery of and identity with that great outpouring of the Spirit from which sprung "the people called Methodists."

John Wesley's life and ministry demonstrated in an inspiring way that power and ability of the Holy Spirit, which God is again pouring out even in our day. It is indicative that among the words from Luther's Preface to Romans which precipitated Wesley's heart-warming experience at Aldersgate were, "For faith through the merit of Christ obtains the Holy Spirit, which Spirit makes us new hearts, exhilarates, excites and influences our heart, so that it may do those things willingly of love, which the law commands." (Wood, Lessons from Wesley's Experience, Christianity Today, April 26, 1963.) How stirring it is to hear across the years these words of Martin Luther which so well describe the glory which accompanies the work of the Holy Spirit in the yielded life!

Wesley's encounter with the Holy Spirit at Aldersgate in May of 1738 was, however, but the beginning of a spiritual genesis which did not reach its culmination until New Year's Eve of that year at the meeting of the little society at Fetter Lane, which he and his friends had by then formed after the manner of a prayer group. He writes (Journal, Jan. 1, 1739):

"About three in the morning, as we were con-

tinuing instant in prayer, the power of God came mightily upon us, insomuch that many cried out for exceeding joy, and many fell to the ground. As soon as we were recovered a little from the awe and amazement at the presence of his Majesty, we broke out with one voice, 'We praise thee, O God; we acknowledge thee to be the Lord'."

It was only after the profound reality of this experience, that in the spring of 1739, this man, formerly so powerless, found thousands flocking to his meetings in the fields and on the hillsides, as he brought the gospel in the dynamic of the Holy Ghost to his hearers. Wesley strongly preached the necessity of the believers becoming "filled with the Holy Ghost," and it is said of him that:

"Wesley believed the Holy Spirit would still bestow his extraordinary gifts, the *charismata*, where the gospel is preached with power, and men are alive to God." (Starkey, The Work of the Holy Spirit in Wesleyean Theology.)

Among their other benefits to the community of believers the *charismata* by their presence or lack afford the test of whether the gospel is *truly* being preached "in *power*, and in the Holy Ghost." Wesley further states:

"It does not appear that these extraordinary gifts of the Holy Ghost were common in the Church for more than two centuries . . . The real cause was, 'the love of many', almost of all Christians, so called, was 'waxed cold' . . . The Christians had no more of the Spirit of Christ than the other Heathens . . . This was the real cause why the extraordinary gifts of the Holy Ghost were no longer to be found in the Christian Church; because the Christians were turned Heathens again, and had only a dead form left." (Sermon 89, The More Excellent Way.)

Many of Wesley's writings contain stirring defences of the extensive miracles of healing and excorcism which attended his ministry. His journals are also replete with instances of Divine intervention and guidance, and of mass conviction wrought by the Holy Spirit. He writes:

"I do not recollect any scripture wherein we are taught that miracles were to be confined within the limits either of the apostolic or the Cyprianic age; or of any period of time, longer or shorter, even till the restitution of all things . . . St. Paul says, indeed, once, concerning two of the miraculous gifts of the Spirit, 'Whether there be prophecies, they shall fail; whether there be tongues, they shall cease.' But he does not say, either that these or any other miracles shall cease, til faith and hope shall cease also; till they all be swallowed up in the vision of God, and love be all in all." (The Principles of a Methodist Further Explained — Works, Vol. VIII, 465.)

This last statement is an excellent example of Wesley's persistent refusal to dictate in doctrine, limits beyond which God cannot work in direct disclosure of Himself to man.

It is surely in the ultimate expression of this very Divine disclosure that the Gifts of the Spirit serve. The "issue of tongues" is indeed "swallowed up" in the awesome facts, so clearly now established that the Charismata are indeed *contemporary* potentialia of the Spirit, and as such constitute a depth of relationship with God, and constitute an area of efficiency for the propogation of the gospel and the deepening of the individual life, challenging to all believers. Semantic and doctrinal quibbles in this area are well summed up in these words from Wesley in "Further Explained": "If any man be willing to do His will, he shall know of the doctrine, whether it be of God. But if he is not willing to do His will, he will never want an excuse, a plausible reason, for rejecting it."

The charismata are clearly indicated by Paul to be for the exhortation, edification and comfort of the believer and his community. Any prolonged observation of gatherings in which the Gifts of the Spirit are evident will abundantly demonstrate that the transendent function of the Gifts is to stir the worshiping community into that great unity of Love in the Spirit which is the scriptural measuring stick of the presence of Christ. The true exercise of the Charismata exhorts and builds up the believer and his community toward a more immediate relationship with God, through the manifestation of the *Agape* and *Dunimas*, which were so characteristic of the uninhibited early Church.

It is this very Divine *efficiency* which forces the individual and existing structure of the "Christian" community to an agonizing reappraisal *in any age*. If the initial out-pouring at Pentecost had once and for all overcome man's inertial tendency to shrink from the presence of God into the temporary opiate of his own understanding, the Gifts would be now irrelevant. The need for their function is, however, as apparent now as it was then, for their very presence exhorts men from nominal Christianity toward a contemporary Pentecost. Scripture and experience alike demonstate that Pentecost was no more substitutionary than Calvary. It must be experimentially appropriated by each individual for him to participate in the fulfillment of the intention of the Father manifested in the original bestowal of "power from on high." ✝

"The Unnecessary Step"

BY THE REV. RUSSELL G. PETERS

"ASSUMING YOU WANT ME, I will serve as your Pastor for one more year. If God does not do something greatly encouraging and significant during this coming year, I will leave." This statement was made to the congregation at our quarterly business meeting in February 1962, after I had been for more than six years the Pastor of the Twain Harte Community Church, commonly and affectionately known as the "Chapel in the Pines."

It was in October of 1955 that I had begun my ministry in the Chapel. God had called me, my wife and our four children to leave our comfortable situation in Los Angeles to preach the gospel in Twain Harte. I had been an aeronautical engineer for fifteen years and had an excellent position as a Senior Engineer at North American Aviation, designing jet fighters for Uncle Sam's Air Force.

However, it was with real joy and anticipation that I entered the ministry, for I had been converted at this very Chapel seven years earlier and I knew and loved the people. As the years went by God blessed in many ways: difficult situations cleared up, a few found Christ as Saviour, Christians grew in grace and in the knowledge of the Lord Jesus Christ, finances improved, the church building was remodeled and made more comfortable, and a parsonage was built and occupied. We continued to love the people and most of them appeared to love us, even those who for one reason or another left our fellowship. It would seem that we should have been satisfied with these blessings, especially if we compared our situation with those of brother pastors of our acquaintance.

But a holy dissatisfaction grew with the years. The needs and challenges were so great — the resources in my life were so small. I knew the Bible well enough to know my responsibilities as a pastor, yet there was not power that even remotely matched these responsibilities. My heart cried out, "Brethren, these things ought not so to be!" After much prayer, soul searching, and discussion with my wife, I made the previously quoted statement to our people.

The fateful year began. Our people prayed. We prayed. I didn't feel God would want me to just sit around in a likely place waiting for Him to strike me with lightning, so I submerged myself in the Scriptures, hoping that He would speak to me through His Holy Word. The obvious need in my ministry was power, and as I read in the Gospels of Jesus' great power and in the Acts, of the Apostle's great power, I was troubled. There were things that conflicted with my theological training and my own personal dogmas, especially the events on the day of Pentecost, Paul's words in I Corinthians 14, and most of all Jesus' statement in John 14-12, "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." I had been sweeping these passages under my theological rug for so long that it frightened me to see how much had accumulated. My engineering training stood me in good stead at this time. It spoke to me in this manner: "Russ, you profess to be an engineer, one who looks for facts, one who must be shown (I had done quite a bit of work in a testing lab). Why don't you forget your dogmas, your prejudices, and *just believe what the Bible says?* Why don't you appropriate for yourself what the Bible says God wants you to have?"

I began to heed this good advice, and on July 5, 1962, I was able to ask in faith for God's good gift (Matt. 7:11, Luke 11:13), and Jesus filled me with the Holy Spirit as evidenced by my speaking in a new tongue. Praise God! My life was revolutionized. The "something greatly encouraging and significant" had taken place, and with seven months to spare! By the time the year was up, in February of 1963, our whole church was gloriously stirred. It was doubly thrilling to know that hundreds of other churches all over the world were being stirred in like fashion.

Since the fullness of the Holy Spirit has been in our midst, I have read much about the Charismatic Revival in the historic churches. I have searched the Scriptures diligently and have been able to compare our experiences in the Chapel with those reported in other churches and with the Scriptures. It all adds up to this — God is at work! Praise His Holy Name, God is at work! I have to smile when the opponents of this movement deny it is of God and make derogatory statements. I would like to examine a few of these statements:

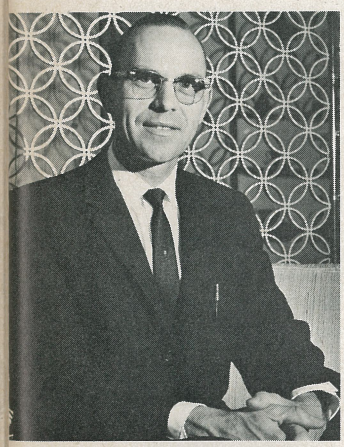
(1.) "This is just a novelty, and even if it spreads like the hula-hoop craze, folks will soon tire of anything so superficial and return to normall."

The Baptism with the Holy Spirit has certainly "worn well" during the seventeen months since I received it. Every day is a new adventure in the Lord.

Instead of a novelty, the Spirit-filled life is a joyous, solid, enduring and improving reality. There is more freedom in the ministry. The glory of the Lord is constantly appearing in new ways. "Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom. And we all, with unveiled face, beholding the glory of the Lord, are being changed into His likeness from one degree of glory to another; for this comes from the Lord who is the Spirit." (II Cor. 3:17,18 RSV) Any of our Spirit-filled people will testify to the depth and power of this move of God, as will many who have not yet received but are closely watching.

(2.) "Dabbling in this dangerous doctrine makes fanatics out of people and drives them to 'Holy Roller' extremes of emotionalism."

No doctrine can be dangerous if it is scriptural and if it is adorned or practiced according to scriptural instructions. Witnessing constantly — giving up besetting sins and worldly habits — giving scientifically to the Lord's work — praying ever more and more — exercising ever growing faith — loving Jesus and one another much more — perhaps this is fanaticism. Thank God for this kind of fanaticism. Yes, we have been labeled "Holy Rollers," but only by those who have never attended our services. The ones who do attend say the services are better than before and are getting better all the time. Contrary to some, we have found indeed that God is not the author of confusion and that all things have been decent and in order. Praise His Holy Name!



Russell Peters and his Chapel in the Pines

(3.) "Speaking in tongues was for the immature, baby Christians, as indicated by Paul in I Cor. 13:11."

This contention accuses Paul (almost universally held to be the greatest of all the Apostles) of branding himself as an immature Christian, for in the very next chapter (I Cor. 14:18) Paul says "I thank my God, I speak with tongues more than ye all." What kind of reasoning is it that would cause Paul to accuse himself of being both mature (grown up, I Cor. 13:11) and immature (speaking with tongues, I Cor. 14:18)? In the Chapel we find that both mature *and* immature Christians have received the Baptism, with the sign of speaking in tongues. This is as one would expect, for the Baptism is for *all* Christians. In fact I am convinced that if the church were normal (what Jesus intended it to be) every convert would receive the Baptism with the sign of tongues at the time of conversion and also water baptism (Acts 2:38). The scribes and Pharisees were the best informed in the Jewish religion (the most "mature"). They knew it. They were proud of it. And they rejected and crucified the Lord of glory. A heart rending fact is that some of the most learned and gifted Bible teachers in our nation are becoming the most bitter and vitriolic critics of this God-given outpouring of the Holy Spirit. May God forgive them and gently change their path!

(4.) "Speaking in tongues is unreasonable and can be of no possible use."

TRINITY has had many wonderful articles concerning this presumption. All I can add is this — I decidedly did not want to speak in tongues before I received the Baptism. Now that I have received, I decidedly would not want to lose this ability. It was the initial sign that told me I had received and is a wonderful part of my daily prayers (praying with the Spirit). It is occasionally used of God (with someone interpreting, of course) to edify and comfort those gathered at our home prayer meetings. It behooves us to remember that speaking in tongues is a gift of God the Holy Spirit. Who are we to classify it as unreasonable or useless?

Almost two years have passed since that quarterly business meeting. There is no more thought of leaving. Now we are all asking this question together, "In what wonderful way will God manifest Himself next?" We anticipate with great joy the victories in His service that will be ours through Jesus Christ our Lord. ✝



Experience of the Holy Spirit

BY THE REV. VERNELLE W. DYER

Mr. Dyer is a retired Baptist minister from Milbridge, Maine. The following article was prepared and given by Mr. Dyer at the Baptist Ministers' Meeting of Penobscot Co., November 18, 1963, at the request of the Baptist State Secretary.

"DO YOU SPEAK with tongues, Chaplain? How can you be filled with the Holy Spirit, if you don't?" This was the challenge during World War II given to me by four of my devout soldier Bible students. I replied with a touch of irritation: "How are you getting along with your top sergeant and your company commander?" "We hate their guts", was their reply. Then I said: "When you can tell me of your honest confession and apology to them both, I will be more interested in your prayer tent on the hill where you enjoy speaking with tongues!" For over a month they kept away from the Bible class but one day returned with the light of heaven in their eyes and the joy of forgiveness from both God and man. That was the beginning of melting *my* hardness towards speaking with tongues!

Less than a year ago my prejudices and preferences received another shock from "TRINITY" magazine published by Blessed Trinity Society giving an account of Phi Beta Kappa, magna cum laude and summa cum laude students at Yale University. Their lives were obviously profoundly changed after they

broke out with speaking with tongues! Even the world's greatest living church historian, Dr. Kenneth Scott Latourette assured the worried mother of one of the student deacons: "This is quite evidently a work of the Spirit." Princeton's Seminary President, James L. McCord, remarked: "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."

Harvard's Dr. Ernest Wright offers his diagnosis: "God through the work of the Spirit has always been at war with human institutionalism because the institution becomes *idolatrous*, self-perpetuating and synonymous with a new birth . . . Christian history has shown that the charismata has a way of breaking out of bounds . . . In prophetic eschatology, the consumation of the Kingdom of God is to be marked by a *great revival* of the charismatic happenings. Both leaders and people will then be Spirit-filled and Spirit-empowered on a scale hitherto unknown."

Perhaps the most widely accepted conservative leader beloved by fundamentalists and yet listened to increasingly by liberals, is Norman P. Grubb, Secretary of the World of Evangelization Crusade with its more than 900 foreign missionaries. Recently he wrote me in regard to the best pamphlet I have seen on "Tongues", entitled "Return To The Charismata" (published by Blessed Trinity Society):

"Excellent comprehensive. There is no doubt that *God is working that way these days*, and we conservatives are the slowest to recognize it."

"SAM" SHOEMAKER'S WARNING

In the September issue of "The Episcopalian" our beloved departed leader warned: "I have not had this experience myself. I have seen people who have, and it has blessed them and given them power they did not have before. I do not profess to understand this phenomenon."

Just before his death he was even more than usually concerned about the powerlessness of the Church, writing for us all:

"It must be perfectly obvious to anyone that what the Church needs, from top to bottom, is a deeper conversion, a profounder *experience* of the *power* of the Holy Spirit . . . Awakening in history has come from 'INSPIRED NOBODIES', whom first the Church ignored, then condemned, then — if they became powerful — took over, and finally domesticated . . . Let us look to see where the Holy Spirit is *at work now*."

Among his friends Sam often used to say with a twinkle in his eye: "We clergy are very good at putting out fires" and "You can't put a live chick under a dead hen!" Could that be why he wrote that inspiring book "With The Holy Spirit And With Fire"?

OUR NEED FOR CERTAINTY

For those who must discuss this academically, read from "Christianity Today" its article: "Outburst of Tongues — The New Penetration" which closes with:

"Most evangelicals are sympathetically waiting to see the fruit of the movement, not wishing to quench the Spirit, but sensing a need to try the spirits."

Or turn to the scholarly discussion from "Presbyterian Life" magazine of Sept. 1st which discerns *our modern need* for CERTAINTY:

"If men in our day have more knowledge than they had before, surely they have *less certainty*. Here in this *outward* ecstatic *evidence* of God's special presence with them and *His gift to them* of an unusual physical symbol — here these folk think is a short cut to CERTAINTY . . . which 'the real world' can't offer them."

Is it not true that most church members are *not* as *certain* of Jesus Christ and His final victory in this world as are the Communists?

Why not do as I have been forced to do these past few months — read often and prayerfully I Cor. 12 and 14 — but read with the humble attitude of "*defenceless before the Holy Spirit*"? Many who are honestly perplexed about "Tongues" and still believe in God's authoritative book, are getting help from this experiment. The Living God can cleanse all our sins which prevent understanding Him but He will *not* forgive our *excuses* and *prejudices* until we give them up! So I have found.

EXPERIENCE OF HOLY SPIRIT LEAKS

May I ask my brother ministers to let me not attempt any theology of "Tongues" but simply give my own experience of BEING FILLED WITH THE HOLY SPIRIT AND ITS RELATIONSHIP TO SPEAKING WITH TONGUES? Like D. L. Moody, when asked if he had "the second blessing" (and we know he had had many tremendous infillings of the Spirit), he replied: "Yes, but I leak!" So do I. My problem is to *keep on being filled with the Spirit* of Jesus, His very own loving, joyful, peace-making Holy Spirit. Daily refills! "A spring cleaning but a daily dusting!" I hate to feel I, with my heredity and disposition, can't be improved. But I am glad to agree with Norman Grubb: "You can't be improved but in you is already perfect!" How then to keep Him in control?

"The unspiritual man does not receive the gifts

of the Spirit of God . . . *not able* to understand them because they are spiritually discerned." (i.e. by the Holy Spirit intuition, I Cor. 2:14)

For many years I have had to face God's word to the Ephesian elders: "Did *you* receive the Holy Spirit when you believed? They said, 'No', we have never heard that there is a Holy Spirit." Up till 1932 (when I saw everything wrong in all people about me) I was as immature as the leaders from Ephesus. The Holy Spirit was a phrase I used in the benediction with no vital meaning in my life or preaching. Before the second world war I experienced considerable amount of love, joy and peace (Cf. Gal. 5:22) of the Spirit through our Burma College Gospel Team *fellowship* in witnessing campaigns for several years all over Burma, Siam and India. I had sense enough to see that this must be The Fellowship of the Holy Spirit but I hated anything that smacked of Pentecostalism. (As C. S. Lewis says, God has many ways to trap us.) In fact, one of my brilliant Burmese teammates said to me: "You used to preach more like John the Baptist but now you do have more of the loving power of Jesus!" That got under my skin enough to start me searching. Were there vastly more of "the unsearchable riches of Christ" that I might have, if I would pay the price? Must not the Infinite One always have infinitely more?

UNDER THE NATIONAL CHRISTIAN COUNCIL OF INDIA

In 1932 our Burma witnessing team was touring the colleges of India (Oriental students sharing experiences with Orientals), helping Indian Christians to worship Jesus instead of Mahatma Gandhi! We met an English missionary woman with a D. Litt. degree from the University of Paris and already one of the greaest scholars in Tamil. This attractive young woman was teaching in lower grade schools instead of a university, obliged to work with an incompatible aged couple. Her frustration was increasing, no doubt, by her natural desire for the right sort of marriage. Tension and strain and increasing conflict were producing premature lines of old age in her face. She turned to two of our radiant Burmese single women. "I was converted years ago, know my Bible and am a qualified missionary of the London Missionary Society; but what have you got that I don't have?" They answered: "Nothing, except the Holy Spirit! You may have Him too, if you really want Him more than all else and will humbly ask for His Holy Spirit to come into your life to control you *every day!*" The four of us knelt down imediately and prayed. Her desperate prayer of *complete commitment* was answered at once!* I had never seen such a sudden transformation. Permanent face lifting, if you please. Tension and frustration disappeared. Love, joy and peace (God's gifts of Gal. 5:23) flowed from her. She was filled with the Spirit, her life under new management. Then I began to see *my own need* of that same Spirit. Very soon she became a power for Christ all over India — a channel of holy love. Living by faith alone, without any salary or missionary support, she came to America and has become widely known for her retreats, especially among Episcopalian women. Over a year ago she was thoroughly upset by seeing many hundreds of her Episcopal friends, both clergy and laity, especially high churchmen, break out with speaking in tongues! After a year of agonizing prayer she too now has begun in a modest way to speak with tongues!

SIX BELFAST WOMEN NOW SPEAK WITH TONGUES

Co-incidence or God-incidence? What modern communication can equal the guidance of the Living God? Unless this same English woman now writing a book in Hawaii had been led to send me a scholarly account of "Speaking With Tongues" (by the Rev. Larry Christensen, a prominent Lutheran minister of San Pedro, Cal.), my brother ministers, I would *not* be talking about "Tongues" and six women would not have been given God's gift! The air mail enclosure enabled me to get that address mimeographed in time for distribution in my former Belfast Baptist church immediately after my retirement. Without any words of mine, after I had left, the Holy Spirit did His own work. Last summer the most popular married woman of that church suddenly in her devotional hour began to speak with tongues! She said nothing to anyone for several weeks because of *fear*. Then another woman not only spoke with tongues but was joyfully released from a twenty years slavery to cigarettes. The same thing happened to their talented church organist who had been praying for three years to escape cigarettes! Soon there were six women with a new maturity, infectious gaiety and a sane but tactful boldness in witnessing to others, not so much about "Tongues" as about their wonderful, beloved Lord Jesus.

ONLY A HOLY SPIRIT REVIVAL CAN SAVE AMERICA

Our best leaders see no hope for saving America from destruction (empires have been destroyed after forty years of inflation and destruction of their money values, so historians agree is the rule) and rescuing the world from war and slavery, unless God intervenes with a Holy Spirit revival! Not man-made plans, nor ecclesiastical surveys, nor clever denominational programs but "the breeze of the Spirit" from

the very throne of God! The book of Acts quality of life and fellowship we must have, the kind that overthrew the decadent Roman Empire! "The time has come for judgement to begin with the household of God." As Sam Shoemaker says: "I know it means God is trying (through 'tongues') to get through into the Church, staid and stuffy and self-centered, as it often is, with the kind of power that will make it *radiant* and *exciting* and *self-giving*. We should seek to understand and be *reverent* towards this phenomenon, rather than to ignore or scorn it." In addition to the gift of tongues for reviving His sleeping Church, has He not also already given a *revival of Holy Spirit Prayer Groups* (the basis of a vibrant local church according to Matt. 18:20), yes, tens of thousands of them across America? Pentecostal or Spirit-controlled prayer groups form "a community of sacred love which frees humanity from all limitations of natural egotism" (selfishness, self-centeredness). Prof. Elton Trueblood in his "The Company of the Committed" points out the victorious way, if only we will take it:

> "The most important thing to God is the creation of centers of loving fellowship (with Holy Spirit, searching *honestly*, may I add?) which in turn infect the world . . . there is no other way."

