

# *The VOICE of HEALING*

JULY 1964



## **THOUSANDS OF INTERDENOMINATIONAL PRAYER GROUPS SPRING UP ACROSS THE UNITED STATES**

*An evidence of spiritual quest among people of varied denominational backgrounds is the weekly gathering in many Christian homes for the purpose of prayer and seeking God. In the picture above, Larry Hammond leads a group in the Gordon Lindsay home. There were 6 Southern Baptists, 2 Methodists, 3 Episcopalians, 1 Presbyterian, 2 Christian Church, 2 Assembly of God, 1 Full Gospel. Two received the Baptism in this meeting.*





# Letters... ... to the Editor

## Fifteen Year Old Girl Healed of Deafness

Dear Brother Lindsay:

I am happy to say that God did answer prayer. When I was in school, the teacher would be talking and I would strain my ears, trying to hear what she was saying. Now I don't have to strain my ears to hear her.

Mom was happy too, when I told her, when I came home from school. Thank you very much for praying for me. I prayed for three of my friends. Now, Thank God, they are saved.

Mildred Clark, Victoria, Nfld.

\* \* \* \* \*

## Divine Health

Dear Brother Lindsay:

The May issue of The Voice of Healing has arrived. I read your article on "Divine Healing or Divine Health?" It meets a most serious need among God's people; we feel the oppression of the enemy very much; we need to know our position in Christ Jesus, in order to take our stand and to come out victoriously.

I want to thank you for that article. I took fresh courage on reading it! It would be good if it could be read from every pulpit. The Saints of God need it. Many are not acquainted, nor sufficiently informed of their position in Jesus Christ. We must exercise dominion over the enemy.

Alfred J. Moore, Springfield, Oregon

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## The World Correspondence Course

Dear Brother Lindsay:

I have received my #3 Course from you. I have been preaching only a little over one year. Your books are a great help. The one on The Baptism of the Holy Spirit is one of the best of that kind.

I am with the Pentecostal Church of Christ.

Cecil McCarty, Springfield, Ohio

\* \* \* \* \*

## The Jew and The Bible

Dear Brother Lindsay:

Thank you ever so much for your interesting, heart-stirring letters for March and April, about your visits both to Israel and Jordan. How marvelous it is to hear that the Jews are asking for the complete Bible with the New Testament, and that they can receive it in the Hebrew language.

My eyes will not allow me to read all that I would like, but your writing in The Voice of Healing I always manage.

God bless you, Brother Lindsay, that you use your talents exclusively for the work, the salvation of souls — so important in our days . . . And your dear daughter, Carole, certainly is a matchless gift from above to you. God bless her richly!

Esther Maud, Brooklyn, N.Y.

\* \* \* \* \*

## The Voice of Healing in Malaysia

Dear Brother Lindsay:

It certainly is a blessing to read the different articles and I have enjoyed the material in The Voice of Healing. It has also helped in my sermons. We do regular visitation programs and evangelistic work and any back-dated issues that you can spare will be prayerfully used and deeply appreciated. I shall be putting up "Reading Boxes" at different places in our city where crowds gather so as to give them a chance to read portions of the Word. We trust that you will be able to oblige.

Pastor and Mrs. Fred G. Abeyasekera

Penang First Assembly of God

P.O. Box 426, State of Penang, Malaysia

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## CONTENTS

The Speaking in Tongues in Church History.....	3
The Power of a Positive Experience.....	4
Native Church .....	6
The Amazing Greenwich Meeting.....	10
The March of Prophecy.....	12
A Catholic Professor Writes About Pentecost.....	13
The Saturday Evening Post Article.....	14

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Conducted by Gordon Lindsay

JULY 3-10

at the LOUISIANA CAMP GROUNDS

HWY. 190 — WALKER, LOUISIANA

3 SERVICES DAILY

10:00 A.M. - 2:00 P.M. - 7:30 P.M.

Bro. Lindsay will be teaching July 6-10 at 2:00 P.M. on The Gifts of the Spirit. Certificates will be given at the conclusion of the school.

Meals and beds furnished, please bring your own linens.

Rev. W. S. McMasters, Chairman, P. O. Box 25, Walker, La.  
Tel. 664-4712

## Now Out of a Wheel Chair

Dear Brother Lindsay:

A few weeks ago I asked you to pray for me. Praise the Lord. God has heard our prayer. After being three years in a wheel chair, I am able to get up myself and walk by myself very steadily. Can you understand how happy I am? Praise the Lord!

Anna Hofmann, Tucson, Arizona

\* \* \* \* \*

## The March of Prophecy

Dear Brother Lindsay:

My husband and I are both born-again and Spirit-filled. We have been reading your magazine for the last seven years, and we thoroughly enjoy the March of Prophecy articles each month. It actually is the first thing that we read.

Mrs. Harry Dombek, Exeter, Pennsylvania



# The Speaking In Tongues In Church History

BY GORDON LINDSAY

Recently one of America's greatest preachers, who is seeking the truth about the baptism of the Holy Spirit, asked this question, "If the speaking in other tongues accompanies the full experience of the baptism of the Holy Ghost, why did no one speak in tongues during the years previous to the twentieth century? The following careful search of historical records shows that some believers spoke in tongues during every period of the Church age. Yet it was a fulfillment of prophecy that the gifts of the Spirit should return gradually, one at a time.

Here are some important questions answered in this article:

Did Martin Luther speak in tongues?

Did John Wesley agree that the gifts of the Spirit altogether cease?

Does Encyclopedia Britannica say that speaking in other tongues continued through the Church age?

Did Charles G. Finney speak in tongues when he received the baptism?

What did General William Booth, founder of the Salvation Army, say about the return of the gift of the Spirit?

## THE SPEAKING IN OTHER TONGUES IN CHURCH HISTORY

A question has arisen among some regarding the gift of speaking in other tongues. The question that is asked is why there has been no speaking in other tongues since the days of the apostles, until this present Twentieth Century?

1. In answering this question, may we note that the Bible itself shows that the speaking in other tongues was not a phenomenon that occurred only on the Day of Pentecost and then ceased. We find that toward the end of Paul's ministry when he was at Ephesus, that the apostle laid his hands on certain disciples and they spoke with other tongues. (Acts 19:1-6)

2. Tongues, of course, were only one of the nine gifts of the Spirit that especially distinguished apostolic ministry. The Church at Ephesus which we have mentioned, was especially noted for its well rounded-out ministry. Paul says that he held back nothing during the three years that he ministered to that church. In Rev. 2:4-5, however, the Lord speaking to the Church at Ephesus, which prophetic scholars declare typifies the apostolic church, warns that because it had left its first love, it was in danger of being removed out of its place.

History records that the supernatural

ministry of the Early Church declined rapidly after the death of John. The apostolic church as far as its ministry was concerned, gradually vanished from view.

3. Nevertheless, the gifts of the Spirit, including the speaking in other tongues, did continue to be manifest during the early centuries and to some extent during the whole church age. Below, we quote from some of the Early Church Fathers: Irenaeus, a scholar of Polycarp who was a disciple of the Apostle John, says in his book "AGAINST HERESIES" (page 6):

"We have many brethren in the churches having prophetic gifts and by the Spirit speaking in all kinds of languages."

Tertullian, in defending Orthodox Christianity, challenged Marcion to produce anything among his followers such as occurred among his people:

"Let him exhibit prophets such as have spoken, not by human sense, but the Spirit of God, such as have predicted things to come, and have made manifest the secrets of the heart. Let him produce a psalm, a vision, a prayer, only let it be by the Spirit in an ecstasy, that is in a rapture, whenever an interpretation of tongues has occurred to him." SMITH'S DICTIONARY OF THE BIBLE (Vol. 4 Page 3310)

St. Augustine the noted theologian, author of the famous "City of God" wrote:

"We still do what the apostles did when they laid hands on the Samaritans and called down the Holy Spirit on them by laying on of hands. It is expected that converts should speak with new tongues."

