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TRINITY

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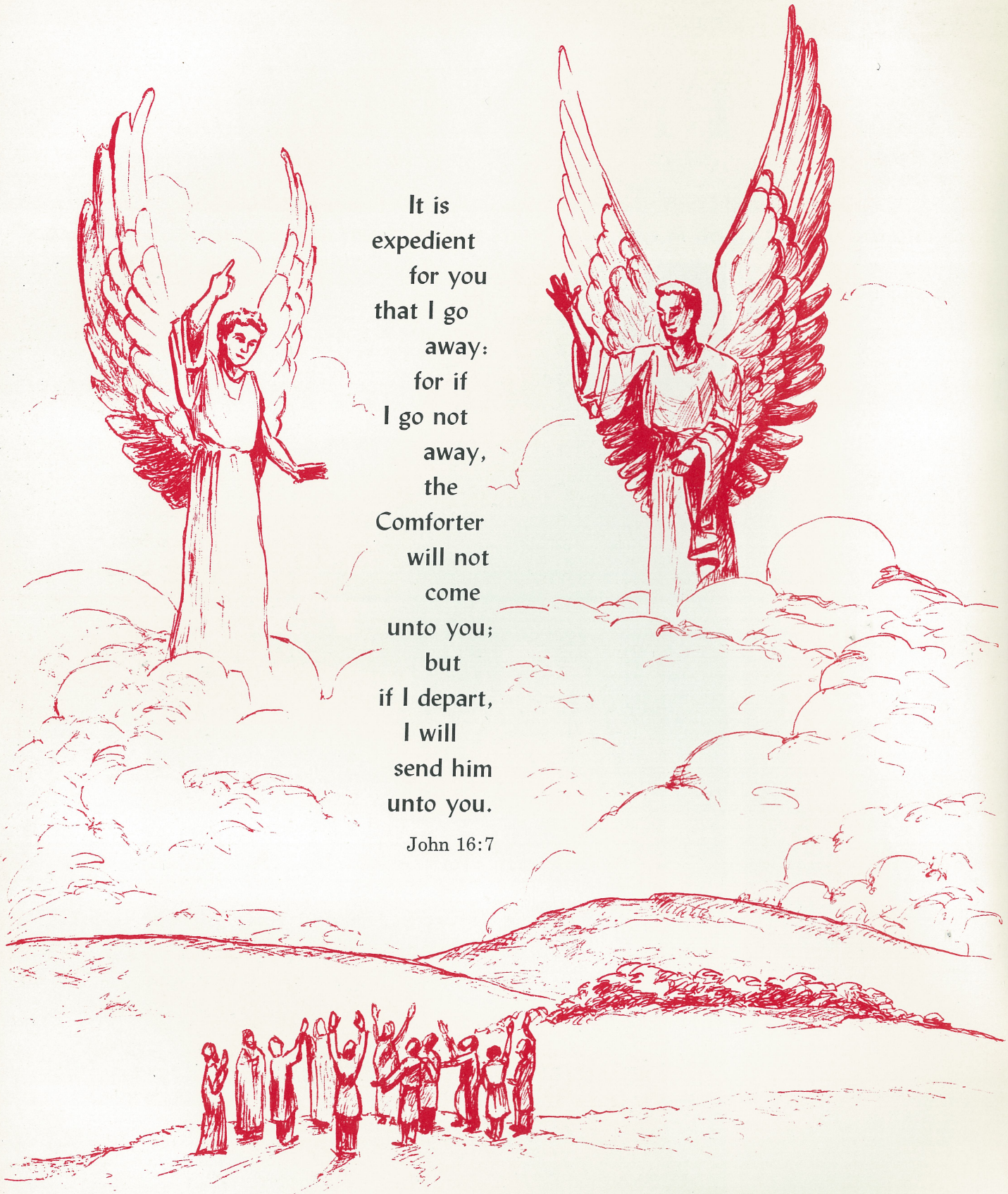

ON THE COVER: The Rev. Cameron Harriot. (Story on page 2.)

WHITSUNTIDE 1965

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Dedicated to maintaining the "fullness of the Faith"

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WHITSUNTIDE 1965

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AN ALASKAN THAWS

BY THE REV. CAMERON HARRIOT



Father Harriot with his wife and mother.

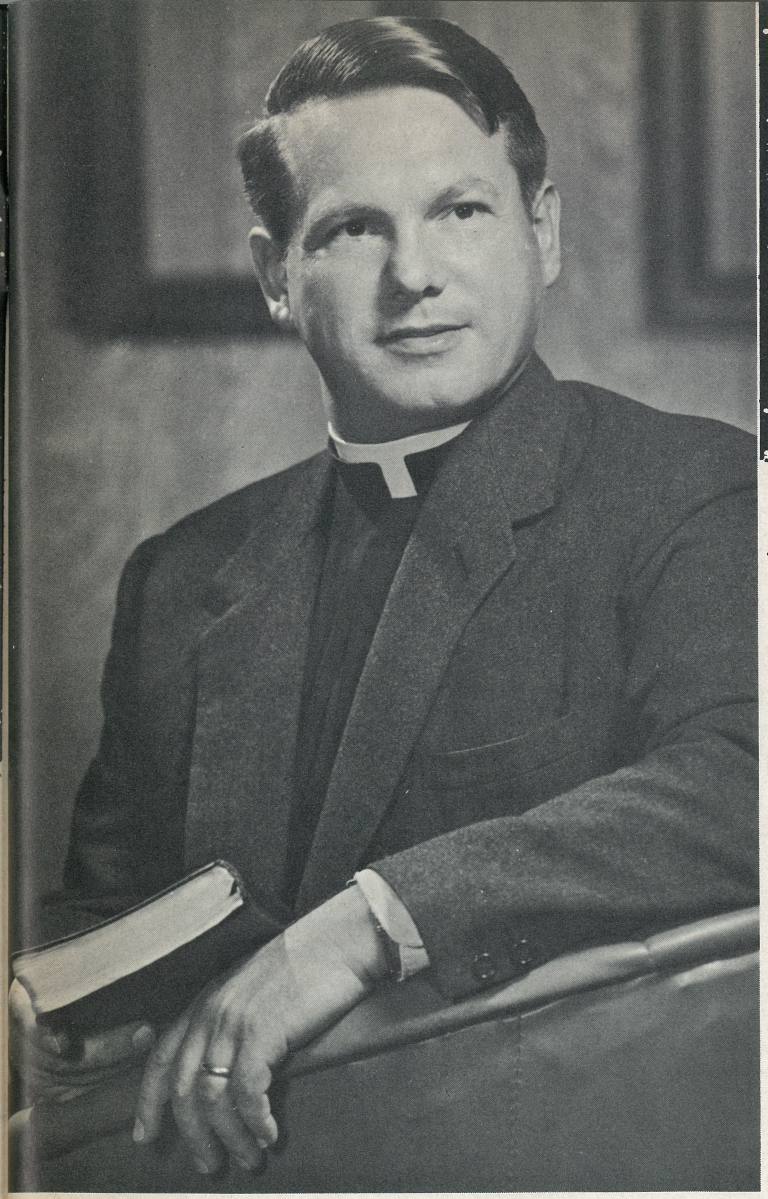
"FATHER," SAID NORMA'S VOICE over the phone, "The Lord told me to tell you, 'Acts 4:15.' I can't make any sense out of it, can you?"

"I don't know, Norma," I replied, "Let me look at it." Thus began an adventure of faith for nine people and one dog. At least the present chapter began thus, but the whole thing really began under God long before.

God called me to the ministry while I was crucifier at Christ Church Cathedral, Mexico City. School years passed in various places. Freshman year at Occidental College was interrupted by two and a half years duty during World War II. After graduation from Occidental I attended the Church Divinity School of the Pacific. (One thing I learned at Oxy was that it was possible for a Presbyterian to get into Heaven but just barely, I thought.) In seminary I discovered that those of us who were raised in the Episcopal Church were in a minority. Most of the brethren came from other communions and knew a great deal more about "my Church" than I ever thought existed. Three years at CDSP culminated in graduation and ordination. Ruth and I were married the last year there and spent one year in La Crescenta, California, and the next ten as missionaries in Alaska.

During our stay in Ketchikan, Alaska, the furor at St. Mark's, Van Nuys, California, broke in the secular and religious press. I knew Fr. Dennis Bennett well, having attended his ordination years before and was much disturbed. I wrote a letter of enquiry which was answered by a magazine, *The Full Gospel Men's Voice*. After reading it, I was no more enlightened than if it had been written in Swahili. "Obviously his Congregational background won out," I smugly thought. But it nagged because I always liked Dennis and besides he was not the emotional, rolling type.

When our ten years in Alaska were ended we headed South. Stopping in Seattle, I called Dennis, getting only a busy signal. We saw other friends who told us of the amazing things that were happening in Dennis' one-moribund mission. (The story is told in Vol. 1, No. 2 of TRINITY.) It sounded great, and I re-





solved to look into it further when we got to Los Angeles.

A strange thing happened as we passed through Sacramento, California, that June of 1962. We arrived at the motel at 9:30 p.m. and I had a strong impulse to call the local Bishop. "But I wouldn't even know him if I fell over him," I reasoned. "What would I say? . . . 'Here I am you lucky man!' " I was miserable, but fought it down as "too ridiculous." It was the Lord, because in Los Angeles two days later truly every door was closed. I called a friend in college work and he said, "Why don't you call Bishop Haden in Sacramento?" I thanked him muttering to myself, "God sent me down here where Mother is, so why go away?"

The rest of the summer I supplied churches where the clergy were vacationing. Batting the head against walls did not help much but some of us are tenacious (mules are stubborn, but saints persevere). Finances were no particular problem as Bishop Gordon of Alaska told us he would make sure we ate until we were settled again. Reluctantly I went to Holy Apostles, Glendale. I had heard they were "wild high churchmen" and I hoped I could tell the acolytes from the clergy with the help of a bulletin. The Lord guided me to speak on Spiritual Healing and tell of some of the things He had done in Alaska. After the service two young ladies held back from the congregation. I surmised they were in love. They were, but with Jesus! "Have you ever heard of TRINITY?" asked Joan Weddle. "No," I replied, and thought, "Nuts. Magazine salesmen."

"Would you like to see a copy?" they asked.

"Bring them in the hall, if you like, and I'll look at them after speaking to the congregation." Secretly I hoped they would go away. Shortly the rest of the congregation evaporated and I could find no excuse to avoid looking, so I looked. I riffled through one and then idly turned the cover of the second. Headlines struck me, "WHAT REALLY HAPPENED AT ST. MARK'S, VAN NUYS?"

"That's what I'd like to know," I said belligerently. Warily they queried, "Why is that?" I told them about knowing Dennis and not understanding all this. Their faces cleared, and they joyously answered, "Oh, we can introduce you to lots of people who were there." So it was arranged that I would go to Jean Stone's house and meet some who had been through the upheaval at St. Mark's. "At least I can get the other side of the story and be able to counsel a little more effectively with any of my flock who fall into this stuff," I thought. They gave me the first four magazines. I took those four home and then spent the most concentrated Bible study I had had since leaving seminary eleven years before.

In preparation for the occasion, I had written out my questions, even though I had little hope that untrained laymen could answer them. But God spoke through them and answered my questions in theological language the speakers did not understand (yes, you can even "speak in tongues" using English, many sermons are delivered in this "tongue"). Finally I ran

out of questions, a small miracle in itself. "No more questions?" asked Paul Castle. I shook my head. "Well, we have one," he said.

"Shoot!" I said.

"Would you like to receive this experience?"

"Gee, I don't know . . . ," I began, then recollected how these five churchmen had given me some four hours of their time. Amending it craftily, I thought, I answered, "If God wants me to have it, fine." And of course it was obvious that He did not want any such thing.

"O.K., let's pray," they said, and we did. Different people prayed in English. I kept one eye half open waiting for the emotional explosion I had seen once in a revival. It was very diasppointing. In the midst of another prayer I discovered that the person was not praying in English. Whatever the language was, it was lovely, with expressive inflections and distinct enunciation. A hush descended as she spoke, very like the peace during the consecration in Holy Communion. The prayer stopped. A warm silence enveloped us, and then another interpreted what had been said. The English words really bowled me over for they revealed things in my past that these people could never have known, and spoke of where I was going and the needs there. Then they laid hands on me and prayed in both English and tongues.

Nothing happened, as far as I was concerned. Paul suggested that I try to make a sound. He might just as well have suggested I fly around the room. I tried and simply could not. Episcopalians just do not "make sounds." They suggested using other languages. So I tried the smattering everyone knows. It occurred to me to try the Lord's Prayer in Eskimo. "Apahpta keelang meatoatin, atkin nahgooruk . . . ," I intoned. Surely none of them knew Eskimo, yet they continued to pray that I would "receive." I began to feel sorry for them. They were so in earnest and I was being my usual hardheaded self. Certainly they had something, for as they witnessed to what God had done for them, I could actually visualize them marching into the Colosseum to be the entree of the lions' dinner, singing as they went.

Finally I silently asked God to help me make a sound and get this over. He did and I did. I tried to say "Aaaaah," but instead it came out "Aghliah." Joan immediately said, "That means 'Praise the Lord.' "

"Baloney!" I thought, "anyone could say that." But they all stopped praying so I got up. It was over so, thanking them, I left.

For a couple of weeks I visited prayer meetings seeking. Bishop Haden interviewed me and I felt called to St. Patrick's, Santa Rosa. "Will you sign the promise he insists upon that renounces this gift?" they asked me. "I don't know," I answered. Later the Bishop told me that of the twenty men who came into his Diocese that year, nineteen of them were required to sign. The one exception was I. God has a sense of humor.

Finally I received a freedom in the use of the tongue, but no joy, peace, or anything else. That did not come until we witnessed to some very unsympathetic friends in the desert after I had preached in their church. Apparently they rejected our witness. But as we drove over the mountains and through the

The Rev. Cameron Harriot driving tractor with trailer used to pick up Sunday School children from town of Nenana, Alaska. In the wintertime the older ones skiied behind, using ropes trailing in back.

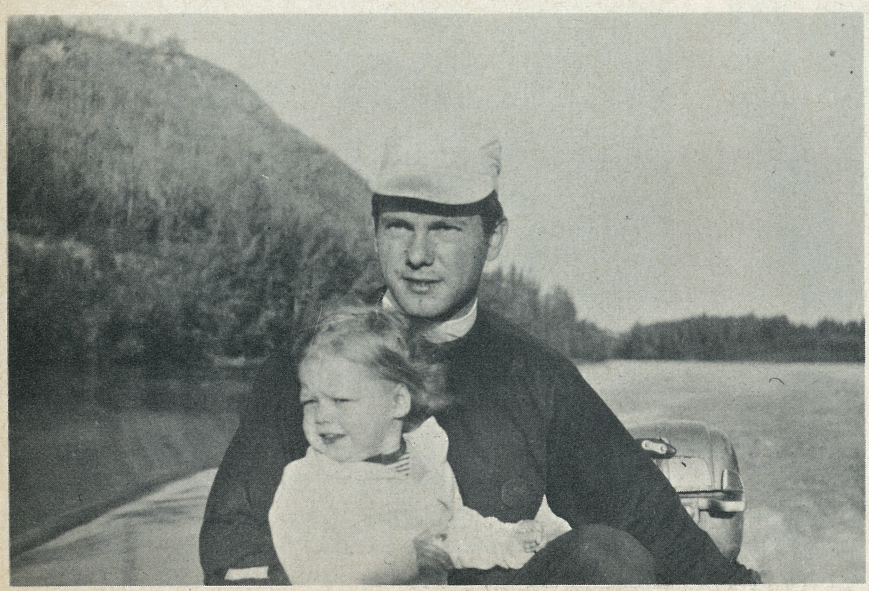


San Gabriel Valley to Los Angeles, the Presence of the Lord was with us and His joy and peace filled us.

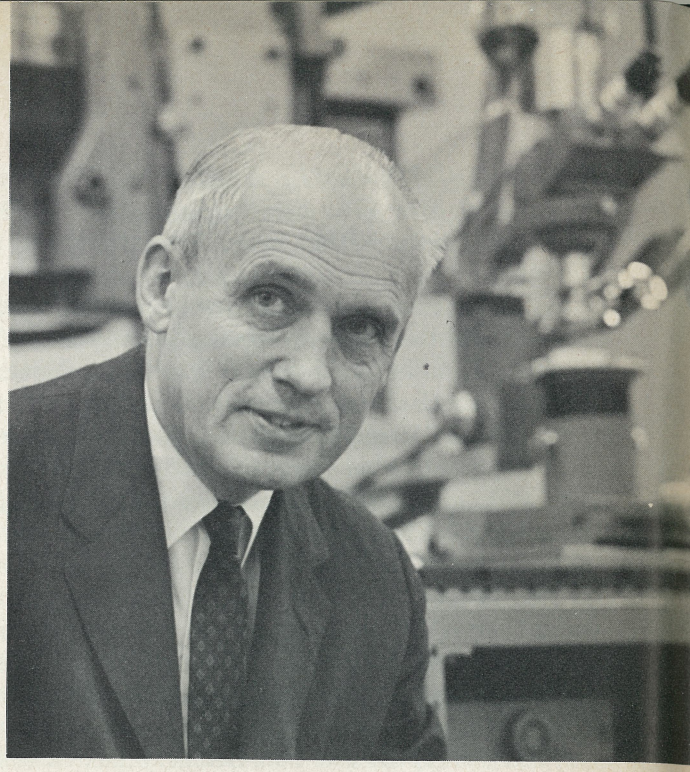
Our year and a half at Santa Rosa was a real joy. After eleven years in the ministry we began to see something that smacked of Apostolic results. Healing abounded and the treasurer reported that thank offerings from non-church members were a considerable sum each month. Men, women, and children came to know Jesus as Lord. Though the mission was small, our giving quadrupled (from $250.00 a month to over $1,000.00), and attendance at midweek services grew tremendously. The Lord started four Bible study and prayer groups which drew in people from the community and proved to be our most effective evangelistic arm in terms of the number of adults confirmed. Someone has described the difference from a priest's standpoint thus: "I used to feel as though I were pushing the plane along the runway. If I stopped, everything stopped. But now Someone has turned on the engines and I've got to get in and guide it." In capsule, we could describe what He did in this vignette. Carol, a teacher, came to confirmation class near the end of our stay. "Father, I've found a book which just describes St. Pat's!" she exclaimed. "Oh, what is it?" I asked. "It is called *The Young Church in Action*," she innocently replied. "You're kidding!" I returned, but she wasn't. Praise be the Lord.

However, the Adversary had been working hard spreading his malicious words. At first the Bishop discounted them. But they continued until he felt that the situation was intolerable, so he did what his information indicated was right. He told me that all this business about tongues and such must stop. He gave us the option of either "staying among the people who love you and whom you love" at the price of such cessation, or else leaving quietly. He enjoined silence until the decision was made. Ruth and I prayed quietly about it. The next day Norma called, which is where I began this story. I looked at Acts 4:15. It did not make much sense but it ends with a comma so I read on until this verse jumped out at me, "WHETHER IT IS RIGHT IN THE SIGHT OF GOD FOR US TO OBEY YOU RATHER THAN GOD, JUDGE YE, FOR WE CAN BUT SPEAK THE THINGS WE HAVE SEEN AND HEARD." A gasp from the phone indicated that Norma suddenly realized what she had given us: God's answer.

So we left in July knowing that God was leading us to a month with loyal friends in northern California, and then on to be the last clerical residents of Trinity House. Since then God has cared for us in all sorts of strange ways. When we asked Him about my taking a well paying job in electronics, He answered, "I took care of 10,000 people for forty years in the wilderness. Do you think nine is much trouble?" Ruthie was concerned about our car, wondering if we shouldn't get a VW bus. She prayed and He told her, "It runs, doesn't it?" So we are having the daily adventure of our Blessed Lord's providing for us. I am not sure that we are growing in faith, but I know that He is blessing us with His joy, and that's great. I sort of chuckle when I think of the ad I ran in *The Living Church* before leaving Alaska: "One of God's frozen Clergy would like to thaw out!" The Spirit, with fire, really took us up on that one! ✝



Cameron and Marguerite at the stern of the river boat used in mission work during the summer months at Nenana, Alaska. The river is the Tanana River, a tributary of the Yukon.



I SOUGHT GOD Scientifically

BY MAURICE NELLES



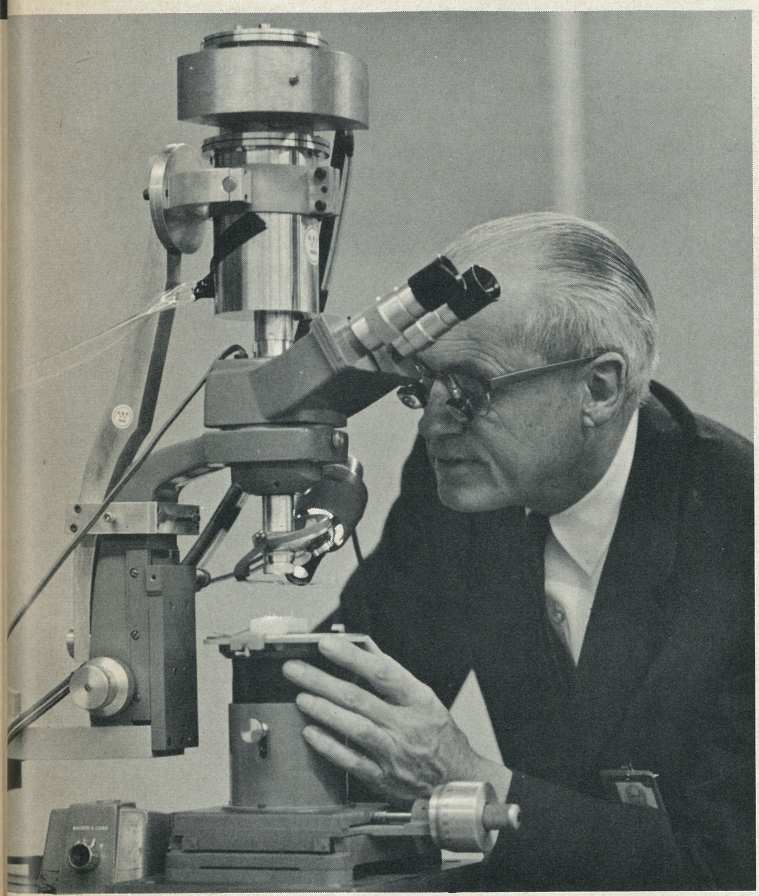
Mr. Nelles lives in Baltimore, Maryland, and is presently Manager of Manufacturing Research and Development at Westinghouse.

I AM A PROFESSIONAL SEEKER. My seeking has led me into studies ranging from the deep ocean to far space, from the interior of the atom to the nature of energy, from the mundane interior of men's minds to the presence of the Lord. The purpose of seeking is to learn, to achieve and to live. Seeking is a thrilling, rewarding and interesting profession, especially if it is made with Christ by your side. For me these adventures have been continuing for almost fifty years and each year the results become more interesting and more rewarding.

My forays into the unknown started while I was a boy in South Dakota. By the time I entered high school (1920) I had explored the countryside, the lakes and the public library. I had made many experiments with batteries, coils and wheels but soon seeking led me to radio. In this I learned many of the trials and tribulations that seekers encounter. People just don't believe you when you tell of phenomena you have encountered if they have not experienced them personally. One night I was listening to code messages on a home-made radio when I heard music. The announcement stated it was from Pittsburgh, Pennsylvania. No one would believe me, for they had not heard of broadcasting; but even more astounding to me was that hardly anyone was interested enough to come and listen. They preferred to be skeptical and bask in ignorance. Later some came to listen and were convinced. Finally the newspaper published a story about it and we again were considered normal.

This was a great lesson, for whether it is a question of the existence of messages and music in the air, or the existence of miracle healings, there are only a few who will either accept your account or who will seek and see for themselves. In general people will not investigate, experiment, and reason about the unfamiliar. If they would, they would soon learn of the tremendous realism of the existence of the Holy Spirit here and now in the same personal relationship as in the time of Paul.

In high school a gracious superintendent gave me a key and permission to use the laboratories day or night. We erected huge antennas and acquired some of the first radio tubes available. Soon we built a powerful transmitter and communicated thousands of miles. In the chemistry and physics laboratories I learned to dissect light and to manipulate energy.



Maurice Nelles with laser/welder for microcircuits.

At the University of South Dakota generous professors gave me keys and permission to use the engineering, physics, and chemistry laboratories and the astronomical observatory whenever I wished. During this period I continued seeking day and night. I was among the first to measure the chemical element distribution on the sun and to use the new photo cells to measure the relative intensities of spectral lines. I sought the satisfactions of mathematics and the mental precision of logic. I explored the meanderings of philosophy and studied the psychology of religion. Each day new things were sought and found.

At this point it is proper to note the phenomenon of serendipity. This is the unexpected discovery of something for which you are not seeking, but which is revealed while you are seeking something else. Science, engineering and life are peppered with unexpected blessings. It was on a blind date that I met Celia, who later became my wife and who, with the Lord, has been by my side through the ensuing years. We have continued to seek with increasing skill but we have also continued to be led into plans which were made evident to us by a generous and loving Father.