But you ask: "What are *you* talking about "Tongues", if you have never had this eighth gift of the Spirit?" A fair question! Furthermore, I had never condescended even to attend a Pentecostal meeting where "Tongues" might be heard. Newton and Harvard graduate students just don't do such things! But "The Hound of Heaven" caught up with *me* who had said only this past year: "I just hope this 'tongue business' never happens to me!" But, after seeing a woman of our former church with whom we had *failed* in seven years work to get her to witness for Christ and care deeply for the crying needs of others — seeing how God used her speaking with tongues to make her compassionate and a convincing witness to others — my wife and I said that we were *willing* to speak with tongues, if the Holy Spirit chooses to give us His special gift. Could it be that God sometimes uses the gift to tongues to break our pride — intellectual and spiritual pride?

A month ago a Baptist State Secretary and the Penobscot County Baptist ministers asked me to speak on this subject. I felt helpless and unprepared. But God stepped in. Five Belfast women were led to visit us at retirement on our blueberry farm by the seashore, seventy miles away. After enjoying my wife's lobster luncheon, they conducted their usual prayer group. We were privileged to attend. My prayers were answered. Suddenly most of them, after praying in English, passed over into praying in a heavenly language none of us understood but we were aware of the presence of our Living Lord Jesus! We experienced what He had promised His last night in the flesh: "That My joy and delight may be *in you*, and that your joy and gladness may be full measure . . . complete . . . overflowing." (Amp. Version, John 15:11)

To help my ministers meeting I asked those six women to write their answers to three questions: What difference has "tongues" made in your devotional life? In you home life? In your church life? One wrote as follows:

1. IN MY DEVOTIONAL LIFE: "I now want to study my Bible more. I have a greater feeling of His presence and love. My prayers now come from my inmost being, given to Him in assurance of faith that He will answer them for His glory. I *am* closer to God. Now I don't have doubts any more."
2. IN MY HOME LIFE: "I have a deeper feeling that He contents me. I have no fear for whatever the day may bring. I can trust Him to see me through it — victorious. I am sure He can help me face all small problems or larger ones — even death. I have more understanding of my family's needs and wants. My life is now so full of the joy of living. The completeness I feel only God Himself could give."
3. IN MY CHURCH LIFE: "It is far deeper and more confident. I *know* what He has done for me. I love others with more understanding. I am more patient.

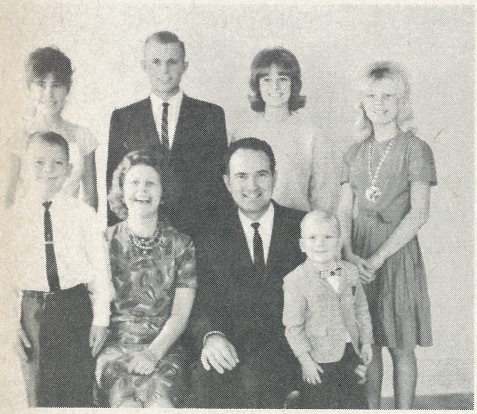
   "All that I am or have belongs to Him, O God, my strength and my salvation."

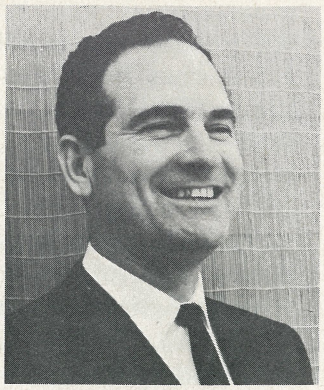
The church clerk wrote: "I have found 'tongues' to be a wonderful release from *self* and that if I don't know just how to pray about a situation, the Spirit will intercede and pray the perfect prayer. I am more sensitive to 'grieving the Holy Spirit'. I have more boldness and faith in my witness to those about me, more love, especially for my husband."

Ministers have been greatly changed further and deeper by reading "Spirit, Son and Father" by Pitt Van Dusen, former president of Union Seminary. He says:

> "The call to the ministry is to be alert to discern every movement of the living, confounding, uncontrollable Spirit of God in what someone has called 'His sovereign unpredictability'."

**Ed Note: Dr. Gladys Falshaw, referred to here by Mr. Dyer told the editor of Trinity she spoke several words in tongues when filled with the Spirit but did not speak again until many years later, after reading Trinity.* ✝





Dean Berger, his wife and family

IS THE "TIRED

BY THE REV. DEAN BERGER
Pastor, Immanuel Baptist Church
Long Beach, California

RECENTLY AT ONE of our American Baptist Conventions, Dr. Paul Kopp adopted a satirical vein as he explained our modern church dilemma, in words to this effect: "We take the tired old horse, ribs showing, with little flesh left on the bones, put on a brand new saddle, mount the steed, new whip in hand. With beating and spurring, the old horse moves a few tired paces. Then we say, 'There must be something wrong with the saddle and whip.' New ones are brought forth and put on, and the same result occurs. Too often denominations and church bodies are saddled and resaddled with new programs, with little real spiritual progress . . . actually the real need is for new spiritual power."

POWER FOR THE CHURCH — The modern charasmatic renewal has come with power for the Church. The gifts of the Holy Spirit are the ministerial power to meet the world's needs. Theology and recent Church History abundantly support this, although frantic denials are heard from some quarters. Many thoughtful pastors and laymen have received a fine touch of the Holy Spirit, and the new sensitiveness of these people suggests a real heart warming experience.

Dr. Frances Whiting of The Michigan Baptist State Convention, testified (in March 1963 at Long Beach, California) of the use of the gifts of the Spirit in his life and said this was thoroughly charasmatic power, the bestowal of grace in the form of supernatural gifts to the Church, and that God was indeed pouring out His Spirit on the Church in this age. He said that this is happening in his own ministry and in many of the churches to which he has ministered.

On December 10, 1963, at a Ministerial Breakfast in Anaheim, Calif., Dr. Louis H. Evans, Jr., speaking of the gifts working in his church, and in his life, including the "exotic gifts," as he called them (tongues, etc.), said, "As you Baptists often cry 'water, water,' we Presbyterians cry 'order, order,' and in this staid orderliness the sovereign Holy Spirit gives the somewhat unruly gifts to break into our rigidity and remind the Church that the gifts do not all come in the frozen food department."

There seems to be a divine strategy underlying this renewal and the best evidence that it is a genuine work of God is the love that flows into most people who receive. It seems significant that Chapter 13 of I Corinthians (the "love" chapter) is in the middle of the discussion on the gifts of the Spirit, since love is the heart of all spiritual renewal. That this grand emotion floods the heart in the infilling experience is abundantly documented.

Those critics who attack the experience seem to overlook one thing: the love poured out quite generously in this experience, with the objective manifestation of tongue, sweetens the lives of people, and the good taste is often noticeable to others that come in contact with them. Dr. Carl Menninger has conclusively proven, as does the concensus of modern Psycho-therapeutic study, that love, or "transference," must occur before therapy is to be significant. This is true in the more simple neurosis as well as in strong psychotic ills. Indeed, to quote Dr. Menninger, "Love is the medicine for the needs of the world. It is the basis of the therapeutic program of the modern psychiatric hospital."

PERSONAL EXPERIENCE — In my own experience the gift of the Holy Spirit or the infilling, or the Baptism, occurred in an upper room of a hotel building with approximately 100 ministers and laymen in attendance. No hands were laid on me; however, there are some who have received the gift in this fashion. I sat, with no worked up feeling, with

CHURCH A . . . OLD HORSE"?

my mind at ease and only briefly said, "God, I want bread, no stone, please." A moment later, power seemed to burst inside of my body and mind. When I say waves of emotion swept over me, and love, joy and peace seemed to rule within, this is the best language I have to communicate feeling. Incidentally, those who mock feeling might read Archibald MacLeish in the Saturday Revue: "To feel emotion is at least to feel. The crime against life, the worst of all crimes, is not to feel. And there was never, perhaps, a civilization in which that crime, the crime of torpor, of lethargy, of apathy, the snake-like sin of coldness-at-the-heart, was commoner than in our technological civilization in which the emotionless emotions of adolescent boys are mass produced on television screens to do our feeling for us, and a woman's longing for her life is twisted, by singing commercials, into a longing for a new detergent, family size, which will keep her hands as innocent as though she had never lived. It is the modern painless death, this commercialized atrophy of the heart. None of us is safe from it."

CONCLUSION — In my own experience as a minister with extensive psychological counselling outreach I have found that many persons who come for help have a low emotional response to life and often this is a tragic personality lack. After receiving the initial experience of the Holy Spirit on November 8, 1962 in an, "upper room" at a TRINITY Magazine Christian Advance, we left for home and retired around the midnight hour. About 3 A.M. I was awakened and to the surface of my conscious mind came questions concerning the experience that had occurred approximately five hours earlier. Some prior reading in this field, especially on the critical side, had produced questions as to whether the experience was genuinely of God or whether it was in fact a simple escape mechanism. For the next few moments I analyzed what had happened and how I felt, and several strong reasons led me to believe that what had occurred was truly from the Lord. These reasons revolve around the several characteristics of escape mechanisms.

First, both escape mechanisms (such as reversion to narcotics, alcohol, etc) and hysteria leave the personality less capable of meeting life and solving its problems. Then, too, these escapes are departures from reality and often are the beginnings of serious emotional illness. Also, strong guilt feeling usually occur after the escape. In every case these escapes reduce the personality, making the individual less responsive to life and especially less concerned with other people or their needs. Usually the individual is plagued by strong depressive guilt feelings after he has accomplished his escape.

As I examined the experience I realized that it did not resemble any of the characteristics of escape mechanisms. I felt *more* responsive to life; I felt a *deeper* concern for others; I felt a greater sense of well being; I felt a strong *release* from guilt and I felt more a part of my world than before. I concluded, therefore, that the experience was genuine and God-given, for it had not reduced my personality but had strengthened it.

In the moments of quiet that followed, I offered a brief prayer to God, reminding Him that all my adult life I had served Him and that I did not want to deceive or be deceived and that if this was indeed reality to please cause the experience to immediately recur. As these words were prayed the original power was again present in abundance and I knew that the power of the Holy Spirit is as much a reality in the Twentieth Century as it was in the New Testament era and that this is the power for the "tired old horse." ✝

Prescription

I WAS BORN AND REARED a Methodist, in a small agricultural town in central Kentucky. Daily Bible readings in school, answering the roll call on Friday mornings with a Bible verse, and an all-city summer Bible School where the Holy Scriptures were taught, all had a great influence on my early life.

At the age of twelve I accepted the Lord Jesus Christ as Lord of my life and joined the Methodist Church. From that point on I felt an urgent call from God to be a physician, and throughout my youth I felt close to Him and walked in the shadow of the Holy Spirit.

While I was at college studying psychology and philosophy, one professor talked to us about the Bible and remarked that it should be read, and that if we had difficulty believing it to be Divinely inspired we should at least study it for its historical content, as he considered it to be the greatest history book ever written. I decided there was little to lose by accepting the Bible as being the true word of God, even if it turned out to be not literally true; because even as a philosophy an individual would do well to follow the teachings of Christ. On the other hand, if I refused to accept it as true and it developed that it was, everything would be lost. So, while away at school, surrounded by doubts and doubters, at a time when new philosophies and strange ideologies are introduced to the inquiring mind, I accepted the Bible once and for all as the true word of God and have never had cause to regret it.

In medical school the emphasis was on pure science, with the study of the human body in the most minute detail, and the disection of every tissue to its smallest part. There was no mention of the soul as being a part of man. There was no mention of man's inner soul being related to health and disease; and even in studying disease, each entity was studied separately, and each case was studied as a disease which applied to a particular organ. The individual as a whole person was overlooked. Jesus Christ became less real to me during those years of the study of science than at any other time of my life.

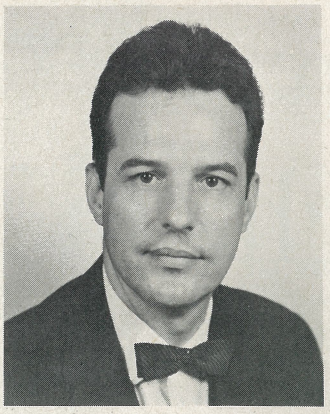
Upon completion of my medical education I went into military service and served in Korea during the time of the liberation of the Koreans. It was then I became aware of an evil force present in the world. I realized that this force was not only real but that it affected every decision this nation or any nation made and that this force even affected moral decisions that I made in my personal life. I realized that in every moral question I faced, three votes were being cast . . . the Lord voted for me, the Devil voted against me and I held the deciding vote.

I returned to civilian life, entered into the private practice of medicine and became more and more concerned about the moral issues of the day. Too many people appeared to be preoccupied with a middle of the road philosophy and refused to become personally involved in moral questions. I wanted to do something but felt inadequate.

In the spring of 1961, my wife, Scotty, who had been troubled with rheumatic heart disease for fifteen

BY JAMES C. SPALDING, M.D.

Dr. Spalding is presently engaged in private practice in Longview, Texas.



for Power

years, received a healing through prayer that had a profound effect upon her. Six months after that she received the Baptism of the Holy Spirit and this completely changed her life. She began to talk about these spiritual influences. Although I did not understand, I could see a definite change in her: she seemed to have strength and power that she had not possessed before. I could not help but be impressed.

In March of 1962, I heard Dr. Bill Reed talk on the influence of God in healing of disease, at the home of Helen Moore in Longview, Texas. After hearing Bill, I realized there was power in the Lord that I had not been making use of in the practice of medicine and that this power was available for the asking. A few days later I treated a paranoid schizophrenic. I asked God for guidance and the patient had a remarkable recovery. In ten days he was back on his job, full time.

A month later Scotty talked me into going with her to a banquet. After hearing testimonies from Ambassador William C. Roll, the Reverend John Lee, pastor of the Wesley Methodist church in Shreveport, Louisiana, and Andrew C. Sorelle, Jr., of Houston, Texas, I went home and began reading the Bible. The more I read the more I realized there was something missing in my life. I responded by attending a prayer meeting at the home of Dr. Henry Goldsby, an Episcopalian and a medical doctor. Some people prayed for me and I made some childlike sounds of praise which I could not understand.

When the prayer meeting was over, Scotty and I tarried until everyone had left, and while we were drinking coffee Elaine Goldsby said, "Tomorrow the devil will say: 'Nothing happened . . . you did not really receive the Baptism.'" I said, "Elaine, the devil has already said that. He said that almost immediately and I said to myself: 'That is not speaking in tongues. I have studied four languages and I know what words sound like, and I know what talking sounds like, and I was not talking, I was not even saying words that were understandable.'"

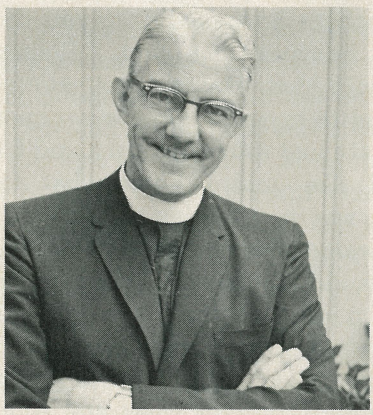
Elaine said, "I would like to pray with you." I sat in a chair in the middle of the room and Elaine, Henry and Scotty laid their hands upon me while Elaine quietly began to pray. I felt a warm glow surge over my body beginning from my chest and going upward out through my scalp and I again began to praise the Lord in these strange infant utterances. I felt a love and joy which seemed to be overflowing. I laughed and they all joined in. At last I realized I had truly been baptized in the Holy Spirit.

Since receiving the Baptism with the Spirit I have found a strength that I did not previously possess, a new Faith for believing in miracles, and a new power for talking to my patients about Christ. But one of the primary lessons I have learned since receiving this experience is that man is three parts: body, soul and spirit, and that only as we recognize the spiritual side of man's makeup can we expect to effectively treat sickness. I thank my God for this insight He has given me, as a physician, and for the power to fulfill the ministry to which He has called me. ✝

The Church and Divine Healing



BY THE REV. EDWARD E. MURPHY III



Father Murphy is Rector of St. Luke's Episcopal Church, Merced, California.

MOST ANY ONE today realizes that the world is changing rapidly. In fact, it is changing so rapidly, even the most progressive people find it difficult keeping up. But I believe that fewer people are aware of how rapidly the Church is changing, not in its historical venerability and attributes fashioned by the ages, but in its quickening spiritual life and commitment to Christ in a context of crisis. Among the several consequences of this change will be the Church's outreach. For example, I believe that evangelism has a new ground from which to base its dialogue with the world. Perhaps new is the wrong term. Let us say a *fresh* beginning, because there is nothing new about the New Testament; and yet to have New Testament Christianity repeat itself in our experience today is not only a fresh experience, but a stimulating one, to put it mildly. And one of the principal elements of New Testament evangelism being revived in our time with great impetus is *healing*. Healing has become one of the most vital and significant modes of communication with a sick world that the Church has eperienced since Apostolic times. And the reason healing is once again being given its proper place in the Christian's spiritual life is two-

fold: (1) *The need for it has never been greater;* (2) *The revival of the Holy Spirit is giving the Church's healing ministry a renewed supernatural power.*

It stands to reason that the greatest sign of the Church's irrelevance today is a universal ignorance on the part of the masses of the Bible, of Christian casuistry, history, the sacraments, and theology. The average person has only a feeble understanding of what the Christian faith is all about, and his ability to apply what he knows to his every day life-situation is negligible, if not zero. Never has Christianity had as little influence as it has right now (though paradoxically it seems otherwise on the surface). The world is sick, vital parts of our American way of life are sick, and the majority of our people are sick, in soul especially, although many of them aren't aware of it.

Anxiety, loneliness and restlessness are proof of the sickness but the ultimate cure is not known and almost entirely untried. Alcohol, pills and fishing excursions are only temporary relief. To tell people the only cure is Jesus Christ, while true, won't penetrate or help them. They don't know what you mean by this. People know very little about the real nature of sin, and too few have experienced the assurance of salvation in their own personal experience. But almost everyone can know of his sickness, especially when his body manifests sickness. And in sickness every one can admit his inability to cure himself by his own efforts. For the Church to reach out and hold up the Divine Physician, who commissioned and empowered His disciples to heal, is the first order of business and long overdue. Christ is becoming real to people through their sickness, and not the staid religious formulas and rituals which they don't really understand or else find unsatisfying and insufficient. They sense something is missing. This may be appealing to the self-centeredness of people(for God is to be loved, not used) but Jesus healed and received people *as they were* and not as they ought to have been. Once people go through sickness and are healed, they are no longer the same, and God has the most favorable opportunity of stepping into their lives, because in their sickness they are needy and know it. They will cry out for help. All they have to learn is that they need Him more than anything else.

Let us look at the man in the pool at Bethsaida, whom Jesus healed, and glean an insight into the spiritual reality of healing being revived today in the Church. There are at least three points to consider:

I. *We are often dependent upon another or others, for entering into the cure.*

II. *To be healed, one really has to want healing.*

III. *A personal encounter with Christ will sometimes bring healing, even when we don't know Him.*

I. WE ARE OFTEN DEPENDENT UPON ANOTHER, OR OTHERS, FOR ENTERING INTO THE CURE.

Take the man in John's Gospel. We know very little about him except that he had been sick a long time — some 38 years. His sin had kept him ill, because Jesus told him after healing him not to sin any more. We don't know what his sin was. Perhaps his sin was failing to worship God, or failing to acknowledge God as his most real need. Perhaps he was putting all his trust in the agitated water — that is — he was looking *alone* to physio-therapy for healing. Or perhaps he was holding a resentment in his heart for some one. We don't know the particular nature of his sin, *but we do know that it is part of the deadly quality of sin which hinders us from seeking its cure.* We may want to be cured, but through unconfessed sin over a long period of time we have lost the power to submit ourselves to the one necessary source of cure — GOD. Or else we, being only half committed, are too weak and selfish through sin to seek the proper cure. We need some one to cast us into the cleansing stream, the healing pool.

All of us who can recall that our conversion came from God through the influence of another (or others) whether by thought, word, or deed, should be anxious to serve Him by helping another find the healing he or she so desperately needs, especially in mind and soul. (Bodily sickness is quite often a troubled soul.) If you are truly converted and have "tasted the goodness of the Lord," you are compelled to give as you have received. Have you helped another person to find Christ?

II. NO ONE CAN BE HEALED UNLESS THEY REALLY WANT HEALING.

Jesus asked the man at the pool, "Do you *want* to be healed? In all cases of His healing, it is implied that those who sought Him out really wanted to be healed. This is necessary because God honors our free will. He wills that we will want Him. He wants us to want Him. But He will not force us to want Him. We must do this by voluntary decisiveness. We must freely and truly want Him and "the innumerable benefits procured unto us by" His grace.

This may seem obvious and unnecessary to belabor. But in my ministry I find it incredible to number the people who really don't want to be healed; who simply *will* not take the steps God requires for spiritual and bodily health. They nurse their sickness and cling to it like it was their only friend. They know what a bad influence this friendship with sickness is, but they morbidly and helplessly cling to

it. Why do they do this?

Subconsciously, sickness is a socially acceptable way to give up — to get out of responsibility — of facing up to life. If one is so self-centered all he can do is receive, his pride won't allow him to do this without a legitimate reason, and sickness is a legitimate reason. Sickness can compell care, nursing, attention, relief from struggle. By giving up the individual can receive sympathy, which is a form of love — and it is love he is starving for (even if it's only self love).

Now we are not saying that all people who are sick are wanting to be sick. But the number who are and want to be sick, those who do not want to be healed, is a much higher rate than we are willing to admit.

But God asks, "Do you want to be healed?" If you really want to, this is the first step toward receiving healing.

III. ENCOUNTER WITH CHRIST SOMETIMES BRINGS HEALING, EVEN WHEN WE DON'T KNOW HIM.

Remember that Jesus healed the man at the pool, and the man immediately went and told others of his joy in this miracle. And just imagine for a moment the depth of his joy. He had been suffering for THIRTY-EIGHT YEARS. That's a long time. What a new person he was to be healed and after all that time. But notice that even after he had told others all about it, Chap. V, Verse 13 of John reads, "Now the man who had been healed did not know who it was" (that healed him).

How common today.

Look at all the people today who are healed by Christ and don't know it. They come out of the hospitals honestly believing that the doctors and nurses healed them, and that they got just what they deserved, renewed life. No thanks to God whatever. What blasphemy and ingratitude.

All honest scientists know God as the source or "first cause." As one doctor put it, "I believe in divine healing simply because there is no other kind." A doctor is absolutely dependent upon God for all he knows even if he doesn't know it. It isn't "mother nature" or "time" that heals, it's GOD. *His* creation has within it the restorative process of "passing from death unto life" over and over again. So that a person recovering from sickness has done so *by the grace of God* and this grace includes whatever medical therapy he received.