Chrysostom, another of the Early Church fathers wrote:

"Whoever was baptized in apostolic days, he straightway spake with tongues, for since in their coming over from idols, without any clear knowledge or training in the ancient Scriptures, they at once received the Spirit; not that they saw the Spirit, for He is invisible, but God's grace bestowed some sensible proof of his energy, and one straightway spoke in the Persian language, another in Roman, another in Indian, another in some other tongue, and this made manifest to them that were without that it was the Spirit in the very person speaking. Wherefore, the apostle calls it 'the manifestation of the Spirit which is given to every man to profit withal.'"

The Encyclopedia Britannica states that the glossolalia (or speaking in tongues) "recurs in Christian revivals of every age, e.g. among mendicant friars of the Thirteenth Century, among the Jansenists and early Quakers, the persecuted Protestants of the Cevennes, and the Irvingites." (Vol. 27, page 9, 10, 11th edition)

In the HISTORY OF THE CHRISTIAN CHURCH, by Philip Schaff, Vol. 1, page 237, of the edition of 1882, he gives a considerable record of the speaking in other tongues in various revivals over a period of many centuries.

In a German work, Souer's HISTORY OF THE CHRISTIAN CHURCH, Vol. 3, page 406, the following is found concerning Martin Luther:

"Dr. Martin Luther was a prophet, evangelist, speaker in tongues, and interpreter, in one person, endowed with all the gifts of the Spirit."

Francis Xavier, according to Schaff and THE CATHOLIC ENCYCLOPEDIA, "Possessed a remarkable exercise of the gift of tongues."

In the days of John Wesley, a certain Dr. Middleton wrote: "After apostolic times there is not, in all history, one instance either well attended, or even as much mentioned, of any particular person who ever exercised that gift (tongues) or pretended to exercise it in any age or country whatever." John Wesley, in reply (Wesley's Works, Vol. V, page 744) said, "Sir, your memory fails you again . . . It has been heard of more than once, no further off than the days of Dauphin."

Regarding D. L. Moody, Rev. R. Boyd, D.D., a Baptist, on page 402, TRIALS AND TRIUMPHS OF FAITH, says:

"When I got to the rooms of the Young Men's Christian Association, Victoria Hall, London, I found the meeting on fire. The young men were speaking with tongues, prophesying. What on earth did it mean? Only that Moody had been addressing them that afternoon. What manner of man is this, I thought? . . . I cannot describe Moody's great meeting: I can only say that the people of Sunderland warmly supported the movement, in spite of their local spiritual advisers."

When F. B. Meyer visited Esthonia,

*Continued on page fifteen*



*His denomination began stressing that personal evangelism was effective only through the Baptism of the Holy Spirit . . . this led this Congregational Methodist minister into . . .*

# THE POWER OF A POSITIVE EXPERIENCE

By: Don L. Huckeba, Congregational Methodist Minister



**A**CTS 24:14 has become very precious to me in the past few months, and I quote: "But I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets." May I say here, that after twelve years as an ordained minister in the Congregational Methodist Church, I love that church; I love its people; and, in spite of some who have accused me of heresy, I still love the brethren. I pray that God will open their eyes, as well as multitudes of others who do not accept this great outpouring of the Holy Spirit in these last days.

I want to speak of this thought of the power of a positive experience. "The people that do know their God shall be strong, and do exploits." (Dan. 11:32) Everything in this verse is positive. There is not one negative thought here. We hear much today about the power of positive thinking, and I will admit that there is power in positive thinking, but I want to show you that there is also a greater power to a positive experience with God!

A little boy came home from school and said, "Mother, I'm afraid I'm going to fail in school." She answered, "Sweetheart, you are thinking negatively. You should always think positively." He replied, "All right, Mother, I know I am going to fail."

Now, I have become acquainted with this natural world through my five senses. I happened to be in a revival in Natchitoches, La., during the time they turned on the Christmas lights and had the great fireworks. I remember watching the fireworks as they shot into the heavens, and as they burst into the many different colors and patterns, I saw a blind man with his seeing-eye dog, and his wife by his side. Every time one of those rockets would burst in the sky, and it would break into the various patterns and colors, his wife would describe it to him. I moved over close, so I could listen to what he was saying. His lips exclaimed, "My isn't it beautiful!" I learned later, that he had lost his vision in World War II. I said to myself, "There's a part of this world with which this man is not becoming acquainted, because he is not able to see."

There are too many people today who are dwelling in their five senses, even so. The experience with God about which I'm speaking goes beyond knowledge, beyond reason. It gets into the heart, into the soul of an individual. I've become acquainted with God through the senses of the soul, rather than only through the five senses.

I was born in Arkansas in 1927. My father was a poor but honest man, and my mother was very dedicated to the Lord. I thank God for godly parents. My father owned a wagon and a pair of mules. The nearest church was seven miles from our farm. In the summertime, a preacher would come to our community to the old brush arbor, and we would go to church in the wagon, morning and night for about ten days

or two weeks. It was there that I first became aware that there is an eternity, that there is a God, that there is a Saviour!

When I was twelve, my Southern Baptist aunt spoke to us of the Tribulation period. Such a fear of the judgment gripped me, that I arose, placed my arms around my mother's neck, kissed her and said, "Mother, I feel as if I'm dying." She asked, "Sweetheart, what's wrong?" I answered, "I don't know." So my aunt, my father, and my mother all jumped up and ran to the medicine cabinet to get the Vicks' salve jar. That is about all we had, and about all they knew to do.

But while mother was looking for the Vicks' jar, I got down on my knees. I said, "Mother, I need to pray." She replied, "Go ahead, son." There I poured out my heart to God, confessed to Him in my child-like way that I was a sinner, and that I needed Jesus Christ as my Saviour. It seemed that this load began to lift and there was the witness in my heart, that my name was written in the Lamb's Book of Life, and I began to rejoice. I said, "Everything is all right now."

Shortly, God called me into the ministry. I wanted to preach so badly, at the age of thirteen, for God just filled my heart and gave me a message. But my pastor thought I should wait until I was about twenty years of age, go to college, and then to seminary. Now, I have nothing against college and seminary. I've attended college; you might not think so listening to me, but I have!

Years later, I visited a Pentecostal church. I sat on the back seat and trembled like a leaf, for I had so many things told me. I was like the scripture speaks of: "One builds up a wall, and, lo, others daubed it with untempered mortar." (Ezek. 13:10) God surely has torn down some walls for this boy!

One day, a couple of ministers came to me and said, "Now Don, you have a wonderful opportunity. There is a need for progressive young men, and God can use you. But don't go off the deep end." I thought that over seriously. Well, you know what a rut is. It is a grave with both ends knocked out of it. So, I settled back down in my rut, and continued working very earnestly.

## HEALED OF A CANCEROUS MOLE

While pastoring in Nacogdoches, Texas, I became troubled about a dark mole that had been on my face since I was a teenager. However, recently, it had grown to the size of a dime. It began to protrude noticeably, gave me some pain, and was itching almost constantly. I feared it was cancerous, so decided to see a doctor. But my wife suggested that I have an old Methodist minister, Brother Jack Anthony, pray for me. He did and I had sweet assurance that God had heard. The next morning, a white spot about the size of a pin-head appeared in the center of the mole. Each day the white spot grew larger, until in a week and a day, the growth fell on the floor. I picked it up and showed it to numerous people.



Finally, I threw it away, as I have the scar to show where it was. So I knew the power of God was real!

In my denomination, there is the teaching of the Baptism of the Holy Spirit. You can have as much of it as you want as long as you don't speak in tongues. Naturally, when one speaks in tongues, this brings a little controversy.

For some time, I listened to Pastor H. C. Noah's Morning Worship Hour, and then I'd run across magazines, in which I'd find wonderful messages about the Baptism of the Holy Spirit, that would thrill my heart.

