

The Holy Way

May-June (Part 2) 1986

THE NORTHWEST CORNER of the island of Irian is shaped like the head of a bird. It has several towns around the coast and many little primitive villages scattered through the interior.

On our visit to Irian last summer, Doug and I particularly wanted to go into the interior to see the work of the Lord in the jungle villages. We flew by Merpati airlines, one of the smaller domestic airlines, to Teminabuan, a small town on the south coast of the bird's head. We had made arrangements with a small mission plane to pick us up there and to take us into the interior. The time, or even the day, of the plane's coming was very uncertain. So we had an opportunity to spend a few days in Teminabuan, ministering to the fellowships there and interviewing people from the interior.

The road back to town was muddy, and I noticed that it also doubled as a cow path. Grass along each side of the road was high and the front yards of houses were swampy. Irian Jaya isn't organized into summer and rainy seasons like Java; it is summer all year around, and it rains when it pleases.

TEMINABUAN

A fifteen-seater Herpati bird landed at Teminabuan on July 13. It landed on a grass runway which looked more like a soccer field than an airport. The terminal is a small, one-room building off to the edge of the landing strip.

Fr. Stube, Dolfi, Etus, Eddie, Penny, Wena, and I climbed out of the plane to find a hundred and fifty people there ready to greet us. Praise the Lord, we only had to shake hands with ten or fifteen of them!

Someone took our red carry-on, someone else took the bag which held our shoes and towels, and I carried the camera bag. Some-one offered to carry that, too.

There was a prayer meeting that afternoon on the other side of town. We took the camera and the Bible and off we went.

After a while, Dolfi started telling the people about a sin -black magic. He encouraged them to give it up. It seems that as people get converted, they take a long time giving up their magic charms and devil worship. I told the crowd that they will never know the Lord's peace until they hand their lives over to Him completely. Having a foot in the world or in the kingdom of the devil is self-torture. I also reminded them that they are rearing children and that as responsible parents, they must set good examples for their children and that if they torture themselves by being anything less than 100% for Him, then they torture their children.

The evening ended with the seven of us having dinner with the elders of the fellowship in Teminabuan and five of the surrounding villages, one of whom was a village chief.

The next morning brought sunshine and fresh air and a very cold shower. I'm still not used to those.

Father Stube spoke on Psalm 122. He talked about how the Lord is building a house, and though we are not there yet, our "feet are standing" in Jerusalem's gates. He explained that verse 3 is how the city will be built - closely compacted - and we'll be the living stones. As he finished his sermon, the people were chiming in with "alleluias" and "amens". Then we prayed for the Kingdom of God to be established.

Here, the children participate in the worship. They all listen to the sermon, intercede, and anxiously await the praise.

After a while of praying, the musicians (a guitarist and a drummer) played some native songs, and the people danced to the beat, then singing of the Awesome Lord. I like Irian songs; the drumbeat is sort of Tarzan-like, and the dances are a jog in place more than anything else.

BY DOUGLAS PRESTON

CONVOCATION

In our last newsletter, we gave the wrong dates for this year's Holy Convocation. Holy Convocation this year will be held at the Claggett Diocesan Center, Buckeystown, Maryland, from August 10 to 15.

The topic of this informal conference is: "The Wonderful Counsellor: A Conference on Inner Healing in the Church.

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TEMINABUAN

The Spiritual History

Before 1927 the Terainabuan-Ayamuru area was just jungle with wandering tribes. Several heads of families banded together with their families. They cleared land and planted crops. They built temporary huts to live in. When the land in one place ran out and stopped producing crops, they moved to another spot in the jungle and started over.

They were very primitive people. The families kept feuds going and killed each other in great numbers. Tribal wars also took lots of lives. When outsiders came here, either the natives disappeared into the jungle, or else the outsiders got killed.

They worshipped rocks, trees, springs of water, and particularly bones of dead people. The bones were kept in special places and talked to and carried in processions. They also had fields and gardens dedicated to the gods. The produce of these fields and gardens could be used only by the witch doctors.

Witch doctors had magic for healing people, for protection, to make people invisible and strong.

An interesting feature of the religion here to this day is the swanggi. Women cultivate these demons, which enable the women to turn into pigs, kaswari, or birds. In these forms they go around and kill people. They do this because:

1. They have an inner desire to kill.
2. They may have a grudge against someone.
3. When a new woman is raised up as a swanggi her husband or child has to die as a sacrifice

to the demons.