Christ is God, who existed "before the foundations of the world." "In Him and for Him the universe was made." He dwells latently within all men for "He is the true light that enlightens *every* man." So that Christ, the healing agency of God, has restored and renewed all the sick who have been given their health back, even though THEY DON'T KNOW HIM, as the man at the pool in Bethsaida didn't know Him.

Hence, we can encounter Christ without knowing Him. Perhaps it is more accurate to say that you can't know Him *until* you encounter Him. Later on the man at Bethsaida found out who He was, but not until a time after he had been healed.

Our question then is: "How does one encounter Christ?"

If you are sick, simply know that He is there. The 5th chapter of John doesn't tell us how Jesus got to the pool at Bethsaida, or even why He went. It lists all the types of afflicted persons that were there, and then right in their midst, Jesus starts His dialogue with them. Wherever there are sick people, Christ is *there.* And God help the Church that fails to be there in His name and presence. *Where there is no healing the Church is failing in her divine commission.*

Now, many people *went* to Jesus. He couldn't get to all of them when He was in the limited form of humanity. His body, the Church, has the same limitations. But He dwells in His Body and in and through His Body He heals *now,* just as He did then. The healing power can go on anywhere at any time. Hence, it is foolish for us not to go to the Church in faith, if we are able to do so. If not, the Church goes to the sick, as Jesus went to the afflicted at Bethsaida.

The requirements are simple. What a shame we have complicated it. As we have seen, the only condition necessary is our *willingness.* Jesus asks us if we *want* to be healed and if we do, He simply says "Come." He didn't insist on a lot of conditions. Simply "Come." He didn't say, "Come when you're good enough," or "Come when you have enough faith," or "Come when you are able." Simply, "Come" as you are — no prerequisites necessary.

It is true that there are important conditions necessary for spiritual and physical health, but He teaches us these after we encounter Him. He didn't teach the man at Bethsaida anything until they met later on in the Temple at Jerusalem. Then he told him "to sin no more." What we need far more than knowledge is to encounter Christ through an *act of faith* and then learn from Him after He has come into our lives.

God's love in Christ is incomprehensible, and the most unbelievable thing about it is the ease and simplicity with which it is freely offered. Come to Jesus for he invites you, "Come unto me all ye that travail and are heavy laden, and I will refresh you." ☩

A FUNERAL DIRECTOR AT CHRISTIAN ADVANCE



BY KNOX DUNAWAY

Mr. Dunaway is the Director of the Dunaway-Fox Mortuaries located in Hawthorne and Paramount, California.

Called of God to bury the dead, that the living might have everlasting life. How many times the surviving family of a deceased loved one sits across the desk from me wondering how they are going to find the strength to go on looking for God in this hour when they have never even so much as thought about Him before. They wonder why He won't answer them in *their way*. Why has God forsaken them? They have had no time for Him or His word — too busy with the things of the world to be concerned about the things of God.

I never take care of a family like this but what I am reminded of the state I found myself in in Chicago when I had taken myself down life's road just as far as man can go with only one of two places left to turn: Find a bridge or get on my knees and give myself to Jesus Christ. My Methodist training as a boy told me to turn to Jesus and in a hotel room in November of 1958 I took the Lord Jesus as Lord of my life.

After a few years and several ups and downs, more downs than ups, I found myself on a mission field in the Northwest Territory of Canada as a Missionary Pilot flying for Knox Dunaway with no knowledge or power of the Holy Spirit. Praise the Lord for the senior missionary on that station who led and directed my education in God's direction. My flying became for Him and the Glory of Jesus Christ and not for myself. Now I knew about the Holy Spirit but I still did not have His power.

These "downs" I mentioned were a direct leading by the Lord into the Mortuary business, and sure enough after I failed in the mission field as a missionary pilot, God once again returned me to the Mortuary in Hawthorne, California. Broken, but knowing that God was leading, I knew I had to know Him, the Holy Spirit. After all I was back where God had put me. I visited the shouting churches: too much noise and confusion. I pled on my knees, "God meet me in my way now." Last month our pastor ministered on the Baptism of the Holy Spirit and gave the invitation to all who wanted to receive. I responded. God met me. But no power. I had not met Him. I had not wanted to meet God on His terms. They still had to be on mine.

I was invited to Christian Advance. I had heard what had happened in Van Nuys. Monday nite was blessed. I left scared to death, knowing that if I went up those stairs to room 201 I'd receive the Baptism — on God's level and not mine.

Tuesday nite, no hope, I had to go. Not to go was to say NO to Jesus Christ and His Holy Spirit. I rebuked Satan and fled up the stairs. Room 201 had its door open and I just couldn't keep from going in. Jean Stone was giving a few words of instruction and then began praying for us — all of us who were there. I'm sure she spoke to me directly and for me as I fought to give-up "me" and my intellect, that God the Holy Spirit might take over.

I gave in and He flooded my soul freely speaking in a tongue I neither knew nor understood. Praise His Holy Name. I have found the power and met our Precious Lord personally. He rules and controls my life now. When reading the Word, it means so much more and has power in it. I pray without ceasing. The Holy Spirit witnesses with power. I now truly say Romans 12:10 . . . be diligent in business, fervent in spirit, serving the Lord. ✝

Fulfillment of the New Birth

BY THE
REV. THOMAS TYSON

Tommy Tyson is Conference Evangelist, North Carolina Methodist Church.



HAVING BEEN BORN and raised in a parsonage, the language of the Church was acquired in the natural course of events. I knew the words but not The Word. After finishing public high school and three semesters of college, I "went out on my own." This included work with the U.S. Navy Department, three years of military service during World War II, coming home to marry my high school sweetheart and going into business. During this time, my ignorance of The Christian Faith left me with the conviction that it was impossible to be a Christian in a world like ours.

A young Missionary came to our town during the Summer of 1947 to serve as an assistant for the Summer months. He was a likable person and we spent much time together. He did not put me on the defensive by attempting to prove how much I needed The Lord. Neither did he withhold his witness because of my lack of understanding. He seemed to assume that I was as good as he. In looking back, it is plain to see that he was the bait on The Lord's hook. After the Missionary left, without knowing what was happening, I became exceedingly miserable. I did not know that it was the convicting power of The Holy Spirit.

One day in late summer, while riding alone in the car, the fact that I was evading the main issue of life began to dawn on my consciousness. I asked God to make something of my life and there came the sure knowledge that He cared for me and had received me as His own.

Within the next few weeks, a strong desire was placed in my heart to return to college. The thought was to give myself to some form of social service. I wanted to do something to help people. My wife concurred in this and the way opened that Fall of 1947 for me to enroll in a fine Quaker College. Here I was thrown into contact with those Quaker Classics concerned with the inner life and something of prayer as a way of meditation and listening was developed. By the Spring of 1948, there was the strong inner conviction that God wanted me to preach. That Fall I was given an appointment as a student pastor in a Methodist Church in Durham, N. C. and transferred down to Duke University my senior year.

In becoming a pastor, I felt that I had to prove to the people of this church my worthiness of their acceptance. There was not enough presence of mind or grace of soul to confess to these people my complete inadequacy. Everything became subservient to this role of pastor. Not knowing how to preach, I drew heavily on the published sermons of great preachers. The people liked them and gave me credit for them. I liked their approval. The church began to grow in numbers and interest. We went into a big building program and there was such total acceptance on every hand that it became easy for me to project myself into the role of the proverbial "fair-haired boy" who had certain qualities that pertained to the office of Bishop.

During my third year as pastor of this church a new dimension of spiritual experience began to be born within me. I had listened much to Rufus Moseley. Contact had been made with others who were spiritually vital. In the midst of what appeared to be a very successful pastorate, a deep spiritual hunger filled my heart. I went from person to person, place to place and church to church seeking a fulfillment of what I knew to be a real spiritual need. Many friends thought my only trouble was an attempt to unduly rush my spiritual growth. Ignorance is often expressed in terms of undue caution. I was too hungry to be cautious and kept seeking. Many people

were used to help me but none satisfied me. One evening, alone in the church study, I read the words recorded in John: 14:15-16 "If ye love me, keep my commandments. And I will pray the Father, and He shall give you another Comforter, that he may abide with you forever." These words spoke peace to my heart. I did not know Jesus very well and consequently could not lay claim to loving Him very much. I certainly could not keep his commandments. I was led to give myself in full consecration to go His way of Love to the extent of my ability. Somehow I knew He would do the rest.

Several weeks passed. One Sunday Morning the Sunday School lesson was based on the second chapter of Acts. I attended the adult men's class that morning. Most of the men were members of the Official Board of The Church. When the teacher finished the lesson, he turned to me and asked if I had anything to offer. Something within suggested that I get up in front of all these men whom I served as pastor and tell them about my great need and desire for the experience described in Acts 2. I thought to myself, "if I tell these men all about my need and searching desire, they will think I am foolish and will lose confidence in me. If this happens, I thought, I'll no longer have a ministry here." This inward voice seemed to say, "Well, do you want a ministry or do you want to be baptized with The Holy Ghost?" I got to my feet and came around to the lectern with the full conviction that this meant the end of all my personal desires and dreams in terms of being a successful pastor. I began to make a full confession before these men. I told them how I had feared their opinion, how I had courted their favor and how God had put such a hunger in my heart to be filled with His Spirit. Heaven began to break through. Fear and inhibitions began to depart. Holy Joy and Holy Love began to flood my mind and spirit and body. This high ecstasy continued through the morning worship service. Ignoring my prepared sermon, I came down in front of the chancel and just talked about the Love of Jesus. His Love was being poured out through me in great joy.

Following the service, the entire afternoon was spent in spontaneous praise and thanksgiving. I had prayed before but never like this. Most of my prayer had been petition for self and others or times of meditation and quiet listening. Without an awareness of time, the afternoon was gone and evening service time had come. The evening service was a continuation of the same. After the service, some of the members invited me and others to their home for further prayer. Anytime Jesus gives us anything, He will bring us into contact with someone who will receive it, and usually there is someone to reject it. There were about twenty or thirty people present, most of whom were members of the Church which I pastored. I did not know what was happening to me but I was trying to give the loved ones there a description. I was more aware of Heaven than I was of earth and as I sought to describe something of what I saw in the heavenly world, the words were foreign to me. The language being used was not English. Other gifts of The Holy Spirit were made made manifest, including the Gift of Knowledge, The Gift of Prophecy, and the Gift of The Discernment of Spirits. The entire world was given new meaning. It even looked different. There is a rare beauty about all God's creation when seen through the eyes of Heaven.

There was such fulfillment of my own desires and needs that it was easy for me to think that everyone needed and wanted the same type of experience. I was prepared to help them and rather free in letting people know it. It was very difficult for many of the members of the Church to receive the expression of this experience. Opposition began to mount. The Official Board took a vote and decided it would be best for the Church for me to resign. It seemed pleasing to abide by their decision. Words cannot describe the emotional upheaval that went on within my heart in the face of this rejection. It appeared to be a most tragic experience. Jesus used it to make it one of the greatest experiences of my life. He helped me to see and accept hurt feelings as an expression of pride. He enabled me to see that His Love, like mortar with bricks, not only holds people together but also keeps them properly separated. Without necessarily agreeing with the words used to give description to the experience of The Baptism, our Bishop accepted the person who was being baptized. He was most willing to give me another pastoral appointment. He has been and is a helpful friend.

For the next three years, Jesus enabled me to express this New Life in terms of the local church situation. These three years in the pastorate caused me to see that Jesus longs to turn every area of defeat into an area of high victory. Everyone was loving and understanding and God honored these years with fruitful labor and opened the way for me to receive the appointment of Conference Evangelist.

In the light of my experience and present understanding, I have arrived at the conclusion that the experience of the Baptism of the Holy Spirit is normal Christianity as revealed in the life of the early church. It is not given as an elective course in the school of the Spirit. It is a part of the core curriculum. The promise is to all who hunger and thirst. ✝

SATISFACTION

In a certain village there once lived the family of Hungryheart and their neighbors, Mr. and Mrs. Status Quo. Mrs. Hungryheart was very fond of cooking. On one cold, snowy day she decided to look through her collection of recipes that had been handed down for generations, hoping to find there something special that would please her husband and children. Among the quaint directions for preparing various foods, she found a recipe entitled "Satisfaction Soup," and knew at once that this was what she would cook.

That evening as the Hungryhearts gathered, their mother told them of her interesting search and of the new-old soup which she had carefully simmered during the day. Then she proudly ladled it out and served it with generous slices of freshly-baked whole grain bread. One by one the family tasted the soup and each person declared it to be most appetizing and delicious.

While they were busily enjoying this delectable food, the door bell rang. "Who could that be on this snowy evening!" exclaimed the father. "Well, well, come in, neighbor Status Quo," he added, as one of the children opened the door. "What brings you out on this wintry night?"

Mr. Status Quo came in, stamping the snow from his boots and looking both cold and miserable. "What wretched luck we've had," he began. "The furnace has gone out, and now I find we don't even have any wood left in the bin for the fireplace. I wondered if you by any chance had an electric heater we could borrow until tomorrow?"

"No heater, I'm afraid, but there is plenty of wood," replied Mr. Hungryheart cordially. "And we can all help you carry some over. First, though, do sit down and warm yourself with a bowl of this tasty soup we are just enjoying."

Mr. Status Quo rubbed the steam from his glasses and peered into the soup tureen. "What in the world do you call that?" he asked, not altogether politely.

"Oh, this is Satisfaction Soup," Mrs. Hungryheart explained eagerly. "It's made from a very old recipe I came across today, and it's really awfully good. Do have some," she urged, reaching for a bowl.

"Now wait a minute!" her neighbor exclaimed, sniffing the steam quizzically. "I've already eaten once today, so I shouldn't be hungry. If you don't mind, I think I'll just sit here and study the recipe for a few minutes instead. Really, the recipe is far more important than the product, you know."

Mrs. Hungryheart laughed and obligingly handed him the yellowed page. "I hope you will excuse us if we go ahead with our meal. The children are quite ravenous."

Mr. Satus Quo settled himself, read for a minute, and then frowned slightly. "I'm honestly not at all sure any of you should be eating this, now that I see the date written here," he commented. "I hardly think that soup from such an old recipe could be nourishing for people today. After all we are constantly discovering new things about nutritional science."

"Well, I'm sure that if you would taste this, you'd be convinced, neighbor," said Mr. Hungryheart between spoonfuls.

"Oh yes," added his wife. "It has no exotic ingredients — just the same things any housewife has available. The secret is in the proportions."

The children, quite oblivious to nutritional science, said nothing at all but went right on eating heartily.

"Ah, yes! That is exactly a point I wish to make," declared Mr. Status Quo, putting down the recipe. "It seems to me there is a real danger in juggling proportions. Now you take this recipe: although it is called 'soup,' I think it really borders very closely upon being stew. This is a very subtle thing, of course, but you might be commending this concoction as soup, when actually it belongs in another category. Have you folks thoroughly considered this possibility?" He picked up the recipe with considerable agitation and began reading it again to himself.

Mr. Hungryheart smiled good naturedly. "Come now, my friend. The recipe plainly calls it soup, and

SOUP – A Parable

there is water enough in this to insure it! I think it a fine dish. Most satisfying. I wish you would try some instead of arguing about it."

"Thanks, but I absolutely don't care to," was the emphatic reply. The aroma of the soup and the sound of the children guzzling it were making Mr. Status Quo feel very hungry, so that he began to speak a bit more vehemently. "Satisfaction Soup!" he snorted more loudly than he really intended. "Now that I come to think about it, I remember hearing of this in my childhood. I am sure there were some people in our neighborhood who used to eat this very thing, and they were really quite emotionally unstable. We never did know if it was the soup that made them that way, or if they liked the soup because they were that way to start with. But how they did carry on! I really hate to see you sitting here eating the very same thing without realizing what you may be getting into. It could even be habit-forming."

Here Mr. Status Quo was interrupted by a child asking enthusiastically for a fourth helping.

"You see!" he resumed, pointing at the child. "This is just the sort of thing that appeals to the appetites of immature persons who are not able to evaluate properly. I am quite alarmed by what is going on here."

Mr. and Mrs. Hungryheart found the sight of a cold, hungry man talking himself out of a bowl of nourishing hot soup both pathetic and amusing. The wife buttered a piece of bread generously and placing it on a plate, pushed it in front of their guest. "Perhaps at least you will try this," she suggested.

"Now *bread*," continued Mr. Status Quo, softening a bit, "is a most important food. I am somewhat relieved to see that you at least realize this. There *are* other things to eat than just soup. And my, this is excellent bread, Mrs. Hungryheart!"

His further comments were muffled as the slice quickly disappeared, but a few phrases were intelligible. These concerned the danger of a steady diet of liquids.

Mrs. Hungryheart appeared to be extremely amused. "But," she asked, "do you realize that the recipe for that loaf of bread appears on the back side of the page with the recipe for Satisfaction Soup? And furthermore, it is the very same bread recipe your own wife uses! She taught it to me years ago, but I never knew I also had it written down by my grandmother." She paused, then continued. "The bread and the soup recipes are equally old, Mr. Status Quo, yet you seem to find the bread very satisfactory. I wonder what you really have against the soup?"

The discomfited gentleman stood up suddenly. "You've tricked me!" he shouted. "If you want to eat that soup, go ahead, but don't say you weren't warned! I don't care what you tell me! No soup that color and consistency could possibly be good! Now please stop urging it upon me!"

At this point all the children stood up, too. They had not been following the discussion very closely, and they were feeling much refreshed by their meal.

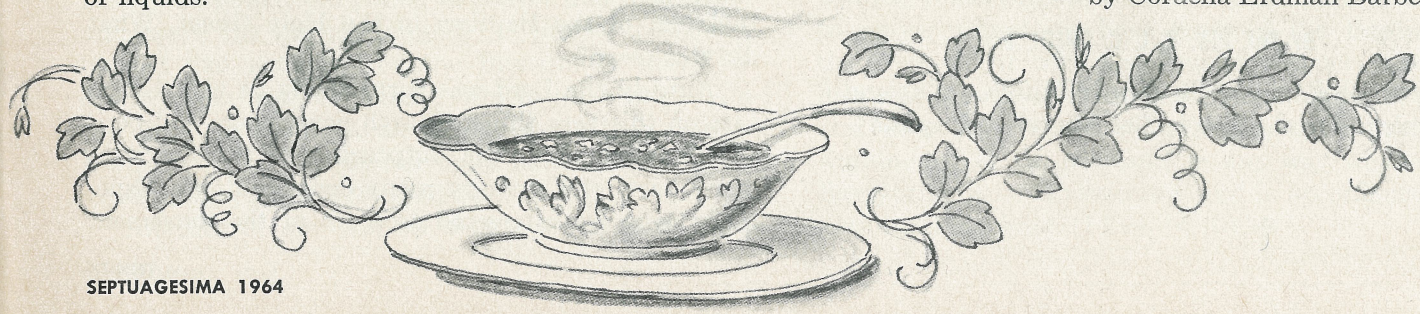
"Come on, Papa," said the youngest child. "Let's load up some wood for our neighbor. His wife must be shivering in their cold house."

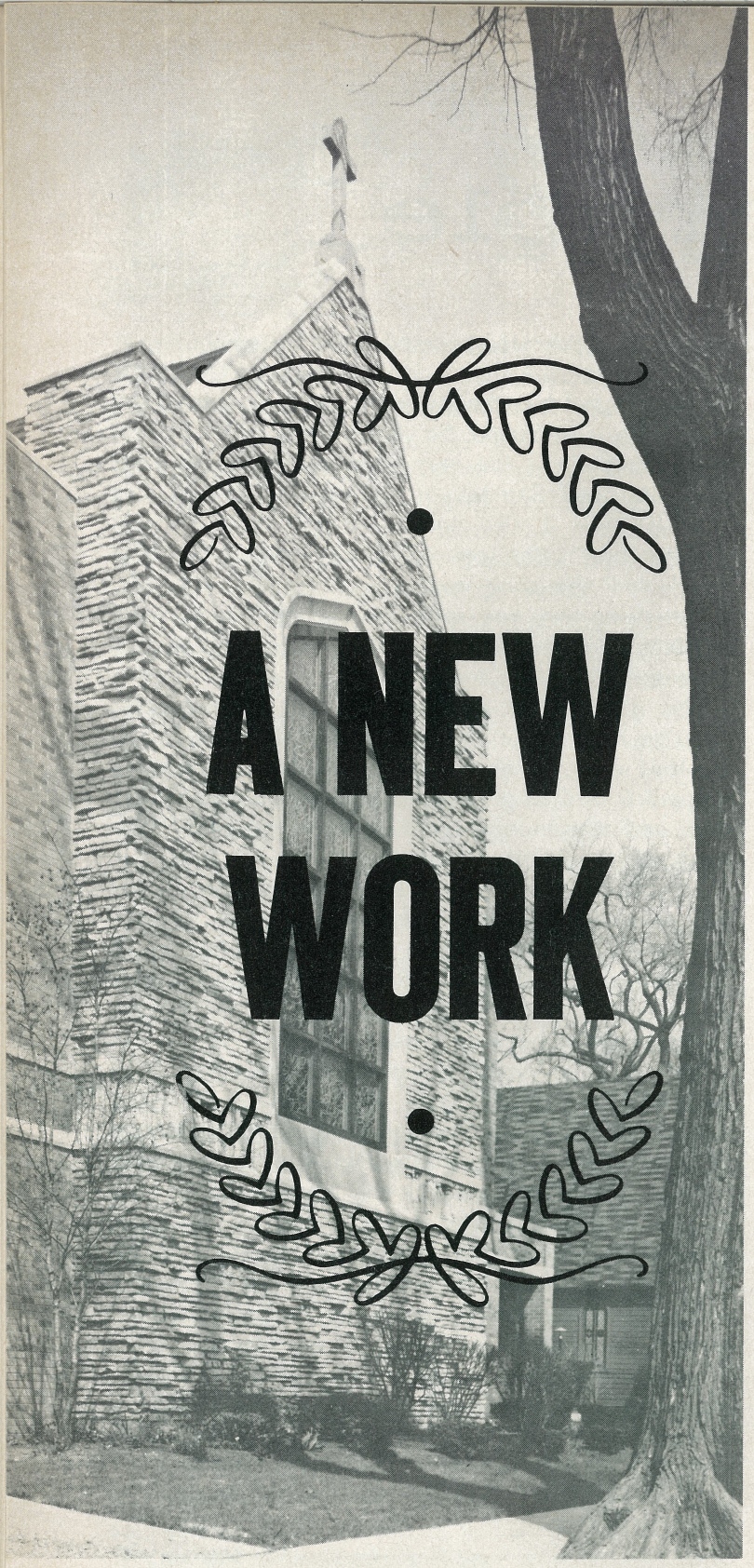
This task was promptly carried out amid high good humor. The Hungryhearts sang merrily as they tramped through the snow, pulling a sledge loaded with logs, and Mr. and Mrs. Status Quo were able soon to settle themselves by a blazing fire on the hearth. As the family was returning home with a deep sense of well-being, Mr. Status Quo confided to his wife, "My, I never realized that the Hungryhearts were so gullible and naive. I am really most concerned about them."