### **BECOMES INTERESTED IN THE BAPTISM OF THE HOLY GHOST**

Two years ago, our denomination came out with a plan for personal evangelism. The leaders published an article which said that all that we did in soul-winning was no good unless we had the Baptism of the Holy Spirit, so I just took them at their word. I began to tarry before God for the Baptism. I prayed, "Now Lord, if I don't have the Baptism, I pray that you will give it to me." You see, I wasn't being very positive about it. But I saw that this experience could not be of the devil, for it put people on fire, and took churches that had laid in dust and ruin, and had given them such a dynamic ministry to reach souls for Jesus. Some of these churches would double membership in less than a year, and I knew this had to be the work of God.

On a Sunday afternoon, my wife and I were listening to the radio, as a minister preached on the Baptism. God gripped my heart, and tears began to roll down my cheeks. I said to my wife, "Sweetheart, I might as well be honest with you and the church and everyone else; I just don't have the Baptism."

The next morning in my study, I fell on my knees and prayed, "Lord if I don't have the Baptism, I pray that You will give it to me. Lord, if I don't have the Baptism . . ." Day after day, week after week, I prayed in this manner. All the time, the hunger was growing. My heart was continuing to reach out. I knew that if I was to be effective as a soul-winner, as a pastor, as an evangelist, I had to have more in my heart and life than what I had!

God spoke to me and said, "Son, are you really willing to pay the price?" I answered, "Yes, Lord, if I know my heart, I am willing to pay the price." Then God brought to my memory a man who had received the Baptism, and found so much opposition from his wife, his mother, his father and some friends, until in about two or three months, he just simply gave up. I replied, "Lord, I think that I am willing. I want to be willing. I want everything that is of you."

### **THREE WAYS OF PRAYING**

You know, there are three way of praying. One is asking, and that is the way we do most of our praying. "Lord do," and "Lord give." The next way is praising. I am afraid we do less of this. Then the third way is to pray by listening. God said, "I want you to listen." I got up from my place of prayer, sat down in my chair behind the desk, and God spoke to my heart and said, "Now, son, in these twelve years that you have been preaching, you taught that a person could come to the altar and as long as he prayed, 'If I am lost, save me,' he'll never get anywhere. But when he becomes specific and says, 'Yes, Lord, I am lost; save me,' the work is done." I answered, "Yes, Lord, I believe that." He said, "Son, you preached that as long as the backslider comes and prays, 'Oh, Lord, if I am backslidden, restore to me the joy of my salvation,' it would never happen, but when he knuckles down and becomes honest before God and gets specific and says, 'Lord, I am backslidden. I want You to restore to me the joy of my salvation,' then he will have that joy restored!" I replied, "Yes, Lord, I believe that." He added, "Son, as long as you

pray, 'If I don't have the Baptism,' you'll never get it. You must be specific!"

And with that, I got on my knees and said, "Oh God, I don't have the Baptism. I refuse to go to my pulpit another time; I refuse to knock on another door and talk to another person about his relationship with God, until I have received the Baptism of the Holy Ghost! I'll tarry here till morning! I must have the Baptism before I go!"

### **LOST IN THE GLORY**

I continued to pray and seek and cry out to God for a while, and it seemed that nothing was happening and nothing was going to happen. Then I thought that I am glad that I am saved, and I am going to praise God for a while, because the promise is mine. I just raised my hands and started praising God, and rejoicing in what God had already done for me, and the joy began to roll in my heart. I just got lost in God. It seemed that I was in great billows of glory, and in a moment, I was aware that I was praising God in another tongue! Hallelujah to God! When the Glory began to fall, and I was speaking in other tongues, all the fear was removed about what I was going to do, and how I would be able to stand. After a while, when the Glory began to subside, I telephone my wife at work and said, "Sweetheart, guess what happened? I just received the Baptism in the Holy Ghost! Yes, I mean the kind with speaking in tongues!" She exclaimed, "Well, praise the Lord!" (My wife received six weeks ago.)

I received a letter one day from the executive secretary of the General Conference of our headquarters. It said, "I have something about which I want to talk to you," and he mentioned what it was. When I went to see him, as I was about to leave, he said, "Don, there is something else. I understand that you have been testifying across the country that you received the Baptism of the Holy Ghost with the evidence of speaking in other tongues." I answered, "I am the guilty party." He asked, "Don, don't you think it is possible that the devil could have taken advantage of your sincerity?" I replied, "No sir, I don't think it is possible. Jesus said, 'If a son ask for a fish, will he for a fish give him a serpent? Or if he ask an egg, will he offer him a scorpion?' (Lk. 11:11-13)

Later, a committee came to me and said, "Don, we know that you are not going to repent; you are not going to renounce this; but listen, if you will just give us your word that you'll keep quiet about it . . ." Oh, brother! John said, "We cannot but speak the things which we have seen and heard!" (Acts 4:20)

They said, "Don, if you will just give your word that you will not testify to this any more. Just go ahead and enjoy it, but keep quiet about it! We'll see that an article comes out in the church paper, and it reaches throughout the General Conference, and we'll help you redeem your ministry." I answered, "Glory to God! I haven't lost my ministry! I feel as if God is opening a door, and I am just entering my ministry."

Listen, some of the denominational leaders found out where I had evangelistic meetings scheduled, and got them all cancelled. But other pastors are hearing about the cancellations, and are writing or calling me, "Will you hold a meeting for me?" Folks, you can't stop the move of God.

About a year after I received the Baptism in my church in Fort Worth, Texas, I began to get some real opposition. My church didn't fire me. It just began to charge me rent on the parsonage, and stopped my salary, so the Lord and I decided it was time to resign. Now I am in revivals, proclaiming that **IT IS POSSIBLE TO HAVE A POSITIVE EXPERIENCE OF THE BAPTISM OF THE HOLY SPIRIT TODAY.** Do you know Him today as your Baptizer? God wants to give you this definite **POSITIVE EXPERIENCE!**



# VIETNAM CLOSING TO CHRISTIAN MISSIONS

*From Danang, Vietnam  
Our Supervisor Writes . . .*

"Earlier this month I flew by U.S. Marine helicopter to a place called Nam Dong where a number of Katu tribes people had been resettled. These Katu had been brought in from the jungles that are infested with Communists.

"As we drove over a terribly muddy road, we had to have a bulldozer go ahead of us to pull us out of the bad places. We all carried arms, as it is a dangerous country to be ambushed in at any time.

"The area with the greatest blessing is at Ha Bac where preacher Nay and Dr. Harverson are ministering. Many hundreds of Hrey tribespeople have been turning to Christ! Our preachers risk their lives every time they travel to Ha Bac, but thanks to the Native Church Crusade, they have built a church and it is already far too small for the number of converts.

"A couple of weeks ago, the Americans (military advisors) were fired on by a Katu village. They had to fire back and there was quite a battle, with eleven persons killed. The rest fled into the woods. There were ten little children left behind, five of them were wounded, as well as some wounded Katu people.

"Four days after the battle, the communists mined the road and two American vehicles were blown up. An American had his foot badly shot up. It is too dangerous at present for Native Evangelist Trion to go back there as communists are all over the country.

"Most of our workers are in dangerous places. We never know when news will come of attacks on them by the communists."