Christianity first came to Irian in 1855, brought by two Germans sent out by a mission organization in the Netherlands; Ottow and Geissler. They were able to evangelize a lot of people in the Hanokwari area and build a church building. They encountered much difficulty and really did not see much fruit of their efforts.

Over the next century, the Dutch government was established in several of the cities around the coast of Irian. The missionaries always moved in with the government. They established schools and taught religion.

The Dutch government entered Teminabuan in 1927.

GUSTAV SESA

PIONEER

A young man from the Sawiat tribe (between Teminabuan and Ayamaru) by the name of Gustav Sesa was given two years of schooling.

He learned Helayu (Indonesian) and received religious training. He became a policeman in Teminabuan and began to be active in promoting the teaching of Christianity.

As time went on, the government put more and more trust in him. In 1937 he was sent to Ayamaru to help establish government there. He became district head, which meant that he had authority over a wide area, including several tribes. He was able to speak Helayu, which was the official language of the government, and also spoke two or three of the local dialects. He pretty much told the people what to think and do.

The Dutch government developed the policy of finding the richest and most influential people in each tribe and appointing them kings. This was not local custom, but was imported from Halmahera. Mr. Sesa was the one who appointed these kings in his district. He gathered them together and instructed them in the way of government.

Large numbers of teachers were brought in from the Maluku Islands and from Sangihe. They became school teachers and also teachers of religion. The people were pretty thoroughly instructed in Bible and the fundamentals of theology.

The religion taught was basically in the Calvinistic, Dutch Reform tradition. Roman Catholics moved in sometime later and have become strong in some areas.

A teachers' training school was established here to train local people for these teaching functions.

People in the jungle tend to go the way the chiefs go. So, by getting the chiefs converted, whole tribes could, become Christians. By this method, the area very quickly became Christian. But Christianity was mainly conceived as history.

Jesus did a lot of wonderful things a long time ago in a far off country.

In the early 1940's, the Japanese moved in and took over the government. Mr. Sesa continued in his place of leadership, but now under the Japanese. The Japanese moved in lots of officials and soldiers. In 1944 the Allied Forces showed up, fought some heavy battles, and defeated the Japanese.

Dutch government was re-established after the war, and things went on pretty much as before, until 1962 when Irian Jaya was annexed by Indonesia.

In 1962 Mr. Sesa came back to Teminabuan and took a position in the Department of Public works, which he held until his retirement in 1969.

He has played an important part in the political and religious development of the area.

Though most of the people of the area were regarded as Christians from 1940's, the people still

followed the old animist customs. After they started to go to church, there were some changes, but drunkenness and murder were still popular. Heathen worship, though forbidden by the church, was still practiced. Witch doctors still were busy. The efforts of the churches were more directed toward getting people into the churches than actually getting them converted. Baptism, for example, didn't happen much until the 1960's.

Matius Sagrim is a government office worker in Teminabuan. He was born in Ayamaru. He was brought up as a member of the Protestant Church. When he moved to Teminabuan, he pretty much left off going to church. He concentrated on drinking, adultery, theft, and murder. He killed people both in the line of tribal war and also for personal hostilities.

When the team from our fellowship in Sorong came to Teminabuan, Matias at first resisted strongly. He complained about this new sect and scoffed at them a lot. But he began to attend some of the meetings and hear the Gospel. He began to see a Christianity which was not just history, but present reality. He became thoroughly convicted and gave up drinking, adultery, theft and murder.

Naftali Jitmau is the principal of the teacher training school in Teminabuan. He came from a Christian family in Aitinyo. He did a lot of drinking, even showing up at school drunk. He was inactive in church. Real repentance began with the coming of The Holy Way team from Sorong. As he came to know the Lord, he left off his old ways and came closer and closer to Jesus. His life changed. He knows that the world-brings death, and Jesus brings life.

Naftali teaches Indonesian and math, but he always spends the first half to two-thirds of the class period exalting the name of Jesus and relating the Gospel to the class material. Lots of his pupils have come to know the Lord in a real vital way. He has no interference with his Christian witness. Though the school is a public school, it is in a Christian part of town.

The churches in the area don't care much for the work of the Holy Spirit. They think He is one of their doctrines and ought to leave people alone. They don't care much for repentance, either. They think that people are sinners and ought to stay that way. Officially, the churches do not object to the presence of our mission here, because they have seen that members of our prayer groups

1. Become better church members,
2. Stop drinking and fighting, and
3. Start taking care of their families.

Actually, the church people don't say anything against our fellowship unless they are drunk. Then they get violent, hit people, and disassemble houses. When they get sober they ask forgiveness. This gives our people an opportunity to testify concerning the forgiveness of the Lord, and His ability to change lives for the better.