"Well, what in the world makes you say that?" inquired Mrs. Status Quo. Then she added, "Oh, before you tell me, I think I'll open a can of vegetable soup and put it on to heat for supper."

"Very sensible, my dear," said her husband.

—by Cordelia Erdman Barber ☩





A NEW WORK

BY THE REV. P. L. C. SMITH, M.A.

Mr. Smith is Rector of St. John's Church of England, Burslem Parish Church, The Church of England

In June 1959, while still at Grammar School, one of the members of our congregation received the Baptism of the Holy Spirit with the initial evidence of tongues. He had been converted as the result of a showing of the Billy Graham film "Souls in Conflict" in our Church in October 1958. At school he had noticed the contrast between his own Christian life and witness and that of his friend. What was the difference? Why the joy and power in one life, and not in the other? In answer to his question he was pointed to the Scriptures concerning Pentecost, and despite opposition from some friends of his own Parish, he received the Promised Gift.

We were all anxious to make an impact upon the Parish and in the summer of 1961 Open Air Meetings were begun in the Town. By this time there were three young men with this testimony of a personal Pentecostal experience. We knew they were faithful in worship, in attending our Bible Study and Prayer Group, and they had a concern for souls and were being used by the Lord in personal witnessing.

One of our young ladies went away to College in September 1961. In a sense, we breathed a sigh of relief — there was by this time such a lot of talk about "Pentecost" — and she would be away from their influence now for most of the time! The first thing that we heard was that there was a strong Pentecostal Group at her college, and she became increasingly hungry for a personal Baptism in the Holy Ghost. She wanted this to take place on her own, in her own room, and more or less stipulated to God how she should be filled! But the Lord caused her to so hunger and thirst that she was ready to be "endued with power" in any way; and through the laying on of hands with prayers, she too received His mightly infilling, and spake with other tongues as the Spirit gave her utterance.

The nucleus was growing! About this time one of our very keen Christians who is in the Regular Army was posted to British Honduras. Some of us again breathed a sigh of relief! At least he would be away from the influence of our Church "Pentecostal" nucleus for a while! One of the first things we heard from him in his letters was that there was little opportunity for Christian fellowship, but he had met two Pentecostal Missionaries, and there was something different about their life and witness! They told him of the Baptism in the Holy Ghost. What did this mean?

Already the Lord was surrounding us with literature on this very thing. Church newspapers and periodicals referred to the outpouring of the Spirit in many parts and amongst many denominations. Especially were we interested to learn of the movement

of the Spirit in the Protestant Episcopal Church in America with the accompanying glossolalia evidence and healings. The Spirit was at work in our hearts, witnessing to the truth of His Word. Then in September 1962 our Organist arrived in the Vestry one Sunday morning with the news "I have been Baptised in the Holy Ghost". We had least expected it from him — such a solid Church of England Christian! His life and witness was immediately different. There was no denying the joy and power, and the uplifting of the Lord Jesus.

As we went through the relevant Scriptures, the Lord showed us that this was His Gift, offered to everyone of His children, and that since the Holy Spirit had been outpoured at Pentecost there was no longer any need to "wait," but to *believe* and *receive*. On September 28, 1962, my wife and I therefore received the Baptism of the Holy Ghost, through the laying on of hands with prayer. In every case there has been the initial evidence of tongues, and the keynote of praise. Praising heart and praising lips. As the Rector I felt that I had to immediately testify to this experience as the lesson set for the following Sunday reading was Joel 2:28. The Book of Acts became a new book, as also so much of the epistles. I Corinthians 12 & 14 now fitted quite rightly *around* chapter 13, and were not omitted altogether, as had so often happened in the past! Love for the brethren was now predominant, and the gifts of the Spirit were made manifest through us.

The reaction of a graduate in our congregation was immediate. "Well if that is what is happening at my Church, I'm leaving." But somehow he found he could not leave. There was something different about all those who claimed to have had this Baptism. Soon he was hungry for more of the Lord, and he was brought to the place where he could hold back no longer, and through the laying on of hands with prayer received the Spirit in like manner.

When the young Christian in the Army returned from British Honduras, he noticed immediately the change which had taken place both in our Sunday worship and fellowship meetings. Whereas when he had left we were always praying for the Lord to make His will clear now we knew His will and whereas there had been the conscious lack of power, now there was power. He joined in prayer and fellowship, and heard the use of "tongues" in praise, though he himself had not received the Baptism in the Holy Spirit. This was something which he wanted. On the first day of 1963, as he was going to a nearby town, the Holy Ghost fell upon him, and he spake in other tongues and glorified God.

Another of our number was a young man from the South of England who was here on a Managerial Course with a very well known firm. Though of a Baptist background he linked up with us on arrival and made a reaffirmation of faith at one of our Youth Rallies. Very soon he began to hear of the work of the Holy Spirit amongst us; this was something very new to him, but as he saw the joy and power in the lives of those who had this experience, and studied the Word, he was brought to the place where he too received the Holy Ghost through the laying on of hands with prayer. Inevitably this "good news" was taken to the people of his own Church in the South, and there several received the Spirit.

Those of our number who are at College are being used mightily amongst their fellow students. Our brother in the Regular Army has been led of the Spirit in a wonderful way, and has had many opportunities to testify to these things, and has been used of the Lord.

There are now more than 20 of our own congregation whose lives and witnesses have been transformed by the Baptism in the Holy Spirit. They vary from graduate and student to organ builder and coal miner, but all have the same testimony. The Scriptures are more precious, and prayer a joy. There is the consciousness of His Power and of being led by the Spirit. We have passed through the *gateway into the supernatural and miraculous*, and truly believe that ALL THINGS are POSSIBLE with God.

So we go forward, knowing that this is all His doing, that the Father may be glorified in the Son, through the indwelling and outworking of the Holy Spirit. A prophetic vision was given to two of our members simultaneously at one of our prayer meetings of a great wall against which the might sea was breaking in great waves, and as it pounded against the wall, gaps appeared. And the meaning was given that the wall was the barrier against which the Holy Spirit was breaking through. GLORY TO HIS NAME.

P.S. Our Church Services continue as before, but with a deeper, richer note of praise throughout, and as members of the Church of England we are, of course completely loyal to our Prayer Book, 39 Articles and Church of England doctrines. It is at our fellowship meetings in Christian homes that in answer to prayer Christians have received the Baptism in the Holy Spirit with speaking in tongues. The predominant theme of these meetings is wonderful praise and deep joy, but there is absolutely *no* artificial working up of the emotions in any way whatsoever. Everything is done reverently and in accordance with Scriptural teaching. (I Cor. 14.10) ✝

CHURCH of ENG
NEWSPAPER & THE
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SIGNS FROM THE Times

A NEW THING

by Michael Harper

Remember ye not the former things, neither consider the things of old. Behold I will do a new thing . . . —Isaiah 43.9.

THERE has been an amazing demand for the editorial of *The Churchman* for September, 1962, written by Dr. Philip E. Hughes, which has been reprinted in leaflet form and sent all over the world*. It is concerned with Dr. Hughes' visit last year to California. He had heard that Episcopalians were speaking in tongues, but had attributed it "to a flirtation under the hot Californian sun with the extravagancies of pentecostalism." His visit, however, corrected this wrong impression. He saw it to be a betrothal which was of God, and producing the kind of effects one looks for in a genuine work of the Holy Spirit; he comments, "the breath of the living God is stirring among the dry bones of the major, respectable, old-established denominations and particularly in the Episcopalian Church."

This is a movement we do well to take seriously. It is not a new theology (although there are vital theological issues involved); it is a work of the Holy Spirit. People are not just talking, discussing or organising — remarkable things are happening.

Nor is this a matter for Americans to sort out alone; for in the month in which *The Churchman* editorial was published in this country, the first-fruits of a similar movement of the Spirit were appearing here in England. Today there are more and more people saying what the people on the day of Pentecost said, "what meaneth this?" In this way God seems to be repeating what He has done before in history — when the seeds of revival have spread in an amazingly sovereign way to these shores — without human intermediaries.

But there have been prophets who have discerned the signs of the times. I want to refer to one in particular — Bishop Lesslie Newbigin. In his book *The Household of God*, published in 1953, he is remarkably far-seeing in his vision. Tentative and guarded as he is with his suggestions, he is being proved remarkably apt in his diagnosis of the Church as it is at present, and prophetic concerning his assessment of the future.

Three streams

His main thesis is that within the Church there are three, not two, streams of life and thought. The first he calls Catholic, the second Protestant (we would perhaps say Evangelical), and the third Pentecostal. He carefully analyses these three streams historically and dogmatically. He recognises the tension which exists between the Catholic and the Protestant. But the final conclusion which he draws is vitally interesting in view of the present movement of the Spirit. He writes:

> The whole of the Church is thus not to be sought for simply in a tension between the two elements which we have roughly characterised as Catholic and Protestant, there is a third term which both of them have tended to forget. . . . It is often suggested that the way forward may be found in a new understanding of the doctrine of the Holy Spirit. But of course the illumination which is needed will never come as a result of purely academic theology.
>
> May it not be that the great Churches of the Catholic and Protestant traditions will have to be humble enough to receive it in fellowship with their brethren in the various groups of the Pentecostal type with whom at present they have scarcely any Christian fellowship at all. The gulf which at present divides these groups from the ecumenical movement is the symptom of a real defect on both sides, and perhaps a resolute effort to bridge it is the next condition for further advance.

The cross-pollination which the Bishop refers to is now taking place, with benefit to all three streams of the Christian Church. Something purer and more balanced is emerging — better fitted to be an instrument in God's hands for the immense tasks which face the Church in the world today.

It is important that we should sense at once the cost this may prove to us. Bishop Newbigin himself is aware of this. "These words have dangerously revolutionary implications," he writes. "I use them because they seem to be demanded by fidelity to the Scriptures." One of the classic statements of the late William Temple was "when we pray 'come Holy Ghost, our souls inspire,' we had better know what we are about." And Max Warren in his book *Revival, an enquiry*, says, "Revival is a perilous experience, but the perils of revival must be set beside the perils of Laodicea."

Refining

In these two articles I want to offer some suggestions on the basis of Bishop Newbigin's shrewd analysis on how Catholics and Protestants can benefit from this new movement of the Spirit. In this article I will deal with the Catholic stream of thought. Through this new encounter with the Holy Spirit, Anglo-Catholics are not losing all that is sound in their traditions. But they are experiencing a purging and refining which is truly remarkable. Truths of which Protestants have rightly regarded themselves the custodians, are becoming plain through the teaching of the Holy Spirit.

Thus one Anglo-Catholic testifies:

> To my horror my theology began to change, and it was most terrifying. The Holy Bible, which I had previously considered to be a history of the Jewish people plus an interesting follow-up which my Church had written, suddenly became to me the living, breathing Word of the eternal Godhead.
>
> The Body of Christ, which I had formerly believed to consist of the Anglican Church, the Roman Catholic Church, and the Orthodox Church, became to me all those who had accepted Jesus as Lord. Furthermore, they not only no longer appeared to me to be in grave spiritual danger, they seemed to be in a much safer state than fully half of the baptised, confirmed communicants of the church which I attended. . . . The Book of Common Prayer, etc. The Book of Common Prayer which I formerly lamented as being just terribly "protestant" now strikes me as being remarkably sound and filled with the rustlings of the Holy Spirit.

Episcopalians who had previously fenced the Lord's Table, now are opening it to all who have faith in the Lord Jesus Christ. So, the Holy Spirit is teaching Anglo-Catholics what centuries of sometimes bitter discussion and controversy have failed to do. This is just the beginning; there are yet more things which God will reveal in His time.

But Anglo-Catholics are also experiencing a refining of those doctrines of which they have been the custodians. Particularly is this so of the doctrine of the Church. Bishop Newbigin comments:

> Catholic doctrine errs in subordinating the eschatological to the historical. The Church is treated as having the whole plentitude of God's grace in itself now. God has, as it were, deposited His grace with the Church and left "it" to her to administer . . . when the Church claims to have the plentitude of grace in itself—it has abandoned the Spirit for the flesh.

Hospital service

NEARLY 1000 people attended the annual hospital Sunday service on Sunday at St. Birmingham.

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* Copies author Cavendi London dred, p

The second of two articles by Michael Harper

'Word only' preaching

IN these two articles we have been examining the thesis of Bishop Lesslie Newbigin in his book *The Household of God*, in which he suggests that there are three, not two, main streams within the Church—and that the Catholic and the Protestant streams can learn much from the third—the Pentecostal. In the first article we considered what the Catholic stream can learn—and now in this one we shall think of the Protestant.

For Protestants the most humbling thing is that it is Anglo-Catholics who are often entering the blessing of the Spirit before they are. We need to remember that God is no respecter of persons. We may be surprised at what is happening, but it may be God's call to put our own house in order. If Anglo-Catholics are seeing the Word of God in a new light—then Protestants are having their eyes opened to what has been fatally absent, a sound doctrine of the Church as the body of Christ.

'Sound'

Evangelicals have not neglected this doctrine altogether, any more than Catholics have the Scriptures; but it has become associated more than ever with ideas of "sound churchmanship" rather than a "fellowship of the Spirit." The weakness here amongst Evangelicals seems to lie in two directions. The first is an excessive emphasis on "private judgment" and an unconscious encouragement of individualism. Secondly, clerical domination which has been a fatal flaw in Protestantism. Instead of one Pope in Rome, the tendency has been to set up one Pope in each parish, and to leave most decisions to him, and nearly all the ministry in his hands.

For some years now there have been healthy signs of a swing back to a more balanced conception of Christian ministry. The place of the laity is being seen more and more as one of partnership with clergy. The truth has been grasped that the task of evangelism is to be undertaken by the whole people of God. But this needs to be taken a stage further.

Perhaps the most important truth which the new movement of the Holy Spirit is revealing concerns a dynamic conception of the Body of Christ equipped with all the ministries and gifts of the Spirit. To the truth that a Church must be self-propagating must now be added the complementary truth that it should be self-edifying. This will have far-reaching effects upon our church fellowships.

Static

We have seen how the static Anglo-Catholic conception of the Church as an institution (in practice if not in theory) needs transforming into a dynamic one as a functioning organism. So also the Evangelical concept of the Bible needs revitalising. If Anglo-Catholics are wrong in holding an "ex opere operato" view of the sacraments, so are Evangelicals if they believe that all that is required of the preacher is a sermon which faithfully expounds the Word of God—as if there is inevitable power in the Word irrespective of the person who preaches it.

Scripture itself carefully links the Word and the Spirit. It is called "the sword of the Spirit." Paul warns us that "the letter killeth, but the Spirit giveth life" (2 Corinthians 3. 6), and he testifies, "our Gospel came to you not only in Word, but also in Power and in the Holy Spirit and with much conviction." (I Thessalonians 1. 5). This is not to deny the authority of the Word and its spiritual inspiration. The sword of the Word is "living and active" (Hebrews 4. 12), but it is only when used in the hands of Spirit-anointed preachers that it will "pierce to the division of soul and spirit, of joints and marrow" and be "a discerner of the thoughts and intentions of the heart."

There is much "word only" preaching today. The most thorough intellectual sermon preparation can never take the place of the Spirit's anointing in its delivery. The Spirit does not take the place of the Word, any more than He does of the Church, but He invests the ministry of the Word with freshness, relevance and power.

This mingling of the three streams is not leaving the Pentecostals untouched or unblessed. David du Plessis, one of their leading spokesmen, is the first to admit the need for revival in their own churches. They are learning that the blessing of the Spirit is coming to people in the historic Churches without the set traditions, customs and mannerisms so often associated with Pentecostalism. The Holy Spirit can work in quietness as well as noise. As an American Lutheran pastor has written, "we want the Spirit to mould our traditions, rather than import customs which may actually hinder His work in our midst."

The Pentecostal stream has to learn that although there is a place for the "scandalous irregularity" of the workings of the Spirit, "God is not a God of confusion but of peace." (I Corinthians 14. 33 R.S.V.). They are learning that "spiritual fireworks" may be exciting, but the Spirit works more effectively when operating within the body of Christ, giving each member gifts for mutual self-edification. They need to be reminded that every manifestation of the Spirit must be brought to the discipline of the Word of God, and that it is as important for the principles of the Cross to operate within the Church, crucifying our corrupt natures, as for those of Pentecost "clothing us with power from on high." But the historic Churches ought to thank God for the testimony that Pentecostalism has kept alive in face of bitter opposition and great misunderstanding.

No substitute

To sum all this up. All three streams need to discover afresh that there is no substitute for the living, active power and presence of the Holy Spirit. Bishop Newbigin writes: "the Holy Spirit may be the last article of the Creed, but in the New Testament He is the first fact of experience." The validity of sacraments, the "esse" of the Church and the effectiveness of the Word all depend upon the Holy Spirit.

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SIGNS FROM THE Times

the Protestant ministers and laymen who are banded together in a fellowship which has been of Manchester on October 28, a member of the Jewish community promised a gift of £1,000. of the Laymen's ... Southwark Evangelical Association.

The man who 'speaks in tongues'



by MICHAEL GRIEVE

FROM a tiny church in Motherwell has come a concentrated blast of belief that is rocking the Church of Scotland and has caused ministers to murmur and reach for their Bibles.

For the Rev. Brian Casebow, minister of St. Margaret's Church in Shield's-road, reveals that he and some members of his congregation hold prayer meetings where they "speak in tongues" (foreign languages which they don't normally know); and also cure the sick.

Widely held

In his study, with the Lord's Prayer engraved on a slice of polished wood, I spoke to Mr. Casebow, a young man of 33 in his first charge.

Casually dressed in a sports jacket and tartan tie he told me: "It was about two years ago that I received the gift to "speak in tongues'"—a belief widely held in the Pentecostal Church and various far-out religious sects.

"I came home from church one day and knelt in my study to pray out loud . . . suddenly I heard myself speaking in a different language.

"Since then I have practised the gift, and spiritual healing, quote openly. There is nothing to be ashamed of."

How did the Rev. Mr. Casebow obtain his "supernatural" gifts?

"I read about it at an Episcopalian Church in California—though it was happening in churches of many denominations.

"It was then I re-read my Bible, seeking confirmation. I then began to ask for the gift, to seek and pray for it."

There are many references in the Bible to "speaking in tongues," so that people of different nationalities could understand each other.

In the Acts of the Apostles, Chaper 2, on the day of Pentecost, the Holy Ghost descended to the gathered apostles "and they were all filled with the Holy Ghost, and began to speak with other tongues."

Clear sign

Again in 1st Corinthians, (Ch. 15., v. 14) St. Paul says "I thank my God, I speak with tongues more than ye all."

In a personal document containing the essence of his beliefs in 26 paragraphs, Mr. Casebow makes these statements:

"Far from being offended by the gifts of tongues we should recognise it as the clear and unmistakable God-given sign, able with interpretation to edify the whole congregation as well as the individual man."

Earlier, he accepts that "the Pentecostal experience of tongues must have astonished the disciples as much as their hearers."

Tall and lean, Mr. Casebow would not discuss what kind of illnesses he had cured. "I don't want to say anything about it except that it is so."

And he added: "I am a good Protestant and would do nothing to harm my Church.

"My work here is not a criticism of the Church for overlooking what is in the Bible. Though I do believe that God is working in a new way.

A record

Principal John Mauchline, of Glasgow's Trinity College, said: "Speaking in tongues is not part of the fundamental doctrine. It is a record of what took place at a certain time far removed from the present.

"I have never known, or heard, of this happening. There is certainly no attempt in our Church to induce people to 'speak in tongues.'"

The Rev. J. B. Longmuir, principal clerk to the General Assembly, told me: "It is very easy to condemn what you have never experienced.

"But these kind of 'miracles' have never been part of the Church of Scotland, either before or since it was reformed.

"Certainly, there is no law against this sort of thing so far as we are concerned.

"But if it was happening in the Church and appeared to be having a bad effect on the congregation, then I have no doubt we would take action.

But as one senior churchman put it: "Though this sort of sensationalism is contrary to our teaching, we cannot say that the age of miracles is past."

From the
SCOTTISH DAILY EXPRESS
Glasgow, Scotland

Los Angeles Times

GIFT OF TONGUES INTEREST REVIVES

Lay Leader Calls Church Conference for Discussion of Old Religious Phenomenon

By Dan L. Thrapp, Times Religion Editor

The practice of speaking in tongues—or glossolalia—continues to broaden and deepen in American church life and, its proponents argue, in American spiritual life as well.

"Speaking in tongues was the secret of the early church," said Mrs. Jean Stone, lay leader of one phase of today's movement.

"It was the secret of its power.

"I do not say it is the only way to faith and to Christ, but it is an important way."

Sponsors Conference

The Blessed Trinity Society, of which she is a leader, will sponsor a Christian Advance conference this week at the Playhouse, 940 S Figueroa St.

Meetings will be held at 7:30 p.m. daily from Monday through Thursday.

Speakers, besides Mrs. Stone, will include the Rev. Harald Bredesen, a minister of the Reformed Church; the Rev. Eugene Ford, an Episcopalian; Dr. Glen Puder, a Presbyterian; the Rev. Sam Kleinsasser, a Baptist, and the Rev. Dennis Hunt, a United Brethren minister.

Curiosity Aroused

"So much publicity has spotlighted this phenomenon," said Mrs. Stone, "that vast curiosity has been aroused concerning it. This conference will afford an opportunity for those who want to learn something more about it to satisfy their seeking."

Although "speaking in tongues" is mentioned in many places in the New Testament, particularly in Paul's letters, and apparently has appeared among Christians throughout the centuries since then, it is only fairly recently that there have been organized efforts to develop and comprehend it.

Many prominent churchmen have noted the development.

The Rev. Billy Graham said recently, "I don't understand it myself, but not so long ago the wife of a highly placed Presbyterian minister started to talk in an unknown language.

"And recently a clergyman declaimed against the phenomenon during morning worship, but later that day found himself speaking in tongues.

"The Holy Spirit is at work all around us."

Called Heresy

The Rt. Rev. James A. Pike, bishop of the Episcopal diocese of California centered at San Francisco, has branded it "heresy in embryo."

He viewed it as "dangerous to the peace of the church and a threat to sound doctrine" and forbade Episcopal clergymen in his diocese from encouraging or practicing it.



Mrs. Jean Stone
Times photo

The bishop pointed out that glossolalia was "a psychological phenomenon known over many centuries quite apart from any particular religious orientation" and sometimes has been associated with such disorders as schizophrenia.

"Bishop Pike did more for the glossolalia movement than anyone," commented Mrs. Stone.

Refers to Letter

She added that a pastoral letter the bishop had caused to be read in the diocesan churches condemning the practice, apparently had slight effect.

She said that perhaps 2,500 Episcopalians in the Southland speak in tongues or have had some experience with it, as well as 600 or more Presbyterians and many in the Lutheran, Methodist, Baptist and other churches.

The movement, if it may be called that, has spread across the country, she added.

Strong in Areas

"It is particularly strong at Minneapolis, the Midwest generally, and in Texas," she said.

"But it also appears in New York, Alaska, and many other places.