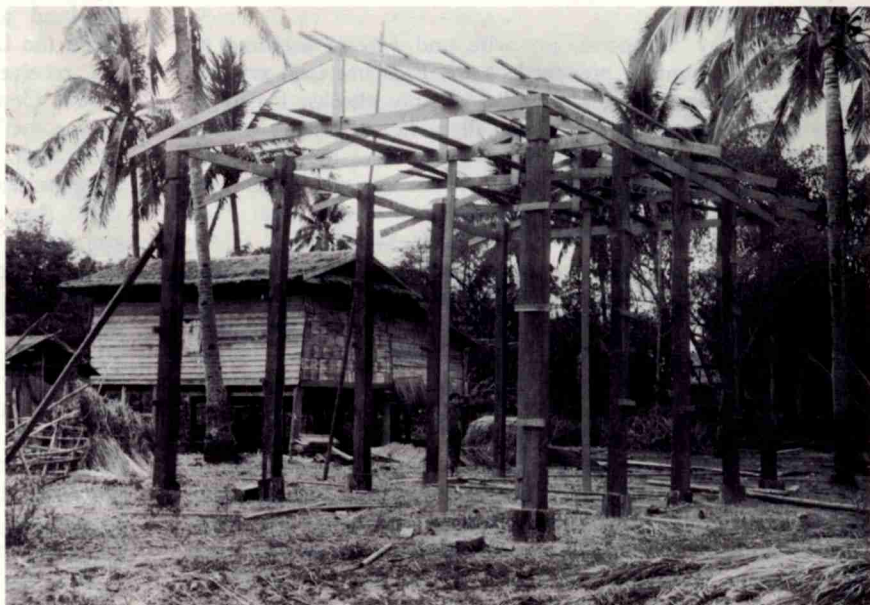
Nevertheless, Rev. Smith will remain in Vietnam until he is forced out. He is in the most dangerous mission field in the world, but he will continue to work against the most tremendous odds.

G. H. Smith  
Vietnam

Although there are yet Christian victories to be won in Vietnam, the time for us to help this country is almost gone. Only what is *already* established there for Christ will last. The sad truth is that once Vietnam goes, all of Southeast Asia will go. If we wait much longer, there will be no need to call for funds for this part of the world, just as we are no longer calling for funds in Vietnam—unless the situation improves radically. It is still possible—for every sponsor who wishes—to assist the building of a church in Thailand, Philippines, Formosa, Korea and Japan. Indonesia and Vietnam are almost gone. Laos and Cambodia, and of course Red China are closed. Is this your month to sponsor a Native Church?



**Christian workers travel many miles to bring building materials to Native Church site at Hweisaving, Thailand.**



**Enthusiastically and with thanksgiving the church goes up.**

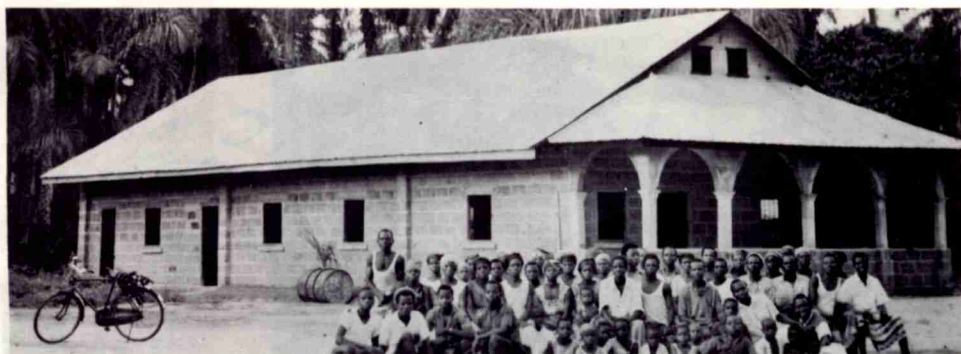
**Below — they take their rice sacks to market, their main source of income in this area.**





# "We Stood In Awe at the Sight Which Met Our Eyes"

By W. H. Brown  
Uganda, Africa



*The Christians at Ikol Akpo Etok, Nigeria, built a solid large church with a minimum of assistance in funds from American Christians.*

I have been traveling most of the time for the past month, going from church to church. Everywhere I have gone, we see the work of God is prospering!

It has been especially thrilling to visit some of the Native Churches here that have been completed for some time. In several cases we are only sorry that the buildings were not made larger, as there is not room for all the people that are coming to the meetings!

We went back to Kiwangala, a church which has been completed for some months. We had to travel over the back roads where the track was nearly obliterated from lack of use by any vehicles. Back through the banana patches and high elephant grass, we came to our Kiwangala Church.

We stood in awe at the sight which met our eyes! How so many souls could

be in such a wilderness, and where they came from made us to be awe-struck! The church was crammed to the doors, and the outside was surrounded with people unable to get in, and beyond this outside ring of people there were the cattleherders with their cows, trying to get close enough to hear what was being said.

This part of Africa had never seen so many happy rejoicing Christians at one time before, and possibly never before such a large gathering of people.

God blessed in a wonderful way. A number of souls were saved and others received healing for their bodies. God gave a great time of victory!

After the meetings, we ate our African feast which they had prepared for us — served on a banana leaf. There were no plates; forks and spoons are almost unheard of here, so we ate with our fingers.

We left late in the night, tired but thrilled at what God had done and is doing in this remote place here in Uganda. Without a Native Church none of this would have been there. God has blessed abundantly.

We opened three more churches this month. In every place, we presented the challenge of this Gospel of Power, and urged the people to be missionary minded and spread the Gospel throughout their own country.

The Native Church projects are doing well, and in spite of the rains, several more will be completed this month! We shall be on the field, laying out other church sites.

One of our Native pastors stood up in a recent meeting and asked me to convey to you his sincere appreciation and thanks to the Native Church Crusade for the great work that you are doing. This pastor has just finished building his second Native Church and will soon start on another!

May the Lord bless you and give you of Heaven's best, is our prayer.

Rev. W. H. Brown, Africa

\* \* \* \*

## AFRICA IS CALLING, "Come Over and Help Us."

Just four weeks ago, we made another world-wide survey of the more than forty countries in which Native Church Crusade is helping Christians build their own churches.

Africa was number one in total applications waiting for sponsors! Every week more new applications come from Africa.

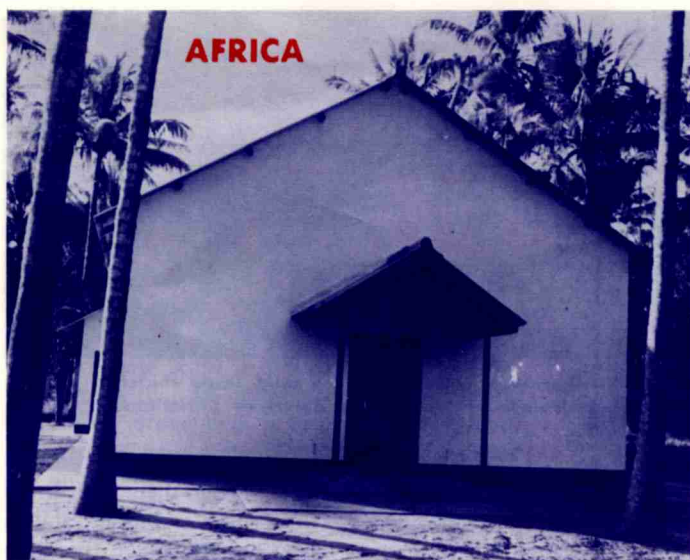
A hundred Native Churches could be built in Africa in the next few months, if we could provide sponsors to assist the Native Christians!

If every reader will faithfully pray about this need, God will reveal His will to those that He is calling to sponsor a Native Church in dark Africa.



*The congregation at Kasangula, Uganda, now wishes that they had built a larger church. No doubt they will enlarge it in the near future.*



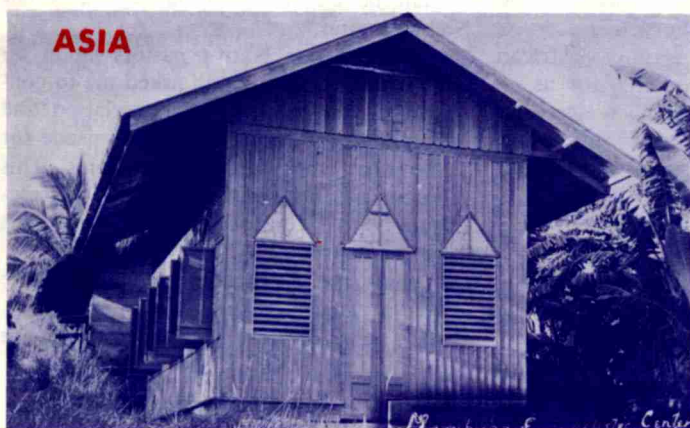


Magongo, Kenya, Africa



Colonia Hohenau, Paraguay

**YOU  
CAN SPONSOR  
A CHURCH LIKE ONE  
OF THESE IN A  
MISSION  
FIELD**



Manubuan, Matalami, Cotobato, Philippines

## GOD'S PROMISES

**To Those Who Give for the Winning of Souls.**

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." Luke 6:38

*"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Daniel 12:3*

For \$250, you may sponsor the building of a Native Church in Asia, South America or Africa. The native congregation will give all they can, out of their meager funds, and will give their time and labor. By doing the actual construction themselves, they will feel they have really accomplished something, and did not simply receive a hand-out from America. But the \$250 will make the difference of their being able to build, as they have little actual money. When the church is finished, it will be worth perhaps ten times as much, because of donated labor. The sponsor may, if he wishes, send the donation on a monthly basis at whatever amount desired.