The work of The Holy Way in Teminabuan began in 1977 with the coming of a team from Sorong. They made a three-day open air campaign in which a substantial number of people were healed and/or converted. Many were baptized in the Spirit.

A prayer fellowship was formed with about 15 people. The members were baptized in the Spirit and learned to worship in the Spirit and manifest the gifts of the Spirit. The group has grown to over one hundred through the testimony of the members, the obvious unity of the Body, the changes in their lives, and healing miracles.

A man had been sick for a year with severe headaches. Neither medical help nor witch doctors brought relief. Naftali invited him to a prayer meeting, telling him, "If you will receive Jesus, He will heal you." The man heard the Word, was healed, and was converted right away.

The testimony that I have repeatedly heard is this: Men who worked in the city gave a little bit of their salary to their wives for food, but most of it was used for the men to drink. Their families were housed in temporary shelters made of bamboo that often fell down during storms. Since they have been converted, they take their salaries home and they take care of their families properly and have built permanent houses.

When the Dutch were here, they built a prison, mostly for the Ayamaru people who were always fighting, getting drunk, and killing people. The prison had ten employees and was always full. Since the move of God has begun here, the prison is always empty.

AYAMARU

JAIL AND RENEWAL

The plane ride for which we had waited for several days, took about a half hour to bring us to a grass air strip somewhat bigger than a soccer field in the middle of the jungle. We walked two kilometers into the village of Kambuaya, where we met a large group of Christians. We then continued through the jungle for seven more kilometers to Ayamaru, where the people for miles around were scheduled to gather for our visit.

On the outskirts of the village, we stopped and were served coconut milk direct from the coconut, while a hundred or more small children crowded around to stare at the big white people. Refreshed we continued into Ayamaru.

Ayamaru is a county seat. It has a number of brick government buildings dating from the Dutch era. These are surrounded by a lot of small huts in which the people live. We were taken to one of the larger of these, which was to be our home for the next three days.

That afternoon late people began to gather in the meeting place up on the hill near where we were staying. The drums began to beat and the sound of singing began to rise.

When we got up there, it was full of people and more people were standing around the outside. The meeting was scheduled for 3:00 p.m., but people were still coming in great numbers at 5:00 p.m. They sang for a long time with great enthusiasm. They sang Protestant hymn tunes (Onward, Christian Soldiers, Jesus shall reign) in Indonesian with great speed and enthusiasm. But when they got going on their own songs in the local dialect, it was a new and glorious experience. They also sang extensively in the Spirit, with many people having new songs which they sang out vigorously. These also took on the character of the local tribal music.

When it came time for the ministry of the Lord, even the children sat quietly on the dirt floor and listened. It was easy to preach or teach, because there was such a powerful anointing over the whole meeting.

The next morning, before dawn, people started to gather and sing again. We struggled out of bed and up the hill to meet again with a full house and with the same enthusiasm.

That second evening, we met outdoors, knowing that there was not nearly enough room inside for the hundreds of people who came. People sang and danced and heard the word. Douglas preached and I translated.

We were deeply moved by the offertory, because one after another the people came forward with vegetables and other produce and place them in a great high pile on a table that was prepared for the occasion.

The morning of the third day, after the morning meeting and breakfast, they loaded us into canoes to go across the lake to Segior. The canoes are made of tree trunks. They are just barely wide enough for me to sit in the middle. They stuck out of the water only about two inches. Men stood in the bow and stern to paddle them. Half way across we came to some fish nets hanging in the water. Everyone stopped and beat the water with paddles to scare the fish into getting caught in the nets.

We were met at the dock by a great crowd of people who escorted us up the hill to the church where they shared their story with us and we had a time of fellowship in the Lord. I was asked to give a brief teaching.

After the meeting at the church, we were taken to one of the huts, which immediately filled to overflowing with people. We sat on the floor and were served a large dinner, even though we had

quite recently had breakfast. The crowd then escorted us on a tour of the village which has maybe two hundred small huts scattered over the hillside.

As I talked to the people in Ayamaru and Segior, I began to piece together the story of the beginnings of our work in the area.

Shortly after the work in Sorong began in 1977, teams were sent into the interior. Many of the people who were involved in the move of God in Sorong were originally from the Ayamaru area and wanted to see it spread to their friends and relatives. On the first visit, mostly children were touched. Great numbers of them were converted and baptized in the Holy Spirit. They began to experience the gifts of the Spirit.