She praised the practice for its alleged assistance in deepening one's commitment to Christ and for making closer one's communion with God.

"Before I had this experience I had never won anyone to Christ," she said.

"Since then I'd guess I've brought 10,000 to Him."

Gives Explanation

She said that the ability to "speak in tongues" or the glossolalia phenomenon brings to people the ability to speak usually in prayer, in some language with which they are unfamiliar and usually have never received instruction in.

Often it is an easily recognized language, such as French or Italian; again it may be a tongue no one knows, but always is a language of some sort, and not gibberish.

"Once Pastor Bredesen met a distinguished Egyptian woman and in the course of their conversation asked if she could identify a 'tongue' he could speak," said Mrs. Stone.

"The woman was amazed and said, 'You speak like a Bedouin!' She wrote down about 40 words that he spoke and translated them, showing that he was praising Christ in what to him was an unknown language."

She added, "People today live and die in their churches without ever having had a saving knowledge of Jesus Christ. With this gift of tongues they might have one."

She said that many of the noted churchmen of ages past either spoke in tongues or had knowledge of the phenomenon. In this regard she cited St. Francis, St. Augustine, John Wesley and others.

Separate Meetings

Mrs. Stone said there would be a ministers' meeting and a laymen's meeting

BOOKS OF AID TO MINISTRY

PREMARITAL GUIDANCE, by Russell L. Dicks (Prentice-Hall; $2.95).

HELPING THE ALCOHOLIC AND HIS

MAY CO. SHOE CLINIC

Your World and Mine

Council's Big Story on Charisms

By GARY MacEOIN

ROME — "Can't you give us a word that will make sense to my readers, instead of all this talk of charisms," a wire service reporter plaintively asked the panel of theologians at our daily briefing on the Council proceedings. "Couldn't we, for example, call it the gift of inspiration?"

"I'm afraid not," replied Rev. Gustave Weigel, S.J., of Woodstock College, Maryland, speaking for his colleagues. "Unfortunately, each of these words we use has its precise meaning. To take your example, inspiration is one of the charisms, that special gift of the Spirit which guided the writer of Holy Scripture in his task. To call every charism an inspiration would lead to endless confusion. I fear your only solution is to use the right word and get your readers to learn what it means."

Biggest Thing Going

Understandably, readers don't like words that slow them down in their daily dash through the news. And the Council has produced many such: collegiality, mystery, sacramentality, hermeneutics, ecumenism. But a hundred expressions are today commonplace that few had even heard twenty years ago, from fission and fall-out to sound barrier, space capsule and weightlessness. So it looks like we'll have to add charism to our vocabulary, because the news out of Rome right now is that it's one of the biggest stories of the Council.

Charism comes from a Greek word meaning literally a gift of love. As used by theologians, it describes a special talent freely bestowed by the Holy Spirit on an individual for the benefit of others rather than for his personal benefit. In handing out charisms, the Holy Spirit is not influenced by the state in life or holiness of the recipient. They go to bishop and layman, educated and ignorant, saint and sinner, even to non-members of the Church, possibly to creatures other than human. To quote Father Weigel again, when Balaam's donkey in the Old Testament rebuked him for failure to do what God had ordered, the donkey may have received a charism.

Common in Early Church

St. Paul often refers to charisms, and all agree that they were common in the early Church. Theologians later divided them into ordinary and extraordinary, the latter being special gifts needed by the infant Church but superfluous once it was established. Such would be the personal infallibility each apostle is believed to have enjoyed, and the inspiration granted to Scripture authors. But gradually it became common among Catholics to think of most charisms as extraordinary, something with only historical meaning and no relevance to their daily lives.

Many Council Fathers don't agree. The discussion of the section on the people of God in the theme (schema) on the Church suggests that most Fathers, on the contrary, agree that charisms are very much alive and must play a critical part in the renewal of the Church which the Council is seeking. Incidentally, the Orthodox Church and many Protestant Churches have always stressed this view. One Father asked where the Council itself would be without the charisms given its theological advisers. Others pointed out that most religious orders arose through a charism conferred on an unknown individual, not from action by official Church authorities.

Balanced View

In this vein, Cardinal Suenens of Belgium told his fellow Fathers that we must today recognize the existence of charisms for a balanced view of the Church, seeing them not as accidental additions but as part of its nature. His point was that each member of the Church must be alert to the voice of the Spirit, recognize a talent conferred on him for the benefit of others, use it fearlessly, and not be blocked in his proper use of it.

The practical problem, of course, is to distinguish a true charism from the self-delusion of the proud or the mania of the unbalanced. The problem is indeed practical, because no automatic way is known. Modern practice has been to solve the difficulty, first by soft-pedaling the entire subject, then by subjecting the charism to the previous judgment of the Church authorities, so that action requires advance approval. The emphasis now is to broaden the field once more and to insist that even the Church authorities can judge only on results. If, as seems likely, this view is formally approved by the Council, the practical consequences will be enormous, increasing freedom of action for clergy and laity alike, reserving interference by officialdom for abuses clearly established by sustained repetition.

Council a Study Course for Bish

The Catholic Messenger — Davenport, Iowa 11-7-63

Religious Experience Defended

A group of ministers and laymen met at Norse Hall this week to tell one another the results of "baptism by the Holy Spirit," an experience they believe results in "speaking in tongues."

And the national leader of the movement, Harold Bredesen, intense Dutch Reformed minister from Mt. Vernon, N.Y., believes that they are following in the steps of the earliest Christians. Some are persecuted, he said.



PROGRESS of "speaking in tongues" movement is checked by Harold Bredesen (left) Dutch Reformed minister and national leader, and Mrs. Jean Stone of Van Nuys, Calif., editor of movement's magazine. Copy of magazine they view tells of Yale University students, teachers who "received gifts of spirit" and began to "speak in tongues."

SEVERAL LUTHERANS, a Church of God minister and others not identified by denomination told of their own experiences. Without exception, they said great joy followed their experiences:

A layman declared: "God is no longer off there somewhere. He is very real. He's my buddy."

He continued: "Prayer used to be like a public speech. Now it is a private little discussion with a close friend. My wife and I always have been happy, but now, after 20 years of married life together, it's like a honeymoon."

Another told of "receiving a beautiful tongue" although "it sounds as though I were barking."

A woman said she was healed of mental illness when she "received the Holy Spirit" and the "gift of tongues."

"IT HAD been like living in hell," she declared. "Suddenly I felt as light as a feather. I couldn't believe it was true, so I made myself think about my troubles, and they didn't bother me any more."

Another said she used to "live on heart pills" but had not taken a heart pill since last April when she had an experience.

A minister said his congregation is showing amazing growth and progress—but he has to move because of discord.

Bredesen referred to a "home for displaced parsons" at Granada, Calif., and later told The Journal:

"A sizeable percentage of ministers who have had the gift of the Holy Spirit have run into violent opposition — at least 5 per cent. But God opens better doors for them.

"Show me a revival that an established church would accept until 100 years later."

He observed that his own denomination, "the oldest in continuous existence in the United States and one of the most conservative," has not tried to suppress the movement.

THE BALDING minister with smoldering eyes said he received "a message in tongues" in 1947 in the living room of author-minister Norman Vincent Peale. Later a "nonbeliever" undertook to write a book about the movement and himself began speaking in tongues, he said.

Bredesen declared: "Christianity began as a revolutionary movement. It had the same power to capture minds and spirits that communism has today.

"The spiritual temperature is so low today that others think anybody who is normal is running a fever.

"Only revolutionary Christianity can cope with the Marxist type of revolution, which is spiritual."

Although "speaking in tongues" sounds like gibberish to the average person, Bredesen said he himself has spoken in a known tongue—which he himself did not understand.

He and Mrs. Jean Stone of Van Nuys, Calif., an Episcopal laywoman, led a series of meetings this week at Norse Hall and Benson High School. He will speak under auspices of the Full Gospel Business Men's Fellowship at the Cosmopolitan Motor Hotel at 7:30 p.m. Friday.

COUPON WORTH 50c
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Kentucky Fried Chicken
HERE'S WHAT YOU GET
15 plump pieces of chicken, hot rolls and chicken gravy.
Perfect for quick meals, lunches, TV Snacks, Buffet Dinners and Unexpected Guests. Serves 5 to 7 persons.
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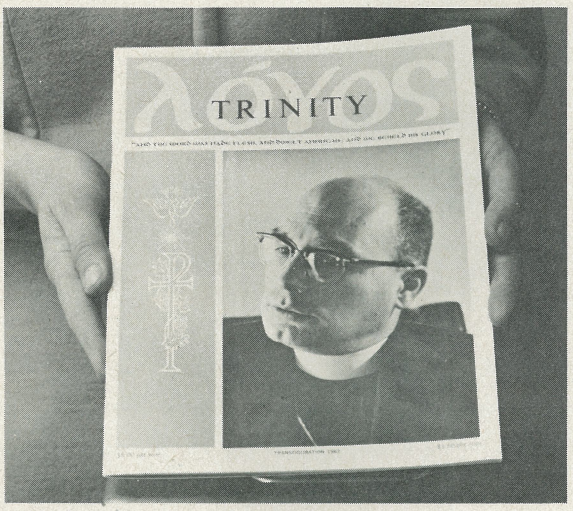
8 Take Home Restaurants in Portland, Beaverton, and Eugene
it not good after Dec. 19, 1963.
ING THIS COUPON

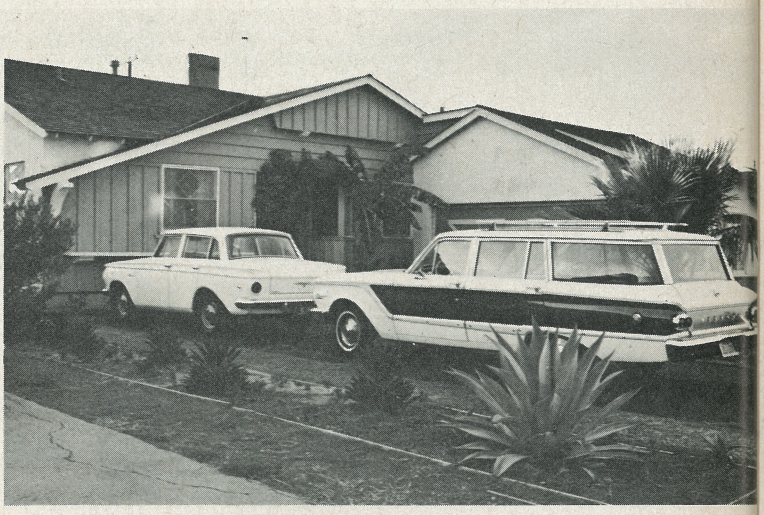
te Time Working With People?

The inside story of TRINITY

THE BLESSED TRINITY SOCIETY, a non-profit California corporation, was formed during the summer of 1961 and TRINITY MAGAZINE arrived that fall. Conceived by the Holy Spirit and born of parents without knowledge, skill or worldly goods to insure the success of the "elegant quarterly," almost overnight the periodical gained international fame and traveled to many parts of the world. Newspapers, television and radio have broadcast news of its success but here for the first time is THE INSIDE STORY OF TRINITY. . .



We used the President of the Society, Father Harvey, on the cover of Vol. II, No. 4.



This was once a home. The Stones still live there but now it's called an office.

Here are the staff at devotions — asking for direction for the day and praying for you.





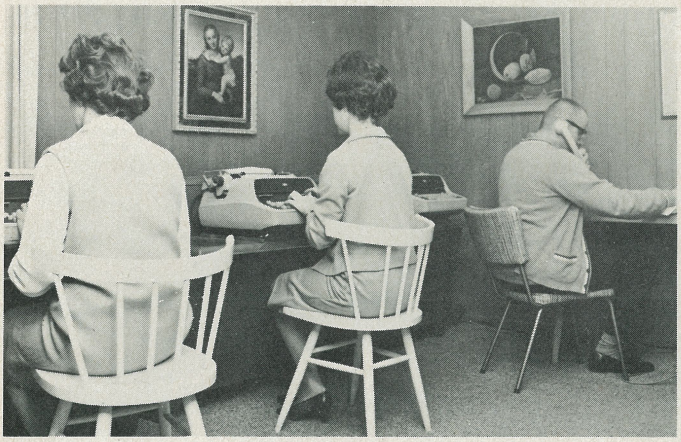
Jean Stone and Rick Willans at the dining room table planning, pasting, praying and perspiring over this issue.



Dining room doubles as mail room, art layout and broadcasting studio. You should see it when the mail is heavy.



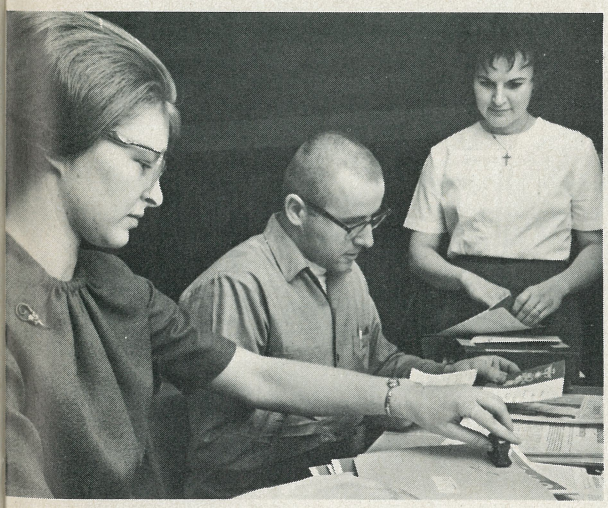
Virginia Otis, indispensable secretary to the Editor volunteers her services.



Trinity House is more than a home for "displaced parsons." This bedroom is temporarily being used for office space.



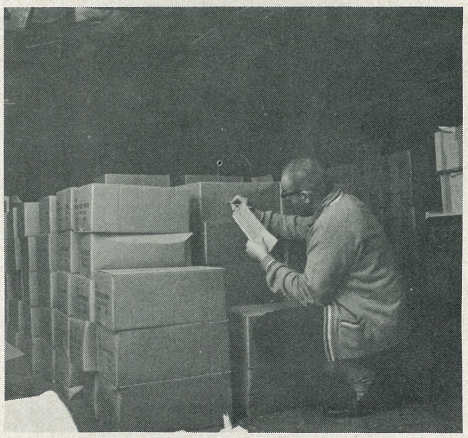
Bedroom turned office. Cordelia Barber, former Wheaton instructor, at files.



Bulk mailing at Weddle's. Joan assisted by Wynn Curtis and Dick Aschenberg. Subscriptions are handled by a service.



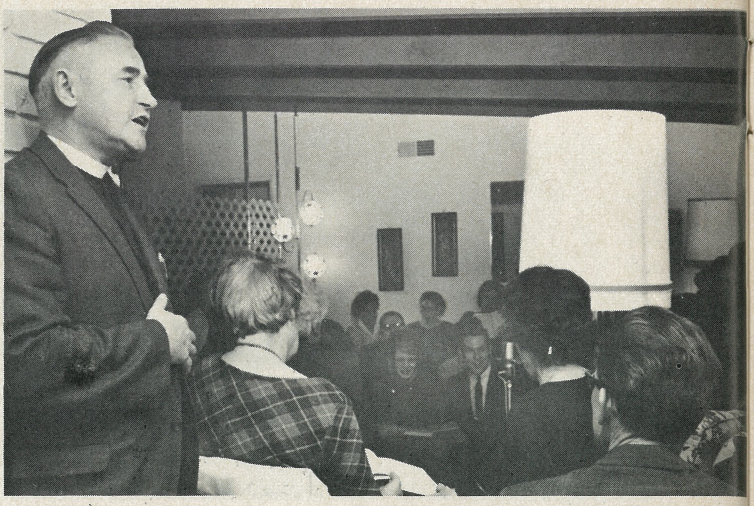
Suzy helps by sorting receipts in Daddy's study. Study doubles as counseling room.



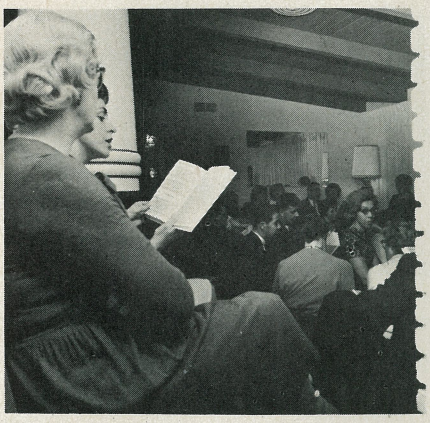
Dick Aschenberg taking inventory in rented garage converted to warehouse. Garage is half a mile away.



Waughs, Stones and Otises discuss necessity for facilities to keep pace with the expanding ministry.



100 people at evening meeting in living room which overflowed into dining area. Many were forced to stand.



Because of demand we have been forced to limit attendance to "invitation only," but still no room.

People of all denominations join together to praise God in song.



George Otis explains to the group the importance of Trinity in the Charismatic age and the need for more space, a fact evident to all.





Our cherished possession, Rita Reed, making coffee. Another 40-cup pot behind her and we still ran short.

Even though the Blessed Trinity Society is non-profit (and lives up to the description!) it is a growing operation which has gone from $54.00 in 1961 to $80,000 in 1963 and is expected to change $150,000 into Christian literature this year. Half-a-million magazines, tracts and booklets distributed; a home for displaced parsons leased, furnished and operating; Christian Advances in many cities; BTS speakers at colleges, seminaries and churches from Hong Kong to London. No organization with this scope can remain in a home. We need space: offices, chapel for prayer meetings, room to accommodate the hundreds of people from both hemispheres who come to investigate the charismatic renewal. We need manpower and equipment but mostly SPACE—FUNDS! We are not TRINITY — you are. You have made the ministry of TRINITY possible by supporting it with love, prayers and financial resources. Help is needed. God has sent TRINITY in this 11th hour as a Laser beam to pierce the theological anamorphosis which has obscured the simplicity of the Gospel. This is God's time, our time and your time. Pray that He will open doors that TRINITY might build desperately needed facilities. And if you can give financially — this is the time to support an exploding spiritual work for our Lord which needs HELP NOW! ✝

It's only a dream now but you can help make it a reality.



εὐαγγέλιον

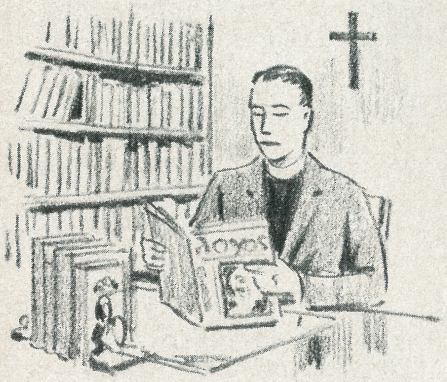
GOOD NEWS

OPERATION CARRY

OPERATION CARRY is a major campaign to carry the good news of Jesus Christ and His fulness to these fronts: the beauty shop, the campus, the waiting room, the library and the clergyman's desk. A front in your home city or state can be covered by your gift to our Lord through TRINITY.



$1,000 to OPERATION LIBRARY will supply 200 public libraries with TRINITY for one year. $500 will provide a TRINITY for every seminarian at the seminary of your choice. $200 to OPERATION CLERGY will furnish a new TRINITY to every Episcopal Bishop or will send TRINITY to the revival areas in Europe and Asia. $50 to





OPERATION BEAUTY SHOP will put TRINITYS under many dryers — the only place left for busy housewives to read. Would you like to have a TRINITY mailed to the waiting room of every doctor and lawyer in your city? Will you carry the battle to your area?

DON'T JUST CARE—CARRY!!



WANT AN APARTMENT?

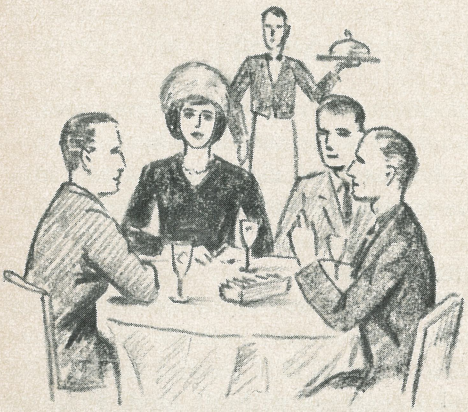
Father Harvey tells us Jim Simpson (See page 2, Vol II, No. 4 of TRINITY) has solved the apartment problem. After being filled with the Spirit Jim decided to go into the ministry. He and the family trekked off to Berkeley where he planned to complete his courses and enter seminary. The seminary gave him a list of reputable realtors to check for apartments. They tried them all and looked at everything: too expensive, too dirty, too everything. Jim's wife insisted he stop at a small real estate office which she felt the Lord wanted them to try. They were given three prospects for $10.00 and as they got into the car the agent dashed out with another that had just been telephoned in. They checked the three — all wrong, and in desperation they drove to the last one. The landlady didn't seem very pleased about allowing them to even see it but when she did they found it perfect. However, she didn't want to rent to them and asked their business in Berkeley. Jim said he planned to go to seminary and the landlady's face lit up and she said, "Oh, you are Chreestens!" The Simpsons admitted to being Episcopalians and the lady inquired if they knew Father Ewald. Jim acknowledged they had not met him but knew of him. The daughter spoke up with, "Did you ever see TRINITY Magazine?" When Jim revealed he had written the feature article in the Transfiguration issue and that Father Harvey was their pastor they got the apartment (children too) for $80.00 per month, plus becoming wonderful friends with the Greek Orthodox family who own it and attend Father Ewald's church on

Thursday evening! The moral is that if you are looking for an apartment write an article for TRINITY — and even if you already have a dwelling place — write one anyway. and don't forget the pictures, please.



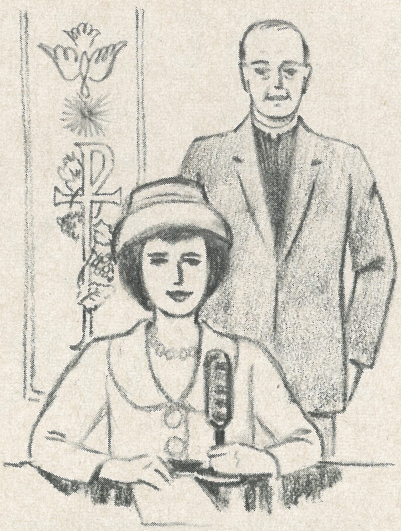
FOR YOUR CONVENIENCE

Enclosed in this issue is a postage paid self-addressed envelope for your convenience in communicating with us. Feel free to use it for subscriptions, prayer requests, suggestions, gifts and pledges for the general support of the ministry of TRINITY or for any of the special projects listed. Please make checks for donations payable to the Blessed Trinity Society. Your gift is tax deductible.



CHARISMATA IN TECHNICOLOR

Today we were entertained at lunch by an independent director who specializes in documentary films and the president of one of the largest Christian film companies. They are planning a technicolor documentary portraying the charismatic renewal in the historic churches. Smile, you're on camera!