One must also seek money so one can eat, be clothed, have a place to sleep, and extend one's sphere of activity. Unplanned was a year as professor of physics and chemistry in a Roman Catholic college. I was and am a Protestant but there was much opportunity at this college to seek the relationship between my seeking in the physical sciences and in the Realm of God. I learned that those who know only a little of science and those who know little of God may have difficulty understanding science is only a minor creation of God and that there is zero incompatibility between science and God.

Another of my objectives in earning money was to attend graduate school in order to improve my seeking ability as well as have an opportunity to seek in new fields and under the guidance of professors who were experts of the first magnitude. I selected Harvard University for there were many great teachers there and by registering there, I could attend classes at the Massachusetts Institute of Technology. From a small city in South Dakota to Boston with little more than enough to pay tuition seemed like an impossible possibility, especially since I had a wife, the stock market had recently crashed, the banks were failing, and the great depression had started. But the clear, unmistakable word was "go" and we did. Celia miraculously obtained a position at the leading store in Boston and later I received one of Harvard's largest scholarships and one of the largest fellowships from General Electric in a national competition. The Lord provided. All we had to do was knock and the door was opened to us.

I had planned to work under one of the outstanding scientists of the time but I was led to work under a new young professor who had come to Harvard via Germany and Princeton. We worked for two years in his private laboratory, side by side, day and night,

studying how substances react and how they disintegrate and what goes on in atoms. I often wondered why I was working on this instead of light and radio and sound. I knew fourteen years later when my professor put the first atomic bomb together with his own hands and fired it at Alamogordo and later became the Chief Scientific Advisor to the President of the United States. I had been led to work with him so I could have the finest training in scientific seeking.

When college is finished one must find a job. Those who lived in 1932 know that ordinary methods of seeking work were not enough. I applied a new method that "came" to me. This was to mimeograph a resumé of my experiences and abilities and send it with a personal covering letter to all who might hire a scientist. The personnel directors in several large companies were impressed with the technique and wrote that it was the first time they had seen it. One company hired me at what was then a large salary.

I had resolved to spend only two years with any one company in any field until I was forty, for this I felt would be the best way to know about much of the world. After two years experimenting with catalytic oxidation and hydrogenation reactions in Buffalo, N.Y., we migrated to California, where I participated in the pioneer work of making chemicals from petroleum.

Until this time I was an introvert and knew little about people. The opportunity came to be an officer in a Civilian Conservation Corps Camp (I had been given a commission in the Naval Reserve because of my technical qualifications). The duty was near Seattle and on the slopes of Mount Rainier. Precipitously, over 200 men ranging in age from 18 to 65, were my responsibility. During this eight months tour of duty I learned more about people than I had in all the years before and in any like period since. It was here that I was impressed with the great intrinsic worth of man and the relatively little value of things.

As usual on even numbered years, in early 1940 I was seeking new fields to explore. This became difficult because of the limited research activity in California at the time. It looked like I would have to return to a former employer. "By chance" I drove past Lockheed and noted an employment office. Aircraft companies in the 1930's were poor, but in 1940 it became apparent that America must produce many aircraft. This type of work would indeed be new so I applied.

Within an hour I was offered a position which was the start of still more interesting phases of our lives. It was necessary to change aircraft manufacturing from hand methods to mass production. This was one of my tasks. This led to the seeking and finding of new ways of welding, forming sheet metal, and methods of joining materials. It led to the development of equipment still in use. I also had the task of designing, equipping and staffing the first engineering laboratory in an aircraft company.



Maurice and Cecilia Nelles; Mary Lou Stevens (foster daughter, just admitted to Radcliffe College); Lt. Cmdr. M. T. Nelles (son) U.S. Navy; Mary Nelles (daughter-in-law); granddaughter Erika. Sally Stevens (foster daughter not shown) now a senior at Scripps College.

As we entered World War Two, I was a member of innumerable Government committees and eventually was a Deputy Director of the War Production Board responsible for research and development on production methods for almost everything. During this difficult period my first Bible became worn out for practical purposes.

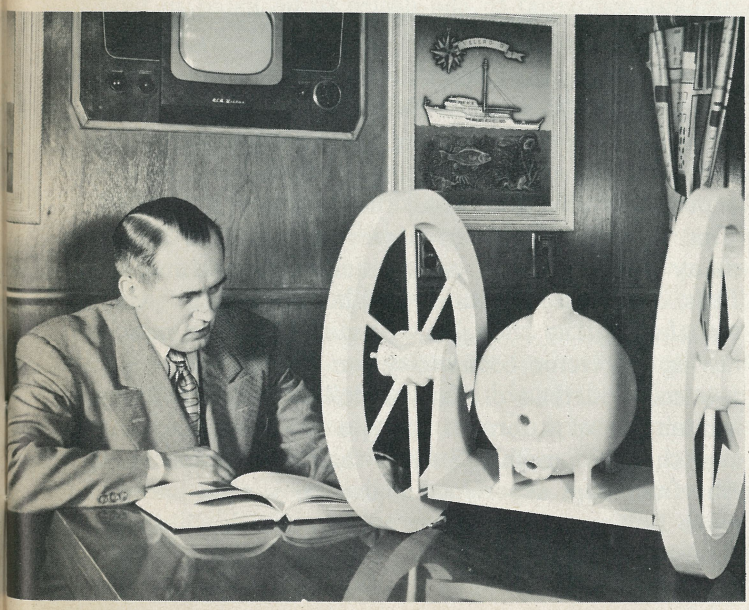
After the war it was time for a change. Clear signals from God sent us to Santa Maria, California, where I was put to head the University of Southern California Aeronautical Engineering School and to create an aeronautical research activity. We wondered why I should be doing this instead of heading some industrial research activity. The answer came a year later when the President of the University decided to abandon the aeronautical activity, but the Chairman of the Board of Trustees decided to build a marine laboratory ship from the keel up and asked me to assist. This is the VELERO IV which was the first ship designed specifically to explore the deep ocean. This work included setting deep diving records of almost a mile, the greatest depth to which man had

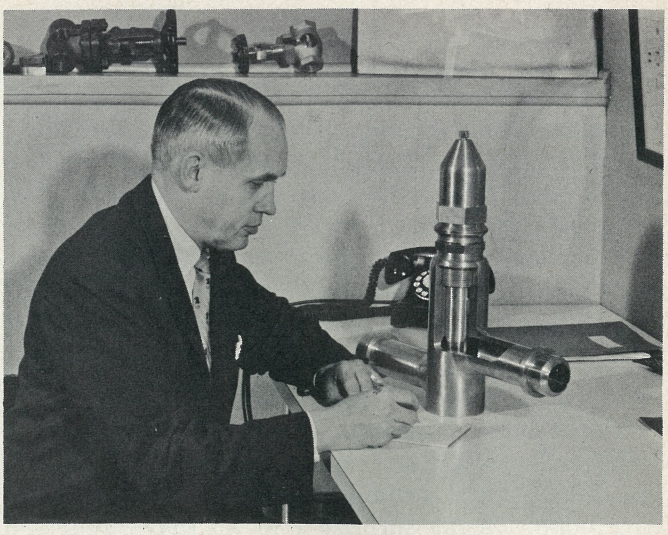
entered the ocean. I had complete responsibility for putting Otis Barton and others into the depths when one false move would have meant a man's life. During those days I had two lines of communications going at all times while experimenting. One was to Otis Barton in a sphere on the end of a mile of wire; and the other, to God for guidance. The discoveries we made then and the publicity which was given to oceanic exploration was a preview to the tremendous activity now underway.

Even more helpful to me was the close relationship I had with the Chairman of the Board, who also was master of the VELERO IV. He is a man who through the years has created a tremendous bank, runs a railroad and many business operations; but the lessons he taught me about finance were dwarfed by the lessons he taught me about patience, meekness and charity.

As time went on it became apparent I should reenter industry. Here I could see the results of my work in use daily by many people. I became Director of Research for Borg-Warner and worked on many items ranging from automatic transmissions to sonic oil well drills. But Borg-Warner had over twenty divisions and my work took me away from home much of the time. Our son had graduated from college and we felt we wanted a life where two aging seekers could be together much of the time and where I could fulfill my long desire to write and read. We decided to have an apartment in Hollywood where I was Director of Research Development for Technicolor and we would have a home in Santa Barbara where we could spend weekends writing and thinking.

Maurice Nelles (1948) with model of benthoscope used to dive to 4700 feet. This was the forerunner of present oceanographic exploration.





The author is here shown with a new model of cryogenic valve.

But the Lord had different plans and one week before we were to sign final papers for a lot on which to build our home a small boat overturned on a lake in Canada. The mother, father and baby sister were called home by our Heavenly Father and two girls (ages 8 and 12) were spared and became ours. Not only a new chapter but a new book was opened in our lives. Our future was in part apparent and the opportunities provided. We felt Santa Barbara was the best place for the girls to make the transition from small town living to city living, and it was. Later it was apparent they should be given an opportunity to learn how it is to live in a vigorous city where a different type of life must be mastered. I was elected a vice president of Crane Company and we moved to the North Shore of Chicago where we expected to spend many years. We all learned much in Chicago and I had many opportunities to seek and find in my work. We made many valves for the atomic submarines and I had a dive in the Nautilus. We made exotic metals like yttrium and titanium and I had many experiences renovating divisions and subsidiary companies. Again the Lord had unscheduled plans for us.

During these two years we wondered why our Santa Barbara house would not sell. The reason now seems simple. The Lord wanted us to move back into it and to have the greatest experiences in our lives in Santa Barbara. We really had no choice. A man gained control of Crane Company and summarily forced the officers to resign. However, I soon was an officer in an electronics company and on the boards of directors of several companies which made it possible to return to our home in Santa Barbara.

In an evangelist's tent on the bare earth of South Dakota at the age of ten I had pledged myself to God

in the name of Jesus. Through the 48 years that have passed since then, very few days have passed when I have not prayed to God. Very few Sundays came and went when I did not attend Church. Many Bibles have been read. Of course I had read the "Gifts of the Spirit," but it never occurred to me that these gifts are given and received today. I knew miracles were taking place today but somehow I did not seek to learn more about them. The Devil seemed a far distant person who was inactive and seldom discussed in the churches I attended.

One day I realized I had studied much about Jesus and God but not about the Devil, so I started to study and seek a clearer understanding. Books about the Devil are almost impossible to find but I sought and found. To my surprize I found that Satan is a person like Jesus and God. He is scheming for everyone's soul and he has clever and sinister tools almost beyond comprehension. I wrote a paper describing all of his tools and methods of operating that I could find so that any who wanted to recognize the Devil's devices could have a guide. Every one must reckon with Satan and one of our aims in life should be to recognize when he is specifically at work on us so we can ask deliverance in Jesus' name.

After learning about Satan, I sought to learn about the Holy Spirit. You do not have to seek long consciously about the Holy Spirit before you find Him. In Santa Barbara there are some that are filled with the Holy Spirit and manifest some of the Gifts of the Spirit. I found the very last words Jesus spoke after he was resurrected from the dead and just before he ascended into Heaven were, "These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues;... they shall lay hands on the sick and they shall recover," (Mk. 16:17). This then must be what I must seek, and I did. These are three of the Gifts of the Spirit. I sought with the same zeal I sought for scientific and engineering achievements. The search led me to Churches and groups unknown to me before. It led me to a Blessed Trinity Society meeting in the Mission Inn in Riverside, California. Two spoke in new tongues and Dr. Frost interpreted them. Later in the evening in the quiet of a chapel and with prayers by others I received the gift of the Holy Spirit and spoke in tongues. With this came an understanding of God, Jesus, and the Holy Spirit and the Bible which is much more lucid than I dreamed possible, for the Holy Spirit teaches. The gift of tongues is considered the least of the gifts though it is very great. The other gifts are also to be coveted: wisdom, knowledge, healing, interpretation, faith, miracles, prophecy and discernment and I pray daily they will be given. So the purpose of our return to Santa Barbara is now evident.

It might be difficult for a scientist to accept the gift of tongues as truly supernatural unless he experienced it himself. But the manifestations of the gifts of healing are rigorously acceptable. As a scientist I sought examples which would be performed before my eyes like an experiment in the laboratory. I found some instantaneous and others had slower rates. Some who had not walked for years, walked. Some who had not heard for years, heard. Some who had not seen light for years, saw. But closest to me was the healing of Celia's ears. For over twenty years she had a skin infection in and around her ears which was so bad that there were large scabs and ugly running. We had tried medications and shots from Boston to Los Angeles with zero success. After receiving the Holy Spirit we asked those who we thought exercised the gift of healing to lay hands on her and pray. In the course of a few days the running stopped, the scabs disappeared, the itching stopped and her ears were as normal as could be. To a scientist this is as near perfect proof as can be imagined. It is very evident that if there is one who does not believe the Lord can heal any sickness or deformity *today*, let him seek and he shall find indisputable scientific evidence.

The changes in one's daily life resulting from receiving the Holy Spirit are also marvelous. The Fruit of the Spirit is love, joy, peace, long suffering, gentleness, faith, meekness and temperance. These are now so apparent that there is little trouble picking them out for one's self. One's sense of values takes on different patterns. The importance of having one's biography in Who's Who in America becomes insignificant compared to the desire to be listed in God's Book of Life.

One evening the telephone rang and an opportunity was available to work in Baltimore, at Westinghouse, to seek new ways of making electronics systems. The future of the use of electronics depends on how inexpensively and how small the devices can be made. This work is extremely interesting and can lead to many innovations in communications, machine controls, devices for diagnosis and healing and in general transferring the thoughts of man. The possibility of having electronic communication devices that cost a few cents instead of tens of dollars will enable dissemination of information on a scale broader than ever thought possible. Such is the scientific challenge. But from past experience I also know God has sent us to Baltimore for greater purpose which will in due time be revealed. This, too, I know, that as long as I seek, I shall find. ✝



A CONGREGATIONALIST AND THE HOLY SPIRIT

BY THE REV. GARY HEIKKILA

Mr. Heikkila is pastor of the Mission Street Congregational Church, Gardner, Massachusetts.

NEARLY EVERY RELIGION has its Golden Rules, but only Christianity has the explosive force of the Holy Spirit, the pneuma, the Breath of God. "Not by might nor by power, but by my Spirit, saith the Lord of hosts," (Zechariah 4:6). Jesus said, "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . . ," (Acts 1:8). How meaningful is this experience known as the Baptism in the Holy Spirit! One confrontation with the mighty Baptizer is worth more than the endless arguments that tell us the charismatic gifts are not operative today. In the mind of this Congregational minister the Baptism is the difference that makes all the difference in the life of the believer.

It is a sad commentary that in spite of the fact we are the beneficiaries of Christ's promise to empower, we have not begun to tap the resources of the spiritual dimension because we have rejected Jesus' gift of His Holy Spirit. We have made tremendous advances in every sphere of living but we are poverty-stricken and anemic in the spiritual realm, because we have quenched the Breath of God. We are witnessing — around the world — a spiritual deficiency and moral breakdown comparable to the time of Noah. There is an escalation of the power of the god of this age "If our gospel be hid, it is hid to them that are lost: in whom the god of this world (age) hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine on them. (II Cor. 4:4).

As I talk with Christians from many different walks of life they are troubled about many things. They are finding themselves bombarded with trials and tribulations that at times appear to be insurmountable. They ask what is the answer? How can weak men be made spiritually strong? How can ordinary instruments become extraordinary instruments? How can broken lives be mended? Can there be a healing of memories? Is there such a thing as God's peace in the staggering storms of life? How good it is to be able to tell them of our Lord's promise not to leave us as "orphans" but rather to offer us release and freedom and sufficiency in the Spirit.

It is the Holy Spirit who reveals the Lord Jesus

to us. Christ was emphatic when He announced that He would send the Spirit: "But when the Comforter is come, whom *I will send* unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me . . . ," (John 15:26).

Christianity is dead without the Holy Spirit. The Bible plainly teaches (and this is our only authoritative guide) that the Third Person of the Trinity is *God*, co-equal, co-eternal and co-existent with the Father and the Son. Peter said, "Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power? why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God," (Acts 5:3,4).

I am convinced that without the energizing, moving and dynamic force of the Holy Spirit one can never know Jesus Christ as Lord or Saviour. Rufus Mosely has said that the Holy Spirit is the only One who knows Jesus and is capable of revealing Him as He is.

Dr. R. G. Lee eloquently tells us: "Unless we acknowledge the utter futility of all our efforts aside from the Holy Spirit, we are as dumb as a doll on a ventriloquist's knee; as slow as a sick fly on a frosty window pane. Unless the Holy Spirit helps us, we shall be as unsuited for battle as little David with Saul's armor, as fragile against soul enemies as frozen macaroni sticks trampled on by heavy feet, as unsuccessful as the man who tried to compress a bale of cotton with a lemon squeezer."

It is interesting to note that no man can even call Jesus LORD, except by the Holy Spirit, for the flesh (carnal nature) does not recognize Christ as Lord: "I give you to understand, that no man speaking by the Spirit of God calls Jesus accursed: and that no man can say that Jesus is Lord, but by the Holy Ghost." (I Cor. 12:3). Someone has said that men of the world, the demons of Satan, all addressed Him as Jesus, but never as Lord. A Christian is not a person who believes in Jesus — the whole world believes there's a Jesus — but a Christian is one who believes in the Lord Jesus Christ. He is Lord! This revolutionary truth is revealed by the Eternal Spirit of promise (Eph. 1:13) — our Paraclete.

The Father does not fellowship with unregenerated man until man receives a new nature from Him. This new nature is imparted by the Holy Spirit. It is the new birth. Jesus said, "Ye must be born again . . . That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." (John 3:7,6).

How does one release God's torrent of heavenly power? Is the experience of the one hundred and twenty disciples of Jesus on the Day of Pentecost still valid for believers today? It has been said, "Small men say smart things in order to prove that they are smart, but God says simple things in order to prove that He is great."

1. YIELDEDNESS: There must be a complete yieldedness to the Lord. The believer must place himself upon God's altar: "Walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour." (Eph. 5.2). When does the Spirit take over? Just as soon as the believer completely yields. "Lord, I give up fighting your perfect will for my life. I surrender totally to you. I am willing to be made willing





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to go where you want me to go and do what you want me to do. I confess my sins and ask for the forgiveness of Jesus Christ and His perfect will for my life." It is of paramount importance that we be controlled by the Spirit before we can expect fringe benefits. Allow me to illustrate: I was reading the fascinating story of a queer-shaped, ugly tug named Bust-Me-Up. This tug ran between London and Portsmouth. She never came into port but that she collided with some vessel and did some damage. Hence the name! Well, one day, to everyone's amazement, she came into Portsmouth Harbor straight as a die and glided gracefully to her berth. A sailor standing on the quay couldn't help shouting, "Whatever's come over you, old Bust-Me-Up?" And one of the crew shouted back, "Got a new skipper aboard!" That was the secret of the change. The new skipper knew how to control her. When we yield to Him, the Holy Spirit controls and many times drastically changes our lives to facilitate the "receiving."

2. PRAISE THE LORD OF HOSTS: For His gift of regeneration; "The blood of Jesus Christ his Son cleanseth us from all sin". (I John 1:7). Spend time praising and loving our Lord.

3. ACCERT THE GIFT OF THE HOLY SPIRIT: "Because on the Gentiles also was poured out the gift of the Holy Ghost," (Acts 10:45). The Lord is eager to baptize you.

Here I would like to inject a warning: No experience, no matter how marvelous, can substitute for the experience of "rebirth." I would caution all who seek the Baptism of the Holy Spirit to be certain they have settled the question, "Have I received Jesus Christ into my life and accepted His redemptive work upon the cross?" You must renounce anything in your life that cannot come under the searchlight of His Word. Satan is the prince of the power of the air. St. Paul states: "You hath he quickened, who were dead in trespasses and sins; wherein time past we walked according to the course of this world, according to the prince of the power of the air, but the spirit that now worketh in the children of disobedience", (Ephesians 2:2). Again, "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of darkness of this world, against spiritual wickedness in high places" (Ephesians 6:12). Our deliverance is in the blood of Christ Jesus who died that we might live in newness of life.

What has the Holy Spirit been able to accomplish in *your* life? Does your life reflect Jesus Christ? Are you standing on tiptoes for God and not crawling in the dust of your own empty ambitions? When the Holy Spirit is invited to take possession, I have discovered that the hearts of Christians are tender, warm and sensitive to the needs of others; and the hearts of the unregenerated seem more receptive to the wooing of Jesus. When the Spirit is grieved or quenched or extinguished, formalism and fear, unbelief and worldliness prevail.

On July 16, 1945, the skies over the New Mexico desert land were rent with a terrifying explosion. The frightening burst of light was overwhelmingly bright and the heat melted the rocks and sand of the desert together. Scientists watched from many miles away with awe. Their experimental atom bomb, perhaps the most important single experiment ever attempted by man was a success. Man had found the key to releasing the limitless power of the atom. No one had ever seen an atom. By the way, we are told that there are six sextillion atoms in an ordinary drop of water. Now six sextillion is 6,000,000,000,000,000,000,000. Niagara Falls could be supplied for more than 2,000 years with that many drops of water! It is staggering to the imagination.

I tell you on the authority of God's Living Word, that in the spiritual dimension, the key to releasing the explosive power of the Trinity is by yielding our floundering and fruitless efforts to Jesus Christ, accepting the gift of the baptism of the Holy Spirit and, as a result, appropriating *more power than the atom bomb!* This power will enable you to more effectively reproduce Jesus. Someone has said there is nothing that satisfies the longing of the heart as the Holy Spirit. What water means to thirsty lips and what rain means to parched land, is what the Spirit means to the individual.

At a low ebb in my ministry, I was desperate enough to try anything. As I listened to the Rev. Dennis Bennett opening the scriptures relative to the Holy Spirit, I felt a tremendous feeling of love and forgiveness and my stammering lips began to "utter the unutterable utterances of my soul."

What we need today is to plug in to God's storehouse of *power*. We need the reality of the Holy Spirit. We need to acknowledge that without Him we can do nothing. To do this brings joy and peace and satisfaction. There may be difficult times, dark shadows, tears and questions but there are the bright colors — the mountain top experiences and the joy of knowing that your experience with the Holy Spirit is real because *Jesus did it!* In my weakness I have found His strength. In Jesus, I have found courage and a sure sense of direction. This is not the end, it is but the beginning. By God's grace and because His promises are true there is "fullness and grace and His explosive power" available to "whosoever will." ✝



"...and a little child shall lead them"

BY LOIS RAISCH

IT ALL BEGAN under the hairdryer, just a few short weeks after I had received the gift of the Baptism in the Holy Spirit. My thoughts turned to Jamie, my grandnephew, who had suffered extensive brain damage at birth due to a lack of oxygen to the brain. Following an emergency caesarean delivery there remained little hope for the baby. But as the days and weeks progressed Jamie still hung onto the breath of life. Finally the doctors released him, puzzled, but hopeful that perhaps this might be a miracle. What damage, if any, could not be determined now, but in three or four months—if he lived that long. At three months of age the medical profession began extensive studies and tests only to conclude that Jamie was "merely a vegetable." The center brain cells were dead. He had very little vision, if any; there was no dilation of the pupils and he could not follow light-instruments. His back and neck were rigid, growing into a backward arch, eventually to become U-shaped. This affected his throat and sucking muscles which limited his eating ability. It was determined that Jamie's sense of feeling was nil. He could feel no pain. From all appearances, this "vegetable" would not survive much longer, although doctors did state there have been rare cases that live as long as twelve years. The youthful parents, Jim and Dianne, were certain that this must be some sort of punishment from God. They were completely distraught, but yet, thankful their year old daughter was so wonderfully normal. Jim and Dianne became more miserable as time passed on; they became intent upon putting Jamie into an institution, hospital, or whatever they could so they would not have to bear the daily pain of caring for him. But their funds were limited—this had already heaped up their debts—most care they could not afford. It seemed all doors were being shut in their faces. Dianne was taken to the hospital with a nervous breakdown; more expenses were mounting and still Jamie lived! Or, more accurately, he existed, continually losing weight, never responding to anything of life.

This day, as I sat under the hairdryer, I tried to dismiss these thoughts of Jamie; it hurt me to think about it. It was so sad, my heart cried for them, and yet the thoughts persisted. They became strong and very vivid. As hard as I tried I could not rid my mind of these unwanted thoughts; they became stronger. As they continued a little "voice" reminded me that God can heal, that He can make perfect, that He is as real today as He was 2,000 years ago. I could not deny this. But that "voice" was saying, "You must go to Dianne's — you shall pray for Jamie — he is to be healed." You cannot imagine how fast my own thoughts screamed back, or the mixed feelings that I had inside of me such as, "I couldn't — I am inadequate — I don't know how — I have never been able to do anything like that — oh, I couldn't, I just couldn't — What if it isn't really the Lord saying this, oh, I just couldn't be sure—oh no—it wouldn't be fair to raise those poor kids' hopes like that — oh no, dear God, not me, please, not me!" I argued and pleaded. But this little voice continued, "Trust in Me — you shall pray for Jamie — he will be healed — trust in Me." I was frightened, I did not know what to do! My daughter and grand-daughter arrived, for I had promised to take them shopping. I suggested that we go and ask Dianne to join us, for I really felt that being around Dianne I could get over this feeling. My being directed to pray for Jamie must be only my imagination; I wanted to prove that was all that it was. So, we started for Dianne's but met her on the way. She was coming to visit my daughter. She had her stroller and daughter with her; Jamie was at home with a neighbor. I was relieved. I did not have to see Jamie, so I relaxed as I took the two mothers with their babies in the strollers to the local shopping area. The day was pleasant and we were idling away the time when suddenly I felt strange. I had to get these girls back to their apartments; there was no time to waste! Back we headed.