This made many church officials and government officials angry. The children were kicked out of school. Since this did not deter them any, about fifty of the children were put in jail for a month and hardly fed at all. This did not in any way dampen the children's enthusiasm. They spent their time in prison praising the Lord and exercising the gifts of the Spirit.

This atypical response to persecution made an impression on many of the adults in the region. Little by little people of all ages began to attend prayer meetings. The work of the Spirit spread from one village to another until now there are hundreds of people in all the villages who have become a part of this move of God.

JITMAU

TEACHER BRINGS RENEWAL

Zakius Sagrim - Yance Kareth Sagrim

Zakius attended teacher training school in Teminabuan. In 1977 Dolfi and his first team from Sarong came to Teminabuan and held an evangelistic campaign. Zakius was converted and baptized in the Spirit. He became a member of the fellowship in Teminabuan.

When he graduated in 1978, he was placed in the elementary school in Jitmau. He did a lot of praying. Friends from other fellowships came to visit and encourage him. In November of 1979 he was able to start a fellowship in Jitmau which, at first, consisted mainly of children and young people.

Yance Kareth Sagrim, a relative of Zakius living in Jitmau, was converted in Sarong in 1979. He attended the fellowship in Sarong for three days, but didn't yet receive the Baptism in the Spirit. When he returned to Jitmau, Zakius prayed for him and he received. The two began to pray together.

A team came from Ayamaru and held evangelistic meetings. This got more people converted and a fellowship formed.

Zakius Yumani, an elder of the GKI in Jitmau greatly opposed this work of the Lord at first, but in time, as he watched the fruit of it and the changes in people's lives, he also became persuaded that it was indeed a work of God, and is now one of the leaders of the fellowship.

There has been lots of opposition, but the people have persisted and are more and more being recognized by the rest of the villagers.

Many miracles of healing have happened. Barren women have been enabled to have children, and many drunks and swanggi have been delivered. (These are women who have cultivated demons, enabling the women to turn into pigs, kaswari, or birds. In these forms they go around and kill people.)

He walked to Jitmau from Kambuaya when we came back from Ayamaru. Jitmau is a beautiful village with high coconut palms lining the main path through town. The little huts are set back quite a bit from the path. We were taken to the fellowship's meeting place where everyone was gathered. They sang and praised the Lord. Individuals sang an assortment of new songs in the

Spirit. I spoke for a while, after which they praised the Lord some more.

We then shook a vast number of hands. The old ladies got excited, touched our cheeks, and petted us.

He went to the school teacher's house for a lunch of rice, potato, fish, and vegetables.

KAMBUAYA

Poison & Ones Faith

In December of 1978, while he was attending Junior High School in Ayamaru, Stefan began to attend the fellowship there. He soon received the Baptism in the Holy Spirit, and began to feel the call of God on his life. While he was still in Junior High School, he began to use all his free time to witness to the Lord in Kambuaya. Lots of children and young people began to believe and to gather together for prayer. The children began to be baptized in the Spirit and to manifest the gifts of the Spirit.

Immediately, they began to receive strong opposition from the tribal chief ("King") and from the local pastor, who is also the head man for the GKI in that area. Other government officials got into the act.

When the kids met for prayer, church and government officials came and chased them away and severely beat them. The kids who attended these meetings were kicked out of school, but none of them wavered. They kept on meeting.

Seeing their persistence and hearing their testimonies, adults in time began to be attracted to the fellowship. The Lord also called a lot of adults directly. Now essentially all of the Kampung attends the meetings and are filled with the joy of the Lord.

Resistance continues from the church people and the government, which are located in the village down at the bottom of the hill. They tend to use racun (poison) which consists of some plants and other stuff ground fine and wrapped in cloth. It is then secretly brought in contact with the person, or his clothes or tools or other possessions. The victims get a bad headache, swell up, ache all over, and die, or get bitten by a snake and die.

A girl was on her way to a prayer meeting. In the woods some people met her and greeted her, but she thought nothing unusual about it. At the meeting she enjoyed the praise and worship. But when she got home, she began to feel the effects of the racum. The elders of the fellowship were called to pray for her. By this time she was almost unable to breathe. When she was prayed for she was fully healed.

Racun has been used extensively to discourage and hinder the fellowship there. But so far, it has never worked successfully on any of the members of the fellowship. In fact, the people who try it on them tend to die horrible deaths instead. Through this, many people begin to see the Lord's truth.

The opposition is weakening and the people are beginning to realize that this is indeed a work of the Lord.