RADIO RETURNS

Yesterday Margaret Gama telephoned to share with us what occurred when her twelve year old son heard our radio program, "By My Spirit." She said he inquired, "Do I have to be filled with the Spirit to go to Heaven?" Margaret informed him he did not, that salvation came about through belief in the Lord Jesus. The young man said, "But, Mother, I want to be filled with the Spirit." Margaret replied, "Fine, I think you're about ready," and promptly forgot all about it. Not so the Lord. Sunday morning in their Mission Covenant Church her husband spoke in tongues and someone interpreted. The little boy had never heard anything like it and tears came to his eyes. He later told his mother that he didn't know his father had spoken but because it was so beautiful he thought it had been an Angel. The pastor gave the benediction in a most inspiring way and quietly suggested everyone leave in a properly reverent fashion. The Gamas took their son to a friend's home where gently and beautifully he received the fulness of the Spirit. Things such as this happen through the radio ministry too frequently to count. This program needs to be on A.M. as well as F.M. It should be broadcast daily rather than weekly. Would you like to support a fifteen minute program either weekly or monthly? For $25.00 a program you can, but the value can never be measured in dollars and cents: It can only be measured in eternity.

REPRINTS

The following reprints of TRINITY articles are now available: **"The Charismatic Renewal in the Historic Churches,"** by the *Rev. Harald Bredesen* and *Jean Stone;* **"Nature and the Supernatural,"** from the *Rev. Harace Busnell's* book of the same name, edited by the Rev. Robert Rice (dealing with the continuation of miracles and spiritual gifts); **"Mirum est . . ."** by the *Rev. Paul Berg* (testimony of salvation and the infilling of the Holy Spirit by an Episcopal priest); **"Power for the Presbyterian Ministry,"** by *E. B. Vereide*, graduate of Princeton and Presbyterian missionary; **"Review of Current Religious Thought,"** by the *Rev. Dr. Philip Hughes*, Anglican theologian (reprinted from Christianity Today on charismatic movement). All reprints $10.00 per hundred.



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Christianity is a FAMILY AFFAIR





BY HERMAN AND JOSEPHINE BUCK

HERMAN SAYS:

"I DON'T BELIEVE IN Jesus Christ." These words, spoken carelessly but in ignorant sincerity condemned me before God fourteen years later.

I was baptized and confirmed in the Episcopal Church but did not know what it meant to live for God. Shortly after becoming sixteen, I joined the Navy. I was young, had good teachers and learned quickly to live the typical wartime navy life. It was during this time I made my public confession that I did not believe in Jesus. God used these words later to reveal to me that I was not His child. After my discharge the emptiness in my life was filled by good times and fast living. How I stayed out of trouble I cannot explain. Through all this God was working. He had a plan for my life but Satan wasn't going to let his child go without a fight.

It was during this time that I met the girl who was to become my wife and a spiritual stronghold. Although we were of the same mind, her life was to change shortly. We set out to accomplish great things. Our plans included forming a large nightclub in northern Michigan. This was truly inspired . . . but not of God! Satan knew my weak points and used them to his advantage.

After a few years my wife accepted Jesus into her heart. I told her that was fine but to keep her religion to herself. The patience God had with me is almost unbelievable! My wife and I were going in different directions now. There was no denying that her life had been changed.

I was beginning to feel my need to know God and

Herman and Josephine Buck have followed the Scriptural injunction — "go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in Heaven: and come, take up the cross and follow me," and are now members of The Church Army in the U.S.A., an evangelistic and missionary arm of The Episcopal Church.

JOSEPHINE SAYS:

> "Then I went down to the potter's house, and, behold, he wrought a work on the wheels. And the vessel that he made of clay was marred in the hand of the potter: so he made it again another vessel as seemed good to the potter to make it." Jeremiah 18:3-4

In November of 1952 I was a housewife in the process of building a house and cottage. By throwing myself into these projects I looked forward to health, wealth and happiness without God. Prior to this I had become involved in many hobbies and entertainments to fill the vacuum that was beginning to grip my soul. At the age of 28, with many failures behind me and a future with only vague hopes, a friend introduced me to Jesus and the Bible. She simply said, "Jesus has come into my life and forgiven me for all my sins." In spite of my natural reaction of resistance to her statement there was an immediate response within.

I read about Jesus, then confessing my need for Him as my Saviour, assurance came immediately that I was a child of God. I witnessed to everyone

(Herman)

felt as though He had given me up! I thought that I must do something good so God would recognize me. I organized an office workers union and was elected president. After winning two contracts with the company, I felt I must be earning favor with God because I was helping people solve their problems!

And then an evangelist came to town. If I expected to continue in the same old way, the decision to attend this meeting was a mistake. This man knew God. Everyone else could have gone home that night as he was speaking to me. He told me the peace I was looking for could be mine if I would come to God as a little child believing that Jesus Christ is the Son of God and that He had raised Him from the dead. He told me that I should repent and receive Jesus into my heart and I would be born again — this time into the family of God. This Jesus that I had denied now stood before me and seemed to be saying, "I want you to make your decision now." I went home and in the quiet of my bedroom asked God to forgive me for all the sins I had committed against Him and promised to serve Him forever. That very moment the sense of sins forgiven was felt and I asked the Lord Jesus to come into my heart.

Being transformed brought about many changes in my life. Most of my old friends dropped away. Old habits were being replaced by the things of God. This truly was the life I had been searching for. Oh what a joy and peace knowing that my sins had been forgiven! The next six years were wonderful. Although being tempted by Satan on many occasions, I prospered spiritually if not financially. The word was being fed to me regularly by a dedicated pastor and many spiritual truths were learned through his wife. The spiritual needs around us were many. My wife and I started teaching Bible study groups. The blessings were many as we watched young people and adults come to Jesus for salvation.

Early in 1961 an interdenominational prayer group was born of God. The Spirit of God led us into the Book of Acts. The Holy Spirit knew our hearts' desire and acted upon it to reveal Himself to us.

Many things happened to me during the next eight months. One thing stands out in my mind: I publicly asked God to take over my life completely. The next few months were trying. Whenever I began to speak, I would have to try it quietly to see if it was going to come out in English! I didn't know what to make of this and thought I was losing control of my speech. I fought it and brought it under a degree of control.

God was now sending people to us who witnessed to the Baptism with the Holy Spirit. I immediately

(Josephine)

what Jesus had done for me. By yielding to the Holy Spirit and reading the written Word, a transformation began to take place. Many habits became repulsive and were dropped. My dedication was deep to serve the Lord . . . this was all that mattered. With the Holy Spirit's guidance my husband and I began conducting Bible study groups. And knowing little about the gifts of the Holy Spirit our ministry was not complete. The work brought joy because lives were changed; Christ came in. At the same time we saw lives defeated in their Christian walk. This disturbed me very much and caused my prayer life to go deeper. I thought more yielding and a greater knowledge of Scripture would solve this problem. So along with my zeal came a righteous spirit.

For seven years, life was full of activity both in and out of the church. Then it seemed that everything was wrong. My eyes somehow came away from the Lord and disappointment began to seep into my soul. We were being struck with financial difficulty and trials became heavy. The Lord was appearing to me in a new form and I clung to the written word for help. I desired solitude and saw many things in my life that were not pleasing to Him. I went to work reluctantly and still kept on with the many spiritual activities. It was during this time that the Body of Christ became so real to me. I found more love in my heart and greater patience with myself and others. During this four-year period my Lord became more precious to me. The clay was breaking down.

In April, 1962 at an interdenominational prayer group, the knowledge of the baptism in the Holy Spirit was brought to me. This threw me into darkness of soul. I searched the Scriptures to find out if what I had was real and what the Baptism in the Holy Spirit meant. Although I had expounded Corinthians 12-13-14 and the Book of Acts many times it is amazing how a veil can be over the eyes! It was obvious that this was not my experience. I argued the Baptism in the Holy Spirit was my possession at conversion. I did not need tongues, therefore it was not for me. He let me go on this way, meanwhile at work washing away my impurities. Praise His name forever!

One day a thought came to me with such force that I knew that it was God and not me . . . "If you fight the manifestation of tongues you will find yourself fighting the Holy Spirit." I yielded to this new truth. Without the experience, I began witnessing to the power of the Holy Spirit. Satan who tried disappointing me in many ways was warring with my soul using well-meaning friends to present Scripture passages to my mind. In spite of this my soul became

(Herman)
began to fight this — but it was a hopeless fight! This was of God and I wanted all the promises of God. After yielding to the Baptism with the Holy Spirit and speaking in tongues an odd thing happened, I regained complete control of my speech.

I now held a promising position as production control technician with a foundry. Yet God was calling but I didn't know where. I was receiving revelation through the Scripture about service. One afternoon on the way home it seemed as though God was turning to me and asking if I was willing to give up everything to serve Him. It was so real that I stopped the car on the side of the road and quietly said, "Yes Father, I am now willing to give up everything to serve you." During this time God had been working with a friend of ours, the Rev. Eric Kast (see Volume I, Number 4). He wrote us asking if we would be interested in serving God in the Episcopal Church Army. This was an answer to prayer. I received the letter the same afternoon that I had said "yes" to God about service. After corresponding with Capt. Jones, Commander of the Episcopal Church Army I was sure this was where God wanted us to serve.

"Faithful is He that calleth you, who also will do it." (I Thessalonians 5:24) ☩

(Josephine)
quiet because I knew I would receive. Hands were laid on me and I received blessings but not the Baptism. One Sunday after church in my own living room Jesus baptized me and I knew it because when I spoke in another tongue my will and understanding rejoiced at His Presence. The quietness lasted a few days then I was filled with joy. The full impact of Divine Love was brought to my soul.

This experience has changed the course of my whole life. The Holy Spirit began leading to the full time ministry. I felt the tug in my heart but nothing else was presented. My husband received the Holy Spirit at the same time. He was also being won in a wonderful way for the ministry. Later we found that we were given the same Scripture revelations.

A friend, an Episcopal priest who loves God and His church felt we could be used in the Episcopal Church Army. He knew nothing about God's working with me in this matter of service. It meant pulling up home roots and leaving friends and family. This is not a sacrifice but rather an expression of thanks to God for his unsearchable gift. I thank Him for salvation through Jesus Christ, the Gift of the Holy Spirit and all of the manifestations. I praise Him for the opportunity to be His witness and servant. To God be the glory forever. ☩

The Apostles Go Out Carrying the Word



FROM THE GOLDEN BIBLE NEW TESTAMENT. EDITOR, ELSA JANE WERNER; ILLUSTRATIONS BY ALICE AND MARTIN TROVENSEN. COPYRIGHT 1953 BY GOLDEN PRESS, INC. N.Y.

The Wife of AN EPISCOPAL PRIEST INVESTIGATES



BY CONSTANCE BUTCHER

Constance Butcher (see "An Episcopal Priest Investigates," Vol. II, No. 4, TRINITY MAGAZINE*) is an active churchwoman in Florence, Arizona, where her husband holds an appointment. She is presently Secretary of the Diocesan Department of Christian Education and is also a Novice in the Company of the Holy Grail, an Episcopal devotional organization. She holds the B.A. from the College of Wooster, the M.R.E. from Biblical Seminary, N.Y.C. and the B.D. from Yale Divinity School.*

MANY TIMES friends have asked me, "What's new with you?" No longer can I reply, "Nothing much." Really, almost everything is new! Why? Because of Jesus Christ Who has promised us the gift of His Holy Spirit, and Who has said, "I have come that men may have life, and may have it in all its fullness." *(New English Bible,* John 10:10) I would like to share with you my *beginnings* in experiencing "life in all its fullness." Certainly I do not claim to have "arrived:" That would be heretical and disastrous!

This story of my search to know God, perhaps can be best expressed in St. Paul's words: "For God is at work in you both to will and to work for His good pleasure." By God's grace, I have come to know Him. And, what a humbling fact it is that God chooses to work in and through us!

God was at work when my parents faithfully took me to Sunday School at a Congregational Christian Church. God's grace was evident when I was baptized in an American Baptist Church. God worked through my parents who encouraged

me to go to a wonderful Presbyterian College and who made it possible for me to study at two seminaries. Obviously, education was not absent, but the vitality, power, and love of the Christian faith were greatly lacking in my life!

In my early high school years, Christianity did not mean much to me. To follow Christ seemed to be a rather hopeless task, for I had tried to do so, but kept failing. Sometimes I thought, What's the use in trying to follow Christ! But, at age sixteen, something happened! I thank God that a high school girl invited me to go with her to an evangelistic rally for youth. There, Christ became real! I accepted Him as my personal Saviour! I discovered that Christianity does not boil down to knowing the biographical material on the life and ministry of Jesus and trying to follow a set of ethical standards.

As a new convert, I became a zealous witness, but very few responded favorably to my witness. Others saw in my life that which I did not see, "holier-than-thou" attitudes and a lack of love. However, in college my approach to the Good News changed, for the Good News was changing me. Thanks be to God for the example and message of the Ohio Inter-Varsity Christian Fellowship staff member who greatly helped to put me on the right track! "And yet I will show you a still more excellent way — LOVE."

One afternoon I was saturating myself in the First Letter of John. I read, "He who does not love does not know God; for God is love." Shaken, I wondered for a short time if my search for God had been in vain. I wondered if I knew not God after all. But no, I had not lost out: Instead I was finding out something very real, the meaning of repentence: "A broken and contrite heart, O God, Thou wilt not despise."

Then, with great forcefulness this verse came to my mind: "The grace of our Lord Jesus Christ, the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen." At that moment, the grace of our Lord Jesus Christ was being realized afresh, and the love of God was beginning to direct and mold my life in new ways. God's love was more than equal to my deepest need! And, "THE FELLOWSHIP OF THE HOLY GHOST," I sensed, was to become a great discovery!

These questions had loomed up in my mind many times: Did I love others unless I was loved in return? How could I love others? How could I witness in love? Rather suddenly I found the answers were contained in one mighty powerful sentence written by St. Paul: "THE LOVE OF GOD IS SHED ABROAD BY THE HOLY GHOST." I knew that more of the Holy Spirit was needed in my life! I knew not how God would answer my prayer for an increase of His Holy Spirit, and I had to become willing for God to answer me in His way.

At the Biblical Seminary of New York, study in the *Book of Acts* intrigued, challenged, and mystified me. I was not reading about the acts of men: I was reading about the acts of the Holy Spirit. I wondered why the 20th Century churches were missing much of what the early Church had experienced. I had read in the Bible, "Jesus is the same yesterday, today, and forever." Believing in the Trinity, I reasoned, the same should be said regarding the Holy Spirit and His work. The Holy Spirit isn't dead! But where were there to be found the manifestations of His love, His power, and His miracles? Were the gifts of the Holy Spirit given only to Christians in the centuries when the Christian Church first came into being? Certainly not! That wouldn't make sense. How would the Gospel be spread and the body of Christ be edified without the gifts of the Holy Spirit? And, of course, the Holy Spirit was not given to just one group of people or to one denomination. That wouldn't be fair! The fullness of the Holy Spirit must be for all Christians!

While at BSNY, reading the testimony of a minister from a Christian and Missionary Alliance Church had a lasting effect upon my life. He described his receiving the Holy Spirit and the manifestation of tongues as being beautiful, gentle, quiet, awesome, holy, and joyous. I never dreamed that the experience of speaking in tongues could be expressed in that way.

Next, I went on an intellectual binge by studying at Yale Divinity School. Much of the time my mind was in a confusing state of mental gymnastics, especially when I tried to write my term paper in Systematic Theology on the Doctrine of the Holy Spirit. It was a blow to my intellectual pride to have to conclude: "The Trinity is *a holy mystery*." And, so is this matter of tongues. "Speaking *mysteries* in the Spirit" is what St. Paul had called it.

In June of 1960 I received the Bachelor of Divinity degree and later that month became Mrs. John Butcher, and about the same time I was confirmed. What a blessed experience! The Bishop laid his hands upon my head and prayed that I would "daily increase in thy Holy Spirit more and more!" Little did I realize what God had in store for me.

In July I felt disturbed and perplexed when

I came across the news of speaking in tongues in the Episcopal Church, as it was reported in *The Living Church*, a weekly Episcopal periodical. Frankly, I could hardly believe my eyes! Later that summer I read some testimonies of Episcopalians who claimed to have that experience. Honesty forced me to re-evaluate the judgments I had made concerning the contemporary outpourings of the Holy Spirit.

A spiritual battle lasted for many months. I argued that the manifestation of unknown tongues was too extraordinary, too irrelevant, and too peculiar to gain my personal stamp of approval. Besides, this matter of the baptism of the Holy Spirit went against my theological grain. At the same time, I had to admit that my hunger to receive more of the Holy Spirit, to grow in the Spirit, was as intense as ever. The hitch came because I didn't want tongues to have anything to do with my growth in the Spirit.

January 29, 1962 marks the beginning of a new life of worship, praise, adoration, and thanksgiving for me. I was in a hotel room with the Editor of TRINITY Magazine and an Episcopal priest from Colorado, and they extended an invitation to pray with them. Before we prayed, I was told, "Just open your mouth and pray in the new language which God is going to give you, allowing any sounds to come forth."

I thought, "Well, I guess there's no harm in doing something that simple." I began to feel that they weren't trying to "pull something on me" after all, so preparing myself to pray with them, I became still before God. My two friends prayed quiet prayers of encouragement, and I sensed the overwhelming love of the Trinity as they laid their hands upon my head. How can I describe it? I think that the Baptism of the Holy Spirit is beyond description! Encompassed by the glorious Presence of God, the Holy Spirit invaded my soul, but not without my being willing for Him to do so. God knows when a "Thou shalt not trespass" sign is "for real." He knows the deep desire of our hearts!

No one had to tell me that Christ was baptizing me with His Holy Spirit! I began to pray in a language which I had not learned but which was given to me by the Holy Spirit. Yes, it was as if Someone else had control of my tongue, moving it for me, forming new sounds. I was a bit startled, to say the least, so I stopped praying rather quickly. My friend said, "Do you know what you have said?" I replied, "No." She answered, "You have just said, 'Jesus Christ is Lord.' " A flood of joy and thanksgiving came over me for I realized: *that* is exactly what He wants to be, Lord of my life. We prayed some more. This time it was easier to speak in this unknown language. This was not idle chatter: I was discovering the "fellowship of the Holy Ghost."

The Presence of the Lord was so real that I almost forgot that my friends were there praising God with me. What I sensed was that I was being embraced by Love Himself as He poured out His Spirit through Jesus Christ our Lord. "The Love of God is shed abroad in our hearts by the Holy Ghost." He was enabling me to enter into that reality of love for God and for others because of the Baptism of the Holy Spirit. What joy! I began to understand what the Apostle meant when he said, "The kingdom of God is not meat and drink, but righteousness, peace, and joy in the Holy Ghost." Hallelujah!

John knew what had happened. Before I had the chance to share with him my experience, the Holy Spirit had assured him that I had entered into a new relationship with God.

However, when I arrived home, doubt tried to make its abode in this temple of the Holy Ghost. Would this tongues experience happen again? Alone? Frequently? I had to know. I drove to the church to pray. Since I wanted this to be between God and me, nobody else, I locked the doors to the church. I wondered if someone hearing me pray in tongues would think me to be crazy or something.

As I knelt at the altar rail, part of my prayer was: "God, if this is real, show me. Please." I burst forth, most naturally, praying in a new language. Not much later I was singing in that language. All day I prayed in tongues while driving around town and running errands.

God desires to make us witnesses for Christ. Christians need power to witness. This power is given to the disciples of our Lord through the Baptism of the Holy Spirit, as shown especially in the Book of Acts. Those early disciples became "Fools for Christ," not lacking in loving zeal.

God is at work in us to produce His fruit of righteousness, to give us good gifts, and to teach us to "worship Him in spirit and truth." How wonderful it is that God allows us to be a part of this move of the Spirit. Let us receive more of the Holy Spirit and His good, perfect gifts. As we receive bountifully from our Father, let us feast on the praise of God and on love, "praying with our minds and praying in the Spirit."

"Praise ye the Lord!"

"O magnify the Lord with me and let us exalt His Name together." (Psalm 34:3)



The Gifts

MUCH HAS BEEN written and said concerning the "gifts of the Spirit," to the extent that many confusing, and at times contradictory, notions have grown up. The whole matter of just what are "gifts of the Spirit" and what are not, or even what is meant by this phrase, runs through the spectrum of ideas. To point out these variances here are two representative treatments of the subject: Norman Grubb says in his *The Deep Things of God:*

> "In the various epistles the Holy Spirit is revealed as the giver of many different gifts to the members of the body, so many and varied that they seem in general to cover all types of Christian activity . . . every member . . . has received one or more of a great number of gifts. One list is in Eph. 4:11 for the upbuilding of the church: apostles, prophets, evangelists, pastors, teachers . . . Other large and varied lists of gifts of the Spirit to all members of the body are mentioned by both Paul and Peter in I Cor. 12:8-10, 28-30; Rom. 12:3-8; Pet. 4:10,11. These include the gifts for both spiritual and practical ministry, and for both natural and supernatural activities. Twenty different gifts or ministries are named."

Apparently Norman Grubb feels that the above passages are lists of "gifts of the Spirit," and he makes little distinction among them. In a Moody Publication, *The Person And Work of the Holy Spirit*, an even looser distinction among "gifts" is made by author Rene Pache:

> ". . . the Spirit, who calls us to various fields of service, bestows the following diversity of gifts: (I Cor. 12:4,8-10,28)
>
> 1. The gift of wisdom (v.8)
> 2. The gift of knowledge (v.8)
> 3. The gift of faith (v.9)
> 4. The gift of healing (v.9)
> 5. The gift of the working of miracles (v.10)
> 6. The gift of prophecy (v.10)
> 7. The gift of the discerning of spirits (v.10)
> 8. The gift of tongues (v.10)
> 9. The gift of interpretation of tongues (v.10)
> 10. The gift of apostleship (v.28)
> 11. The gift of teaching (v.28)
> 12. The gift of giving assistance (v.28)
> 13. The gift of governing (v.28)



Christ feeding the five thousand.

> and elsewhere we find
>
> 14. The gift of being evangelists (Eph. 4:11)
> 15. The gift of being pastors (Eph. 4:11)
> 16. The gift of liberality (Rom. 12:8)
>
> It may well be that mention is to be found elsewhere of other gifts, for no claim is made that the above list is complete."

Others, in defining the gifts claim that they are "natural abilities used in the religious life." Still others say no, they are "totally supernatural." This looseness and lumping of totally different scriptural passages into one bin, and labelling it "Gifts of the Spirit" is wholly inadequate. The Word of God is so that, "you may be filled with the knowledge of His will in all spiritual wisdom and understanding, to lead a life worthy of the Lord, fully pleasing to Him, bearing fruit in every good work and increasing in

of the Spirit

BY STEPHEN IMRICH

the knowledge of God (Col. 1:9b,10)." In order to be possessors of "increasing spiritual wisdom and knowledge of God" we need to be "rightly handling the word of truth (2 Tim. 2:15)."



Christ raises the daughter of Jairus.