At Dianne's apartment I found myself asking to see Jamie. He was on a blanket on the floor in the bedroom. I knelt down to look at him. I put his head in my hands. He was not very pretty, seven months old, weighing only seven and a half pounds, just skin and bones. His back was rigid. He cried a horrible cry. Then I heard myself asking Dianne if she still believed in the Lord, if she believed He could heal and if she really wanted Jamie well. I do not remember much of her answers, for I was hearing a powerful sounding voice emitting from my own mouth in prayer. I felt the Holy Spirit present within my body (I had this same feeling the night my other

daughter had received the Baptism in the Holy Spirit). I felt flushed all over, even shaky. I became warm, so warm that perspiration was making me damp all over. And I felt weaker and weaker, as though I was about to faint. The words kept coming; I could not stop them. I was asking for complete healing of Jamie. I felt Jamie relax in my hands — he was no longer crying. Finally, my voice stopped and I managed to say, "...in Jesus' name, Amen." I stood up, but I felt so weak. I knew I must be pale. I could not understand any of these things. I was not familiar with the Word. Before my infilling I could not understand most of it and only retained a small part, so all of this seemed very foreign.

In the living room, while I tried to regain composure and some strength, I heard myself telling Dianne her son was healed. Inside I felt both frightened and ridiculous for making such a positive statement. Yet, I knew with all certainty it was true. She asked when she would see that he was healed. This time I heard myself telling her to repent, give herself back to Christ; this was not a punishment, but He wanted her back in His fold. She would be able to see that Jamie was healed soon, but she should feed him, love him and begin now to study the Bible and be steadfast in prayer and give thanks to God.

Nine days later I learned that Jamie was now sleeping on his back as it had lost its rigidity and arch, that he had gained three pounds and was no longer on phenobarbital! Praise the Lord! The following Monday evening Dianne wanted to go to the Blessed Trinity Chapel to learn more of the Holy Spirit, and perhaps even to receive His fullness for herself. And she did! Jean Stone cannot forget this one; Dianne talked and cried in the Spirit for twenty-five minutes without stopping!

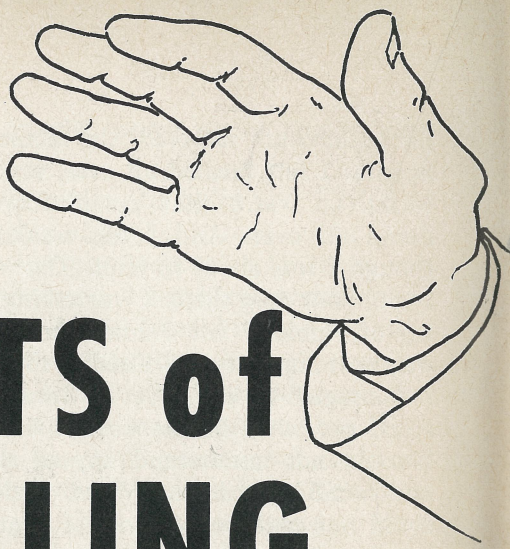
The next day many more signs of Jamie's healing became apparent. We were in the car en route to my home when Dianne yelled, "Jamie's eyes, they have dilated! I think he can see!" That was the beginning of a series of signs of healing. By the end of the day, there was no question about Jamie being able to see. He was following people with his eyes, looking at his hands; he recognized a bottle from a distance and his tongue began the sucking as his eyes saw the bottle. And there were many other indications of vision as well. In fact, he did not want to close his eyes at all; there was so much to look at! During the course of feeding him, we observed that his tongue was using a rather strong sucking motion, and his "Premmie" nipple was not working out so well. We changed and used a regular nipple. He did just fine—he took two eight ounce bottles. Previously, he had done well to take more than two to four ounces in any one day! He had never done well on solids, but on this day he ate three dishes of cereal and one jar of fruit without difficulty. He sat in the infa-seat for the first time, and also showed that he felt pain. His neck hurt if he was not picked up carefully; before, no matter how hard his head may have snapped he never showed any feeling of discomfort. To top all of this off, he snuggled up and grasped you with his hands, for Jamie now knew and responded to love.

That evening, Jim rededicated his life to Christ and we all joined in with our most humble prayers of thanksgiving to our wonderful and most gracious Lord. All praise be to Him. After this when Jim held Jamie, he told us how different he felt toward the child. He had been harboring bitterness and resentment toward him—but now, it had all disappeared. He had, in fact, done a "complete flip" over him! He now felt a deep love and compassion for his son. As the days went by, Dianne too, was experiencing new feelings of love and tenderness toward Jamie. She gave him the painstaking love and care that only the best of mothers can give to their children.

"Trust in Me," the Lord had said to me. He who knows the end from the beginning had a purpose to be fulfilled. Little Jamie's earthly mission had now been completed. He was called to Heaven just three short weeks later and, most certainly, completely healed of the defects he had had from birth. From all appearances, Jamie had been steadily improving; he had doubled his weight to fifteen pounds. But flash pneumonia crept upon him quite suddenly one afternoon and, as Dianne lay down to rest, Jamie went to his eternal rest, his mission having been well done.

We all have a new love in our hearts for Jamie. We know that he brought it to us from Heaven. He placed his parents firmly back into the arms of our Lord, and led them to a wonderful church where their faith could grow as they were guided in a closer walk with Him. As Jamie was laid to rest, one of his uncles remarked, "We have witnessed a miracle these past few weeks. If only I, in my lifetime, could bring as many people to Christ as Jamie has done in his short eight months." Yes, Jamie's mission had truly touched the lives of many, bringing each one close to God that all glory may be unto Him.

This appeared to have been a turning point in the lives of Dianne and Jim. The doors of opportunity opened with a new job, new appartment and new friends. Their old problems and worries are fading away. This is one more example of all things working for good for those who believe in Him. We thank Thee Lord, that we may be Thy instruments that more people may KNOW, LOVE and FOLLOW Thee. ✝



GIFTS of HEALING

BY THE REV. BRIAN CASEBOW

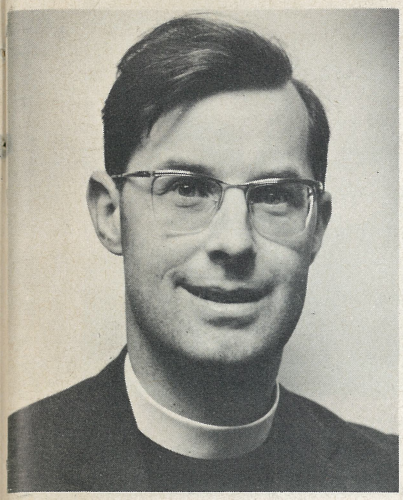
SO YOU HAVE RECEIVED the Holy Spirit, you speak with tongues and of course you want to manifest the gifts of the Spirit. You want to show the power of God's Holy Spirit to the whole world if possible. That is good. That desire is certainly put into your heart by God so long as you are quite sure that it is God's glory you want. If you are out for a little glory yourself, dear child of God, well, you will soon find out that to be God's instrument in this business is costly. It is going to cost you all your dreams and illusions about yourself. God can only begin to use you when you realize that you are nothing—nothing but the oldest, most blunt and decrepit instrument that the Master Surgeon ever used to do His work. Once you realize how blunt you are, He will sharpen you and use you. Yes, He will, and what is more, He will use you to work miracles.

Most people seem to want the gift of healing, although Scripture tells us expressly to desire the gift of prophecy above all. It is natural of course; we all have so many sick friends and our Saviour has such compassion on them. He fills our hearts with love for them. Everyday on our main streets we see the sick, the lame and the blind and it hurts us to see them. We long to walk over and lay hands on them. We overflow with the compassion of Jesus. Take it easy. It is natural to want to heal but if we are to succeed and be used in healing then we have to be more than natural. Have a really scriptural compassion for souls as well. Know that prophecy is the most lovely soul-gift, to call, to convince, to rebuke, to encourage and to give God's words of love to His faithful children. Then when you have got things into perspective the Lord will use you to heal as well. The purpose of the healing miracle is not simply to relieve pain but as a sign to glorify God, following those who believe. It is therefore an indispensable weapon in the campaign of God's people which we call "evangelism." It is when we desire the gift of healing in this way, to extend His kingdom throughout the world, that God will not fail to answer our prayers. The Church is called to be God's showcase, displaying all the glittering gifts and prizes won on our behalf by Jesus. Is it God's will that we should hide even one of these prizes away? We are called to impart healing as we are called to impart salvation, by bringing men to Christ, that to Him and to His Son and to His Spirit may be all the praise and the glory.

This means that there is nothing difficult about working miracles. Nothing difficult at all, because there is nothing you or I can do to make them happen. The only initiative we have is prayer, the prayer of faithful and obedient children, the rest belongs to God. We have to wait upon Him, then He does it all so simply; He commands us to speak or act for Him and with breathtaking ease everything happens. Mind you, I do not say that to be faithful and obedient is easy. I look back over two years littered with failures when I did not step out in obedience to God because I was afraid—afraid to put into action the extraordinary commands of God, because I thought on these and similar occasions God might let me down. Worrying about such failures does not help. The first thing I have to do is relax and thank God for every failure. Yes, thank Him for it! It proves again and again how poor and wretched and blunt I am, how glorious is His power to work through my weakness, and how faithfully He leads and guides, humbles and teaches those of us who love Him and long to serve Him.

Is there a technique for healing? Nothing in Scripture leads us to expect infallibility. It is not automatic every time or we would think we were the clever ones. But there is some advice we can give to those about to practice for the first time.

The Lord Jesus had a special technique for all His miracles. You will find it in St. John's gospel, Chapter five, verses 19-21. Obedience to the Father. But given this one sure ground for all His miracles, the variety and pattern of individual cases is remarkable. We wonder why He put clay on one man's eyes but laid hands on another, why some lepers were healed on their way to the priest and others received the simple command, "Be healed." The Lord Jesus used different ways for calling out the faith in different men. These varieties of healing still happen today. A young man with asthma all his life was told to run



The Rev. Brian Casebow is Pastor of St. Margaret's Parish Church (Church of Scotland), Motherwell, Scotland. The story of his Baptism of the Spirit while reading TRINITY *Magazine is contained in* TRINITY, *Vol. II, No. 2.*

a certain distance seven times. He did it and was cured. A woman with years of depression and hospital treatment behind her was told to buy herself a new hat. She found it hard to believe it could be so easy, but it was the Lord's way and He released her. Every case should be offered to the Father for His advice. Then whatever He tells us to do we must act it out with authority, no matter how extraordinary it may seem. Sometimes we have not the courage. We say to Him, "Oh, Father, no, not that. I couldn't do that. I'm just not ready for that yet." And although He challenges us, "When will you be ready?" we never think He minds it all that much. But He knows we cannot run unless we walk first, so always do your best to obey. Never worry about the past; claim forgiveness and press on. Put His honour before your own and it is amazing how the miracles will follow.

There are certain techniques given in Scripture. We must not forget them: anointing with oil, laying on of hands, the sacraments themselves. Anointing with oil should be done by the elders, according to James, Chapter five, verse 14. Presumably, too, this should only be used in the case of one who is already a believer (how else could he "send for" the elders?). Laying on of hands may be used in any circumstance as long as God agrees. This is a great blessing but should not be over-used or it becomes just a course of treatment that keeps the patient happy for a while but dishonours God. Using this technique, please, never squiggle your fingers, nor press, nor shake, nor try to make the patient *feel* anything. You do not want the patient to *feel* anything; you want him to be healed. Such peculiarities will never glorify God, and in fact very often hinder the great things your heavenly Father is just longing to perform. The first dramatic healing I ever saw was when two of us laid hands on a friend, a believer, with an injured spine. He could not move and was in great pain. We laid hands on him. That was all. No one felt anything. We simply said, "The Lord bless thee and keep thee," then told him to get up. He did and went out for an hour's walk with us, perfectly healed. The Lord did it, you see. He is the same, yesterday, today and forever.

There is a form of prayer which I have found very useful over the past year or so. It is a private, secret prayer when I am entering a situation which God has ordained beforehand that I should walk in it. (Ephesians, Chapter two, verse 10) It goes like this: "Dear Father, I can't do this. You can. You will do it for me, not because of who I am but because I am redeemed by Jesus. He is pleading with you now even in my flesh, because He lives in me. Father, I have preached your Word faithfully; let the signs follow that you may be glorified." Our loving Father finds it hard to resist a prayer like that if it is truly and honestly prayed.

There is never any excuse for not knowing God's will in a certain circumstance. There is no question of praying, "If it be thy will." That "if" was never recommended in Scripture. Jesus in the garden of Gethsemane prayed, "Not my will but thine be done." There was no "if" there because He knew the Father's will, had made it His business to know the Father's will for quite a while. The word "if" allows a man or woman to slide out of the responsibility of finding out the will of God, which is a costly business in terms of time, patience, self-knowledge, Bible-study and prayer.

On the subject of healing, God's will is surely made very clear. He will always want to heal. There are occasions when because of unbelief or because a patient likes his illness (it gives him attention) or because of self-pity, nothing happens. God will force no one. But again we must not always expect the instantaneous. If our prayers are not answered when we expect them to be, we have no right to despair or worry about it. Perhaps although our prayer was right, our sense of timing was all wrong. Anyway take it to the Lord and challenge Him about it, stand on the Scripture promises. Never give up. Wait upon Him and He will guide you and answer you.

Surely the purpose of the cross for our day is revealed not only in the salvation of our souls for a better world to come, but also in the healing of our bodies now. This is why "the Spirit of the Lord God is upon us." We are given the "earnest of our inheritance" now, that we may be hungry for more, and so know the truth of the saying, "With His stripes we are healed," and glorify God. ✝

Victorious VICTORIA



BY ERIC HOUFE

Mr. Houfe is of the Sir Albert Richardson, Houfe & Partners architectural firm, London, England.

> *"I will pour out my Spirit upon . . . your daughters . . . and upon your handmaids." (Joel 2:28, 29) "Behold the handmaid of the Lord; be it unto me according to thy word." (Luke 1:38)*

IN 1961 VICTORIA, aged eighteen, came to stay with us for the weekend. We invited two of her friends to meet her who had not previously been to our house. For the past three years Victoria had been living with her family in the Island of Jersey. Before this our two families had grown very close when they were living in England in the parish next to ours. This is when they had also become friendly with our visitors for the evening.

During conversation we learned of trouble that had visited Victoria's friends. Their newly married daughter, expecting a baby was dying of cancer. I soon found myself speaking of the healing power of Jesus. I had some experience on this matter of Divine healing, and my concern about it and the lack of power in the Church would eventually lead me into the Baptism in the Holy Spirit a year later.

I soon realised that mentioning the power of Jesus to heal had involved me in a case from which I could not withdraw. I began to pray and involve my friends in Christ, and soon met the family again and spoke of Jesus as Saviour as well as Healer. From my past experience I had learned how easy it is to forget the more important need for soul salvation when dealing with the immediate concern for bodily healing.

Soon after this evening of witness and prayer a wonderful change began in the daughter and we looked for a miracle to happen, but she eventually died. This was a great shock to me and drove me more to my knees in prayer, seeking the Baptism of the Spirit.

As a result of this encounter with this family I met the Vicar of their parish, the Rev. John Gravelle who was interested in Divine healing, and over some twelve months I continued to call on him. He was somewhat incredulous when I introduced the subject of the Baptism in the Spirit, and when in August, 1962, I joyfully announced to him that I had received this great blessing he was dumbfounded, to say the least. But, praise the Lord, during the following months a miracle took place in his own life and he received the Baptism in no uncertain terms.

Even before the joyful event, John Gravelle was introducing the subject to his fellow-clergy and playing tapes from America and elsewhere, for by then the movement was spreading throughout all denominations in the British Isles. Soon organized meetings were being conducted among the clergy of the diocese and many were entering into the blessing. The bishops were giving their approval and watching with interest. Both David du Plessis and Jean Stone spoke in the diocese, as in other parts of the country, with resulting blessing. The Rev. Michael Harper, late of All Souls, Langham Place, London, and his wife Jean had by this time been called to full-time service in this field, and many more meetings were taking place in the diocese and beyond.

In the intervening period, my contact with Victoria's family in Jersey continued and Jersey began to hear the good news. Victoria has been an art student in England for the past year or so and has spent her weekend holidays with our family. During these visits I had been interesting her in the new work of the Holy Spirit and she had been studying the matter from the Scriptures and books, and growing more and more dissatisfied with her Christian life and increasingly hungry for the Baptism in the Spirit.

Last term she moved to the Loughborough College of Art in the Midlands to continue her studies. It so happens (such is God's way) that her hostel is the parish of a clergyman of the Church of England whose brother is Rector in my own diocese and had attended some of the meetings I have referred to.

She, of course, attended his church. Victoria made friends with Carol, a Plymouth Brethern girl, and with Nina, who was converted the term previously as a result of reading that amazing book, *The Cross and the Switchblade*, which Victoria had lent her. During the last few visits to my home I had prayers with Victoria for her Baptism in the Spirit and on one occasion took her, at her request, to a Communion Service at the local Pentecostal Church. This experience thrilled her!

After her last weekend with us (1965) I received a wonderful letter from her. I was overjoyed! It was not relating her Baptism, but a mighty experience she had had with God, which I felt was a prelude. In this letter she related how the Devil had been attacking her during the week, with physical results; she could not sleep or eat properly; and then suddenly God moved! He led her to her Bible in an irresistible way and verse after verse stood out and swept away her agony. In other words, by the Word of Life the Devil was made to flee. A wonderful assurance and peace was hers.

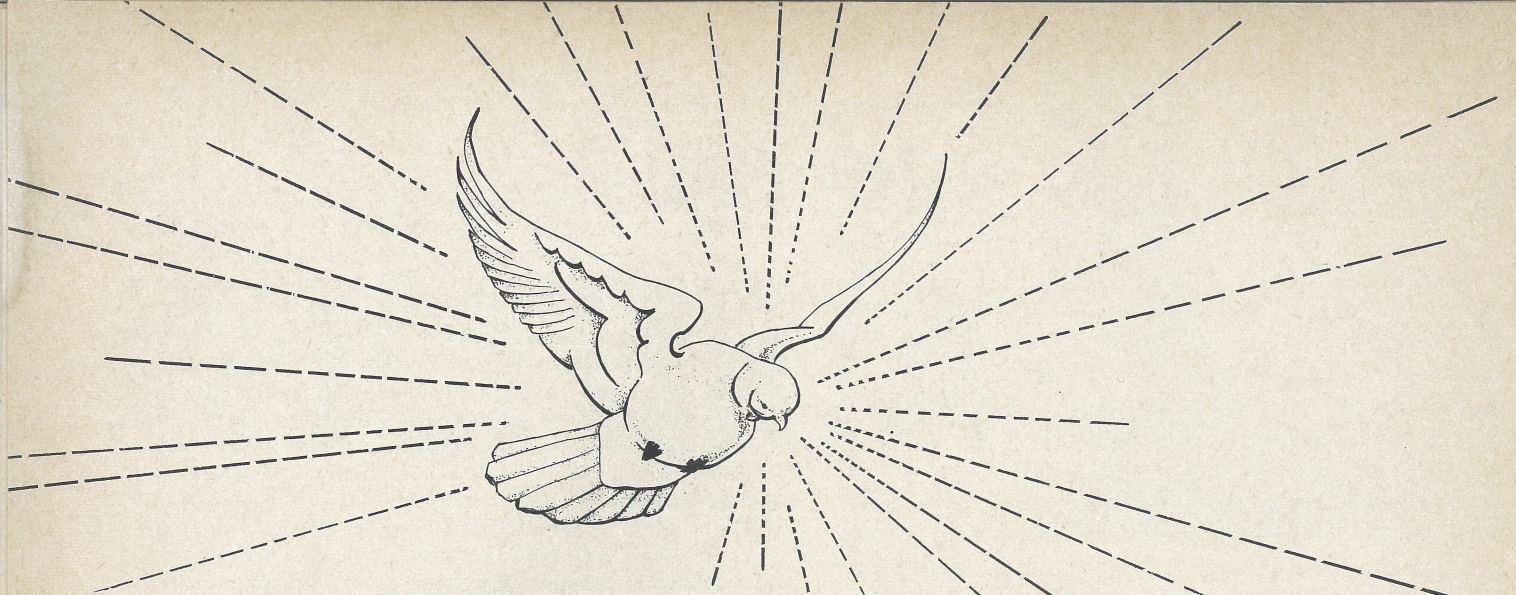
To her amazement, during the Sunday evening service (after which she wrote the letter) the Vicar preached as he had never preached before. She wrote,

> He stood in the pulpit and opened his heart. He said he had suddenly been hit with the realisation that he was missing something. Everything he said seemed just for me; all my problems were just swept away and God's lovely peace came upon me... He gave such a wonderful sermon I wept and wanted to shout, "Praise the Lord! Praise His Holy Name!" with the Vicar, who kept saying it too. He was swept along! The church was full and everyone was absolutely still and transfixed with the sermon. The Holy Spirit was there all right. I felt like shouting and crying all at once. A great weight seemed to have been lifted from me. My friend who read *The Cross and the Switchblade* came, too and wanted to shout, "Praise the Lord." She came with me to the Bible Study afterwards and says she only became a hungry Christian since last term when she read that book. Praise Jesus! I can't get over how fully He answered my prayers. Even in Bible Study everything everyone said seemed just for me. I knew that no matter how many friends I wanted reassurance from, only God would give it to me...
>
> Honestly, we sang our hearts out tonight. I felt how strong the power of the Holy Spirit was, it seemed to ripple through the congregation. Please pray that I will receive the Holy Spirit and really love Jesus with all I have; I have so much to thank Him for. Praise Jesus!

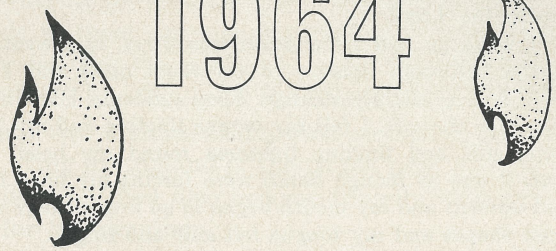
I immediately wrote to Victoria and told her it would not be long before Jesus gave her her heart's desire. Two days later, on Wednesday night at 11:00, my telephone rang. It was Victoria! She had just been baptized with her two girl friends in the Vicarage. She was rejoicing indeed! On Saturday I received the following letter from her:

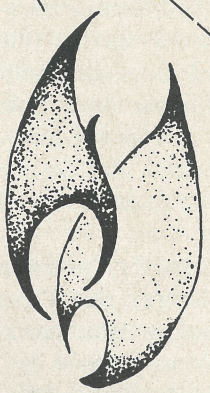
> Praise the Lord, He has baptized me. And that night, February 3rd, some time after I rang you, I awoke and spoke in tongues for about half to three quarters of an hour! Everything is just so, so wonderful! The three of us all baptized together! Just think, we might never have met. It was amazing last night as we just were led to Mr. Meakin's Bible Study in the Vicarage. Carol, the Plymouth Brethern girl in my hostel, skipped evening class to go and Nina, the girl converted last term when she read *The Cross and the Switchblade,* praise the Lord, was really keen on it. So I took them with me, and after Bible Study Mr. Meakin asked us what we had to say and I found myself confessing Jesus as my Saviour. Then Carol asked to have hands laid on her, and I watched as she became blissfully unmindful of her surroundings speaking in tongues. We were all crying, and the first one to speak in tongues was Nina. She wasn't even expecting it, but was praying for Carol — she's been so grateful all day and other students have been asking us what we've been doing. We didn't do a stroke of proper work all day!
>
> Anyway, after Nina spoke, Carol did, but I didn't. There were three men there. Mr. Meakin laid hands on Carol and spoke in tongues, and then another man came to me. Although I didn't speak I was torn apart and trembled and suddenly Jesus was there, and I cried out, "Lord I've sinned against thee!" We were all trembling and in tears. Then this man told me that tongues would come that night and I knew it would, and it did. Praise the Lord!
>
> I woke up and knew Jesus was there, so I went out to the bathroom because of my room mate and I sat there feeling slightly strange. Then suddenly I knelt and asked for the gift. I felt my tongue tingling and my jaws going stiff and tingling tightness round my head, and then it was as though hands were forcing my head back and upward and my mouth began to go into strange wide open shapes and my tongue felt stiff and tingly.
>
> I got up, went back to bed, lay back on my pillows, opened my mouth and out it came! Terribly, terribly fast! Later I found I could slow it down, stop and start again, speak loudly and softly. I looked at myself in the mirror! It sounded like Russian and Indian mixed. Oh, it was so wonderful! All my feelings just burst out of me, they'd been pent up for so long, and I've had so many tussles with the Devil these last few days. Today I've been so happy....
>
> We could hardly believe that a quiet Bible Study evening—there were only four really young people there. The three of us and one other girl who left earlier — should end in such an outpouring!. .
>
> My room mate and another girl are hungry, too! The other girl actually broke down when we talked to her. She's never done that before. We all kept wanting to speak in tongues today! Alleluia! It's amazing how the Spirit works. All three of us! Jesus is so wonderful! Praise Him!... Yours in Jesus, Toria.