### USE THIS CONVENIENT GIFT FORM TO SPONSOR YOUR OWN NATIVE CHURCH

I wish to sponsor a Native Church in

☐ ASIA ☐ AFRICA ☐ SOUTH AMERICA

Total amount of \$250 \$\_\_\_\_\_

I enclose \_\_\_\_\_ and will send \$\_\_\_\_\_ each month until total amount is paid.

I cannot at this time sponsor a Native Church but I am enclosing \$\_\_\_\_\_ for the Native Church Crusade.

My Name \_\_\_\_\_  
(please print)

Street \_\_\_\_\_

City \_\_\_\_\_

State \_\_\_\_\_ Zip \_\_\_\_\_

Your Denominational Affiliation \_\_\_\_\_





# Native Church Crusade

THE VOICE OF HEALING

BOX 8658, DALLAS, TEXAS

July, 1964

Dear Christian Friend:

I hope that before you read this personal letter, you shall have first read the reports from Thailand and Vietnam, on page six, and the amazing story, "WE STOOD IN AWE AT THE SIGHT WHICH MET OUR EYES," on page seven.

The tremendous revival that our co-workers are experiencing in Africa, makes this one of the most fruitful mission fields for your missionary investments in the Native Church Crusade!

In Viet Nam, the war against the Communists has not been going too well. Most of the Native Churches must now be located within the fortified villages. Communist infiltration makes it dangerous for the workers to travel or to move building supplies along the country roads.

We are trying to complete the churches we have started within the fortified villages. These churches are ministering to thousands of tribes people who have never before heard the Gospel! The government has moved them from the mountains into the fortified villages to protect them from the Communists.

During these times of trouble in Vietnam, we can help them the most by building as many Native Churches as possible in neighboring countries. This will strengthen the work of Christ and certainly democracy in all of Southeast Asia.

I know that this Native Church Crusade is ordained of God. I believe that it is the best way that you and I can do our part in fulfilling the Great Commission. I believe that you shall win more souls to Christ with the two hundred and fifty dollars you give for the building of a Native Church than in any other possible investment!

How often I think of these words —

Only one life, 'twill soon be past;  
Only what's done for Christ will last.

Since you and I must one day give account to God for our lives, for our talents, and for His money (The Tithe) and our money, it becomes a serious matter — this responsibility of deciding whether or not we shall give God's money, and our own, to help reach the heathen for Christ.

If you ask Him, God will guide you to do your very best. Whether that means that you will sponsor a Native Church or send a generous offering, is between you and the Lord. God bless you.

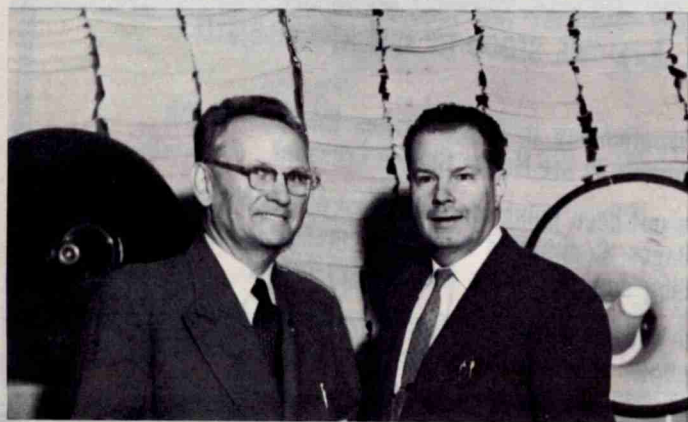
Yours For Precious Souls,

*Gordon Lindsay*  
Gordon Lindsay



The Saturday Evening Post Article (Page 14) relates how this remarkable move of the Spirit of God began in 1956. Here we tell of an incident that perhaps marks the very time when the tide turned. It is taken from the book "The Gordon Lindsay Story," off the press this fall.

## THE AMAZING GREEN



The writer of this article and David DuPlessis are shown above with some of the literature and missionary equipment sent out by The Voice of Healing at about the time of the Greenwich meeting and the beginning of the great denominational move.

### PRE-PUBLICATION NOTICE!

The article on this page is taken from the new book, cloth bound, with many pictures and over 300 pages entitled:

#### THE GORDON LINDSAY STORY

This book, which will relate the story of Gordon Lindsay and his many experiences in this last day revival, will be off the press some time this coming fall. The price will be \$5.00. ALL who purchase the book before publication will have their copies autographed by Brother Lindsay when it comes off the press.

I must tell of that remarkable meeting we had in the year 1956. This was with the leaders of the historic denominations in a retreat located at Greenwich, Connecticut. For several years, David du Plessis was secretary of our Winning the Nations Crusade. He had previously done a remarkable work as one of the organizers of the Pentecostal World Conference, of which he had been secretary for many years. At the time he was with us, God laid it upon his heart to bring to the historic denominations the Pentecostal message. He carried on considerable correspondence with their leaders and in fact, visited many of their churches. He suddenly discovered that God had opened a remarkable door to him. Though he spoke in churches, some of which had a reputation of being strongly "modernist," he was, nevertheless, permitted full freedom to preach unhindered, the message of the Baptism of the Holy

Ghost. In fact, a number of leading churchmen received the Baptism of the Holy Ghost as a result of his labors.

News of Brother du Plessis' ministry spread through the country, and finally the leaders of the main Protestant denominations of America invited him and me to meet with them in a retreat in Greenwich, Connecticut, not far from the City of New York. This proved to be an historic occasion. We had been asked to come and tell them the story of the great Pentecostal outpouring, and explain the phenomenon that accompanied it. Of all the varied experiences it has been my privilege to have, this was the most unexpected and unusual of them all. I had looked upon the historic denominations as men almost of another world with whom we had neither part nor any point of contact. To receive an invitation to spend a day explaining the Pentecostal faith to these men, seemed as remote a possibility as a visit to the moon. I had thought of them as men totally without interest in a supernatural gospel. The thing I failed to take into consideration was, whether I would have been different from them if I had not seen Pentecost in action. Well, anyway, the fact was that we had received this letter asking us to come and explain in detail the message of Pentecost. And the exact words in their letter included the phrase, "be devastatingly frank."

What had happened to bring about this remarkable inquiry on their part? Of course David du Plessis' work had played an important part in the matter. They, too, had been aware of the tremendous effect that the salvation-healing revivals were having in foreign lands. During one campaign, for example, 200,000 people had attended from night to night! Undeniable reports of actual miracles had been brought to their attention. Hitherto, they had thought of Pentecost as something under a tin roof on the other side of the railroad tracks. It had become apparent that Pentecost, as a movement, was growing up. A significant part of the nation's population was now accepting the Pentecostal message. Full Gospel Churches with large congregations were springing up in many cities and this could no longer be ignored. The question before these men was: What was the secret of Pentecost? Were Divine Healing, the experience of the Baptism of the Holy Ghost, and the gifts of the Spirit real after all?