Let us examine this matter of "gifts of the Spirit." First of all, the "gifts" should be divided as they occur in Scripture. The five passages listing "gifts" fall into four distinct categories:

1. "gifts of grace" found in Rom. 12:6-8 and 1 Pet. 4:10,11
2. "gifts of Christ to His Church" found in Eph. 4:7,11
3. "manifestations of the Spirit" found in I Cor. 12:1,7-10
4. "offices God has set in the Church" found in I Cor. 12:28

These are four sets of so-called gifts, which are clearly distinguished from one another. Let us look at the passages as they occur to see this distinction borne out. (In the following the Greek terms translated as "gifts" by many are shown with the appropriate translations as according to Young's Analytical Concordance.)

First, the gifts of grace: Romans 12:6-8

"Having gifts (*charisma* — graces or favors) that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; he who teaches, in his teaching; he who exhorts, in his exhortation; he who gives, in liberality with simplicity; he who rules, with diligence; he who shows mercy and gives aid, with cheerfulness."

Now these are said to specifically differ according to the grace given to us and hence, may properly be called "gifts of grace." Summarizing, these gifts of grace are the following:

1. prophecy
2. serving
3. teaching
4. exhorting
5. giving
6. ruling
7. showing mercy or helping

The passage in 1 Peter 4:10,11 gives a capsule summary of these gifts of grace as gifts of speaking (*viz.* prophecy, teaching, exhorting), and gifts of ministering (*viz.* serving, giving, ruling, helping).

"As every man hath received the gift *(charisma)* even so minister the same one to another as good stewards of the manifold grace of God. If any man *speak*, let him speak as the oracles of God; if any man *minister*, let him do it as of the ability God giveth."

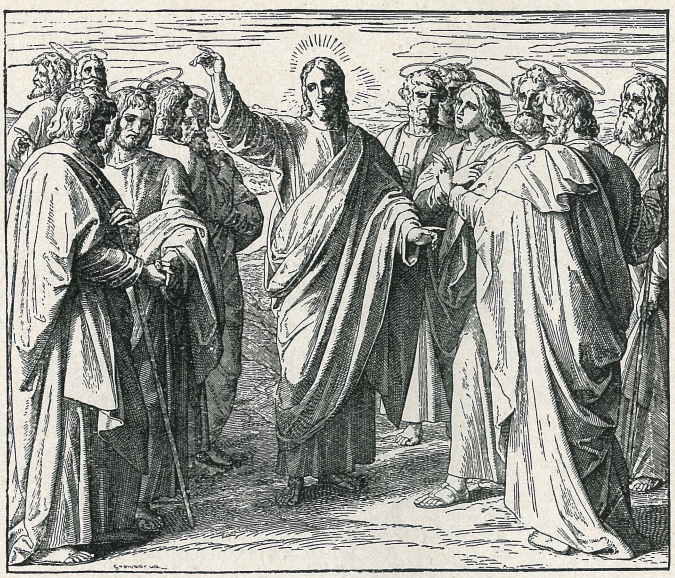
Moving on to the *second* category, gifts of Christ to His Church Universal: Ephesians 4:7,11

". . . the gift (*dorea* — free gift or present) of Christ. And his gifts were that some should be apostles, some prophets, some evangelists, some pastors and teachers (more correctly rendered as one ministry: pastor-teacher) . . . for the upbuilding of the body of Christ."

This passage states that Christ gave four gifts to His Church and so they can be called "gifts of Christ to the church:"

1. apostles
2. prophets
3. evangelists
4. pastor-teachers

In the *third* category are the manifestations of the Spirit: the "spiritual gifts," the "supernatural gifts," or "miraculous gifts," as they have been variously called. These are found in I Corinthians 12:1,8-10.



Sending forth the Twelve Apostles.

> "Now concerning spiritual gifts (*pneumatikos* — spirituals, spiritual things, or spiritual manifestations) brethren I would not have you ignorant. But the manifestation (*phanerosis* — showing forth) of the Spirit is given to every man for the common good. To one is given through the Spirit the word of wisdom, and to another the word of knowledge, . . . to another faith . . . to another gifts *(charisma)* of healing, to another the working of miracles . . . to another prophecy, to another discerning of spirits, to another various kinds of tongues, to another the interpretation of such tongues."

This passage lists nine different *manifestations* of the Spirit:

1. word of wisdom
2. word of knowledge
3. faith
4. gifts of healing
5. working of miracles
6. prophecy
7. discerning of spirits
8. tongues
9. interpretation of tongues

In the *fourth* category are the offices set in the church by God the Father. I Corinthians 12:28

> "And God has set in the church first apostles, second prophets, third teachers, then workers of miracles, then healers, helpers, administrators, speakers in various kinds of tongues."

This is a representative list of offices containing eight specific names, *all of which are taken from the other three categories.*

This is very important. Keep it in mind, for the significance of it will be explained a little later on.

Now having seen these four differing types of listings, let us separate and analyze them by two methods: (1) by using the Greek expressions and (2) by using the key verse: I Cor. 12:4. First, we shall look at these passages in their relationship in the original Greek.

The "gifts of grace" are described in the Greek as *charisma*, meaning graces or favors. From the verse in Peter we find further that they are something akin to "talents," or abilities given us by the Spirit. We are told that we exercise these gifts according to the grace, that is, unmerited favor, of God which we have received. These talents are spiritual, not natural, but very often these gifts are enhancements beyond our natural abilities in certain areas. We noted that the seven gifts of grace in Romans were summarized into two types by Peter: speaking and ministering. When speaking, we speak as the oracles of God, that is, as Scripture, as one speaking directly from God. When ministering, it is the *God given* ability we use, in His will, to do His work. These gifts of grace are our own personal gifts; we possess them to be able to minister in the body of Christ.

The second Greek term, *dorea*, refers to the four gifts of Christ to His Church. It should be pointed out that these are not personal gifts to individuals; they are *not* the gifts of apostleship, prophecy, evangelism, and pastoring-teaching, but are rather gifted (with gifts of grace) men given by Christ to the corporate body as apostles, prophets, evangelists, and pastor-teachers. These are clearly four classes of persons, NOT things. These are four *ministries* and not four *gifts* in the personal sense. It is interesting to note that even the Greek words are different as if for more emphasis on the difference between *Charisma* gifts and *dorea* gifts.

The last Greek term translated "gifts" is *pneunatikos*, meaning simply spirituals or spiritual things. These are the well-known "spiritual gifts" of I Cor. 12:8-10. The apostle uses this same expression in I Cor. 14:1, "Make love your aim and earnestly desire the spiritual gifts." Hence *pneumatikos* refers to the list of nine "gifts of the Spirit" rather than some group of following topics as has been suggested as an alternate rendering of the term. But now this list is very significantly prefaced by the verse: "To

each is given the manifestation of the Spirit for the common good." The Greek term for manifestation is *phanerosis;* it is never translated, "gift." Therefore, the list of "spiritual things" in this passage are *manifestations of the Spirit* rather than *gifts of the Spirit.* It is a *manifestation* rather than *gift* which is given to a man through the Spirit. Seen properly then, the word of wisdom is a manifestation of the Spirit given to someone for the benefit of all. In a sense, the manifestation is a gift to all who witness and participate in it. But this is quite different from saying someone has received the "gift of wisdom." The difference is clear from our consideration of the Greek wording. The Spirit shows Himself in the word of wisdom and the other manifestation given to individuals for the whole church. This is not an ability as in the case of the gifts of grace in Romans 12. NO ONE IS ABLE TO POSSESS THE MANIFESTATIONS OF THE SPIRIT — ONLY TO SHOW THEM AT THE APPROPRIATE TIME IN THE SPIRIT'S WILL FOR THE COMMON GOOD. This principle is necessary to grasp the difference between gifts, manifestations, and ministries.

The second method to show the difference between gifts, ministries, and manifestations is to use the verse I Cor. 12:4 to give us the key to these differences: "There are varieties of gifts *(charisma)* but the same Spirit, there are varieties of service *(diakonia)* but the same Lord, and there are varieties of working *(energema)* but it is the same God who inspires them all in every one." Here is a trinitarian division of labor, so to speak. The Spirit gives gifts: gifts of grace to individuals, and manifestations of Himself through individuals to the whole church. The Lord Jesus Christ gave ministries: gifted men to be apostles, prophets, evangelists, and pastor-teachers. But God the Father provides the *energema,* the power and energy for everything — it is in this sense that God has appointed in the church (the Universal Church) first apostles, second prophets, third teachers, then workers of miracles, then healers, helpers, administrators, speakers in various kinds of tongues. These are not gifts but men who fill offices appointed by God the Father: first apostles, a man who has some gifts of grace (perhaps teaching and exhortation would be useful) who also may manifest the Spirit in any or all of the nine spirituals, who has been given to the Church Universal as an apostle by his Lord and Saviour and who is appointed and set, that is, established and energized for his work by the Father; then miracle-workers: the miracle-worker is a man (or woman) who does not possess the gift of miracles (there is no such gift) but who manifests miracles by the Spirit; he may also possess gifts of grace, for example, showing mercy, but in everything God the Father grants the working to be done. Hence miracle-workers do not possess a *gift* which enables them to do miracles but fill an *office* wherein they *do* work miracles by the Spirit. It is in the Spirit's will and the Father's energy that the miracle is wrought. Administrators: the administrator is the man who possesses the gift of grace of leading or ruling; he may also, at one time or another, manifest any of the nine *phanerosis,* but again all is in the Father's outworking power.

This list in I Cor. 12:28 shows the offices of gifted men: *apostles,* who are Christ's gifts to the Church; *prophets,* who are Christ's gift to the church, and who possess the gift of grace for prophecy, and who moreover manifest prophecy by the Spirit; *teachers,* who possess a specific gift of grace and are Christ's gift to the Church; *miracle-workers* who manifest the Spirit (in miracles) in their office; *healers,* who also manifest the Spirit (in gifts of healing) in their office; *helpers,* who possess that gift of grace in their office; *administrators,* who also possess their specific gift of grace for their office; and *speakers in tongues,* who again manifest the Spirit in their particular office. In this list are given examples of offices which are an intermingling of *charisma, pneumatikos,* and *diakonia,* i.e. gifts of grace, spiritual gifts, and ministries. These all function differently, but all are energized by the power of God.

The reason for separating and analyzing these various "gifts" has been to bring them into their proper relationship, to be able to understand them better. Yet God's greatest gifts are our salvation (Eph. 2:8) and "the gift *(dorea)* of the Holy Spirit." (Acts 2:38). So we stand in faith thanking God for these two greatest gifts, and the Word to clarify the whole subject of gifts.

(For an even more detailed treatment of these and other fundamental differences, often misunderstood, see Watchman Nee's *The Normal Christian Church Life* which explores the nature of the apostolic church, it's ministry, it's work, and gifts of grace, miraculous gifts, and ministries.)

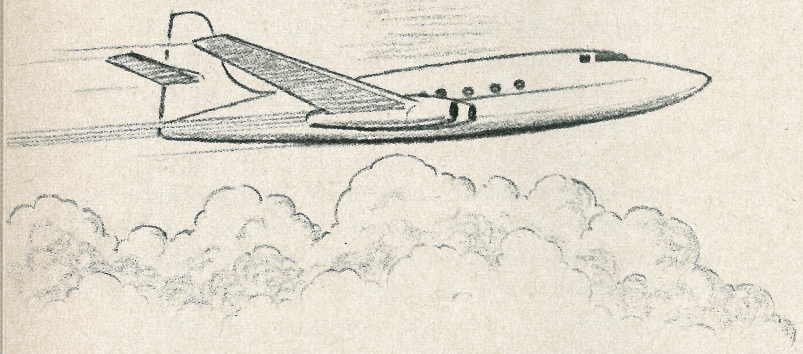
To conclude, there is a significant point made by Watchman Nee at the end of the above book which applies to the "gifts." ". . . we have sought to show their respective functions and espheres. Now the danger is lest, failing to understand the spiritual nature of the things of God, we should try not only to *distinguish* them but *sever* them into separate units, thus losing their interrelativeness in the body."

Let us therefore see the unity in God's Word concerning this study of gifts. Let us maintain our openness to God's graces to us. Let us rejoice in the blessings He gives, and seek for greater spiritual understanding through Jesus Christ. ✝

By My Spirit,  saith the Lord . . .

BY JEAN STONE

As we worked on the layout for this issue we discovered, to our surprise, that with no planning on our part we had produced the "Methodist issue." Not only are there articles by a Methodist medical doctor, a Methodist minister, a Methodist lawyer, a Methodist student and a Methodist undertaker, but even our feature article has a Methodist tinge. George Otis' grandfather was a Methodist minister and the pastor of the church Mr. Otis now attends was formerly pastor of Trinity Methodist Church in Los Angeles.



As the last issue of the magazine went to press, my husband and I were winging our way to New York where he was on Lockheed business and I was booked for a week of speaking engagements. My first lecture was in a Spanish-American Baptist church where the pastor and his wife allowed me to omit dinner and settle for a nap, fruit and cafe con leche (in that order). The church was interesting as it had been a four story house converted into a church. The service was on the main floor and the sound was piped to other floors. After my talk someone requested prayer for healing and someone else asked to receive the power of the Spirit. The pastor suggested those wishing prayer adjourn to another floor. About twenty-five Baptists trooped into the room provided and I (through an interpreter) explained the simplicity of entering into the fullness of God. The pastor's wife immediately began to speak and I asked the interpreter if she was speaking Spanish. The interpreter said she was not — that it was Chinese. Later her husband told me that when she was a child she had been filled with the Spirit and spoken in tongues but this was the first time she had spoken since that initial experience. All over the room people began speaking in languages supernaturally given. John McCandlish Phillips from the New York Times was present and estimated that something like fifteen received the infilling.

A pastor from a Methodist church attended that evening and received the Baptism of the Spirit. Later in the week I was booked to speak in his church and since it was another Spanish-American church I wondered how to circumvent the language barrier in praying with the people. However, the Holy Spirit worked out the problem nicely. The pastor interpreted my talk and did so in such an adept fashion that even without understanding Spanish I could sense that the very "feel" of the words was coming through. At the close of the service he invited those wishing to receive the fullness of the Holy Spirit to come to the altar rail. As I laid hands on them the pastor listened to be certain they were not praying in Spanish. Twenty-nine came to receive and twenty-nine received. It was New Testament Christianity in practice as well as in doctrine.

My trip included speaking engagements in a number of churches of varying denominations. Incidents of interest occurred at each place: a woman in one Presbyterian church claimed that her friend who had just received the infilling was speaking Greek, which

she knew but her friend did not; a woman was baptized with the Spirit in the office of a well known magazine where I was speaking to the staff; at the Canterbury Club the discussion was not on whether the experience was valid or important (this was taken for granted) but rather, "How does it fit into the organized Church?" At one Episcopal church where I was speaking to the staff, two of the priests were very interested while the third was antagonistic. It is of interest that the third priest was not only physically handicapped but appeared to be of foreign parentage and raised in an underprivileged section of the city. In the past, the consensus of opinion has been that this is the type of person who would be interested in speaking in tongues. Actually, this is probably the type of person who would not be interested. If an individual has escaped from an environment displeasing to him and into a state of quasi-respectability he would be unlikely to do anything to jeopardize his security, while a more secure individual might be inclined to investigate an experience which could be of value even though controversial. At the opposite end of the spectrum is the individual in a state of desperation who will try anything, but to date studies made of this movement do not reflect a high percentage of such persons involved.

On my birthday I spoke in Dr. Howard Ervin's church (Baptist) and found a receptive audience



(complete with birthday cake). At the after-service people were being filled with the Spirit all over the church. People from all walks of life were present, from a reporter interviewing for the local paper to a famous scientist.

Accompanied by a Presbyterian minister and a reporter I spoke to a group at one of the Ivy League colleges on the charismatic renewal. Eight were filled with the Spirit including a Mormon who claimed he could never actually say Jesus was Lord of his life until after he had been baptized with the Spirit. Since he also witnessed to a deep repentance for past sins and a desire to make restitution, his experience appeared to reflect a conversion and an infilling within a breath of one another.

Home again and off to Alaska where I spoke at the Sunday morning services in the Episcopal church, to a Methodist group, at a FGBMF breakfast and on both radio and television. Among the unusually thoughtful and friendly people I made friends which I expect to keep for life (eternal life). However, they



did seem peculiar in some ways. For example, in below freezing weather, in a country where fur abounds, I noticed no one wore a fur coat. "Don't any of you wear fur coats?" I inquired, and the reply at nine degrees below zero was, "Oh, yes, but we don't get them out until the *cold* weather sets in!"

A newsletter here before me states that in a survey of news editors of thirteen evangelical magazines, made by Moody Monthly, the following were the five most significant news stories in the evangelical world in 1963: (1) The Supreme Court decision regarding prayer and Bible reading in the schools. (2) The Roman Catholic thaw preceding the Vatican Council. (3) The race question. (4) The Billy Graham Southern California Crusade. (5) The charismatic revival in the historic churches.

This fact illustrates an important point — that God is moving by His Spirit . . . that it is God's hour for the Church . . . that it is our hour for action. What are YOU doing to bring revival? Read pages 38 and 39 of this issue and ask yourself what you can do to bring the news of the renewal of the charismata to the world, for "It is not by might, nor by power, but by my Spirit," saith the Lord.

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.

Epistles to the Editor

Editor:

Enclosed is a check for $5.00. Could you please send me a one year subscription to the TRINITY magazine? When I was on furlough last year in the States, I came across some copies and was moved to a deeper study of the Holy Spirit and the gifts of the Spirit. I believe the magazine can be of further help to us here.

Financially I cannot send more money, but if you could send some back issues I would like to share them with fellow missionaries and with Japanese brethren who can read English. Any assistance you can give along this line would be greatly appreciated. Thank you.

Yours in Christ,
MISSIONARY,
THE GENERAL CONFERENCE
MENNONITE MISSION

Editor:

Recently the Reverend M. Gilmore of Cincinnati, Ohio, lectured to a group of ministers, of which I was one, and suggested that we write you for a sample copy of TRINITY Magazine if we were interested.

I would appreciate very much if you would send me a sample copy and the rates for subscriptions, at your convenience.

Sincerely yours,
MINISTER, EVANGELICAL UNITED BRETHREN CHURCH,
Pennsylvania

Editor:

Would you please send at once your next issue of TRINITY to the subscribers whose names are attached.

You will find $10.00 enclosed to cover cost of subscriptions. If you have an extra copy of the Easter issue I would appreciate your sending it to the new subscribers. I have just recently prayed with several missionaries who desire the Baptism of the Holy Spirit.

God bless your grand work. May God pour out His Spirit upon all flesh.

In His love for souls,
MINISTER, *Kenya, East Africa*

Editor:

Enclosed is my check for $5 for renewal on my subscription for TRINITY Magazine. A kind Christian friend had subscribed for me, and I am ever thankful to God for that.

Through the reading of TRINITY, my clearly-felt prejudices against the Holy Spirit baptism gave way to a hunger that sent me to the Word. As I sought the Lord, I saw clearly that this was a need in my life and so in full assurance of faith I sought . . .

Oh joy! The Lord has truly transformed my walk with Him, and praise is no longer difficult to express. The Name of Jesus has become so much more precious to me and the Holy Spirit is a very real Encourager: I have a new sense of Him praying through me "in sighs too deep for words". Truly the gift of glossalalia is a benefit the Lord seeks to give all His children.

May the Lord use this timely emphasis on the ministry and gifts of the Spirit of God in all our "mainline" churches, that the Name of Jesus may be uplifted, and more and more proclaim that He is Lord of all!

Sincerely in Him,
PASTOR, LUTHERAN CHURCH,
Bronx, New York

Editor:

I have been reading some borrowed copies of your magazine. Three months ago I would have dismissed what I have been reading as mythological nonsense. I would also conclude the same about a good deal that I read (when I had to) in the Bible. I was a Unitarian Methodist. I could not stomach so-called *spiritual people*. My gospel was pure and simple humanism.

Last June Father Dennis Bennett came to Fairbanks. Someone reported to me that he was a fanatic and possibly a renegade priest. I called Father Warren to inquire. He assured me that Father Bennett was not a renegade. I was invited to breakfast to meet him. Bishop Gordon, Father Warren and Mrs. Warren and I sat down to eat and to talk. We continued until 2:30 that afternoon! I argued and questioned Father Bennett all morning. I told him, at last, that I could not accept what he had to say intellectually but that he had a spirit I did not have. He had something I needed.

I continued to meet with seekers in St. Matthew's. At first I argued and then I became silent (God silenced me). Later, I don't know when or how, I was set free. I was filled with joy and love. The Bible came alive. All I wanted to do was to read Acts and I Corinthians and to praise God. I still can hardly believe that what has happened is real. I am a different man. I have a new freedom in the pulpit. I am amazed that what the disciples witnessed to is really true!

I have not received the gift of tongues but I am open and receptive. I have such joy and freedom now I wonder what more the Lord can do. So far no Methodists here have received the Spirit but I am confident that the Holy Spirit will have a fruitful ministry. If He can do what he did to this proud, stubborn, unbelieving Methodist minister, He can reach anyone!

Please send me a copy of every issue you have printed to date and send me the magazine for the balance of this subscription year. Please send 25 each of the following tracts: A-99, A-103, A-108, B-100.

I am enclosing $15. Please bill me for the balance.

Yours in Christ,
METHODIST MINISTER, *Alaska*

Because of the transformation in the life and preaching of the Methodist minister, without his ever having spoken in tongues, a Presbyterian minister invited him to speak from his pulpit on, "How to Receive the Infilling of the Holy Spirit Without Tongues." Everyone was enthused because they all wanted to be filled with the Holy Spirit but tongues is the stumbling block. The Methodist minister labored for hours on his masterpiece the night before he was to speak in the Presbyterian Church, and then went to bed. He awakened in the middle of the night speaking in tongues and claims that God ruined one of the best sermons he ever wrote!

—Ed.

Editor:

There are several of us here who have read with great interest the report in a recent issue of "Christianity Today," of the appearance of charismatic phenomena in various parts of the United States. We have seen something similar beginning to happen here, but would like to know a lot more about what is going on. I don't know if you are in the habit of doling out free copies of your magazine, but if you are, I was wondering if it would be possible to receive a copy.

I hope that the Lord may continue to use you in the ministry that He has called you to.

Yours sincerely,
LAYMAN, *New Zealand*

Editor:

Please send ten copies of the first issue of TRINITY and one book (Volume I, Issues 1, 2, 3 & 4) as soon as possible. Since I do not know how much these will cost, please send bill.

As a note of explanation—we had taken our bound Volume I to lend to a Baptist minister. While we were attending services, the TRINITY was stolen from the car. Prayer has been offered for the thief, but since our name was not on the book we do not expect its return.

God Bless all of you.

Yours in Him,
LAYWOMAN, *Oklahoma*

Editor:

A friend loaned me the latest issue of your magazine, and I think it is wonderful. My friend said she thought I could get all the past issues for $5.00, and that is what I am enclosing. If that is not enough, then send me what you can please . . . especially the latest issue, the one about the Yale students, and any that have good articles by Baptists.