From 1961 to 1965. What a wonderful story! When God was beginning to move among the clergy in my diocese I used to remind Victoria of her visit to us with which this story began. God used His handmaid in that simple way to begin His work. And now, praise Him, she has received her reward. ✝



PENTECOST SUNDAY 1964





Mr. Gravelle is the Anglican vicar in Welwyn Garden City, Hertfordshire, England.

BY THE REV. JOHN GRAVELLE

I READ ACTS 2, verses one to eight last Whit Sunday as the text for my Evensong sermon. I read it with gusto, for the sheer drama of it appealed to me. And then in a continuing mood of drama I shouted out this question to the congregation, "What do we know about the Holy Spirit?" And I got an answer. Not from a member of the congregation, but in my heart. This shatteringly unexpected answer was, "Well you, at any rate, know next to nothing about the Holy Spirit."

Things are different now. I do not mean that I am perfect or have no days of doubt and aridity. But I do often have an awareness of God which I rarely experienced before. I want to tell you why.

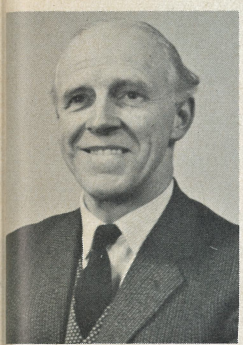
Some time ago Eric Houfe came to me to ask if we could both pray regularly for a young woman in my parish who was dying of cancer. We agreed that no Christian sense could be made of her situation, and for a time following this meeting I prayed regularly for her. And for a time she seemed to improve. Then, I do not know why, my prayers for her became less frequent. When she died I was, of course, upset, but I did not feel it was in any significant way my failure. Eric, however, believed we had failed. The reason for his attitude was that he was seeking a deeper acceptance of God's power in his life. I was not.

But Eric continued to call on me. I sometimes only tolerated him. I did not like his language. I do not mean that he used bad language, but I did not like the way he spoke about the Faith. He used an evangelical vocabulary which sent shivers up and down my spine. I do not, even now, particularly care for such expressions as, "Praise the Lord." Yet I began to think that despite our differences in churchmanship he had something to say.

One day he came and told me that he had received the Baptism in the Holy Spirit. I thought this was quite fantastic, the kind of fanatical nonsense I half feared might underlie his—to me—distasteful

vocabulary. But as a person he impressed me. His face was shining. His eyes alive. He had a remarkable confidence in his voice and outlook.

Month by month he continued to call on me, and what he said about Baptism in the Spirit became less objectionable. Then one day he asked me to listen to a tape recording made by an American Episcopalian priest. This tape by Fr. Dennis Bennett was a confrontation. It spoke right to my condition. I knew that what this man was talking about was true. Soon after this I heard the Rev. Larry Christenson speaking at All Souls, Langham Place. His subject was "Gifts of the Spirit in the Mystical Body of Christ." He, too, spoke to my condition. He put before us a vision of the Church as a really organic entity: the Body of Christ is a body because it is truly animated



Mr. Eric Houfe



Fr. Dennis Bennet



Rev. Larry Christenson

and knit together by the Spirit of God. It is not as *if* Christ were in us and around us. It is not as *if* He is inhabiting the Church. He really *is* inhabiting the Church, and He really *does* animate and unify it. And He gives supernatural gifts to His Body: gifts of healing, the gift of prophecy, the gift of discernment, the gift of tongues, and others. Larry Christenson's words made a tremendous impression on me. I could see St. Paul's teaching on the Body come to life, and I could also see that some of these rather odd gifts are not so odd if they are part of a supernatural organism.

Up until the All Souls' meeting I did not like the idea of tongues at all. I thought of it as primitive ecstacy, the kind of thing that some of the earlier prophets were caught up in. It seemed to me to have little to do with the gospel of self-forgetting love. Any sort of scholarly conscience I possess was worried also by the reliability of the Acts of the Apostles, particularly in the account of Pentecost. I thought St. Luke was not to be altogether trusted in his description of the coming of the Holy Spirit. Not that I believed he had deliberately cooked it up but that he saw the events of Pentecost in too dramatic a manner for his description to be taken as real history. It was simply a picture through which he could convey an undoubtedly tremendous spiritual happening. It was this kind of reasoning that went on in my mind. I now realise that the Acts of the Apostles and the Epistles of St. Paul make no sense at all unless the Spirit was powerfully and dramatically at work in the early Christian community, as powerfully at work as the story of Pentecost says. The dynamic of Christian mission and of Christian preaching was an impelling personal awareness of God. The Apostles knew God inside themselves and this awareness could not be kept to themselves. They preached the gospel not only because they had known the historical Jesus and His resurrection, but because they knew the resurrection in their own lives. Only a profound awareness of God's presence, I began to see, could account for the tremendous New Testament sense of mission.

About a week after I had heard Larry Christenson, when I was saying my prayers, I suddenly began to form words in a language I did not understand. It may be psychologically explained. I don't mind if it is. There is a psychological explanation for things and there is a spiritual explanation for things and they are not necessarily mutually exclusive. What I know is that "tongues" drew me nearer to God. It has given me a capacity to praise and adore which I never had before. When I want to argue about God, even in my prayer, prayer in the tongue delivers me. It is a most liberating experience. And the Church's language of praise really means something now. "O come let us sing unto the Lord, Let us heartily rejoice in the strength of our salvation." *The strength of our salvation.* This is the clue to real worship. We have experienced God, not "out there," not as the most satisfying image of purposeful existence, but as Someone we know in our inner beings. And because we know Him and because He is love, we want to respond to Him in love. Because we have known His love in ourselves, we want to adore Him in love. And these are the words of love; the words of praise are the words of love.

I hope all this does not sound too divorced from everyday life. I used to think it was. I used to think this kind of language was away from real life. But I have begun to find an inner flame, an inner reality, and an inner acquaintance with God which makes the prosaic life, the arid life, the flat life, the life with so little love, into a new creation. I begin to see with new eyes the love and wonder and vigour in creation. I begin to see people I used to consider boring, naive or plain ugly, in a different way. I find I have a love I did not have before and this springs from knowing the Lover in my heart. ✝

THE WORK OF THE HOLY SPIRIT IN A . . .

MIDLAND PARISH



Rev. Rex Meakin and brother Rev. Michael Meakin.

BY THE REV. REX MEAKIN

Mr. Meakin is the Rector of Emmanuel Church, Loughborough, Leicestershire, England.

MY FIRST RECOLLECTIONS of worship are of services in an ancient English village church standing on the summit of a steep limestone hill on which a church had stood since the year 700. Round the walls are still Saxon carvings of the eighth century. In this place where the dominant sound was that of the wind, I learnt the ancient ways of worship so that they became deeply embedded in my life. My father was vicar of the parish and it might have been assumed that I should make a smooth and easy passage to Christian maturity. After some years in the engineering industry and later in a bank I was eventually ordained to the Anglican ministry and have been engaged in parish work in town and country for the past thirty-five years.

No one could have been more in earnest. I had a Christian background and a theological training; I was truly converted and had been granted many real spiritual experiences. More than anything else I wanted to win souls for Christ. I became a Village Evangelist and conducted missions in parishes up and down the country. My ministry seemed to be acceptable, my standing was high in the diocese, kind things were said about my preaching; yet in my heart I knew that something was desperately wrong, some vital ingredient was missing.

In the New Testament I read of a power that I myself neither knew nor saw in the churches round me. I can truly say that all through my ministry I have sought for this power. I believed that I had committed myself to God, why was He not able to commit Himself to me? Why were my sermons, preached after so much prayer, having so little impact? Why was God never able to confirm His Word with signs following? Why was I so distressed on those rare occasions when people talked intimately to me about their lives that personal ministry became almost impossible? St. Paul could describe himself as an *able* minister of Christ; with all my earnestness and hours of prayer and Bible study I knew that I was an *unable* minister of Christ.

The harder I tried the worse matters became. Irrational fears had me in their grip. I felt overwhelmed by waves of negative emotion that paralysed my spirit. This spiritual paralysis spread to my body and I was in constant pain with osteo-arthritis. My mind became more and more clouded by depression so that I had to seek medical help. My condition brought much anxiety to my wife. She saw clearly that, in spite of my earnestness, my religion, instead of easing my burdens, was itself an intolerable burden.

I was aware of this myself but what could I do? I had been praying and making acts of faith for years. My early spiritual experiences were still vivid and I could not doubt that there was a God but it seemed as if He had turned His face from me. The more I strove to reach Him the further away He seemed to go.

But God had better things for me. My brother wrote enthusiastically about a movement of the Holy Spirit which was restoring His gifts to the Church, including the gift of tongues. I had always taught that glos-

solalia was a transitory phenomenon that was not meant to outlast the Early Church and that when it appeared today it was usually a snare of Satan. However, I attended the first meeting that Jean Stone addressed in England and that same evening in my brother's vicarage I spoke in a tongue. I felt no spiritual uplift of any kind. Afterward I realized that I had received the experience many years ago when I had been granted a truly wonderful encounter with Christ. I had not understood this and no one could explain it to me. Instead of accepting the blessing in faith I had gone on for years agonizing in prayer for something I already had. This is a pattern I constantly see being repeated, both by myself and others.

As with many people, the prayer in a tongue poured out from me in a torrent, redressing an imbalance. My spirit had been far less engaged in religion than my mind. My faith had been of the head rather than of the heart. I never had any fear of emotionalism; as an Anglican I see little danger of that. Most of us are emotionally starved. What I needed was more emotion of the right sort. The negative emotions that had such a hold on me began to give way to positive emotions. I felt more joy and peace, and above all I felt my heart going out to people in a new way.

Slowly as I persisted in prayer in a tongue as well as prayer with the understanding the power built up. There has been no sudden and startling enablement but a steady growth of power and authority. Discipleship is a real personal following of Christ rather than the acceptance of a body of teaching about Him. He is always near and although temptations are stronger, He gives continual victory. However, the real test of the experience was not how far it had affected me but whether it would mean the winning of souls.

When Michael Harper came to visit the parish there was no great stir. Neither the clergy of the deanery nor the people of the parish seemed particularly concerned. On the last day of the visit a meeting was planned at which one man turned up. After what happened I shall never be worried about small numbers again. He received the Baptism in the Spirit and spoke in a tongue and has continued to work and witness for Christ with growing power ever since. The same man has now given up a highly paid executive post in obedience to a heavenly vision to work full time for Christ. He has a wife and four small children. His wife is as convinced as he that this step of faith was taken in obedience to God and that God will provide for them.

The leader of the parish Drama Group, a chartered surveyor, came into the experience independently. He spoke in a tongue without knowing the significance of it. At first there were the Rector and two laymen who had received the experience but God soon added others. Three girl students of the local College of Art came to a meeting at the Rectory and were filled by the Spirit. My wife also received and others followed. God seems to be calling people one by one, giving them a thirst for the blessing and then sending them along. Four members of an adult Confirmation class received the Baptism and spoke in tongues. They are now more than thirty who have received; the transformation in their lives is sometimes startling. Regular prayer meetings are held in homes in the parish and the atmosphere of love and joy is immediately apparent.

There is in these believers a great sense of mission and a concern for people. A young housewife who had the most tenuous connection with the Church came through with great power and immediately called a meeting of her neighbours: as a result there are now three houses in her street at which prayer meetings are held, and this in a large housing estate largely untouched by the normal parochial ministrations.

Those who have been filled by the Spirit differ widely in age, occupation and outlook. Yet with all their differences they feel the strong bond of love that binds them together. They delight in meeting together for prayer and each seems to have a quickened perception of spiritual things and a maturity that is a constant source of surprise.

Sometimes I am asked if these people are *doing* anything; are they simply luxuriating in their spiritual fulness? My answer is that when an appeal is made for personal service they are the first to answer it.

It seems to us that New Testament Christianity has come right into our midst. We have it all, the good and joyful things and the hard and painful things, too. When the gifts of the Spirit come the Cross is not far behind. Those who exercise the gifts of Christ have also to bear His reproach. We would not have it otherwise.

We are encouraged to go forward in faith by the conviction that God has still greater blessings for us. What He has done so far seems to us to be a preparation for a further work that will reach out to those who are yet untouched by the Gospel. We have seen what God can do with those whose minds are not preconditioned by years of unspiritual worship. It is an adventurous course and we feel very strongly that we are the merest beginners. However we know that God is teaching us and leading us. His Word has become infinitely precious to us. As long as we keep praying we know the work will proceed. "I am the Lord. I will work, and who shall let it." Praise God for the wonderful things He has done here. Praise Him for the wonderful things He is yet to do. ✝

CHURCH OF ENGLAND NEWSPAPER

DECEMBER 11, 1964

CHANGE IN CLIMATE

by Michael Harper

AN important book which has been published recently in this country is Dr. Nils Bloch-Hoell's translation from the original Norwegian of his own book *The Pentecostal Movement*. This movement has been described as "the greatest ecstatic movement in the history of the Church." If this is true—then it is timely that a scholar should produce such a book about this movement which has spread throughout the world and is now its fastest growing church. This book is all the more important in view of the renewed interest in the work of the Holy Spirit in our churches, and the fresh experience of the gifts of the Spirit in these churches at the present time.

Dr. Bloch-Hoell has some interesting remarks to make about the initiation of this teaching and experience into England in 1907 by the Norwegian Methodist, T. B. Barratt, who was to become the apostle of Pentecostalism in Europe. He was invited over by an Anglican minister—Alexander A. Boddy, who was Rector of All Saints, Monkwearmouth, near Sunderland.

The revival spread rapidly amongst the poorer classes, although one of its earliest supporters was Cecil Polhill-Turner, one of the Cambridge Seven and a Council member of the China Inland Mission. It received greatest opposition from a body which one would have thought would have welcomed it most—the Pentecostal League, which had been founded in 1888 by Reader Harris.

In November, 1907, the organ of this movement, which strangely enough was called *Tongues of Fire* described the gift of tongues as "a Satanic counterfeit" and T. B. Barratt, although not mentioned by name was referred to as "of the people from America and from other parts of the world sent by the devil."

The renewal of the power of the Spirit and His gifts in many churches on the other side of the Atlantic and a few now in this country is receiving a very different reception. Whereas in 1907 the religious press kept absolute silence, today most church newspapers and magazines have carried on the whole favourable articles and reports.

The first book to have been written about this movement by someone outside it gives it on the whole a very good mark. It has been written by the Rev. Morton T. Kelsey, the rector of in California, and one who has done post-graduate studies in psychology and philosophy. His book is called *Tongue Speaking* and is published by Doubleday and Co. Some Christian leaders in this country have commented favourably on what is happening.

How can we explain this change in climate compared with 1907?

The main reason is probably the strong doctrinal undergirding which the movement possesses. From 1907 onwards the Pentecostal Movement had few, if any, effective apologists. This is not a criticism—all the more credit for its remarkable success. But the new move in the historic churches has a number of sympathetic scholars supporting it in America and this country. Thus a position which was previously regarded as intellectually untenable is now being accepted as both scriptural and reasonable.

The early Pentecostals tended to start with an experience and then build a theological structure upon it. But the present movement in the historic churches is mostly coming from doctrinal concern. This is giving a far greater stability to those involved.

Again, those who are opposing this movement in the churches have little scriptural support left—at least as far as the gifts of the Spirit are concerned. From 1907 onwards the weightiest arguments were based on a dispensational interpretation of scripture. This, for example, is the sole basis for booklet on *The Baptism in the Spirit and Speaking with Tongues*.

But dispensationalism has waned over the last 50 years. Gone are the days when problems amongst Christians could be solved by the Scroggie deterrent. Even that old stand-by "as for tongues they shall cease," torn from its context, has been repudiated by Evangelical scholarship (see the Rev. Leon Morris's commentary on I Corinthians/ (Tyndale Press))

With these stock arguments losing their potency there is nothing left to oppose the operation of spiritual gifts by argument from scripture.

There is also a changed situation with reference to the debate on the Baptism in the Spirit. In 1907 the Pentecostal League, which bitterly opposed the nascent Pentecostalism—calling it "this strange movement with its deplorable accompaniments"—actually advocated "the Baptism in the Spirit as a definite

Moreover the controversy was not helped by the weaker points of Pentecostal exegesis—which seemed to imply that those outside their churches did not possess the Holy Spirit at all. Added to all this was the influence which Brethrenism had on evangelical doctrine of the Holy Spirit.

But the situation has changed since then. The Holiness Movement has waned in influence, and the Keswick Convention no longer teaches "a Baptism in the Spirit" for sanctification after conversion. Moreover the weaker parts of Pentecostal teaching have been rejected by the churches, and so the gap between the two sides has narrowed considerably.

The Baptism in the Spirit is no longer viewed as a work necessarily delayed for some time after conversion; it seems in scripture to be linked with justification rather than sanctification, with Christian initiation rather than Christian maturity. Even the matter of speaking with tongues is being understood more—and seen as a gift to be desired rather than ignored, feared or repudiated. It is seen as an aid to devotion and a source of spiritual edification, not a means of exhibitionism and spiritual pride.



IN PREPARATION FOR THE

GREATER LONDON CRUSADE 1966

Billy Graham FILM MEETINGS

*A Film unit will be touring the *Greater London area* from FEBRUARY, 1965 in order to stimulate prayer support for the Crusade. No formal charge will be made but collections may be t...

First edify, then evangelize

by Michael Harper

WE saw in a recent article how the present resurgence of the gifts of the Spirit in the historic churches has a firm theological foundation which partly accounts for its success today as compared to the movement at the beginning of this century which never seriously affected or influenced such churches.

Another factor is *the way* in which these gifts are being manifested and people are being led into the promise of power through the Holy Spirit. It has been thought by some that these gifts and experiences are inevitably connected with noisy demonstrations—hand-clapping, shouting and physical pressure, so that the whole thing can be explained away psychologically. But in the historic churches (as indeed in the best Pentecostal circles) none of these are regarded as necessary accomplishments of the Holy Spirit's working.

On the contrary, they are treated as hindrances unless definitely and spontaneously inspired by the Spirit. Thus the gift of prophecy, the gifts of tongues and interpretation are sometimes manifested in Anglican services—decently and in order—without detracting from the liturgy. It is wrong to regard the liturgical and charismatic elements in worship as incompatible with one another.

Nor need there be much fear of "emotionalism." It was Father Bull of Mirfield who once said, "emotionalism is not the chief peril of the English clergy." A new release of emotion in fellowship and worship would not do the Church of England any harm. Let us cross our bridges when we come to them.

There are still attempts by those who belittle the gifts of the Spirit to try to explain them away psychologically. One can understand this when it is done by one schooled in liberal theology, which leaves little room for the miraculous and supernatural element in Christianity, past or present. But it is strange to find conservative Evangelicals taking a leaf out of the liberal's book and preferring psychological to biblical explanations of such manifestations.

But a growing number of men and women in good standing professionally, including some psychologists, are accepting the charismatic revival as a genuine work of God bringing power, discernment and encouragement to needy churches. In England there are ministers who are held in high regard and belong to both the Evangelical and the Anglo-Catholic wings of the Church who are thanking God for the gifts of the Spirit and encouraging the members of their churches to seek them to the glory of God and the edification of their fellow church members.

The argument which is used most frequently against the manifestation of the gifts is that they bring division into the Church. They certainly did in the Corinthian Church in Paul's day. But we need to notice that in Paul's treatment of this pastoral problem he deprecates the gifts, but rather encourages their exercise. But he does take to task the members of the church for being "carnal" Christians and misusing the gifts.

The fact that there is no lengthy discussion of the gifts in the other epistles, implies not, as some suggest, that they did not operate, but that they were manifested without causing division and provoking the Apostle to write at length about them. If there are people in the Church who do not want the gifts of the Spirit at any price, and even are unprepared to allow their operation in the Church then they must shoulder a great deal of blame if such gifts then cause division in the Church. It is my firm conviction that it is not the gifts themselves, or those who manifest them, which cause division in the Church, but the prevailing carnality of churches which are insensitive to the prompting of the Holy Spirit and ignorant of His power.

Another argument being used is that concentration on spiritual gifts is distracting Christians from the main task of the Church, which is evangelism. It must fairly be stated that when the gifts of the Spirit are regarded as an end in themselves and given too much emphasis this will be most harmful to the evangelistic purpose of the Church. But the main purpose of the gifts is not the evangelization of the world but the edification of the Church. How can an unedified Church be successful in evangelism? In the early Church it was the edified churches which "multiplied" (Acts 9, 31). The gifts are not the only or even the most vital means of edification—but the Holy Spirit knows what He is about when He bestows gifts as well as inspires scripture.

There are many who would say that there is no need now for spiritual gifts—since we have, what the early Church lacked, the full canon of scripture. There is not time in this short article to go into this fully—but if there was ever a time when the inspirational gifts of the Spirit were *unnecessary* it would surely have been during the period after Pentecost when the Church was nearest in time to Christ's teaching and ministry.

We have today only a part of the teaching and exploits of Christ, who "did many other signs in the presence of the disciples" (John 20. 30, R.S.V.). Yet in spite of this the Holy Spirit was pleased to inspire the Church with the *charismata* as well as the Apostle's doctrine.

The late Dr. A. W. Tozer was a prophet to his generation. Concerning the miracles and gifts of the Spirit he wrote: "A cold Church is forced to 'interpret' such language. She cannot enter into it, so she explains it away. Not a little juggling is required, and not a few statements for which there is no spiritual authority, but anything will do to save face and justify our half-dead condition. Such defensive exegesis is but a refuge for unbelieving orthodoxy, a hiding place for a Church too weak to stand.

"No one with a knowledge of the facts can deny the need for supernatural aid in the work of world evangelization. We are so hopelessly outclassed by the world's superior strength that for us it means either God's help or sure defeat. The Christian who goes out without faith in 'wonders' will return without fruit. No one dare be so rash as to seek to do impossible things unless he has first been empowered by the God of the impossible. 'The power of the Lord was there' is our guarantee of victory." (*Paths to Power*, p. 14).

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Second Coming

Lebanese Evangelist Sees Lord's Signs

Spokane Daily Chronicle 5
Wednesday, Nov. 11, 1964.

A noted Lebanese evangelist who grew up in Jerusalem, almost within the shadow of the Upper Room on Mt. Zion, site of the original Pentecost, feels the present phenomenom of "speaking in tongues" is one of the signs of the Lord's second coming.

The visitor, an overnight guest in Spokane, is the Rev. Samuel Doctorian, of Beirut, Lebanon. He has conducted meetings in more than 50 countires.



Rev. Doctorian

Mr. Doctorian, 34, came here to address the Advance Crusade, conducted by the Blessed Trinity Society of Van Nuys, Calif., last night at the Woman's Club, where meetings continue at 7 tonight and tomorrow and at 9 a.m. tomorrow.

In addition to his personal testimony, Mr. Doctorian spoke last night on Pentecost, "when the disciples received the gift of the Holy Spirit and spoke in tongues," and of the need for Pentecost today.

"To understand the necessity of Pentecost today, one must compare the disciples before and after Pentecost," Mr. Doctorian said in an interview.

"Before, they were afraid of the world, but afterward, the world was afraid of them. Before, they were divided, but after, they were with one mind and one spirit united."

Mr. Doctorian said he has had some experience "speaking in tongues," but there is not so much evidence of it in his country yet. He said he believes the only thing which will defeat the moral, political and social problems of today is for the church to "receive this visitation of the Holy Spirit."

Born in Beirut

Born in Beirut, the capital of Lebanon and most modern city in the Middle East, Mr. Doctorian lives in the mountains above Beirut and the Mediterranean Sea, not far from Bshara, the village in which the famed Lebanese author, Kahil Gibran, made his home.

Mr. Doctorian spent his boyhood and youth in Jerusalem, where his father was a tailoring merchant.

"My grandparents lost their lives because of their Christian faith in the massacre of the Turks — Grandfather was shot with 25 bullets and Grandmother was beheaded with an axe," he recalled.

His life story—now printed in 12 languages—is entitled "It All Began at Calvary," for Calvary "was where I was saved," he explains, adding, "I was baptized in the Jordan River and it was on Prophets' Street in Jerusalem that I received the baptism of the Holy Spirit."

Lives in Jerusalem

His Jerusalem home now is in the "No-Man's Land" in the Valley of Hinnon, between Jordan and Israel. After taking his theological studies at a Nazarene school in Glasgow, Scotland, Mr. Doctorian returned to Jerusalem to begin his evangelistic ministry there.

He now heads the Bible Lands Mission in Beirut, a school which trains young men for the Christian ministry in the Bible Lands.

CHAPLAIN

Are you a glossolist?

Though I speak with tongues . . .

I would not, in normal circumstances, associate the workings of the Holy Spirit with the Savoy Hotel — well, no more than with, say, Liverpool Street Station or St. Paul's Cathedral.

But since meeting Mrs. Jean Stone there, I shall remember the Savoy for its fantastic Gondoliers room and for the equally fantastic story that was told. She is the editor of *Trinity*, the official organ of the Blessed Trinity Society which aims at promoting an understanding of Baptism with the Holy Spirit in the historic Churches.