I shall never forget the morning as these thirty-five or forty men, the spiritual leaders of the lives of forty million people, turned their chairs around, facing David du Plessis and me, and telling us that the floor was ours. Brother du Plessis was the first speaker. He took nearly two hours and what he said was a masterpiece — a convincing proof of the reality and genuineness of the movement. God anointed him to present



the Full Gospel message in such a way that his distinguished audience gave absorbed attention, measuring every word that he said. I saw these men listening intently to a story that not many years before, by their own testimony, they would have considered so fanciful as not worthy of a second thought.

Finally, it came my turn to speak. I related how we had been led of the Lord to found The Voice of Healing. How it and our associates had brought the gospel to hundreds of thousands of souls in America. I told them of the outstanding miracles of healing that had taken place, that could leave no room for doubt that the days of miracles were still here. I recounted how men of faith had gone to heathen lands and preached to tens of thousands of people, and that whole nations have been moved Godward. As I spoke, I saw that I had never had a more attentive audience.

## VICH MEETING

Soon, the morning was spent and we went to lunch. Afterward, we reassembled and the time was given to questions. What were the questions? They involved the Baptism of the Holy Ghost, the speaking in other tongues, Divine Healing, the gifts of the Spirit, prophecy, and other kindred subjects. For example, one minister asked whether the gift of prophecy was to be considered on the same level as the inspiration of the Scriptures. We explained that Paul taught that men were to prophesy and to let other prophets judge (1 Cor. 14:29); that the Holy Scriptures were in existence for many years before the Church decided which books were canonical, and which were not; that a currently spoken prophecy was to be received to the edifying the Church, but not to be placed in the same category as the Scriptures.

They asked about the speaking in other tongues: should the gift come forth at any time during a service? We replied that the apostle set forth certain rules governing the exercise of the gift in the assembly, and that God was not the author or confusion, but of peace; and that certainly there were times when those that spoke in tongues should not interrupt the order of the service.

Many questions were raised that all of us ask, when we are first convinced that the gifts of the Spirit have a basis of reality, and are not just fanaticism. They had us explain just what the experience of the Baptism of the Holy Ghost really was.

Next, they wanted to know what could be expected of a person who had been filled with the Spirit. Did the experience make him an exceptional saint? We pointed out that one of the great purposes of the infilling with the Holy Spirit was that we should bear fruit. For this reason, one's responsibility to live a holy life was vastly increased; yet, it was no guarantee that he would do so. Man still had the power of free choice. We called attention to Bible characters such as Balaam, Samson, and Saul who received a measure of the Spirit, but who, notwithstanding, walked in the flesh.

And so during the whole afternoon, there were similar questions that were asked and discussed. I believe that God gave Brother du Plessis and me wisdom for that hour to give them, at least to some degree, satisfying answers.

Having observed during the day the earnest attention that these men gave to the subjects we discussed, and their favorable response, the temptation was too great for me not to ask them a question. I said, "How can your receptive attitude toward these truths be reconciled with the teachings of the well-known divine Dr. X....., who professes to represent your views and who denies the virgin birth, the ministry of the supernatural,

the miracles of the Bible, and the inspiration of the Scriptures?" They smiled and answered that this at least was in their favor — that while in some organizations there were those who spoke authoritatively for their constituents, nevertheless, they themselves allowed no man to speak for them, notwithstanding the fact that some assumed to claim that privilege.

As the day came to a close, these men, the spiritual leaders of many millions of people, reached a conclusion. They agreed that they would adopt a change of attitude respecting the Pentecostals:

1. That their official attitude would no longer be hostile, but friendly to the Pentecostal people.

2. That they would be open to the Pentecostal truth themselves, as God let the light shine on their pathway.

— GORDON LINDSAY

3. That any of their ministers who received the Baptism of the Spirit in their pulpits, should be free to continue their ministry in the churches without fear of penalty or interference.

4. That they would even encourage their missionaries to cooperate with us in the large united efforts overseas.

The meeting broke up in the best of spirit. One man came to me privately and said, "I need healing. The doctors give me no hope, but I believe God can heal me." I warmly assured him the Lord would.

Now, what was the sequel to all this? Oftimes, dramatic incidents take place that make an interesting story, but no real permanent results accrue from them. But in this case, it was different. We hold no brief for men who rationalize the Bible and seek to destroy faith in the Scriptures. They will go to their own place in due time. But we found that in the unexpected places, God's Spirit moves and performs His great work. The fact was, as subsequent years were to prove, that God was giving a spiritual break-through into the historic denominations. On the other hand, among many of the fundamentalists we found, sad to say, an antagonism to the truth of the Baptism of the Holy Ghost, often denouncing it in bitter terms.

Not many weeks passed before one of the prominent churchmen in America, who was present at the meeting, wrote an article in Life Magazine on the subject of Pentecost. It was entitled, THREE FORCES IN CHRISTENDOM — CATHOLICISM, PROTESTANTISM, AND PENTECOSTALISM!

On the whole, it was a fair and friendly article. The writer declared that a few years before, he had regarded the Pentecostal movement as a sect composed of more or less illiterate people, a religious movement which was not to be considered more than a transient contemporary phenomenon, catering to emotionalism, with an appeal only to the ignorant classes. Now, it suddenly became evident that it was more than this. It was, in fact, a revival of apostolic dimensions. That although there was much chaff among the wheat, nevertheless, there was much that was genuine, and that Pentecost must be recognized as a major force in Christendom. So wrote this leader of Protestantism.

I might add that David du Plessis had been invited at the Greenwich meeting, to write a major article for their publication. This he did and it was published, word for word, just as it was written.

On that day when we left the meeting in Greenwich, we wondered as to what all this would lead. Now eight years later, we can truthfully say that our expectations have been more than fulfilled.



# THE MARCH OF PROPHECY

## SIGNIFICANCE OF THE MacARTHUR REVELATION

Was MacArthur right in his revelations concerning the outcome of the Korean war which were made known following his death? As long as another world war does not break out, the consensus of opinion will be that MacArthur was wrong. Nevertheless, if anything is clear in the Bible, it is that there is coming another war — the war of Armageddon. When that occurs, the world will know that MacArthur was right — that there is no substitute for victory.

The Korean war was the result of America's making a terrible mistake. The U. S. had deliberately withheld help from the Christian General Chiang Kai-shek (who admittedly had made mistakes, but his evaluation of Communism was correct) and allowed the diabolical Communist forces to take over China, under the delusion that the Communists were "agrarian reformers" who meant well.

In the Korean War, America had a final opportunity to undo her mistake. President Truman wisely understood the Communists' bid to seize Korea. And MacArthur, the master general of whom many have said, "The likes of which we may never see again," in a brilliant operation at Inchon Bay, broke the back of the Communist army in Korea.

MacArthur left a statement charging that the British willfully gave away to the Chinese his plans for ending the war, and that they would not go along with his plans for victory. Here MacArthur probably was mistaken. The British surely would not "willfully" give away such information. But the two British spies who defected at that time were known to have that information and they certainly betrayed it to the Communists. The Chinese, as a result, dared to throw their "volunteer armies" against MacArthur. The term "volunteer armies" used by the Chinese was, of course, a fraud. The Chinese crossed into Korea at the command of their leaders.

MacArthur's plan to end the Chinese menace once and for all was to drop 30 to 50 atomic bombs on Chinese air bases and depots strung across the neck of Manchuria — not on civilian populations as was done in Japan, which was wicked and a terrible sin on our

part. Then MacArthur would have allowed the powerful army of Chiang Kai-shek to strike at the critical moment, and the Communist menace would have ended. Russia had only a few A-bombs at that time and would not have come to the rescue of the Chinese.

Thus China, representing one-fourth of the world's population would have been opened up to the gospel. Who can say MacArthur was wrong? His success in the Pacific was with limited resources, and was an epic of history. But his greatest success was that he opened up Japan to Christianity and made the nation he had defeated to love him. His success in Japan stands out in startling contrast to what happened in Europe following the war.