Please send these as quickly as you can, for we have many friends in our large Baptist church whom we are trying to witness to about the Baptism in the Holy Spirit. My husband and I received this wonderful blessing about two months ago, and it has changed our entire life.

Sincerely,
BAPTIST LAYWOMAN, *Texas*

Editor:

According to "Christianity Today" you are issuing a magazine in behalf of the BLESSED TRINITY SOCIETY.

I would be interested in becoming acquainted with your magazine and work.

Could you send me literature on your work and subscription price? Also, if a sample copy is available it would be appreciated.

Sincerely,
MINISTER, *South Dakota*

Editor:

The enclosed check ($25.00) will continue my membership in the Society.

I enjoy TRINITY and pass the magazines around to friends.

The magazine is so attractive; the articles so well written; and the message so clear and inspiring.

I appreciate the lovely bound Volume I. The magazines become worn with much use and it is nice to have the same message in permanent book form.

May God's richest blessings be on every phase of the work of the Blessed Trinity Society.

"One of Them,"
LAYWOMAN, *California*

Editor:

I am writing to learn if any and all back copies of Trinity Magazine are available. If so I would like a copy of each for whatever the price may be. If you wish to send them and bill me at the same time, I will remunerate your office on receipt of the magazines and the statement.

It is not my habit to open my soul to strangers, but I am getting hungry to the point of desperation for a more effective personal life as a Christian and for a more fruitful life as a pastor. A brother of mine in Santa Barbara, California, and his wife have had a new invasion of the power of the Lord which has manifestly transformed them and their ministry. This is what I need and what I must have. Maybe the Lord would use your literature to open the windows of heaven upon me.

Sincerely in Him,
PASTOR, COVENANT CHURCH
Washington

Editor:

A minister from Muncie, Indiana, who is a friend of mine, recently gave me a copy of TRINITY to read. Needless to say, I have been thrilled with its contents. I had the privilege of hearing the Rev. Dennis Bennett some time back, so I knew of the move of the Spirit among you folk, but I did not realize the tremendous increase of His Spirit until reading your magazine.

So that I can keep up on the mighty moving of the Holy Spirit among you, I am attaching my check for a year's subscription to TRINITY Magazine.

Keep up the good work for the Master in these last days!

Sincerely in Christ,
REGIONAL REPRESENTATIVE,
CHURCH PLANNING & BUILDING COMMISSION

Editor:

Thank you so much for your newsletter of November 1st. We know that "God is Able" to meet our every need and we are praying the needed funds will be supplied.

Enclosed is a small gift to help toward one of the most wonderful ministries for Him — TRINITY. We dearly love it and look forward to every copy with great anticipation. We have enjoyed sharing our copies with those who are hungry for a deeper walk with Christ.

May God richly bless you.

In His Faithfulness,
LAYMAN AND LAYWOMAN,
Albany, New York

Editor:

Enclosed is a check for $30 for which please enter the following one-year subscription . . .

If you send Christmas gift notices, you might send them to the recipients of the five new subscriptions.

We've been enjoying TRINITY very much. We feel especially close to Mr. and Mrs. Stone since I worked at the Vega subsidiary of Lockheed in 1939-1940, during which time I did considerable private flying from the Van Nuys municipal airport. I was an aerodynamicist and flight engineer at Vega.

Sincerely in Christ,
LAYMAN, *Washington*

Editor:

Please renew our subscription to the folllowing periodical for the calendar year 1963-65.

TRINITY MAGAZINE

Send our subscription to the following address:

The Library
Asbury Theological Seminary
Wilmore, Kentucky

Enclosed is a check for $12.00 to cover the cost of the subscription. Thank you very much.

Sincerely,
ASST. LIBRARIAN,
ASBURY THEOLOGICAL SEMINARY

Editor:

May I tell you my story? I was led to the Lord nine years ago in the Methodist Church. My experience was such that I have never doubted my salvation or His love. Then five years ago my husband and I and our children joined the newly organized Mennonite Brethren Church. We experienced warm fellowship and, most of all, rapid spiritual growth which only produced an unsatisfied hunger for more of Christ.

Then one day a dear lady who teaches a Sunday school class at our church invited me to read an issue of TRINITY which someone had left at our local Youth for Christ office where she worked.

Oh, what a hunger! Three of us started prayer meetings by ourselves every Thursday afternoon. We prayed for the Baptism of the Holy Spirit, but nothing happened.

To shorten this letter I must skip over some of the details, but believe me some of these days and weeks were filled with doubt and despair. We even thought once or twice that maybe Mennonites (more evangelical than Episcopalians, but *far* more set in their ways) just couldn't receive this wonderful blessing.

Some of us attended Pentecostal meetings, but because we were accustomed to more sedate worship, this seemed to be a barrier. We had asked for the gift of tongues (even though we weren't sure if we believed or not) in our private devotions. We read and reread the only issue of TRINITY we had and of course "searched the Scriptures." Several times, we just gave up and tried not to think or talk about it. But the blessed Spirit would not have it that way and always we were, in some way or other, forcefully brought face to face once more.

Then that wonderful morning of Oct. 11, 1963, after I had given up again I received my September issue of TRINITY and read the article by the Rev. Larry Christenson. I knelt by the bed and asked again for this manifestation and He filled my mouth with beautiful words. Praise God, His presence has been so real and wonderful this past month.

I laugh to myself when I think what my Mennonite brothers and sisters would say if they knew that someone had been praying in tongues at their church altar, but I long for them and my pastor to share this with me so I let the Blessed Spirit pray for them and I know it will not be long until they will experience this blessing.

Mere words cannot express my thanksgiving to your staff, but I am sure you know how I feel in my heart.

Love in Christ,
LAYWOMAN, *Oklahoma*

Editor:

Keep up the good work!

Please send me TRINITY Magazine beginning with Witsuntide 1962. And please send me B-100 "Why" and "Have ye Received the Holy Spirit?"

Enclosed please find check for $8.00 and send me whatever amount of these articles you can for the extra $3.00 enclosed. I understand the magazine is $5.00.

Thank you.

Sincerely in Christ,
MINISTER, METHODIST CHURCH,
North Carolina

Editor:

Would you please send me a one year subscription to the TRINITY Magazine and a copy of each of the tracts and booklets mentioned in your Eastertide 1963 edition.

The clarity and dignity of your presentation of the Trinity of God and of His gifts of the Spirit have led me into a new dimension of personal communion and joy and peace in His service.

I shall forward the full cost of this order when it is known to me.

Thank you very much.
MINISTER, UNITED CHURCH,
Canada

Editor:

I was lent a copy of your magazine when I was in Dublin in September, and I read it and re-read it. I should like to take the magazine for one year. Will you send me one as soon as possible, and I will send you the money when I know how much it comes to, with postage.

We are seeking guidance for the starting of a New Testament Christianity meeting in Dercham, which is a sleepy little country town. It needs awakening spiritiually — and so do we!

Yours sincerely,
LAYWOMAN, *England*

Editor:

I would like two copies of your magazine, TRINITY. I want the back copy that contains full page photos of some of the professors of Westmont College (one a Science Professor) who give their testimony of how the Lord filled them with the Holy Spirit.

These two copies are going to be sent to missionaries of the Latin-American Mission whose headquarters are in Costa Rica.

We worked with the Latin-American Mission for five years in Costa Rica. We have prayed for nine years that God would bring them into the light of the Baptism of the Holy Spirit. In the last copy of their magazine, the "Latin American Evangelist"—(Bogata, New Jersey), the editorial tells of a prayer meeting in Colombia at 4 A.M. one morning. All of a sudden odd sounds were heard. As an investigation was made, it was discovered that some of the new Christians were speaking in tongues. They had had no teaching about the Baptism of the Holy Spirit, but were being filled. God's ways are wonderful. Then they came to the missionary to ask him to explain from the Scriptures what had happened to them. He says his own heart was rebuked. God is beginning to show these missionaries the light of His blessed Spirit. *Please pray* God utilizes these two copies to bring much glory to His name.

Please send me a bill for the two magazines and I'll mail you a check immediately.

May the Lord continue to bless and use you for His glory.

Sincerely,
MISSIONARY, *Oregon*

Editor:

My brightest day in months was finding my first issue of TRINITY in the mailbox! I have been getting TRINITY wherever I could lay my hands on one, and now I have my own! Thank you for the sense of a fresh infilling every time I read an issue. I am a Spirit-filled Lutheran (Missouri Synod, yet!).

LAYWOMAN, *Michigan*

Editor:

Please send me four back issues of TRINITY instead of the year's subscription since I am already receiving it now. I would like the Yale issues and Vol. 1 No. 1, Vol. 1 No. 2, and Vol. 1 No. 3, and the membership pin for $7.50 . . . as a contributing member.

Just a word more to let you know I received the Baptism about one month ago in Baltimore in a Baptist Church.

Yours in His service,

LAYWOMAN, *Maryland*

Dear Editor:

I would like to subscribe to TRINITY MAGAZINE for one year. I have been told your back issues are available at the rate of $1.25 per issue. If this price is correct, please send me four issues; your choice of issues will be acceptable.

We are members of an Assembly of God church now. However, we were brought up in the Baptist Faith. My husband accepted the truth of the fullness of the Gospel with joy but I did not believe it or accept it. I even felt sure if it was not the result of emotionally distraught minds, then Satan must have been the dominant factor behind this type of behavior.

However, when I was given up to die, with Diabetes, plus many other illnesses and at a weight of 88 lbs. (I'm 5'6"), I received with joy the wonderful fullness our family now knows. It is so wonderful to bear in an unknown tongue our burdens to God. God also performed a miracle of healing in my body. Within four months I weighed 150 lbs. and was healed of Diabetes, not cured—there is no cure—so I was healed by God.

One day my wonderfully hard-headed Baptist mother heard you speak over KHOF. Her comment was, "Oh you fanatical Pentecostals all sound alike." I explained to her that you were an Episcopal laywoman. Her response was, then, one of wondering and an open heart and mind. Later, at one of your meetings, she was filled with the Holy Spirit.

God bless you Jean Stone in your work for His Kingdom. I have often prayed for you and shall continue to do so. I realize the demands made for you to minister and then I remember you are also a wife and mother. I find that my days are always short of enough hours to do all the tasks I have to do. We have friends everywhere who are like us—not enough time. So in your moments of weariness remember many pray for you.

Thank you for your magazine. I feel it will help me in dealing with my Christian friends who are not aware of the fullness in Christ.

A SISTER IN CHRIST, *California*

Editor:

Yesterday, I received my first issue of your magazine (Volume II No. 4). The first letter I wrote to TRINITY Magazine I ordered a one year subscription. However, I told them to bill me later as I didn't know the price.

After I read through the magazine, I knew this was something I want to give my fullhearted support. I am a Lutheran and have received the baptism of the Holy Spirit. Praise the Lord.

Instead of sending the five dollars to TRINITY Magazine, I enclose a check for $10.00 which should make me a Contributing Member, and give me a year's subscription to TRINITY.

Yours in Christ,

LAYMAN, *Washington*

Editor:

I was loaned a TRINITY magazine by a friend and I think it is one of the most wonderful magazines I ever received.

I would like to subscribe to TRINITY. Please bill me with the first issue.

I would like also to learn as to how I could receive back issues.

I will be looking for the first issue with great joy. May God bless you in your work for God.

Sincerely yours,

SPIRIT-FILLED BAPTIST, *Indiana*

Editor:

The same day you spoke in Glad Tidings Temple, San Francisco, one of the "pillars" of a "holiness" church here received the Baptism in the Holy Spirit. Since then several others in this small church have also received — not all at one time — but in "divers places" — and our chapel is "seething" — particularly at the pulpit level. Will you please pray that God will intervene in our behalf?

Thank you so very much.

A SUBSCRIBER, *San Francisco*

Editor:

My wife and I have thoroughly enjoyed the new TRINITY magazine. Thank you so very much for your thoughtfulness. I do believe that the copies are getting through now, however, in the normal way.

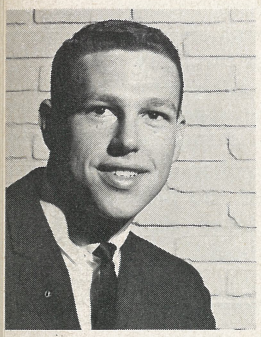
I never cease to be amazed at the remarkable grasp, Jean, that you have as an editor. Surely the hand of the Lord is upon you as you continue to make TRINITY a major voice in the world today for the move of the Holy Spirit in our generation. It seems that every now and then God puts his hand upon someone in an unusual way and that person is able to bring further "Treasures, New and Old." We praise God for you in the outstanding accomplishments of your ministry. Don, your strength is very evident in this movement. It is wonderful to know a person like you and to realize the power of the Lord in your life. You two wonderful people make a terrific team for God.

Our first International Minister's Seminar exceeded our expectations. Over 200 delegates from 56 nations were present. They were joined during the last four days with about 100 pastors of historic churches. These were brought by Rev. David du Plessis. I thought this group of historic pastors was one of the finest groups I have ever met. Most of them had received the Holy Spirit and all of them were eager to learn more of the healing ministry.

My wife and I are looking forward to getting together with both of you as soon as we return to California and have a few days there. My wife sends her love to both of you. We are praying that God will continue to bless you in an unusual way.

Your partner,

MINISTER, *Oklahoma*



And on my servants...



BY RICHARD WILLANS

FOR A NUMBER of years I had been convinced that the Baptism of the Holy Spirit was a valid experience, but the summer after my freshman year at Dartmouth it became a reality for me.

Perhaps I was too self conscious in a prayer group to really yield to the Spirit. Perhaps I was too afraid of being "stirred up" and having a merely emotional experience. These may have been the blocks that kept me from receiving my own Pentecost.

However, God knew my individual personality and took care of my father, mother and me all in one breath. One summer morning in the quiet of our home my father was praising the Lord (while shaving, believe it or not!) and not even thinking of speaking in tongues, when the Spirit of God came upon him and he began to praise God in a language he had never heard.

Mom, Dad, and I prayed together for awhile, and then thinking Dad would soon go to work, I went back to bed. But God wasn't finished. Not much later *both* parents came traipsing into my bedroom speaking in tongues! What could I say? Only, "O.K., Lord, if this is it, I'm ready." My mother told me to speak out, and although she said it gently, it was a more powerful command than any drill sergeant could give. It was then I gave my tongue to the Lord for the first time, although I had long been seeking the Baptism that Christ gives.

As I spoke in a new language I had not learned, something happened that I couldn't have caused no matter how hard I tried; love came into my heart, an *overwhelming* love that I had never before possessed. It was Christ's love. I was convinced. ✝

BY RICHARD ASCHENBERG, JR.

ABOUT TWO YEARS ago, while attending Glendale College, I discovered the decisive factor between a real, dynamic personal Christianity and mere church-going. It is commitment to Jesus Christ as Lord and Saviour. This was something I had heard very little about in my Methodist church, but it became so clear to me while reading one of Catherine Marshall's books, that at 11 P.M. in my room all by myself, I yielded my life and allegiance to the person of Jesus Christ as my Lord and my Saviour. That was a joyous night I shall never forget. Praise God! It is true that Jesus makes the difference.

About a year ago I encountered a prayer group in an Episcopal Church manifesting the spiritual gifts mentioned in I Corinthians 12, and showing forth love, joy and a dynamic unlike anything I had heretofore known. I was excited, enthused and convinced that this was real and of God. These people had something; they said it was the Baptism of the Holy Spirit. I went into the situation entirely ignorant of the Gifts of the Holy Spirit, speaking in tongues, or the filling with the Holy Spirit. But, praise God, they sent me to a prayer group in Granada Hills, California, and I went home with a new relationship with God and the Holy Spirit and a new language with which to praise our Lord.

Since then I have seen the appearance and operation of the Spiritual Gifts in my life. But what is consistently more glorious is the deeper abiding and more spontaneous love for the Lord Jesus Christ. Also I have seen a cropping up of love, joy, peace, patience, etc., toward my fellow man. I wouldn't trade the past two years of my life for all the rest put together. God is wonderfully real and I love Him. Praise His Name! ✝

PUBLICATIONS

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

THE FOLLOWING PUBLICATIONS ARE AVAILABLE FROM THE BLESSED TRINITY SOCIETY, P.O. BOX 2422 • VAN NUYS, CALIF. • EMpire 3-2622

TRACTS

THE TEN NEW COMMANDMENTS FOR THE CHURCH IN OUR GENERATION A-99
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.

HAVE YE RECEIVED THE HOLY GHOST SINCE YE BELIEVED? A-100
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 ond dying world? Do you have the power dwelling within you to sanctify your life? Are you an active, vital Christian witness in the world?

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

WHAT HAS HAPPENED TO THE TRINITY? A-102
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.

WHAT NEXT A-103
A set of instructions for the newly Spirit-filled believer. Briefly explains the nine gifts of the Spirit listed by St. Paul in I Cor. 12. A good foundation for all who wonder, "Where do we go from here?"

PRACTICAL CHRISTIANITY A-106
For every Christian. It deals with one of the most difficult problems a Christian must face—the returning of good for evil.

THE ORIGIN AND MEANING OF CONFIRMATION A-107
An Episcopal priest explains how the rite of confirmation came into being and its place in 20th Century Christendom.

RETURN TO THE CHARISMATA A-108
A report by a prominent minister incorporating quotations from leading theologians and church leaders on the activities of the Holy Spirit in the world today.

THE DOCTRINE OF SALVATION A-109
An Episcopal priest explains this basic doctrine of Christianity.

THE DOCTRINE OF THE RESURRECTION A-110
An Episcopal priest explains the occurrence that proves the Christian faith.

BOOKLETS

WHY . . . B-100
Why Tongues? Why Division? Why Me? An unusual little booklet written to explain the frequently asked questions of many Christians. A comprehensive and thorough study of these questions.

OPENING DOORS B-101
A meditation upon some petitions in the Litany, accompanied by a series of etchings depicting the obsecrations.

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This booklet sets forth the manner in which the Holy Spirit operates in and inspires the Church.

EARTHEN VESSELS B-103
This booklet discusses the Triune nature of man, the process of Sanctification and the Gifts of the Holy Spirit as they operate within the church.

Price List for Publications

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25	$ 1.00
100	3.00
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BOOKLETS:	
5	$ 1.00
25	4.25
100	13.00

TRINITY TAPE LIBRARY

Because many have asked for recording tapes of outstanding teachers, lecturers and Christian Advances, we have arranged for the reproduction and distribution of high-quality tapes on subjects of interest to our readers. For a complete list of subjects, speakers and prices, write:
TRINITY TAPE LIBRARY
P.O. Box 2422, Van Nuys, California, 91404

BACK COPIES OF TRINITY

In answer to many requests, we have reprinted those issues of TRINITY which were out of print and we can once again supply all numbers. The single copy price is $1.50, $1.25 each for 10 or more (assorted if you wish), and $1.00 each for 20 or more. Order from:
TRINITY MAGAZINE, P.O. Box 2422, Van Nuys, California

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English readers of TRINITY may now order the magazine directly from our newly-appointed British distributor for 10/9 per copy. Write:
TRINITY MAGAZINE c/o The Rev. C. J. Clarke
28 St. Kenelm's Avenue, Halesowen, Birmingham, England

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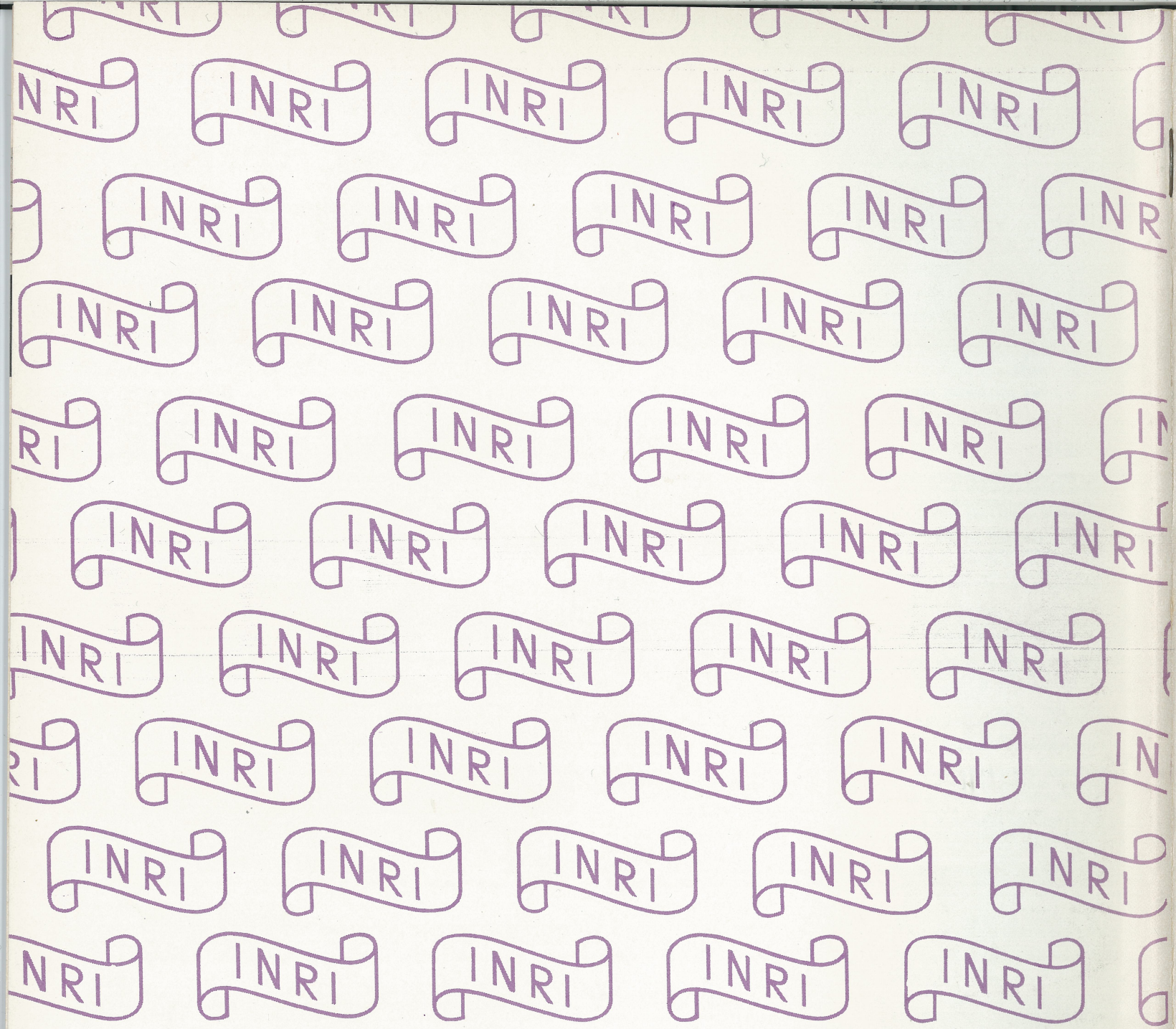

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