* * *

In common with other members of her respectable Episcopalian Church Mrs. Stone had been embarrassed by her moderately high church Vicar announcing that he had received the gift of tongues. Controversy forced him to resign and he took a parish in the diocese of Olympia. 'It was the worst parish in the diocese when he took it,' said his Bishop, 'and now it is one of the best.'

Mrs. Stone herself received the gift while praying and experienced a vast access of joy and conviction which she has been enabled to convey through radio and personal contact. 'Before I had this experience I never won anyone to Christ,' she said. 'But since then I guess I've brought 10,000 to him.'

The *Los Angeles Times* calculated last year that over two thousand people in Olympia Diocese are now speaking with tongues. They include Anglicans, Roman Catholics, Presbyterians as well as Pentecostals.

Clergy and laity in Britain have also received the gift. Some were among the one hundred and twenty (significant number) under the Bishop of Bedford's chairmanship at Luton when David DuPlessis, a leading Pentecostalist in the World Council of Churches, gave a calm and reasoned exposition chiefly of the theology of 'glossolalia.' To him it is a sign that God is working to reunite his churches.

* * *

What is it all about? Privately or with others in prayer men and women find that they are speaking in a language they do not understand but which nonetheless brings them inexpressible joy and a fresh sense of God's presence.

The majority speak an unknown tongue: occasionally it is identifiable. The first experience can seem overwhelming though it is not ecstatic or hysterical and remains entirely under the subject's control.

Hearing an anglican curate speak in tongues (reluctantly) for our edification made me feel like St. Paul that it would be of greater value to the subject than to others. Indeed David DuPlessis appeared to agree that the gift is primarily to fortify a person's own prayer-life.

But it may well be a gift to be coveted. St. Augustine, St. Francis, St. Teresa, John Wesley and a host of others (hardly aware that they had anything unique so much was it a part of their prayers) testify to its reality through the ages.

How should we regard it then? Bishop James Pike of California began by condemning it as a heresy in embryo and forbade its encouragement. Later the Episcopal Bishops stated: 'When a new movement arises it is the duty of the whole church to view it with sympathy, to work to keep it within the fellowship and to discern what is of God . . . ' They warned against self-righteousness, divisiveness and exaggeration; and indeed any suggestion that other gifts of the Spirit are less valid would create a Have and Have-not situation.

But it cannot be denied that where lay or ordained christians have had this experience not only have their lives been transformed but the witness and healing work of their churches.

Though this may happen in group prayer it is not emotional or hysterical. A university professor of Greek was present by chance at a meeting when a young farmer began to speak perfect classical Greek unaware of his proficiency. The message was relevant to the professor himself and the experience brought him renewed faith. One university has taped glossolalia and is investigating the languages used.

* * *

It may be argued that whether we speak with the tongues of men or of angels it matters not if there is no love; but perhaps God is leading the churches to a renewal of love by a fresh outpouring of the Spirit?

By Ronald Smythe in the Dec. 1964 issue of The Essex Churchman, *published by the Bishop of Chelmsford, England.*

"Speaking in Tongues"

Phenomenon Seen as Gift

The spiritual gift of "speaking in tongues," or "glossolalia," gives reality to Christianity and provides power, not only for leading a Christian life but for telling others about Jesus Christ.

This opinion was expressed today by a California visitor, Mrs. Donald D. (Jean) Stone, of Van Nuys, a leader of Christian Advance, a name given a group backing the modern revival of "speaking in tongues."



Mrs. Donald Stone

Mrs. Stone is coordinator for the four - day Christian Advance which opened last night at the Spokane Woman's Club, Ninth and Walnut, with the Episcopal bishop of Montana, the Rt. Rev. Chandler W. Sterling of Helena, as guest speaker.

In answer to the question, "What is speaking in tongues?" Mrs. Stone said, "It is the Holy Spirit speaking through a person, speaking mysteries unto God. It often is in a language unknown to the individual using it, but it usually is a real language."

First Reaction Negative

Mrs. Stone, 40, wife of a Lockheed Aircraft executive and mother of two, admits she thought the practice of speaking in tongues "was too strange even to discuss" when she first heard of it.

Mrs. Stone, whose brother is an Episcopal priest, said she had been in the church all her life "and was sure I had learned everything, so I asked, 'What could they tell me about God?'" when she attended a prayer service and first heard others speak in tongues.

"I recognized the fact that they had something real, but I wouldn't let them pray for me," Mrs. Stone said in an interview today. "But I could see that the people really were different, so as I was driving home from the service, I prayed, 'Lord, if this is you, I want it.' "

Experience Told

It was at that very time, as she was driving in her car, that she first had the experience of speaking in tongues herself, Mrs. Stone said.

That was nearly five years ago, but she has had the experience many times since then and finds she can use it at will for praying to God, she said.

"My husband said he didn't go along with it, but he'd say to others, 'But you should see Jean; she's changed!' "

Mrs. Stone feels that speaking in tongues need not be an emotional experience which causes a person to speak in a loud or strange voice, but rather a quiet, moving experience, "something you accept by faith."

Not Sole Answer

Although it changes people, it does not make them perfect, she warned, saying, "A lot of people think this is a catchall or end-all, but it is not. Sinners still are saved by the grace of God.

"It's a definite experience with the Holy Spirit which allows God to do something with us and through us, if we'll just let Him. It is not so new as some people think, dating back to New Testament days when the apostles received the gift of tongues at Pentecost. There is a five-time pattern of it in the New Testament and then it has been revived at times since then.

"It's been going on for some time, but there has not been so much talk until recent years, since people were afraid to talk about it because they were afraid of what others would say or think."

Mrs. Stone is executive vice president of the Blessed Trinity Society of Prayer which is sponsoring the Christian Advance, which has services at 7 tonight through Thursday and at 9 a.m. tomorrow and Thursday at the Woman's Club.

MONTANA PRELATE SPEAKER

Bishop Sterling Opens "Christian Advance"

Montana's Episcopal bishop, the Rt. Rev. Chandler W. Sterling of Helena, delivered the opening address for the "Christian Advance" Monday night at the Spokane Woman's Club, Ninth and Walnut.

He also provided the instrumental music.

Just before the start of the service, it was learned nobody had arranged for a pianist for the hymn singing.

The bishop volunteered.

At the onset of his sermon, he confessed he once "made a living at that."

"It always is interesting to me to see if I can still play," he added.

Bishop Sterling, chairman of the Protestant Episcopal House of Bishops commission appointed to investigate the "new movement," was the opening speaker in the "Christian Advance" which continues at 9 a.m. and 7 p.m. through Thursday.

Sponsored by Society

The event is sponsored by the Holy Trinity Society of Van Nuys, Calif., "to draw those who have never known our Lord to Him and to tell Christians that this same power of the Holy Spirit which motivated the Early Church is available for them today."

Bishop Sterling said many Episcopalians have had the experience of speaking with tongues.

He termed it a "strange thing" that these people, rather than breaking with the church, became more active in it.

The bishop said early Christians like St. Paul had one advantage in their dealings with the coming of the Holy Spirit. He said St. Paul went into the desert for three months after such a happening.

"My men have to preach the next Sunday," the bishop said.

The Montana cleric said his task is to keep the focus on the Lord.

"Follow Jesus himself," he said.

"We are in serious danger when lesser things take his place."

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The Strange Words That Threaten Protestant Unity

BY FRANK A. TINKER

The recent surprising revival of an ancient religious practice by eminently respectable people and sects has produced a little-noticed but burgeoning—and serious—controversy

■ "*Alanta, alanta, moray canto sapristi, o chani vera. . . .*"

The face of the speaker, a middle-aged, well-dressed woman, was rapt but certainly not frenzied. The flow of sound from her lips was continuous, inflected, and seemingly almost intelligible. Its implicit message, one of surpassing joy and well-being, was clear. Yet this outpouring of uncon

trolled speech, the ill-named "language of ecstasy," has unfortunately become one of the most controversial issues in Protestant churches, which today are seeking desperately to modernize and to heal their differences.

Had the woman been a member of some shouting "revival" or had her words been accompanied by the shuddering and clapping usually associated in the public mind with "speaking in tongues," her visitation might have been no more than embarrassing, perhaps explainable with kindergarten psychology. But, far from being a "Holy Roller," she is a lifelong Presbyterian in good standing with her church. Basically conservative, to be visited by this force was obviously as thrilling to her as it was surprising to those who knew her well. Her eyes were closed, but she was in no trance; rather it seemed that she held them shut in order to savor every moment of her revelation. This indescribable peace and harmony with both humanity and a divine presence is actually the goal of those many persons now resorting to this form of prayer, as they consider it.

And it is this very fact, that the ancient practice of religious speech in unknown sounds is spreading among heretofore conventional groups, that dismays many staid church leaders. But that it is spreading rapidly cannot be shrugged away any longer.

Moreover, glossalalia's detractors find it difficult to deny the Biblical origin of its phenomenon, which adherents calmly accept as evidence of the supernatural powers of the Holy Spirit. From the many New Testament references it is clear that this was a common experience of the early Christians, being one of the divinely endowed spiritual gifts. In the second chapter of the Book of Acts, Paul and other frightened apostles are described as meeting in Jerusalem during the Jewish festival of Pentecost, where the already crucified Christ had appeared to them. Later, "There appeared to them tongues as of fire, distributed and resting on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance."

Anticipating the censure that has almost inevitably followed any rebirth of this practice, Paul found it necessary in his first letter to the Corinthians to admonish the worshipers mildly on the frequent indulgence:

"For one who speaks in a tongue speaks not to men but to God; for no one understands him but he utters mysteries in the Spirit. . . . I thank God that I speak in tongues more than you all; nevertheless, in church I would rather speak five words with my mind, in order to instruct others, than ten thousand words in a tongue."

In America, speaking in tongues became common during the feverishly devout era of the early and middle 1800s. Of a dozen native sects that then sprang up in the Northeast, only the Mormons have survived as a large group, and the gift of tongues has remained one of that church's tenets even though the more sophisticated members now ignore it. The Catholic Church denounced the practice in its *Rituale Romanum*. Staid Protestant denominations generally agreed with Paul that, "If, therefore, the whole church assembles and all speak in tongues, and outsiders and unbelievers enter, will they not say you are mad?"

All this made little difference to the Pentecostal sects that rose to prominence here about the time of the First World War. (The name is taken from the occasion on which the Holy Spirit brought the "gift" to the Apostles.) Most of them have

been scoffed at as being irrational, yet they can claim to be the fastest growing segment of Christianity in the country. One principal sect, the Assemblies of God, is reported to have grown from 50,000 members to a half million during the last 40 years. Much of their appeal has been the glossalalia that their fervor invites and inspires.

FIVE YEARS AGO speaking in tongues moved dramatically from the limited circle of Pentecostal groups into mainline denominations—Presbyterians, Methodists, Lutherans, and Episcopalians. The Rev. Dennis Bennett of a Van Nuys, California, Episcopal church, who had enlarged his congregation from 200 to 2600 during an outstanding ministry, learned that several of his parishioners had "received the gift" in private prayer. Meeting in their homes, these eminently respectable persons had simply rediscovered this phenomenon as it occurred among them. The person who spoke in tongues might later quietly interpret his strange speech, which usually was a fairly standard praise of the Lord, or another member might find himself doing this. Certainly no effort was made to "reveal" or to "prophesy."

Investigating, the Reverend Bennett was himself caught up in the enthusiasm, shared the remarkable experience, and later acknowledged this to his congregation. Some members were thunderstruck, a split within the church ranks followed, and later Bennett was asked to leave by one faction. With the unity of his parish imperiled, he departed and accepted a new post in Seattle—where his congregation has enjoyed the same growth.

The original group, which by now had organized the Blessed Trinity Society, also departed the Van Nuys church individually and scattered to other parishes nearby. Rather than weakening the movement, however, this actually has served to spread its influence.

"Wherever we've gone," relates Mrs. Jean Stone, petite wife of a Lockheed executive and leader of the society, "other ministers have sought us out, inquired about glossalalia, and often have wound up receiving the Spirit themselves."

For several years Mrs. Stone has edited a magazine, *Trinity*, which is published by the Society and which chronicles the surprising progress of its Charismatic Renewal. (Charismatic in this case means divinely inspired.) Some 25,000 copies are printed, and in addition to individual subscriptions churches obtain them in blocks of a hundred or more. Jean Stone, herself a busy mother, seems rather dazed by the reaction to what she perceives as an obvious Biblical mandate. She turns down an estimated 75 per cent of the lecture invitations she receives, yet spends a large part of her time explaining glossalalia to interested groups in all parts of the country, as well as occasionally overseas.

How widespread is this intriguing movement? Although no real effort has been made to proselytize or to encourage others in the use of tongues, certainly by now it has touched the churches of most readers. It has practitioners in every major Protestant denomination and in every state. Six hundred members of Hollywood's First Presbyterian Church are reported to have experienced this gift. At a United Presbyterian church just outside Philadelphia a congregation grew from less than a dozen to more than 500 as the unadvertised word got around that its members were experiencing this phenomenon. Celebrities are common within the ranks of the Charismatic Renewal, but to escape unwelcome notoriety their membership is not announced

Colleen Townsend, former movie star, has acknowledged her use of tongues, as has the author of *A Man Called Peter*, Mrs. Catherine Marshall LeSourdes.

Yale, Princeton, and M.I.T. have prayer groups of university students experiencing the strange peace of glossalalia. A Dartmouth student, Rick Willians, heard Mrs. Stone speak, attended a meeting, and was so moved that he departed school to become assistant editor of *Trinity* magazine.

The undoubted inspiration provided through speaking in tongues is most appealing to ministers who believe that the church is too occupied with vague social projects and is failing to fulfill its promise to the individual. It is now estimated that literally hundreds of these enthusiastic men of the cloth "receive" in decorous private meetings.

The Very Rev. John Weaver of Detroit's Episcopal Cathedral of St. Paul believes such inspiration may be the answer to modern nihilism, or "beat" philosophy. The Right Rev. Chandler Sterling, Episcopal bishop of Montana, speaks in tongues and challenges his denomination to follow his example.

Perhaps most indicative of its growing interest and influence is a survey of the editors of leading evangelical journals that showed they rank the Charismatic Renewal story fifth in current importance, exceeded only by such issues as the racial upheavals and the Supreme Court decision on Bible reading in the schools.



Bennett



Stone

The Rev. Edwin Bennett and Mrs. Jean Stone have been instrumental in spreading the influence of the Charismatic Renewal. Through the work of the Blessed Trinity Society—which publishes *Trinity* magazine, edited by Mrs. Stone—the movement has practititioners in every major Protestant denomination and in every state.

Recently the practice has spread to England, where Dr. Philip E. Hughes, a prominent Anglican churchman, first attributed reports of glossalalia in America to "a flirtation under the hot California sun with the extravagances of Pentecostalism." However, after he had visited here, he wrote, "The breath of the living God is stirring among the dry bones of the major respectable, old-fashioned denominations."

Similarly, in Scotland the Rev. Brian Casebow heard of the California experiences, reread his Bible, and soon was speaking in tongues along with members of his congregation. The Scottish *Daily Express* of Glasgow reported that this "rocked the Church" there. But one senior church official summed up the general attitude by saying, "Though this sort of sensationalism is contrary to our teaching, we cannot say that the age of miracles is past."

Understandably, the Charismatic Renewal has met with objection and outright condemnation from church authorities here. Dr. William Culbertson, president of the Moody Bible Institute, warned his students against praying in tongues. When an Episcopalian minister near San Francisco, the Rev. Tod W. Ewald, encouraged his congregation to follow

him in receiving the gift, he was brought up short by the diocese's noted bishop, the Right Rev. James A. Pike.

"This particular phenomenon," said Bishop Pike, "has reached a point where it is dangerous to the peace and unity of the church and a threat to sound doctrine and policy. "Speaking in tongues," he concluded, "is heresy in embryo."

THE PASTORS who took over the Reverend Bennett's church in Van Nuys were even harsher. After a year's examination of the matter they stated, "We must deny that the Holy Spirit can be manipulated by any person, or groups of persons, purporting to have special access to the throne of grace because of an ability to 'speak in tongues.' We attribute no more power of this sort to them than to those who might find the gift of wriggling their ears something special."

The Blessed Trinity Society has warned persons using this method of prayer that they should not consider themselves any better Christians because of their gift of tongues, since this is the usual complaint made by other members of their various congregations.

But what is glossalalia and from what wellspring, natural or supernatural, does it emanate? William James, in his *Varieties of Religious Experience*, lumped it with other "automisms," such as clapping, automatic writing, and convulsions, as evidence of an unstable personality. Commissions from both the Lutheran and Episcopalian churches have investigated its nature recently and describe it as being composed of soft consonants and broad vowel sounds, resembling Hawaiian, but meaningless. (Yet on occasion speakers in tongues have used known languages with which they were entirely unfamiliar.) Many tape recordings have been made, some of which are available at a record library in Phoenix, Arizona. One such recording was played before an international congress of linguists in Tortonto; which concluded that it approximated no known language. The medical department of Smith, Kline, & French Laboratories is also currently studying its phenomenon.

One of the most comprehensive research projects is being carried on by Dr. Stanley Plog of U.C.L.A. For several years, with the cooperation of the Blessed Trinity Society, Dr. Plog has attended meetings and queried members of glossalalia groups. His preliminary findings indicate that these persons are so diverse in station and character that any simple definition or explanation of their motivation would be difficult. However, one notable thing lacking is any untoward emotionalism during the meetings. Of a group of 14 that met in the home of an engineer, only one testified to a dramatic emotional experience during glossalalia, and that person was a Pentecostal member. Twelve retained complete control and could have ceased speaking at any time voluntarily. *Yet all asserted that their lives were transformed through such experiences as these.*

Two authoritative books have recently been published that describe the practice and its history in detail: *They Speak With Other Tongues* by John Sherill, editor of *Guideposts* magazine, (McGraw-Hill) and *Tongue Speaking: An Experiment in Spiritual Experience* by the Rev. Morton T. Kelsey (Doubleday). The Reverend Kelsey, himself not a practitioner of speaking in tongues, has correlated his observations with those of the late Dr. C. G. Jung, noted Zurich psychologist. Their investigation centers around the complicated theory that each human psyche is "in contact with the large reserv

of human experience out of which human consciousness has risen." Persons using glossalalia are thus considered to be in a state similar to dreaming, when the ego is relaxed and the unconscious takes over, but there is no seizure and no hypnosis involved.

But all such intellectualizing on the matter fails to explain or satisfy glossalalia's many new adherents, who believe its unique effects and strengthening of their faith are above such explanation. To them are Holy Spirit is simply using their voices. Ministers who see in this a challenge to present lukewarm, other-directed Protestantism are especially articulate in their belief that the Charismatic Renewal is the answer to the church's predicament and that they are following in the footsteps of the early Christians.

Dr. John Peters, Methodist minister and president of World Neighbors, Inc., states, "I began to wonder why the tremendous promise and exhortation of the New Testament were not being evidenced in my own life and in the lives of those around me who quoted these same promises and exhortations but who seemed so incapable of translating them into reality. . . . If we are to take seriously the New Testament accounts, I see no escape from the conclusion that there is true glossalalia which is 'given by the Spirit.'"

The Rev. Larry Christensen, writing in *Trinity*, claims, "What we are encountering in our day is not a new doctrine but the *experience* and *practice* of a doctrine which we have always implicitly held. In other words, we have always *believed* in speaking in tongues (as part of our Biblical revelation), but our people have not widely experienced *speaking* in tongues."

That is, not until today. But by making this phenomenon palatable to so many orthodox Christians of so many denominations, the Charismatic Renewal may force the matter into an ultimate decision. Certainly it deserves consideration, since it appears as supernatural and unexplainable as the now widely accepted extrasensory perception.

Whatever this decision, it will probably be an individual one rather than church dominated. As such, it may behoove every American churchgoer—and many who have not been attending services—to acquaint himself with its fascinating history and character. It has become fairly inevitable that this question will land squarely on the pew beside him: Will You Speak in Tongues? ■■

IDLE THOUGHTS

■ It is impossible to enjoy idling thoroughly unless one has plenty of work to do so. —Jerome K. Jerome

■ Laziness is often mistaken for patience. —French Proverb

■ He did nothing in particular, and did it very well. —Sir William Gilbert

■ Idleness is only the refuge of weak minds, and the holiday of fools. —Lord Chesterfield

■ An idle brain is the devil's workshop. —Proverb

■ Of all our faults, that which we excuse the most easily is idleness. —La Rochefoucauld

1964 SPOKANE CHRISTIAN ADVANCE



Women's Club in Spokane, where the Christian Advance was held.



Bishop Sterling, substituting for a tardy pianist.



Speakers assembling before a meeting. From left: Ivan Correll, pastor of Deer Park Road Christian Church, Spokane; M. J. Stewart, director of Open Bible Standard College, Eugene, Ore.; Jean Darnall, associate pastor of Angeles Temple, Los Angeles; Jean Stone; Lee Fisher, pastor of the Foursquare Church, Spokane; Arne Vick, pastor of Bethel Temple, Los Angeles.



Jean Stone meets and talks with people at the literature table while Jean Waltz helps them find that back issue of TRINITY *they were looking for.*



The Rev. Arne Vick, speaking at a morning meeting on the value of prayer in the Spirit.



The Rev. Samuel Doctorian, far left, an international evangelist from Lebanon, joins the other speakers for a well-attended evening meeting.

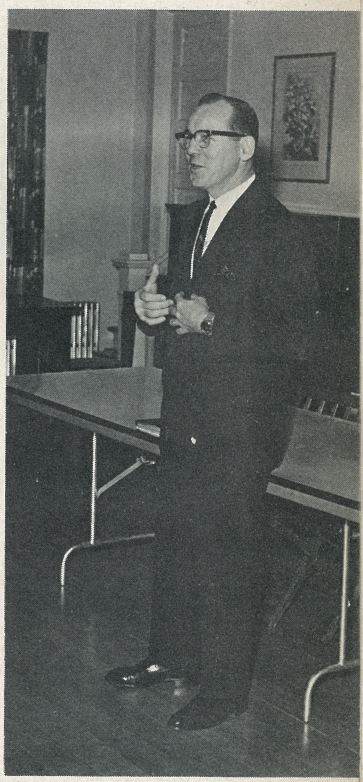


Bishop Sterling and Jean Stone at a radio interview during the week of the Advance.

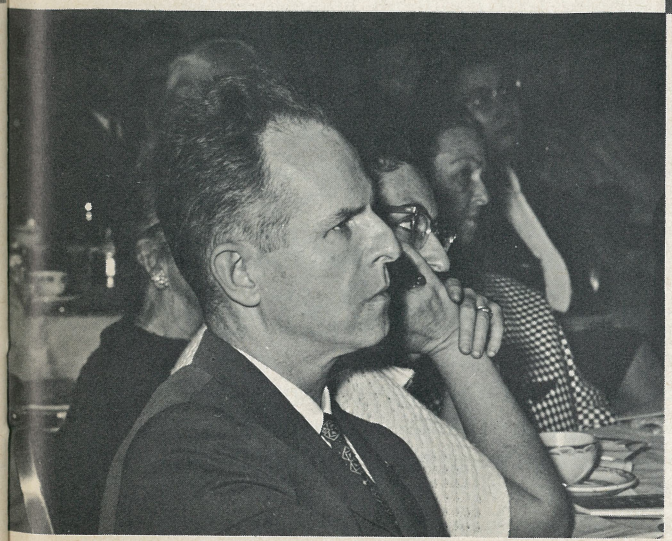


Dr. John Copley, an Episcopalian M.D., from Denver, Colorado, to take part in the Advance.

Dr. and Mrs. Herbert Mitchell (below) concentrating upon the speaker.



M. J. Stewart at a morning meeting shares some of his experiences in Christian service.

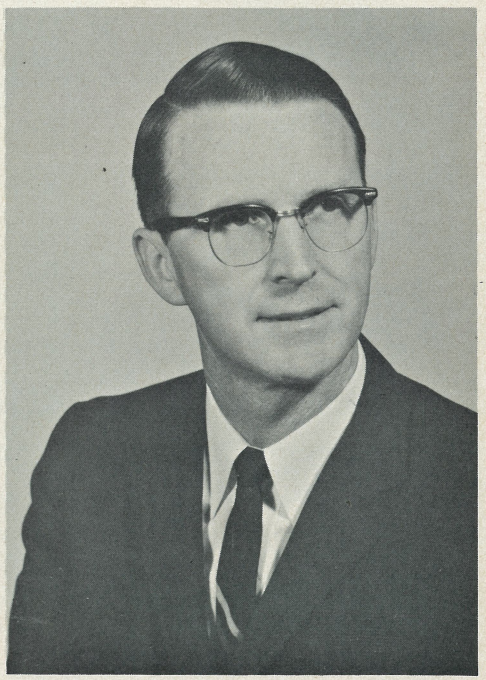




The Rt. Rev. Chandler W. Sterling, Episcopal Bishop of Montana, is caught on television newsfilm for the eleven o'clock news the same evening.

MY PILGRIMAGE TOWARD SPIRITUAL FULNESS

BY THE REV. VICTOR G. DAWE



Mr. Dawe received his Master's Degree from Harvard and his Doctorate from Boston University.

DURING THIS PAST YEAR I have experienced more of the power of the Gospel of Christ and the reality of the Holy Spirit than I had during the previous twenty-five years of my Christian life — in other words, from the time that Christ entered my life at sixteen and called me into His eternal Kingdom.