## ATHEIST MADALYN MURRAY THE GOD-HATER

Atheist Madalyn Murray, the woman who won a Supreme Court decision against school prayer, is on a rampage in her fight against God. Now fighting a school "meditation" law in Maryland,

she is preparing a suit against the State of Maryland that is clearly aimed at destroying tax exemption for all United States church property, according to TIME Magazine of May 15, 1964.

The violence of her hatred of God is almost unbelievable. She declares that "churches are leaches on society" and she is going to fight them for all she is worth.

A wise-cracking divorcee and former member of the leftist Socialist Labor Party, she claims to have forsaken Christianity at the age of thirteen. Blasphemous and profane, Mrs. Murray, after giving her father a religious funeral, cursed and said that nobody better give her one. It is not surprising that this daughter of hell has made atheists and God-haters of her sons.

Her projected plans include elimination of military chaplains, courtroom oaths and income tax deductions for church contributions, and to establish an atheist University of the Americas in Kansas.

The First Amendment promises "free exercise" of religion. It will not be so if atheist Murray has her way. Should the Supreme Court go along with her, America can say it has reached the place of a hostile interpretation of the First Amendment.



TO THOSE WHO DESIRE TO INVEST IN SOULS BUT MUST RECEIVE AN INCOME FROM THEIR INVESTMENT, MAY WE SUGGEST

## VOICE OF HEALING ANNUITIES

an investment in which you can never lose . . . one that will cause angels to sing with each soul that is reached for God.

When you pass on, what an incomparable joy to be greeted by those who were won to Christ through your investment in souls.

In this transient, passing where all will one day pass away, dedicated Christians know that only what is done for Christ will remain.

Your investment in annuities will build churches . . . shelters from the sun, rain and snow for believers who wish to worship God. It will provide personal witnessing and literature for Israel where scores have already become secret believers.

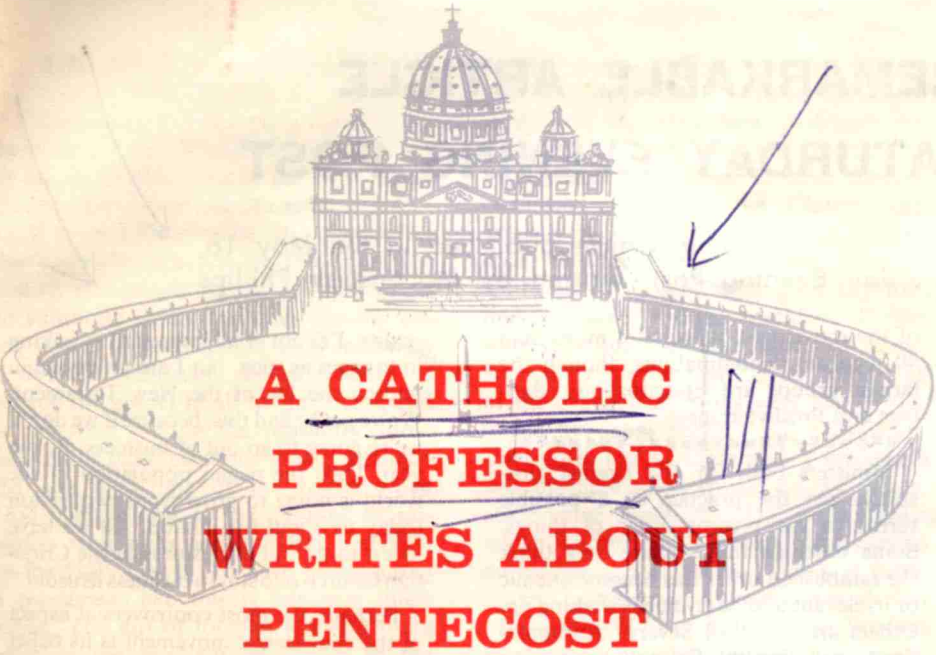
With Voice of Healing Annuities you will receive regular dividends, as you choose.

For further information write:

WILLS AND ANNUITIES  
BOX 8658

• VOICE OF HEALING  
• DALLAS, TEXAS





## A CATHOLIC PROFESSOR WRITES ABOUT PENTECOST

What are the Catholics thinking about this Pentecostal outpouring that is shaking the nations all over the world? While some Catholics are of course very dogmatic, others are showing a remarkable interest. You will be surprised when you read the excerpts on this page.

They were taken from the article written by Daniel O'Hanlon, professor of theology in the Catholic institution of Alma College, Los Gatos, California, which was published in the magazine, *AMERICA*, the National Catholic Weekly Review:

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

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

No one knows how many Pentecostals there are in the world, but it is thought that four out of five Protestants in Latin America are Pentecostals. In Chile, their numbers grew from 182,000 in 1955 to

700,000 last year, and in Greater Buenos Aires alone there are 112 Pentecostal churches. In Italy Pentecostal places of worship increased from 120 to 300 in the decade between 1944 and 1954. New York City alone has 250 Pentecostal churches just for Spanish-speaking people.

Those who visit a Pentecostal group will see that their sense of community is strengthened by the active part each member of the group plays in all aspects of its life. A Pentecostal cannot even be a member of the group unless he is willing to make an active personal commitment. No one is born into a Pentecostal group, or automatically becomes a member. Only a voluntary adult commitment can make him a member. During the religious service, each one feels free to speak of his most personal problems and experiences before the group. Everyone may give vent to his feelings at any time during the service and is, in fact, encouraged to do so. The choice of hymns is often spontaneous, as in a family song-fest.

Everyone may ask for prayers from all the others in his troubles and sickness, and he is asked over and over again to pray for the particular needs of his brothers and sisters. All this is done, of course, in one's own language and words. An initiation accomplished in the presence of the group by a strongly emotional conversion experience, together with the conviction that a life of exceptional holi-

ness is demanded of him, gives the Pentecostal a sense of exaltation and mission. The poverty he suffers and the disdain he will meet from others only confirm his feeling that he belongs to a holy, chosen group.

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

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

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

We can learn from the Pentecostals . . . by seriously coming to terms with the fact that the real Christian cannot be conformed to the spirit of the world. Frank Sheed has remarked that the greatest obstacle preventing people from becoming Catholics is not the scandalous lives of the few, but the frightfully mediocre lives of the many. Catholics look like everyone else. We need the courage to be different, for by being grafted onto Christ's Mystical Body we are set apart, we are a "Holy people, God's own people."

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



# THE REMARKABLE ARTICLE IN THE SATURDAY EVENING POST

Here are a few excerpts from that amazing article published in the May 16, 1964 issue of The Saturday Evening Post, written by McCandlish Phillips

The charismatic movement began on a tiny scale in the major denominations in about 1956, with perhaps 20 ministers openly involved. The movement began spreading very rapidly in California in 1960 and has been gathering velocity ever since. It is now established in every state and has begun to appear in England and on the European Continent.

In the last three or four years nearly every mission board and every large Protestant organization has seen its ranks suddenly penetrated by this phenomenon. College students were quickly caught up in the movement's advance. Students at Yale, Dartmouth, and Princeton Theological Seminary—including Phi Beta Kappa members—are now praying in unknown tongues. Charismatic prayer groups have sprung up in colleges and seminaries in at least 15 states in the Northeast, the North Central States and on the West Coast. Their appearance has astonished chaplains. "Charismatic time bombs are going off in schools and universities all over the country," says the Rev. Dr. Harald Bredesen, a Dutch Reformed minister who is a sort of charismatic envoy to the nation's campuses.

Praying in tongues has recurred at intervals throughout the Christian era, although it did not affect large masses until early in this century. Its advocates were quickly expelled from the established churches, whereupon they established the Pentecostal churches. For 50 years it remained the almost exclusive possession of the Pentecostal churches, which drew their members largely from the lower economic, social and educational strata. One of the most uncanny aspects of the current revival, however, is the way glossolalia has leaped out of its proletarian Pentecostal setting. Passing over the middle-class churches in between, it has made a startling appearance in the aristocrat of Christian communions—the august, decorous Episcopal Church whose members largely come from the best economic, social and educational quarters.