During these twenty-five years there was never any doubt in my mind

— that I knew Jesus Christ as my Saviour,

— that I had experienced the second birth,

— that God had given me a concern for those outside of Christ,

— that He had called me into the ministry,

— that He had used me to bring souls into His Kingdom,

— that He had given me a healthy respect and reverence for His Word so that I was able to uphold the basic fundamentals of evangelical Christianity.

I knew and experienced these things and I was

continually grateful to God that I did. But it troubled me that I did not know Christ on the same level and to the same degree that the writers of the New Testament did, or, for that matter, to the degree of some contemporary Christians who appeared to possess far more spiritual power than I. For instance, I could not say with St. Paul, "I am crucified with Christ, nevertheless I live, yet not I but Christ liveth in me and the life I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me," (Gal. 2:20).

Why was this not true in my life? Because I was still living the major part of my life in the flesh, that is, being guided, motivated and directed more by my old nature than by my new nature in Christ Jesus. Today, instead of being bothered by or trying to overlook or water down these verses, I rejoice in them. Why? Because the same Holy Spirit that enabled Paul and the other writers of the New Testament to write them out of the fullness of their experience in Christ now enables *me* to live them. What has happened to cause this change in my life, over which many of my parishioners are rejoicing and because of which some are not a little disconcerted?

Most of you who read these pages are aware by now what has happened. My pilgrimage toward the fullness of the Holy Spirit was a three-year journey that I can only touch on briefly here.

Item 1. My confinement to a hospital with an illness which the Lord completely healed. While there I read Robert Raines' *New Life in the Church*, which portrays what could really happen in a church under the aegis of the Holy Spirit.

Item 2. The establishment of the prayer groups in my church, as a result of Raines' book. They were the spiritual dynamo for much that follows.

Item 3. My attendance at a Spiritual Healing Conference in Christ United Presbyterian Church, Canton, Ohio, May, 1963. There I began to hear again what I had already accepted, intellectually, that Christ's power to heal and to do mighty works is as potent today as it was in the lives of the Apostles and those who succeeded them in the Early Church. God had taken me over that hurdle of unbelief, so characteristic of so many Christians, during research on my doctoral dissertation on healing in the Early Church. I began my research not believing in spiritual healing. By the time I had finished my reading I found that I could no longer deny this power of the Risen Christ unless prejudice were to keep my mind closed to this truth. God now reminded me that although I believed this I was doing very little about putting it in practice!

Item 4. A preaching-teaching-healing mission held in my church in November, 1963, the first of its kind. Through the guidance of the Holy Spirit we were able to obtain the services of the Rev. Charles Crist, a Presbyterian minister from Canonsburg, Pa., who conducts weekly Spiritual Healing Services. I needed this mission as much as, or more than, anyone in my church. That summer I had reached the nadir of my spiritual life and I began to have serious doubts about the advisability of my staying with the Neshannock congregation. I thought that the only reason God had called me here was to initiate and complete a building and renovation program, and this had been achieved. Members of the prayer groups were aware that my spiritual pilgrimage had reached an impasse. They prayed that God would begin to do something for me, even to the point of opening up a new field of service, if that was His will. The Lord really began to answer their prayers, but not in a way that either they or I had envisioned at the time. Through the mission of Mr. Crist in our midst the pallor that had fallen over my spiritual life was lifted, the thinking and attitudes of many in the congregation underwent remarkable changes, and a new spirit of joy and hope was introduced.

Item 5. Permission granted by the session of my church to conduct monthly Spiritual Healing Services. I discovered that the Lord soon honored this step of faith. People who came for prayers with the laying on of hands were definitely being helped and healed. I found that as the Holy Spirit used me to meet their needs, something began to happen inside of me. I was sensing spiritual power!

Item 6. My attendance at a Spiritual Healing Mission in Canonsburg, Pa., June 29-30, 1964, arranged by the Rev. Mr. Crist for the churches of that area. The missioner was the Rev. James Brown, about whom I had read in a little booklet, "The Presbyterians and the Baptism of the Holy Spirit," published by the FGBMFI, an organization of which I knew nothing. I was impressed by the testimony I read and wanted to hear him. The spiritual zenith came on the second day of the mission, at a worship service held at three o'clock in the afternoon, on one of the hottest days of the summer. As I heard the Rev. Mr. Brown tell the story of his spiritual pilgrimage I felt my heart warmed as it had been on only one other occasion, when I listened to Dr. William Axling, Kagawa's biographer, speak to the students at Berke-

ley Baptist Divinity School, Berkeley, California, shortly after his release from concentration camp in Japan. I thought at that time that a concentration camp was the price of such spiritual power! Jim Brown had not been in a concentration camp but manifested the *same* spiritual power as he spoke. After his sermon he invited those to come forward who wanted to accept Christ or to rededicate their lives to Him, or to receive the fullness of the Holy Spirit. Whatever I knew about the Holy Spirit, I certainly did not have His fullness, so I went forward for prayer. This was no easy step to take. I can assure you that a lot of pride fell by the wayside as I went to the altar.

As I knelt I found myself doing something that I had never done before and over which I had absolutely no control. I broke out into tears — profuse weeping — accompanied by deep sighing that affected my whole being. Mr. Brown and Dr. Clair King (a physician from Canton, Ohio, interested in spiritual healing) laid their hands on me. As they did I experienced another involuntary reaction — I began to tremble and vibrate all over my body. While this was transpiring I overheard Mr. Brown say to Dr. King, "This man's life will never be the same again." I thought to myself, "What a wide-sweeping statement! How can he say such a thing?" But he was right! I did not speak in tongues then, but I felt that I was reaching for something more, though I did not know what it was. I returned home with new joy in my heart and new light in my life.

The following Sunday as I preached I had ease in the pulpit such as I had never experienced before. There was power and authority to my words that certainly was not my own. It appeared as if someone else was standing in my stead and doing the preaching. Praise the Lord!

Item 7. My attendance, in August, 1964, of the School of Pastoral Care in Cherryfield, Maine, conducted by Agnes Sanford. This school emphasized the power and authority of the Holy Spirit to equip us for the ministry as we should be equipped in light of the New Testament. It was a convincing demonstration that God's mighty acts about which we read in the Acts of the Apostles can be duplicated today. It concluded with the sacrament of Holy Communion celebrated in the open air, with God's growing trees forming the sanctuary. This was a simple service but most moving to me, spiritually. At its conclusion I got in my car to drive back to the school. As I did so I began to sing, a common practice of mine when I am spiritually uplifted. I found that I wanted to go on singing and so I continued driving beyond the school. Soon I found myself singing God's praises in a language that was too rich for mortal tongue!

What has this experience done for me?

It has enabled me to discover, I believe, the same kind of spiritual power that fell on the disciples at Pentecost and that characterized the witnessing of the Early Church.

It has given me a courage in witnessing that was not my possession beforehand.

It has shown me how often I did things wrongly before, trusting in my own strength and wisdom rather than God's.

It has given me a victory over temptation and many besetting sins.

It has given me a greater and deeper love for my Lord and Saviour, Jesus Christ.

It has also filled my heart with a greater love for people — all people.

It has taken away any concern I had about the height I had reached on the ecclesiastical totem pole.

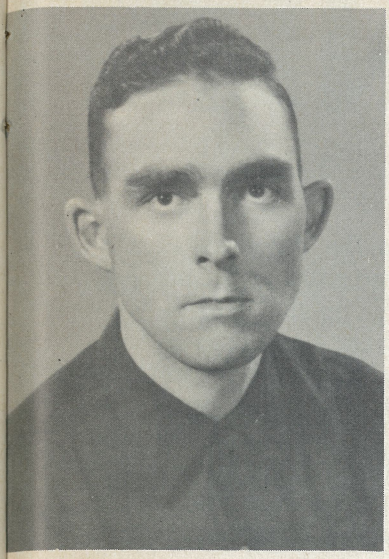
It has revealed to me the area where I believe the true ecumenism of John 17:21 lies.

It has given me a new Bible in the sense that many verses that I knew for years have suddenly taken on new meaning and sparkle with new radiance.

It has enabled me to get better and quicker results in my pastoral counseling as the power of the Holy Spirit is brought to bear on every problem, though I am grateful for the professional training received in this field.

It has given me a reserve of faith to believe that He can work through me at levels that I previously felt were impossible.

Oh, the complete joy of being baptized with the power of the apostolic life, to know that it can be ours today to enable us to love God utterly and obey Him implicitly. It is all of God, but we cannot have it until He has all of us. When He does have all of us we can rightly ask all of Him. Can you not see why I believe that I have come into something more superior than I have known before? Even though I be considered fanatic or foolish it matters not as long as the power of the Risen Christ to change men's lives is extolled and demonstrated. Amen. ✝



EVEN IVAN

BY THE REV. IVAN H. SMITH

DURING MY BOYHOOD in South Dakota, I was unchurched except for an occasional Bible school during the summer and some teaching after school from the Child Evangelism Fellowship, which came around to the schools and held classes for children to encourage them to read the Bible. We moved frequently during my early life until 1947 when we settled in the Black Hills of South Dakota. I knew little about God and the Christian life and I often used the Lord's name in vain. Though I was morally good and honest, this was my trespass and Scripture tells us whoever breaks one of the commandments is guilty of all of them because the same God gave them all (James 2:10,11), therefore I stood condemned.

I worked and lived in this town until 1952 when I entered the service during the Korean War and shipped to Aberdeen, Maryland. The Army discipline caused me to rebel. One night we were restricted to the barracks and to evade the restriction I said I was going to church. The others made quite a joke of it, but I went anyway. Nothing Spiritual was accomplished and I remained the same. Some weeks later, though still not a Christian, I purchased a Bible and brought it to my barracks. I put it in my locker, though I do not remember reading it much.

In September, 1952, one of the men mentioned that there was a church group taking servicemen into town every evening for a service and refreshments. I inquired and was told a minister picked up the men each evening. This sounded like an interesting change, so a few days later I attended the service. The second time I went, I returned to the base in a thinking mood. I remember taking my Bible out onto the doorstep (it was lights out inside) and opening it to the gospel of John and reading it through into Acts. I reached the 9th chapter and read of the conversion of Saul and his being named Paul. It was there at midnight under the lights on the doorstep that the Lord entered my heart in wonder and glory. I felt as if a load had been taken from me and truly it was: a load of sin.

The next day nothing could separate me from my Bible and I carried it with me everywhere. I was ridiculed, but it was all for Christ's sake. I began to attend church regularly, and with great anticipation I looked forward to the services.

March 28, 1953, I was shipped to Korea. We were sent about as far forward as we could go without being on the line. I still felt a hunger and had a feeling that God had a deeper encounter with Himself in store for me; however, I knew not what, and depended on Him to reveal it in His own time. In the meantime, I procured Bibles in Korean. I witnessed to the Korean people about my own experience with Christ and helped them to see the Bible in their own language, giving copies to those that desired them. Church attendance was difficult there, as it was many miles to the nearest service and there was no interest on the part of others. However, the Lord opened a way and I was able to attend church on Sundays.

A short time before I was due to return home in February, 1954, I picked up an old religious magazine and read of the Holy Ghost and His dwelling in the heart of the believer in all His fullness. This I saw was from God and in prayer I asked the Lord to send this Holy Ghost into my heart in His fullness and power. I was lying on my cot at the time and it felt as though I was completely submerged in a warm bath and was enclosed in a glowing warmth that was indescribable. There was a new glory and power and freedom and from that time on God answered prayer in a new and more powerful way. Prayer time was a blessing and many times I found myself praying and not knowing a thing I said except that I was glorifying God. Truly God had led me into His fullness.

When I returned to the States and was released from the Army, I took up my education where I had left off. I attended Bible school and the university as well as the school of the Holy Spirit Who taught me alone in the quiet hours. The school of the Holy Spirit is the one school where one can continue to learn for life. It is also the most blessed of all, for you have God as your teacher, and not a man subject to error.

To conclude my testimony, I am now in the Army of the Lord, serving Him in the power and fullness of the Holy Ghost. Have *you* received the Holy Ghost since *you* believed? ✝

"WHAT MEANETH

BY MANDUS E. BRIDSTON

THE OTHER EVENING a group of Christians gathered in the home of a neighbor to hear a visiting clergyman report and explain the widespread charismatic manifestations, and more especially the glossolalia, or speaking in tongues. The group listened eagerly to the speaker, but when the question period arrived it became evident that not all were convinced of the validity of glossolalia in this modern age. A professing Christian purposed to ridicule the astonishing phenomenon as "meaningless" and "serving no purpose" in worship on the grounds that speaking in other tongues lacks universal understanding. The speaker met every objection with convincing skill and eloquence, and it seemed that nothing further could be said. However, the mystery of God is without horizon, and it would seem that an important aspect of the charismata is generally overlooked. This phase can throw much light on the "why" of speaking in tongues, so mysterious to the modern mind.

It would be presumptuous to express doubt of God's way with men and its validity, His reasons for doing what He does, for it is most certain that a mere man can never fully express, nor fully understand the mind of God, nor fully probe the mysteries of His methods. Novatian, the third century Presbyter pointed out that if this were possible men would be equal to God.

Yet Jesus admonished us to seek if we would find, and in this spirit it may be profitable to attempt to learn more about the "why" of speaking in tongues. The question on Pentecost, "What meaneth this?" is still pertinent.

Due, perhaps, to our inherent meager potential for grasping the abstractions of spiritual truths, the Scripture often presents them in parable, symbol, metaphor, objective and physical analogy, and we are then expected to accept such truths in trust and faith, without many how's or why's. The Apostle Paul tells us that speaking in tongues is primarily for the believers directly involved, and (as the Amplified Version of the New Testament puts it) a sign for those unbelievers who are about to believe. This, of course, is a very limited "why" statement of Paul's on the subject, for he no doubt remembered the hopelessness of trying to convince the Pharisees of why and how a lowly Nazarene carpenter could possibly be the promised Messiah. *We* might likewise ask, "Why God in the flesh? Why the Son of Man? Why did God not remain merely a Spirit, as before time was and will be?" We do not presume to probe this greatest of all mysteries, but this first advent of God in the form of a man may throw light on why the coming of the Holy Spirit of Christ upon men, manifesting Himself on many occasions objectively to the ears and eyes.

In Old Testament ages God often translated the abstract into a concrete particularity, that the feeble minds of men might better understand the mystic power of the Spirit, which is God. He revealed Himself to Moses as a flame in an unconsumed burning bush; to Daniel He appeared as One Ancient of Days in raiment white as snow; Ezekiel saw the Mighty One of Israel as one with the appearance of a man, with loins as of fire and the brightness of gleaming bronze. Thus for ancient men the Real became more real in human terms, such as sight and hearing, symbolism and imagery understandable to the human mind.

Jesus, Son of Man, but also of God, was more real to Peter, John, and the multitude, when they could see His face, hear His voice, know His great love and compassion, witness His healing love, quake in awe as he tongue-whipped the skeptics and Pharisees, whose pious garb hid blinded, sinful hearts. They viewed the pure and holy Jesus as an itinerant fanatic, whose power was of the devil. That there are some today that so regard the manifestations of the Holy Spirit is beside the point in this discussion, but we would ask if modern man is so elevated in mind, and so superior in intellect that he no longer requires that the spiritual abstract be transformed into objective reality, apparent to physical perception?

It would seem obvious — and this we wish to underscore — that we know more of the Nature of God because He assumed human garb and became one of us. He was tempted as we are tempted, yet without sin; tired and weary as we so often are; impatient, and sometimes angry, yet not without cause. Jesus is real to us, as He became real to Thomas when the latter touched the crucified and risen body.

To Jews in the Temple, the God of Abraham was

THIS?"



Mr. Bridston, now retired, was formerly the editor of Pacific Banker and Business, *and attends the Christian Missionary Alliance Church in Bainbridge Island, Washington*

probably little more than a vague abstraction, even to the more pious worshippers. It is ever thus among men of limited concept and vision, which includes us all. Of course, there may be those highly gifted saints, even in this day, whose vision can penetrate the abstract, and reach through to the ultimate Reality of God, without burning bushes, men of burnished fire, or raiment of white, or the physical evidence of the presence of the Holy Spirit. But for most of us the abstract must be translated into the objective, such as speaking in tongues. This we see and hear, and experience in physical manifestation. It brings to us wonder and awe, for we see in it the supernatural presence of the Divine. To the skeptic there is comfort in theory and abstraction without supernatural objectivity, for the latter cannot be explained in human terms. Woe to anything that extends beyond rationality, for in Pharisaic terms the supernatural must be of demonic origin.

However, the more "gullible" convert to the Christian faith, whose commitment to Christ is born of travail and repentance, and who is suddenly touched by the miracle of the overflooding Holy Spirit, and whose joy and love for Christ overflow in amazing utterances in other tongues, knows without question that the Spirit of the indwelling Christ is no longer a vague theory, but a wondrous revelation to our very physical senses. He knows that the German, French or the Chinese he hears is not of his own knowledge and origin.

Theory has been thus translated into factual awareness. A deep hunger for knowledge of God has been met by an actual experience. The abstract truth has taken on human terms that we might the more easily understand the meaning of "Christ in us."

Sad to relate, however, is the knowledge that where God's face appears in its clearest glory and greatness, there also do we find the leering, sneering face of Satan, whose demons are a cunning lot of counterfeiters. Therefore it behooves us to seek the gift of discerning of spirits, and to acquire knowledge of the holy, that he who often appears as "an angel of light" (II Cor. 11:14) may not deceive us.

Does speaking in tongues make sense? Does it have meaning for the believer? Skeptics are doubtful; God who first introduced the phenomenon in the Upper Room in Jerusalem most certainly approves. So did Peter and his friends about ten years later in Caesarea in the house of Cornelius, the Roman centurian; and likewise Paul, twenty years after Pentecost, in Ephesus.

After almost 2,000 years, ask John Doakes. Like Nicodemus, the learned teacher of the Jews, John Doakes shakes his head in bewilderment when told he must be "born again," born of the Spirit. When he reads John 15:4, "He who abides in Me, and I in Him, He it is that bears much fruit, for apart from Me ye can do nothing," the mystery of the indwelling Christ may seem an enigma beyond understanding. Like the woman of Samaria at Jacob's well, and countless sincere Christians since that day to this, John Doakes cannot seem to fathom the depth of meaning when Jesus says: "If anyone thirst, let him come to Me and drink. He who believes in Me as the Scripture has said, 'out of his heart will flow rivers of living water!"

This mystery is a challenge for the soul that thirsts for the wisdom of God, and the path leads to the prayer chamber or the altar, where on bended knee the search continues. When the soul is emptied of self-help and self-righteousness, the gates of heaven open to John Doakes in a bursting flood of joy and an awesome sense of the presence of God. With an inward pressure of near physical proportion — suddenly released in a flow of language of unknown origin —the mystery of rebirth and the indwelling Spirit of Christ takes on new and real meaning for John Doakes on the physical plane. Vague theory and abstraction, so difficult to comprehend for human minds, become tangible to the eyes and ears of those immediately concerned. Faith leaps upward to God! The seen translates to the unseen. Puzzlement is resolved to understanding.

Again, there may be those who believe such physical manifestations of the Holy Spirit to be redundant, but for us lesser folk of a more earthly bent of mind, this aid to mind and spirit is greeted with joy and gladness. Like the tongueless nightingale of John Keats that died of suffocation, we sometimes feel a great lack, but we sing for joy and gladness when God gives us a new tongue, beautiful and eloquent. And with a new song in our hearts and on our lips we tread with lightened and more sprightly steps the journey toward Zion. ☥



"For Thou art making me -
I thank Thee, Sire;
Gently in Thy fire
I will lie burning . . ."

"GENTLY IN THY FIRE..."

(Author's name withheld by request)

WITH THE DOOR of my empty office closed against the stifling heat of Los Angeles' July noontime, I paced through the luxurious executive suite of a major TV studio. Literally drowning in pain, it seemed there could be no more surcease for me, not even from the Holy Spirit of God who had sustained and kept on sustaining me through six months of on-again, off-again separation from my husband. What I had feared, yet hoped against, the entire week had been confirmed through an inadvertent phone call from one of his creditors: he had given *her* phone number as his, which meant he had indeed returned to her apartment to live. Four times he had come back to me; now four times the force of his new love was too strong, the power of Satan too great, and she had won once more.

That morning the Spirit had impressed upon me anew the familiar verse, "The Lord knows to deliver the godly out of trial and temptation," from the Amplified. My "trial" was obvious: six months of believing prayer by many who loved my husband, many long nights of strong crying and prayer on my own part—even faith that held on like Abraham's, "when all human reason for hope was gone, he hoped on in faith!"—all this and still Satan was winning the battles, one after the other. God had not answered, that was my trial; but what was my temptation in this moment? The world held no more lure for me, not after the mental and emotional cauterization of pain I had experienced. What *was* it, I asked God—and I knew that it was simply to succumb, just succumb to pain, to let this thing finally go Satan's way and to be buried in grief so that I would be not good for anything. Time would heal, that I knew well enough, but I had been struggling against that concept. The world also knew the healing of time; surely for a Spirit-filled Christian God had better.

In the shame and hurt of the early months I had filed for divorce. To be free from a union that was not a union would hasten the healing, I felt. And I had Scriptural grounds. But I could not still the voice within: "This is the easy way, the way of the world, but it is *not* My way—can you go My way, if I hold your right hand, and say to you, Fear not, for I will help you?" Weary days followed lonely nights until I could resist no more as He burned Romans 12:1,2 into my heart, and I had to say, "Lord, I renounce all ownership in body, mind and soul—use me as you must to help in his restoration." Then I withdrew my divorce action, while God mercifully concealed the future. I expected miraculous answers to prayer immediately, for had I not done, after all, more than could be expected? I did not know how God could make me forgive and forget, but I knew He could. However, nothing changed for many weeks, yet faith grew strong as I gave praise and glory to God, and waited. Then came this last attempt at reconciliation which I had gladly received as God's answer to my prayers. But it, too, was over.

Now I walked through the rooms, bleeding from the open, raw planes of my inner being that could not heal while my husband loved another. God had taught me many things during this period, one of the foremost being a tiny glimpse, at last, of what marriage must mean to Him; another, a taste of His pain at my own adultery with the world, a state in which I had lived until He laid his rod upon me. I walked and wept within, for I had a front to keep—

open suffering would demean His power to sustain. Pleading His responsibility to be true to His word, I repeated the statement: He knows how to deliver, He knows how to deliver..... The familiar words came again, as so often before: simple faith. That's all you need—simple faith. And to His credit I state that He lifted me out of that particular day's abyss, and I quietly went back to my desk to finish the day.

This is the first chapter of a sordid, unfinished story about marital infidelity within a Christian marriage. Why does it find a place in this lovely magazine filled with testimonies of the triumphs of the Holy Spirit in the lives of modern men and women? Because the persons involved are persons who have experienced the Baptism of the Holy Spirit. Because we have learned what should be said again and again, that this precious experience does not guarantee freedom from sin! Because having received Him in His fullness, we move into a plane of warfare with Satan that we have never known before, and for which many of us are unprepared.

Satan hates Christian marriage with a passion, to listen to many pastors and counsellors today, as of course he should, for it is meant to be a picture of Christ's love for His church, and of ours for Him. Did I make a colossal mistake in the distant past when I asked Him to make our marriage a true picture of this divine love? Could that be why the odds we faced grew ever greater, instead of lessening, as we had expected? One of today's shibboleths is, "No one can break up a good marriage," and I subscribe to that with vigor. Ours was not a good marriage, except perhaps on the surface. I knew I loved him but problems too large for us to handle had sapped at the respect and joy we had known. Apparently I came into the world equipped with more natural endurance than my husband, who is a highly sensitive, emotional individual. With this in mind I must believe our incompatibilities caused him even greater frustration than my own.

It was nearly three years ago that be became too ill to work with arthritis of the upper spine, complicated a few months later with an acute ulcer. My salary and his Workmen's Comp. kept us going for the six months he was incapacitated. As an executive secretary I have worked with men of accomplishment in various fields, and found myself making the inevitable comparisons. I tried to obey God's command to me in I Peter 3:1-3, as presented in the Amplified New Testament. It threw me. I had to say, "Lord, I cannot do this thing. All your other commands are sensible; this one I cannot even try to keep," never grasping that it required His divine love to keep it. I just said smugly, "Surely You know my husband's weaknesses, and You can't expect me in the human sense to *adore* him. Surely here, Lord, You have made an error in asking such love for human husbands from human wives!" Perhaps there did exist a few paragons whom a woman could justifiably revere, but one of them was not my husband.

One spring day in 1962 I was handed two copies of TRINITY Magazine. We were in the company of dear friends who have a Pentecostal "flavor" and I hestitated to accept the magazines because I thought they were up to something. However, the scholarly-looking covers overcame my resistance and I took them home and read them through, before going to bed, even! Long years of fundamental prejudice blanked out much of what I read; I was both skeptical and afraid. But I thought of my sleeping husband, so ill from the ulcer that he could work only an hour or two around the house without having to rest, and in constant pain from arthritis. And I breathed a faith prayer to the Lord, "If you want me to search this out further, Lord, it would be nice if You'd start with my husband's body." Apparently I was most impressed by the testimonies of physical healing.

In the morning my husband was vaguely interested. Though he was born again, he shared neither my Christian background nor my interest in everything written. Besides, he had become deeply depressed by his inability to work. But he agreed to go to St. Mark's to see what we could see; perhaps there we could learn more of this way. I quickly discovered we could not, for those who had sought the Spirit there had long been gone. We said little about the matter the next two days. When I came home Tuesday evening he had prepared a dinner as in the pre-ulcer era, and he informed me that he had moved thirteen tons of dirt (we were excavating a lower level to our house) in those two days! And no pain, no nausea! God had indeed completely healed his ulcer, as subsequent examination and a normal diet soon proved, as well as removing all pain from his back. Of course we rejoiced and gave thanks to God, and knew we must search this thing out.

Many months of confusion followed, however, as we tried to find our way through a welter of impressions and experiences. I went to several prayer meetings and was prayed for with no result. Yet I knew in my heart these people were truly living "the normal Christian life." We attended a church in another city where the gifts of the Spirit were operating, but there was so much criticism of this group of believers from our friends in our own fundamental church that the work of the Spirit was seriously hampered. But it was there we allowed ourselves to be

prayed for again, and were told by the pastor that we had received the Holy Spirit and had spoken briefly in tongues. If so, we were not aware of it. But something special *had* happend to my inner life: more love for Jesus, more desire for prayer and the Word, even a desire to commit it to memory. I tried to use my "tongue" with no real result that seemed valid to me. Finally, I lost my desire to keep search ing; it was just too confusing, too far beyond my comprehension, and too potentially dangerous if I should slip into fanaticism.

But God—*He* planned the first Christian Advance in Los Angeles, with the help of His dedicated servants. We went, we listened again, and went into the prayer room. We were prayed for, but again nothing happened to us. And then—oh, miracle! A few days later Bill was taking his bath after work when he broke out in a gloriously free tongue, and continued for many minutes, bathed in more than natural water, bathed in a spiritual glow that thrilled him to his fingertips! He could not wait until I got home to tell me but called me at the office. Yes, I was jealous. Why Bill, who did not seem to care as much as I did about anything spiritual? But God is sovereign, and He did it His way. We shared a few times of deep fellowship in the Spirit, and it has been the memory of those times when God manifested Himself to us in reality that has helped build within me the faith to keep on believing, now, when all human hope for our marriage is gone, that God will not let my husband go the way of the world. Herein lies another of the "reasons why" for those who ask why a sign such as the unfamiliar tongue is necessary: Satan has tried but he cannot make me believe that Bill is not a child of God, that he has not received this precious Gift of His Spirit, because, like Peter at the house of Cornelius, I have seen him receive the Holy Spirit "just as at the beginning," (Acts 11:15). God is sorely grieved, even more than I am; and even more than I, He longs for Bill to come into a vital life of fellowship with Himself. But He is just the One who has the power to bring this to pass.

It was another six months before I received freedom in the Spirit, after yet another laying on of hands by one of His servants. Keep on knocking, the Saviour says, keep on searching, and you will find—what infinite understanding of our weakness!

Then the Lord spoke again, dramatically, to Bill in another incident: his broken ankle was healed, instantaneously, in answer to my prayer when faith had been built up. This buildup of faith resulted from reading a new copy of TRINITY the day before. I have to believe this, for otherwise I would never have dared to ask, or to believe, that God would hear *me* in such a dramatic fashion. The cumulative effect upon me of testimonies of living men and women is tremendous. They build faith to believe that what God is doing for others of like nature He can (and wants to) do for me. Hebrews eleven is wonderful, but a roster of people inhabiting Los Angeles and Seattle and Phoenix, or wherever, living miracle-lives in 1964, does even more for me.

During the dark night of these past six months I have often pondered on how this situation could have developed, why it happened, how God could let it happen—how He can let Himself be apparently mocked over and over again. My Accuser says it is because of my own past sins, that I am being paid back. In a sense that is true for I have often sown to the flesh, and am now reaping corruption. Yet I fling in his teeth the promise that if we confess our sins, He is faithful and just to forgive us our sins. My Lord gives me another answer, and I must take heed: "You hid the light of My perfect gift under the bushel of respectability! You dreaded the scorn of pastor, family and friends who deny the validity of any further experience beyond that of salvation! You would not let My Spirit cleanse your inner self of pride!"

I have to plead with those who come into the experience of the Baptism of the Holy Spirit, "Continue in the fellowship of Spirit-filled saints . . . take on the whole armor of God . . . resist the devil . . . daily wash in the water of the Word . . . be constant and alert in your prayer life . . . let no root of bitterness spring up, for by it many may be defiled . . . grow in grace and in the knowledge of our Lord and Saviour . . ." I wish it were true that of the many of God's people now experiecing His fullness, only *we* have fallen into Satan's subtle hands—I wish it were true. But on this glorious fact we all may stand, that "he who has suffered, having the mind of Christ, is done with intentional sin." He will have His people pure, and since my stubborn will had to have this kind of discipline, then "gently in Thy fire I will lie burning."

As God moves, there will be yet another chapter in this story, a chapter properly belonging in this company of triumphant testimonies to His infinite love and mercy. When that chapter is written in the book of our lives I believe it will openly spoil principalities and powers; I believe His promises to me will one day not only comfort, but will be performed.

✝

(*ED. NOTE*: *According to a recent report from the writer the new chapter has been added. The family is reunited and happily residing in another city.*)



Dick Aschenberg, H. J. Smith Joan Baker, Father Harriot, Jean Stone (enjoying the excellent Yankee pot roast) Rick Willans, Jean Darnall, C. S. McDaniel and Lois Smith.

FEBRUARY 1965 TRINITY LUNCHEON

Father Harriot chuckles as he shares some of the mail written to TRINITY.

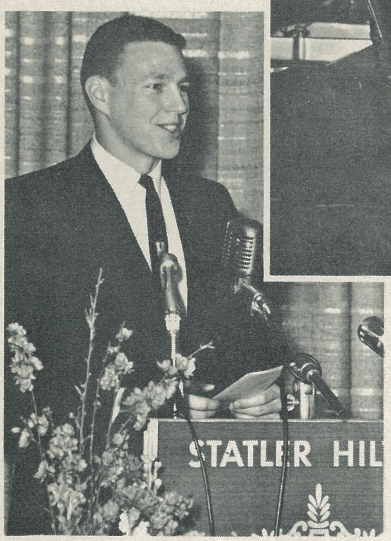


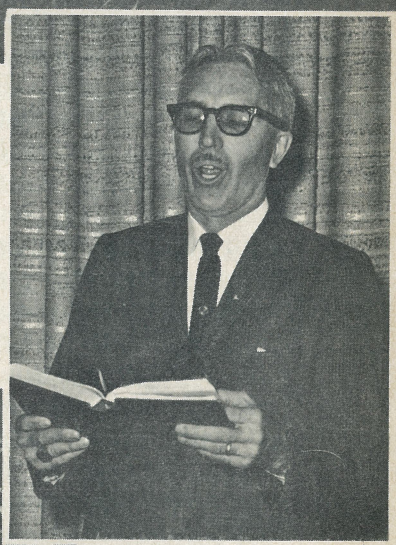


Jean Darnall telling of the varied places she discovered TRINITY *had preceded her on her 1964 world tour.*

Lois Smith at the piano made good singing better. Rick Willans directing the musical portion of the program.









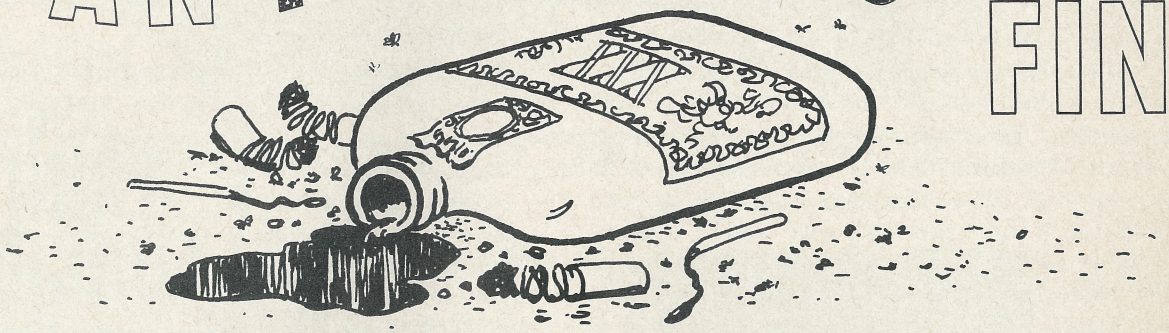
Joan Baker tells of the beginning of the Holy Spirit's stirring among Episcopalians.



Floyd Newman, Episcopalian, high school teacher and TRINITY *soloist.*

A section of the packed out dining room at the TRINITY *luncheon.*

AN ALCOHOLIC FINDS



BY LEROY BEAN

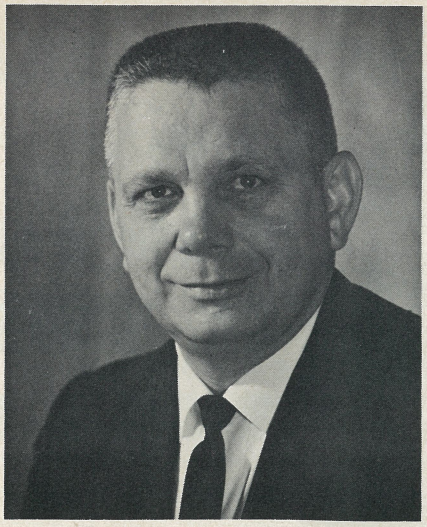
WHEN I AWOKE to consciousness during the forenoon of Monday, October 21, 1963, I viewed the world through the puffy, bloodshot eyes, the dull disturbed mind, and the hopeless heart of an alcoholic. In less than six years I had squandered the financial assets of a lucrative business, a reasonable savings and an intelligent insurance program. I had lost two homes, automobile and properties, down to the pawning of the sterling silver and my wife's diamond engagement ring. I had violated my credit to the extent that competent advisors could only recommend bankruptcy. Blind pride, however, rejected this and other constructive help that friends, relatives and associates offered. Finally, the reality of financial insolvency caused me to run. This was not difficult because my family and few remaining possessions could easily be contained in our dilapidated green station wagon. This black Monday another loss was imminent, my last semblance of human respectability, my family. For the fact that I still lived under the same roof with my wife and children I could claim no credit, but thank God for the mettle of the person He gave to be my wife. It could only be in the desperate certainty of this loss that the Spirit of God could let grow a seed planted in the long ago of my life. These words, "Ask and you will receive; seek and you will find," kept repeating themselves in my troubled mind.

I am sure that it was God's doing that prevented me from finding the always-stashed-away bottle and gave me the common sense to call my sister before I went to the liquor store. She asked me over and since her house was some fifty freeway miles away, caution induced me to postpone my need until I got to her neighborhood. Once in her area, a few hours later, the lack of funds was the factor that prompted me to leave that rather nice local haven so appropriately named "The Pink Pig" with enough sense to do what I had set out to do — visit my sister.

Her natural willingness to feed me and my normal aversion to solid nourishment was perhaps our main topic of conversation but the usual advice, admonishing, and pleading was conspicuously absent. Her one desire was put to me in the form of a question, "Would you like to talk to my pastor?" My positive answer to this question was the result of her frequently having told me about this man and his unusual flock. I knew them to be unique because of the manner in which they had ministered to her in a time of need.

As he shook my hand that afternoon in his office at Emmanuel Lutheran Church of North Hollywood, California, I knew that this man, Pastor Erling Wold, knew God. I had never before witnessed a man so filled with the Spirit as to be overflowing with God's love, compassion and understanding. I have little recollection as to the time or content of our conversation, except that it seemed mostly to come from me as I unburdened the blackness of my heart. Outside of an occasional question, the only statement I remember him making was "I think we ought to pray. Would you like to do that?" I was surprised at my affirmative response but was even more surprised a few minutes later to find myself kneeling at the altar with the pastor laying hands on me, and I felt a strange electrifying warmth as we prayed. I do not remember what we said there, but I will never forget what happened there because from that hour to this I have not had a drink of alcoholic beverage of any kind, nor do I have any desire to. Normally, an alcoholic withdrawal is very painful physically and accompanied with much mental anguish. The Lord spared me from this.

GOD



Mr. Bean is a graduate of St. Olaf College and a student at Lutheran Bible Institute.

Today there are those who would try to discredit this as a miraculous healing of God just as the Pharisees tried to discredit the miracle of Jesus when He healed the blind beggar. The truth, however, is the same today as it was spoken from the lips of that beggar when he said, "One thing I know, that though I was blind, now I see."

The pastor made one telephone call to a member of his congregation and I found myself within the hour sitting at the kitchen table drinking coffee and conversing with some very nice people that I had never known before. I was amazed when they invited me to share their home for whatever was the necessary time. That night as I went to bed sober I was not aware of the magnitude of the miracle that had been wrought in my life. But I was alerted to the fact that Someone other than myself or any other man had taken over in my life, and I gratefully acknowledged my dependence on the God who now was real enough for me to ask His continuous direction.

In this first spiritual awakening I became aware of the Greatness of God, the Glory of God, the Majesty of God, the Righteousness of God. To live in a practical way the first and great commandment, I was putting God in His proper place in my life. In the days and weeks that followed, a new thirst began to develop in my life, a spiritual thirst that continually drove me to church, to Bible study, to seek Christian fellowship and the fellowship of good books. I was confident of my personal salvation and I loved God and was grateful to Him.

The second awakening was the awareness of my maloriented relationship to my fellow man which manifested itself in numerous resentments: toward my country's leaders for their stupidity and blindness to the true meaning of the word "Christian"; toward the Christian churches for their neglect of the duty of witnessing properly to the world; toward many specific individuals for not having been a witness to me in my lost condition. I knew that these resentments, valid criticisms untempered with love, were the result of my lack of a deeper love for God, and my spiritual life seemed to run hot and cold.

The third awakening was the answer to the problem posed by the second. The Lord blessed me in a very specific way about ten months ago when he led me to the Blessed Trinity Society Prayer Group, where I received the Baptism of the Holy Spirit with the usual manifestation. Speaking in tongues can be experienced by any born-again Christian who will humbly give his tongue to God and let God's Spirit speak through him in a language unknown to him. As always, Satan was there ready to plant the seeds of doubt and skepticism as to the validity of this manifestation. But just as sure as I am of the miraculous healing that He did in my body and mind when He cured my alcoholism, I am now assured of the authenticity of this manifestation. The stimuli that once caused resentment and condemnation now bring concern, prayer and a willingness to serve. As each day passes I continue to worship in the Spirit and feel the warmth of the love of God in my heart for my fellow man and all creation.

In the words of Jesus in Acts 1:8, "But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth." Since the Baptism in the Holy Spirit I have received the power and the zeal to witness at home, in my church where I am presently teaching an adult class in witnessing, in my community where I have found opportunity to help others, and now to share my testimony to the uttermost parts of the earth. ✝



REGENERATION AND BAPTISM IN THE HOLY SPIRIT

A fifth century mosaic of the Baptism of Christ.

BY BEN ALLEN

Mr. Allen, until his death in 1964, was the official speaker in the British Isles for Nights of Prayer for World Revival. He introduced our Lord to many as Saviour and Baptizer.

AN INCREASING NUMBER of Christians of different denominations are today rejoicing in a further operation of God's Spirit. What is the explanation?

> *"He that sent me . . . said unto me, Upon whom thou shalt see the Spirit descending, and remaining on Him, the same is He that baptizeth with the Holy Ghost."*

We know the above words in John 1:33 record "the promise of the Father" which Jesus confirmed to us in Acts 1:4-5; but have we sufficiently reckoned with the point that Jesus' own anointing was a further blessing in His already Spirit-filled life? "From the first He was filled with the Spirit and was designated Messiah by a new outpouring of the Spirit at His baptism," (Gore's *New Commentary* Ac.1:2). His anointing at the age of priesthood was no mere formality, for then the Father fulfilled His prophetic promise to put His Spirit *upon* Him. Afterwards Jesus is *relevantly* said to be "full of the Holy Ghost." His victorious contest with the devil followed. From it He returned "in the power of the Spirit" for a miraculous ministry, (See Lk. 3:23-4:21). His testimony at Nazareth was, "The Spirit of the Lord is upon me, because he hath anointed me to preach . . . " As the *Speakers' Commentary* observes, "the Spirit was ever with and in our Lord as the Spirit of Holiness," but His anointing "corresponded with the coming of the Spirit at Pentecost, conveying the fullness of spiritual powers—an act distinct from the process of personal sanctification . . . ," (On Mk. 1:9).

After His death Jesus was to pass on the Spirit both of His sanctified life and of His Messianic powers to the disciples; and in their lives, too, this marked successive stages. One wonders why the promises of His Spirit in John (7:39; 14:16-20; 15:26) are so often connected with Pentecost only, when the same Gospel in 20:22 says Jesus first gave the Holy Spirit following His resurrection, which was an important stage of His glorification. Surely all these Fourth Gospel passages inter-relate.

Rendering *enephusesen* as in Genesis 2:7 (Septuagint), John 20:22 reads, "He breathed *into* them and said . . . Receive the Holy Spirit." The relation of this "Paschal" inspiration to the Pentecostal outpouring is important. *Hasting's Dictionary of the Bible* says, "Two historical events mark the extension of the Messianic unction to the Church. On the night that followed the resurrection, Christ communicated the Spirit to the Apostles *(Labete neuma agion)*. The act which accompanied the gift clearly looks back to Genesis 2:7. A new Spirit was breathed into humanity by the risen Lord. He began with the Apostles, *quickening* them by communicating His own Spirit that they might be prepared to carry out His work. The gift

'answers to the power of the resurrection,' (Westcott, cit. Godet). . . . There is no necessity to interpret 'receive ye' as if it were 'ye shall receive,' and refer it to the Pentecostal effusion. . . . If the Resurrection brought the quickening power of the Spirit to the eleven and to those who should succeed them . . . the Ascension was followed by the outpouring of the fullness of the Spirit . . . ," (Vol. 2, pp. 406-407a).

Similarly, the *Speaker's Commentary* refers to this first emanation as "the power of the new life proceeding from the person of the risen Christ . . . communicated to them . . . , the necessary condition for the descent of the Holy Spirit on the day of Pentecost. . . . By this He first quickened them; and then sent, according to His promise, the Paraclete to supply all power for the exercise of their different functions. The relation of the Paschal to the Pentecostal gift is therefore the relation of quickening to endowing. The one answers to the power of the resurrection, and the other, to the power of the ascension. The one, to victory; the other, to sovereignty. The characteristic effect of the Pentecostal Gift was shown in the exercise of supremacy potentially universal. The characteristic effect of the Paschal Gift was shown in the new faith by which the disciples were gathered into a living society (cf. Lk. 24:45). All those interpretations of the words which limit them to a particular gift . . . fall completely short of the meaning. . . . To regard the words and act as a promise only and a symbol of the future gift is wholly arbitrary and unnatural."

Interpretation must appreciate the event's significance *within* the Fourth Gospel in which the doctrine of Jesus' authority to quicken believers by the Spirit of His own resurrection power is central. Admittedly these disciples were passing through transition, but in John 20:22 they were being blessed and commissioned in the New Covenant dispensation which came (with life for all) through the death and resurrection of its Mediator (His ascension advancing it in *power*). Whatever the disciples' previous position, they were wanting Christ's resurrection life; and His promise, "because I live ye shall live," (John 14), was related to His undertaking to see them again and to give them His Spirit. In 20:22 His acts and words, as in Genesis 2:7, plainly signified communication of life (cf. Eze. 37:5,14) whereby these first believers were "quickened together with Christ," (Eph. 2:5). Not merely is it "an unnatural wresting of plain language to make 'take ye' a mere promise," *(Cambridge Bible)* but it robs the great occasion of its anticipated result for the disciples. After all, why was that promise of the Spirit in 7:37-38 worded as the promise of life in 4:14? How can the record of His giving the Spirit be unconnected with His New Covenant promises to do so in the same Gospel? In fact, "the account (20:20-29) is told so as to emphasize the fulfillment of the promises and the teaching of chapters 14-17," *(Peake's Commentary)*.

Furthermore, is it conceivable that *these* men inbreathed the Holy Spirit without receiving the means of Holiness? Only consider Romans 8:2, or the exposition in Edwin Hatch's *Breathe on Me, Breath of God*. As the *Speaker's Commentary* argues, "Christ risen was Himself the sign of the completed overthrow of death, the end of sin, and the impartment of His life (John 20:22) necessarily carried with it the fruits of His conquest."

What, however, about the silence in parallel contexts as to a Paschal infusion? Well, all refer to the commission in John 20:23 (Mt. 28:18-19; Mk. 16:14-16; Lk. 24:45-48; Ac.1:2), and such silence is not so remarkable if two of the Synoptics can also omit the subsequent instruction to wait for the "power," recorded in Luke. Indeed, Mark's appendix continues beyond Pentecost without mentioning that! Incidentally, Acts 1:2 is possibly speaking of the Paschal inspiration as effectuating Christ's words within the Apostles (see R.V. and *Century Bible Commentary*), whilst Luke's Gospel parallel is also careful to add that He "opened their mind that they might understand the Scriptures," and called them "witnesses" before their mobilization (Lk. 24:45-48; cf. Ac. 1:8).

Surely the Spirit was progressively at work in them during the next fifty days. Their remaining need, as Jesus told them, was "power" for their ministry. When, therefore, His glorification should be completed in His ascension, their investment by the Spirit should be completed: as He had commissioned, so He should mobilize them, through the one Spirit. Significantly too, Acts follows John (not Luke), the record passing directly from the Paschal to the Pentecostal event.

Under "the promise of the Father" the Spirit was dynamically to "come *upon*," that is, baptise or anoint the recipients, who were "filled" as a result—an expression applying to renewals of the same, (Acts 4:31). Says the *New Bible Commentary* (I.V.F.), "When Luke speaks of the Spirit as coming *upon* people, he usually thinks not of His silent inward operation in the soul, but of those of His operations which are attended by visible and audible manifestations," (On Acts 2:16:33). So in Ellicott: " 'fallen upon' is manifestly used to express an unlooked-for change in a man's normal state of consciousness, the sudden advent of new power and feelings," (On Acts 8:16). But a material point, too, is that the language is from God's promise in Messianic prophecy to *pour*

His Spirit *upon* all His thirsting children.

It misses the point to teach that the believer's need is to be "filled" *instead* of "baptised" with the Spirit; the idea that the Pentecostal baptism was not to be repeated is unscriptural. Both promise and phrase were reapplied in Acts to the Spirit's falling on and so filling others as at Pentecost (11:15-17); neither is this discounted by saying it was the Gentiles' Pentecost because the phenomenon recurred elsewhere as the Spirit continued to fall on others, even 20 years later (8:16; 19:6). "He baptiseth in Holy Spirit," indicates continuous ministry; and the same Pentecostal Gift was promised "to all," (Ac.2:39). How otherwise were the gifts and powers operating in the various churches? It is evident in the Epistles that "every Christian had received the Holy Ghost and a 'gift' as the 'manifestation of the Spirit' within him," *(Hasting's Dictionary of the Bible*, Vol. I, p. 427b).

Paul's reminder, "in one Spirit were we all baptised . . . and we all with one Spirit were drenched," (I Cor. 12:13) truly applied to his contemporaries. *In its context* I Cor. 12:13 indicates how the baptism in question completed the converts' incorporation into the body of Christ, investing each member with Holy power and diverse gifts to serve the Body as the Spirit willed. This way "God tempered the Body together," (vv. 24-25). Baptism in the Spirit, "the promise of the Father," is so contextually connected with "the gift of the Holy Ghost," with being "filled" by the Spirit coming "upon" one, with receiving "power" (usually, it seems, with phenomena and charismata), as to forbid regarding it either as regeneration accompanying water baptism or as simply sanctification. What the household of Cornelius experienced when simultaneously converted and baptised in the Holy Spirit (Acts 11:15-17) was more than regeneration, and was not simply sanctification (10:44-47); and so in other cases.

Though the Spirit was not bound by procedure, normally, "as in Acts 2:38 the reception of the Holy Ghost *followed* baptism," (so with Jesus) and prayer *(Speaker's Commentary* on 8:15). In the New Testament evangelism therefore, the Gospel was preached with a promise of real confirmation from heaven ("Repent, and be baptised . . . and ye shall receive the gift of the Holy Ghost. For the promise is unto you. . . "), and the *occasion* of water baptism normally saw the investment of the Spirit *completed*. "But why (asks *Gore's Commentary* on Mark 1:8) is the gift of the Holy Spirit called 'baptism'? Obviously because it normally formed part of Christian baptism, being given after the baptismal immersion by the laying on of apostolic hands (Ac. 19:5-6; 8:15-17). In other words, 'Baptism with the Holy Spirit' is what we call confirmation . . . (They) were in fact two essential parts of a single sacrament." The "one baptism." All this elucidates Paul's question to the Ephesians, "Did you receive the Holy Ghost, *having* believed (Gk)?" in Acts 19:2. Compare his words in Ephesians 1:13, "Having also believed, ye were sealed with the Holy Spirit of promise," or his words in Titus 3:5-6.