Glossolalia thereby made an arc from pole to pole across the whole Protestant horizon. Subsequently the fallout from this arc has been showering down upon Methodists, Baptists, Lutherans, Presbyterians and Congregationalists, as well as many smaller denominations.

Today it represents a broad cross section of American Protestantism. According to Dr. Stanley C. Plog, a psychologist at the University of California who questioned more than 350 members

of the movement, it includes more than 40 separate denominations, though the largest groups are Episcopalians, Baptists and Presbyterians

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Ministers both for and against glossolalia see the practice as a possible threat to the present order of things. Some welcome this because they think the established order has become anemic or irrelevant and badly needs shaking up. Others are appalled. Several denominations, including the Episcopalians, have launched formal investigations.

To adherents of the charismatic movement, their beliefs are fully supported by the Bible—specifically in the second chapter of the Book of Acts: "And in the last days it shall be, God declares, that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy. . . . And I will show wonders in the heaven above and signs on the earth beneath, blood and fire, and vapor of smoke. . . ."

In the same chapter occurs an account of the event to which believers in the gift of tongues hark back for inspiration. On the day of Pentecost the disciples were gathered to pray in Jerusalem when " . . . suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And 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." (Acts 2: 2-4)

To the believers in the charismatic movement, these words must be taken literally. "More or less commonly in Protestantism we've believed many of these historic reports of miracles and supernatural events, but we've regarded them as something for another time," observed Dr. Francis E. Whiting, director of the department of evangelism and spiritual life of the Michigan Baptist Convention. "We're just as rationalistic as we possibly could be. This is the disease of the church. The only way I know that a genuine renewal is going to come is for us to find the religion of the New Testament—which seems to me a very powerful religion, not too widely seen. Ever since I was called to the ministry, I have had the inescapable conviction that the New Testament means exactly what it says—the miracles and supernatural events and particularly this matter of knowing Jesus Christ as a personal, inner

reality. I'm not at all interested in talking in tongues as such, but I am interested in finding the life of the New Testament. We've got to find this, because if we don't, we're going to go out of business. By the year 2,000 the pagan population of the world is going to grow from two billion today to about five billion. All we have to do to go out of business as the Christian Church is to stay in business as usual."

Perhaps the most controversial aspect of the charismatic movement is its belief in faith healing, a belief which medical scientists completely reject. "Our healing ministry is carried on in my study in church after services," says the Baptist Rev. Howard Ervin. "We have seen at least six men instantly relieved of addictions of long standing. We saw a blood clot disappear immediately. An appliance repairman who had torn cartilages in both knees was healed instantly. He could barely walk when he came in for prayer, and afterward he ran out of my study and down five steps to his car. He was absolutely free."

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Does praying in meaningless sounds really serve any Christian purpose? I asked the Rev. Morris G. C. Vaagenes Jr., 33-year-old pastor of a Lutheran church just outside St. Paul, Minn., precisely what glossolalia does. "It's getting something off your chest," he said, "in a way that just praying with your conscious mind can't. When we pray with our conscious mind, only a fraction of our total mind is able to pray. Praying in tongues gives the subconscious a chance to express itself, so that one's whole being, one's whole personality can speak to God. When a person doesn't know what to pray for, he can pray in tongues and grasp the matter through that prayer, and many times the answer comes to him immediately afterward."

The young minister said he discovered that the Lutherans who were praying in tongues were not people of low intelligence but instead just the opposite—they were highly respected in the church, and included some of the ablest pastors and some of those of highest rank in their seminary classes.

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As the controversy over the resurgence of glossolalia continues, the charismatic himself feels no need to formulate reasoned explanations. He repeats a favorite maxim: "The man who has an experience is never at the mercy of a man who has an argument." THE END



## THE SPEAKING IN OTHER TONGUES . . .

*Continued from page three*

he wrote to the LONDON CHRISTIAN of the wonderful work of the Holy Ghost that he saw among the peasants:

"It is very remarkable, at a time when the Lutheran Church of this land has lost its evangelistic fervor, and is inclined to substitute forms and rites for the living power of Christ, that God raised up a devoted nobleman, Baron Uxhall, to preach the gospel in all its simplicity, and is renewing among the peasantry those marvelous manifestations which attended the first preaching of the gospel when God bore witness to the message of salvation with signs and wonders and gifts of the Holy Ghost. To have come across a movement like this is intensely interesting. The gift of tongues is heard quite often in the meetings, especially in the villages, but also in the towns. Here at Reval, the pastor of the Baptist Church tells me that they often break out in his meetings. They are most often uttered by young women, less frequently by men. When they are interpreted, they are found to mean, 'Jesus is coming soon, Jesus is near. Be ready, be not idle.' When they are heard, unbelievers who may be in the audience are greatly awed. A gentleman who was present on one occasion was deeply impressed by the fact that those who spoke were quite ordinary people until they were uplifted as it were by a trance and then they spoke with so much fluency and refinement."

The above quotations are very interesting and prove beyond a doubt that the gift of tongues was manifested among

certain persons all during the Church age, including such groups as the Waldenses and the Albigenses. Although this documentation answers the question as to whether the speaking in other tongues occurred throughout the Church age, actually it is a matter of minor importance. The facts simply are that the great truths of the gospel were gradually lost, one at a time, and the traditions of men were substituted by the Church of Rome. So that by the time of Luther, almost all of the evangelical truths were lost or distorted by papal decrees and encyclicals. Therefore, just as there was a successive loss of these great truths, so the restoration came gradually. The Reformation which began under Luther was carried on by Knox, the Wesleys, Fox and many others. Luther brought back the truth that "The just shall live by faith." The Wesleys emphasized holiness. Others were raised up of God to bring back the various truths of the Gospel. Although a few may have spoken in tongues in the days of Luther, it would be a fruitless search to look for extensive manifestations of any of the gifts of the Spirit in those days. The great evangelical truths had to be restored one at a time. This is brought out beautifully in Joel's famous chapter of the prophecy of the outpouring of the Spirit upon all flesh.

"And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." (Joel 2:28) Two things are especially to be noted in the context in connection with this outpouring:

(1) The outpouring of the Spirit was

to come as the former and latter rain — the first to come moderately. (Verse 23) The "former rain" must refer to that which came upon the Early Church, for Peter declares that the prophecy had a fulfillment then. (Acts 2:17) The "latter rain" must be that which is occurring now, for it is associated with the signs that are to take place just before the "great and notable day of the Lord." (See Acts 2:20 and Rev. 6:12-17)

(2) Now the other thing that is noted in the context is the desolation of the land by successive destroyers, and its gradual restoration:

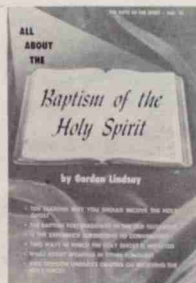
"That which the palmerworm hath left hath the locust eaten; and that which the locust hath left hath the cankerworm eaten; and that which the cankerworm hath left hath the caterpillar eaten." (Joel 1:4)

"And I will restore to you the years that the locust hath eaten, the caterpillar, and the palmerworm, my great army which I sent among you." (Joel 2:25)

While all this has a primary reference and application to Israel, nevertheless the 28th verse speaks of the wider application of the prophetic passage to "all flesh." And the thought is that as there was a successive loss of the gifts and graces by the Church, so also there was to be a successive restoration. To look for a general manifestation of all the gifts of the Spirit in the time of Luther, or for a considerable time after, would be to look in vain. Nevertheless, the whole apostolic pattern must surely be restored to the Church in due time, including the speaking in other tongues.

*Conclusion of Article Next Month*

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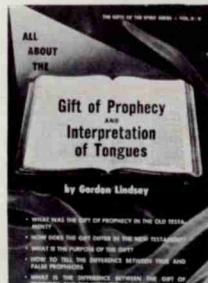
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