But the very procedures of consecutive rites (water and laying on hands) signified that the Spirit's Paschal function in regeneration was not what the New Testament meant by Baptism in the Spirit, notwithstanding their occasional synchronisation. In Acts 8, it was not till some time after the Samaritans' conversion that the Apostles were sent to pray for them "to receive the Holy Ghost: for as yet He was fallen upon none of them." Perhaps the delay was over some question of admitting Samaritans, or because no "Apostle" was present. We cannot suppose that they all were unregenerate until hands were laid on them. The idea also that a believer has no Spirit *within* unless baptised in the Spirit is untenable, for he has Eternal Life abiding in him. As Romans 6 emphasizes, baptism, representing burial with Christ, secures to the believer His resurrection power unto sanctification. Why, then, pray for the Samaritans to receive the Holy Spirit if they already were regenerate?

In Acts, as in the Synoptics, reception of the Holy Spirit normally denoted the gift as at Pentecost, pursuant to 1:5; 2:38, etc., cf. Lk. 24:49. In Scripture usage, that is no more remarkable than John in 7:39 saying "the Holy Spirit was not yet given," when in fact the Spirit *had* already been given to some in the gospel story and in the Old Testament. John's point was that the Spirit had not been given by the Son in the manner and circumstances anticipated in verse 38. More relevant still, compare Jesus' telling the disciples to wait for the promise of the Father after they had just received the Spirit. As He explained, the Father's promise (Jn. 1:33) was that He should baptise in the Spirit (Acts 1:4,5). So in the Samaritans' case the qualifying words are, "for as yet He was *fallen* on none of them"; i.e., they had yet, as the *Speaker's Commentary* explains, to "receive the Holy Ghost in His extraordinary influences which were visible to Simon. These converts had received the ordinary sanctifying influence of the Holy Ghost . . . at their baptism. The Apostles themselves received Him in different measures at different times. Compare the Pentecostal effusion with John 20:22,23." In Ellicott, we read that it "pointed to such a gift of power of the Spirit as had been bestowed on the Day of Pentecost . . . distinct from the new birth of water and the Spirit which was given through baptism."

In conclusion then, as with the First Begotten, and as with the eleven, Baptism in the Spirit continued to be a further blessing for the child of God after Pentecost. It is overlooking much evidence to teach either that a more ordinary working of the Spirit was to supersede the original, or that regeneration carries with it the gift of the Spirit in all respects, simultaneously or potentially. The fact is, from whatever cause, Christianity became a stranger to the full blessing, and doctrine has either been suitably adapted or only formally preserved.

We must face the truth that in Scripture, "the miraculous gift of the Holy Ghost . . . is contrasted with the ordinary gift of the Holy Ghost through baptism . . . ," *(Hasting's Dictionary of the Bible*, Vol. I, p. 426); and it is expressly the miraculous gift which is promised to every believer in Acts 2:39. Christ's exhortation in Luke 11:13 to pray, if necessary with persistence, (See *Century Bible Commentary* and Amplified New Testament) for the Holy Spirit must relate to the only other relevant references to the Spirit in Luke 3:16 and 24:49. The first Christians prayed together till the day of Pentecost.

A doctrine which restricts the Baptism in the Spirit (and the phrase) to Pentecost overlooks two decisive facts: 1. The phrase pointed not to a single event for the Church, but describes a promised *personal experience* of God's Spirit *pouring on and filling* the believer; 2. The experience has been recurring ever since Pentecost among the children of God who have sought it.

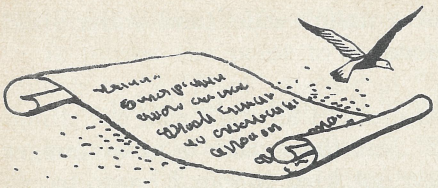
Testimonies reveal that the experience may be associated with a keener realization of our Saviour's crucifixion, and with deep sanctification. To identify santification *as* Baptism in the Spirit, however, (as do some) seems to confuse complementary functions of the Spirit which may operate together or apart. Even a profound work of sanctication may not be the Baptism in the Spirit, as not a few have afterwards discovered. Experience proves that a believer may breathe in ever more of the Spirit of Holiness, and indeed may undergo crises in sanctification not only before and during, but after his Baptism in the Spirit. Scripture exhorts recipients of the Pentecostal gift to be as Paul, ever conscious of their need of continual filling, to "press on unto perfection," to do everything in the love described in I Corinthians 13. Fullness in all respects is the need: "that ye might be filled with all the fullness of God . . . that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us . . . ," (Eph. 3:19).

What further importance this subject assumes as we recollect that the Pentecostal operation of the Holy Spirit on deeply sanctified lives, joined together in love, may result in a nation-wide (and wider still) revival, as it has before.

Two Testimonies of Baptism in the Spirit

D. L. Moody: " . . . there came a great hunger into my soul. I knew not what it was. I began to cry as never before. The hunger increased. I really felt that I did not want to live any longer if I could not have this power for service. I kept on crying all the time that God would fill me with His Spirit. Well, one day, in the city of New York—oh, what a day!—I cannot describe it, I seldom refer to it; it is almost too sacred an experience to name. . . . I can only say that God revealed Himself to me, and I had such an experience of His love that I had to ask Him to stay His hand. I went to preaching again. The sermons were not different; I did not present any new truths, and yet hundreds were converted. I would not now be placed back where I was before that blessed experience if you should give me all the world—it would be as the small dust of the balance." Mr. Moody, too, called this blessing "Baptism of the Spirit," pp. 59, 83-84, *They Found the Secret*, V. Raymond Edman (Marshall, Morgan & Scott), 1961. Later he said, "I want this thing clearly understood. We believe firmly that if any man . . . has been cleasned by the blood, and been sealed by the Holy Ghost, the Holy Ghost dwells in him . . . and God has got a good many children . . . who have not sought for power. The Holy Ghost coming upon them with power is distinct and separate from conversion. If the Sripture doesn't teach it I am ready to correct it. . . . If the Son of God has got to be anointed, do not His disciples need it, and shall we barely rest with conversion? . . . I believe we should accomplish more in one week than we should in years if we had only this fresh baptism. . . ." pp. 85-86.

Dr. R. A. Torry: "I was led to seek the Baptism with the Holy Spirit because I became convinced from the study of the Acts . . . that no one had a right to preach the gospel until he had been baptised with the Holy Spirit. At last I was led to the place where I said that I would never enter the pulpit again until I had been baptised with the Holy Ghost and knew it, or until God in some way told me to go. I obtained the blessing in less than a week. If I had understood the Bible as I do now there need not have been any days. As to what the blessing has done for me I could not begin to tell. It has brought a joy into my soul I never dreamed of before; a liberty in preaching that makes preaching an unspeakable delight where before it was a matter of dread. . . . " (p. 11, *How 25 Great Soul Winners were Endued with Power*, The Revival Movement, Omeath St., Belfast.)



Epistles to the Editor



Editor:

I want to thank you for your kindness in sending me the bound copy of Volume III of TRINITY Magazine.

With my prayers and good wishes for all that you are doing, I am

Faithfully yours,
BISHOP, *Episcopal Church*

Editor:

Some months ago I received a number of TRINITY Magazines plus some of your tracts dealing with the new work of the Spirit. This is just a short note to say "thank you" for the great blessing they have been to me and many of my friends in this area. As you no doubt already know, the Lord is working in a new way here in Gillingham through the Anglicans and hence we are very interested in the move of the Spirit in America, and we feel that in some way your magazine helps in this way.

Most of the tracts have been used up — with much blessing too — Praise the Lord. For the best part, they went out to my fellow students at Bible college. It is so very thrilling to see God working in this way apart from many limitations imposed by fellow Christians of the Body of Christ. At college, where the faculty take a strong line against anything "Pentecostal," individuals are having their needs met and we are witnessing the gift of tongues manifested through all concerned. Above all, we are seeing a new comprehension of Jesus and His love and power. In simple terms: a new and deeper walk with our Lord Jesus.

May I once again ask that if you have any back copies of the magazine, they can be used here for His glory and to send them on when you have time. Thank you in the name of Christ for your help in this way. May Christ be glorified by your ministry.

Yours faithfully,
ANGLICAN STUDENT, *Kent, England*

Dear Editor:

Enclosed is a subscription slip for the TRINITY Magazine. I am continually excited as I read the magazine, and particularly as I watch others read it. I am a Baptist, filled with the Holy Spirit, and have truly been blessed over and over again by the testimonies and articles in TRINITY.

Please accept my subscription for a year. As a college student, I cannot subscribe for a longer time, and really don't know how even this amount will be taken care of. But the Lord always provides in ways more marvelous than the human mind could ever conceive. Praise His name!!

Also, please send any type of catalog you have available as to other publications, pamphlets, and materials on the work of the Holy Spirit in lives of today.

Know you are constantly being lifted in prayer for strength and wisdom. Praise the Lord for His working through the Blessed Trinity Society.

Yours in Him,
BAPTIST COLLEGE STUDENT, *Oklahoma*

Editor:

A very brief note simply to say that this has been the most extraordinary day of my life! I can't yet begin to realize all the ramifications of this experience: suffice it to say that I don't think I'll ever be the same again — hopefully. All one can want after receiving it is to grow, grow, grow in Him. May that be so for me. It may be rather early to say, but I am already aware of undercurrents of change in my attitudes. Suddenly one sees how unimportant the very things one thought so monumentally important become. When I got up this morning they were important and they continued to be important and then I received the Holy Spirit in a way I thought would be impossible for me. Now I feel a great singing and rejoicing in my heart and that is the most wonderful thing: to know the Spirit is singing in you and that you are singing in Him!

Pardon me if I seem emotional (there goes the incense apologising to the Spirit-filled Christian!) but I want to share this with you right now because you were instrumental in it, you and Rick, with your prayers and kindness which I very much appreciate. To digress, I did experience the doubts you pointed out. That insinuating feeling that you find coming over you: "you just made it up," or is it *really* speaking in tongues or even worse, the sudden thought, "you're just kidding yourself," etc. The one thing that did concern me, for the other thoughts were fleeting and quickly dismissed, was the fact that I seemed to be not saying the same thing over when I began to speak alone in the car. It seemed, in other words, to be rather different from the way I spoke with you and Rick in your office. Is that something to worry about? At any rate, I know I have the Holy Spirit and that is what counts. I know that with absolute certainty. Praise God. Please continue to pray for me and many thanks.

In Him,
ROMAN CATHOLIC LAYMAN, *California*

Editor:

With God all things are possible! Today as I was reading the TRINITY Magazine the thought came to me to write you and tell what your testimony means to me. It seemed to me as I looked at your picture with the Scotland priests that our God certainly has changed the course of your life. Then I saw myself sitting out in the middle of the desert and reflected that His ways are past finding out. I'm sure that you are more aware of the course that you are taking and it is a breathtaking, strength-sapping one. I somehow felt your ministry and then knew of the physical tiredness that comes over vessels of the Lord.

Only those who travel this road know what it means to continually draw on the Spirit's power.

Thank you for yielding to the Holy Spirit. Thank you for not compromising the Word. It gave me strength to keep on in our desert. Here the water must spring up out of completely dry ground. Thru TRINITY we are able to know what God is doing in His World. Praise His name.

Agape,
EPISCOPAL CHURCH ARMY WORKER

Editor:

I was absolutely thrilled yesterday to receive the complimentary copy of the TRINITY Magazine in the mail which I had requested after reading your ad in the *Christian Life* Magazine some time ago. The articles were absolutely wonderful, and I rejoiced and spoke in tongues after or during the reading of every article. God is certainly moving in the lives of men. Praise His Name.

I want to thank you for sending me the Lenten issue and hereby place my name upon your list for a subscription, along with the name of another dear friend. Please start our subscriptions with the current issue.

PS: It may be of interest for you to note that I have only recently come into the experience of daily worship in tongues. I was recently a Pastor in the Christian and Missionary Alliance Church, but was asked for my resignation. This is another story. Please pray for me that I might know the will of God for my future.

Cordially yours in Christ,
MINISTER, *Pennsylvania*

Editor:

About one year ago my wife and I learned of this wonderful magazine, and about the same time we received the Holy Spirit along with the gift of tongues. I am so thankful for this manifestation of the Spirit for it has changed my whole Christian outlook. There has been a change in my prayer life, my Bible reading and Bible study. There is a new enthusiasm for all of these things. Being a Lutheran and a lay preacher for some years in Lutheran churches, it took me quite a while to understand why I should speak in tongues. "What good is it?" I said. "Why should I want to speak in tongues?" Now I know why I, too, needed this gift so that I could praise the Lord in His own language to the great edification of my own Christian life. Praise the Lord. Enclosed is my check for $9.00 for two years renewal of your blessed TRINITY Magazine.

LUTHERAN LAYMAN, *Minnesota*

Editor:

Thank you so very much for the bound copy of Volume III of TRINITY. God bless you.

BISHOP, *Episcopal Church*

Editor:

Enclosed is my check for one year's subscription to the TRINITY Magazine. I regularly purchase a number of religious magazines but after reviewing TRINITY, I believe that it is the most inspirational magazine on the market today.

The three TRINITY tapes I have are played regularly and have revealed to me my spiritual inadequacy. Please include me in your prayers that I may grow in the Spirit and be used of God.

En Agape,
LAYWOMAN, *Ohio*

Editor:

We have seen your advertisement in one of the magazines offering a free copy of TRINITY Magazine. We would appreciate it very much if you would consider sending to the seminary a complimentary subscription for a year. We do not have adequate funds to supply the library with all periodicals, and are grateful to the publishers who give to the seminary a complimentary subscription. Thanking you in advance.

Sincerely,
LIBRARIAN, *Baptist Seminary*

Editor:

Greetings in the name of Christ Jesus, our Lord and Saviour! Please send one copy each of the books listed on the enclosed order blanks. Nine dollars of the enclosed check are to pay for the books and the remaining ten dollars are for the work of the Blessed Trinity Society.

We were very sorry to hear about the difficulties that have arisen during the past year in regard to the work of the Society. May the Lord grant you wisdom and supply the needs so that TRINITY Magazine may continue to be published. We have profited spiritually from its pages and appreciate it as one of the voices of the Charismatic Movement.

Sincerely in Christ,
MINISTER, *Christian Church*

Editor:

Effective 15 December 1964 please note the change of address. Also, please send subscription to my parents who were thrilled with the recent conference in Spokane. Check enclosed for one year subscription plus gift.

LAYMAN, *New Jersey*

Editor:

Praise God, for He works in marvelous ways! While you were holding my letter, waiting for a Christian Advance schedule, I was seeking the Holy Spirit. First I went to hear David Wilkerson who was speaking at Glad Tidings Temple in San Francisco. There I saw a poster advertising a meeting where you were to speak. In the meantime I heard Tommy Tyson who also prayed for me. Three days later I went to the Veterans' Memorial Building in San Francisco where you spoke. Immediately after your talk, which was very inspiring, a man spoke aloud in tongues and then there was an interpretation. I can't recall what was said now, but I know it spoke right to me. I went forward.

After instructions by David DuPlessis, several people spoke in tongues. I didn't. Then you encouraged each one personally to take the step by beginning to speak and the Holy Spirit would take it from there. That was just the instruction I needed—an act of faith.

This gift assured me that I too am a child of God and thanks be to your ministry. I don't suppose you can remember me, but I am rather thin, twenty-seven years old, and a Methodist minister.

That was Monday. The next day I attended our Annual Conference of the Methodist Church and was appointed to my present church. This after only one year out of seminary and from a church of 90 members to one of 350!

People here have already mentioned several times the need for greater spiritual depth. I believe it is God's design. Pray for me and this church. God's blessings on your ministry and thank you.

METHODIST MINISTER

By My Spirit ...saith the Lord

BY JEAN STONE

THE THRUST OF THIS new activity of the Holy Spirit has made itself felt in many places. *Pageant Magazine and The National Observer* have done extensive articles upon the phenomenon of speaking in languages given by the Holy Spirit. Groups who can barely pronounce the word "charismatic" are holding "Charismatic" Conventions. David du Plessis, a Pentecostal, recently addressed a Roman Catholic monastery in Holland on the importance of a "new Pentecost." Scientific and psychological journals are publishing articles on glossolalia, as are Spiritualistic publications.

To the man in the street it becomes increasingly confusing. How good it would be if we could talk to everyone buffeted by the barrage of literature and explain the simplicity of it all: Man lost God's fellowship way back in the beginning because he disobeyed the Creator of the Universe and insisted upon doing things his own way. God the Father found it necessary to punish man, not only as a father correcting a child, but also as One whose purity and righteousness cannot tolerate sin. And so man lost his fellowship with God and became subject to pain, sickness and death, as did his descendants. However, the Father in His mercy planned a way to redeem man which satisfied justice by paying the price for man's disobedience, as well as gave him an opportunity to regain his original relationship with the Creator.

The way God chose was so startling that to this very day, nearly 2,000 years later, comparatively few mortals have been able to comprehend it. He sent someone else to suffer in man's stead the penalty of sin against God and bring about man's redemption. Because of His own compassion for man mingled with His inscrutable sense of justice, He sent that most dear to Him. In a way, He sent Himself, for He sent His only Son, the Lord Jesus Christ.

Now this only child was not just a brand new infant. The Lord Jesus had been with the Father at the creation of the universe, ages ago, when the Holy Spirit had, at the Father's bidding, moved upon the face of the waters to bring into existence the world as we know it. But the Father (how hard it is for us to understand this incomparable miracle) caused His Son (also called the Lord of lords) to be born as a mere man child. In fact, to make it even more amazing, to be born to a devout Jewish woman who was betrothed but had not known a man. So God the Son came down to earth born of a Jewish virgin who had been overshadowed by God the Holy Spirit to bring about this miracle. From that day forth life on earth was so changed that even the very calendar is dated from that event.



At this time, few knew the secret. Mary, the mother knew because an angel had come to her and told her that she was to bear a child who was the Son of God. Joseph, her betrothed, knew because an angel had come to him in a dream and instructed him not to break the engagement — that Mary's forthcoming baby had been conceived by the Spirit of God. Elizabeth, Mary's cousin, knew because when she saw Mary, the child in Elizabeth's womb (John the Baptist who was to foretell the coming of the Christ) leaped with joy. Elizabeth, filled with the Holy Spirit, suddenly knew that Mary was to bear the Saviour.

After His birth others learned the secret. When Jesus was dedicated in the Temple the word of prophecy was given independently to two servants of God who spoke forth that the child was to grow to manhood and redeem Israel.

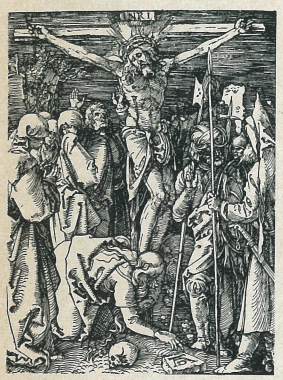
But for the most part those about knew nothing of the heritage and the fate to befall the little boy. Many must have judged Mary to be a sinful woman because of the pre-marital pregnancy, and considered Joseph without honor to have taken her to wife.



How peculiar it seems to us that the Son of God would come to the world under such unconventional circumstances, but how could it be otherwise? God the Son could not be conceived of human seed. And so the Christ Child was born of a virgin who married a man in humble circumstances, and He arrived in a stable among the beasts of the field, for there was no room in the nearby Inn.

Others came to know the secret. Three Magi (wise men) in far off lands saw an unusual star in the heavens and followed it to the birthplace of the Lord. Shepherds in a field were visited by an angel who imparted the news of Jesus' birth and the same star directed them to the King of kings and Lord of lords, who had come to earth to save a sinsick world and now lay in a manger wrapped in swaddling clothes.

The Lord Jesus grew to manhood in Nazareth and few there knew of the destiny that lay ahead for Him, but Mary remembered and hid the knowledge in her heart. When the time was come, at about the age of thirty, the Son of God chose His disciples and began to teach them and to preach to the multitudes who came to hear. He healed many sick people and did many miracles and the common people knew there was a prophet from God among them. However, the religious leaders of the day listened not, for they were hypocrites who loved to make religious observances for show but had unclean hearts within.



Then our Lord did what He had come into the world to do. He allowed the religious leaders and the Roman soldiers (and we ordinary folk, descendants of the first man, and sinners all) to put Him to death — and such a death. Imagine God Himself (for the Son partakes of the Father) being crucified upon a cross (a death reserved for thieves and murderers) while the multitude humiliated, taunted and even spat upon Him. Thus God the Son bought for us our eternal life. Because of His sacrifice our sins have been paid for (yours and mine and all the other peoples'). All the Father requires in return is that we accept the sacrifice — that we acknowledge Jesus Christ His Son, as Lord, and believe in our hearts in the next miracle which is the resurrection. For three days after Jesus was crucified the Father brought Him back to life and He appeared to many people in the city of Jerusalem before He went up into Heaven to return to the Father. This was the final proof that the Prophet and Priest named Christ Jesus was also King and, of a truth, the Son of God. And the Father promised that all who accept this fact and repent of their sins and believe on Him shall live forever, and so it is unto this day.

But before our Lord returned to His Father He made provision for us, here, in order that we might not be without comfort. He promised to send to us the third person of the Godhead, the Holy Spirit. After He went up into Heaven this came to pass as He had promised, for while the followers of Jesus were praying in a room upstairs one morning, the Holy Spirit swept over them and each found himself speaking in a language he had not learned, but which had been given him by the Spirit.

These followers learned that when they prayed in this language amazing happenings occurred: They were comforted, for the Holy Spirit was praying through them; they were edified in their innermost beings, for they spoke mysteries unto the Father; they could intercede for others according to the will of God; sometimes men recognized the miracle and accepted Christ as Lord. But best of all they discovered that from the time the Spirit had first come upon them with this new language, they had a new love in their hearts for the poor, lost people who did not know that to live in fellowship with the Creator they had to know Jesus. With this new love came a boldness to talk about Christ to these people, and as they did signs, wonders and miracles followed them and they went everywhere telling of the love of the Father who sent the Son, of the Son who suffered and bled and died for man, and of the Holy Spirit who draws men to Christ, sanctifies them and dwells within their hearts.

We live in an unusual age — an age of fear and controversy; an age of delinquent children who do no honor to parents; an age of destruction of nation, race, home and the individual himself, by use of weapons ranging from atom bombs to narcotics. We live in an age where prayer is not only made ridiculous but strictly forbidden in many places; an age where force and power and education are worshipped as gods.

How do we reach men in such an age? Perhaps we have erred by making it so very complicated when the truth is so uncompromisingly simple: accept Christ, receive the fulness of the Holy Spirit, live for God and experience the indescribable peace and joy that ultimately follows. God bless you as you tell others. ✝



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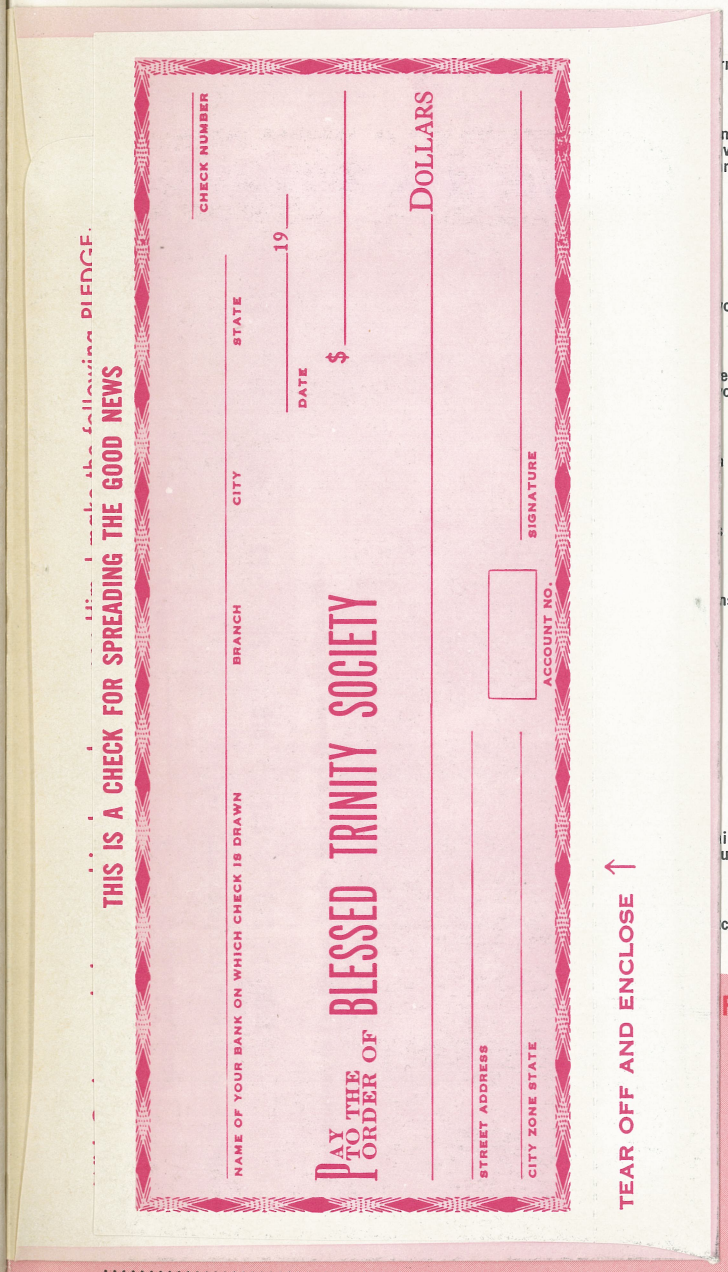

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