The fellowship continues to grow. It now has about fifty members on a regular basis. It has two full-time workers, five other elders, seven official intercessors, and seven deacons.

Many miracles of healing have happened in Kambuaya. There has already been lots of deliverance ministry.

The church has been in town for a long time (1937). Kambuaya is the center of the GKI for the area including Ayamaru, Aifat, Aitinyo. All the people there are Christians in the church member sense of the word. But they still continue their old customs to a large extent. These customs include black magic (racun, swanggi), idolatry (worship of stones, skulls of dead relatives, springs), sin (adultery, lying, stealing), local customs (kece lakaen kena denda kain Timur)

blaming people for accidents.

Our fellowship has plugged for real repentance, which of course means the elimination of sin and witchcraft. This brings them into conflict with the church and the government.

Sin and witch craft are hard to eliminate entirely, even from the lives of those who have begun to experience the work of the Holy Spirit. So there is a continual struggle both with forces from without and from within.

But through all the struggles, the members of the fellowship grow and mature in the Lord and develop strength in the midst of spiritual warfare.

We arrived in Kambuaya on a Sunday afternoon, after walking from Ayamaru and taking a side trip to Jitmau.

He stopped off at the house of Bill and Jane Brown, Wycliff translators who are learning the Ayamaruan language. They plied us with cold water and Koolade and allowed us to rest a bit and exchange brief accounts of our respective activities.

About 6 PM we climbed up the hill to an open space in front of the fellowship's meeting place, where people were already gathering and singing. On the way up the hill, I had asked Doug what I should speak about during the meeting. He gave me an outline for a sermon on the general topic of continual repentance, getting set free from sin and witchcraft.

When we got to the meeting, they were singing and dancing with great enthusiasm. Several people prophesied and presented all the material Doug and I had discussed on the way up the hill. So we knew we were on the right track, and that the Lord would give us the continuation.

Somewhere in the process it began to rain a bit. A number of mothers with babies went off to find shelter, but everyone else stayed. We prayed against the rain and it never developed into more than a sprinkle.

I spoke along the lines of the prophecies, using Romans 6 as a basis for victory over sin. Doug also spoke with a powerful anointing about the joy and victory we experience in our walk with Christ.

Totally exhausted, we were taken to one of the huts, along with twenty or thirty other people, for supper; and then to bed on a bamboo floor with a grass mat on it, and a very welcome rest until the prayer meeting at 5 AM. Everyone was there. We prayed for stuff in general and then we prayed specifically for the elders, the intercessors, and the deacons of the fellowship. They then prayed for us and for the airplane that was hoped to arrive and take us back to Sarong.

After the prayer meeting we went with a medium sized crowd to the river to bathe. After that, a quick breakfast and then up the hill to the air strip.

While we waited for the plane, I quickly interviewed as many people as I could to get information for these reports. In the midst of it, the plane came and a hundred or more people swarmed around us and around the plane to wish us off. A hundred hand-shakes later, we took off over the tops of trees.

NEXT HOLY WAY

Exciting New Reports from Lawang & Sumba

(Photos: EASTER BY SANHIR SEASHORE & THE LATEST ON MANADO)

Pilipus Sukamto writes from Manado:

The students-are well. They are still on fire for ministering to the Lord. Before long they will be

permanently located in various places.

In March we had a good youth camp on the hill top at Tondano, about thirty kilometres from Manado. Several hundred young people attended. The Lord taught them to worship in Spirit and truth, raising up their hands to the Lord.

Our objective for 1986 is to train more people to be servants of God who can hear and follow His voice. I will be working both here in Manado and also in Tahuna, Sangir. You know that the house that Andrew built for the training center has stood idle for several months. So the elders in Manado are sending us to Sangir for a new beginning.

Tomorrow evening Ernest Uwada and I will leave for Sangir This opportunity is precious to us. Last night we prayed together.

The Lord told us that "the wall of partition, Jericho, was broken already" and we received the victory. We are then more than conquerors through him that loved us.

Please pray for our needs here in Manado. We need a building that can hold many students to be trained in the ways of the Lord. At present, we cannot receive more students because our space is far too limited.

A later letter from Sangir continued as follows:

May the peace of God be with you.

We arrived in Melebur on the 7th of March. We began with cleaning up the yard inside and out. Now the complex is beautiful and attractive.

There is a new prayer group at the Koh Ko San bread factory on Tuesday and Sunday evenings.

At intercessory prayer on Tuesday, April 1, we all felt compelled to have an Easter Camp. We invited all the alumni of the Training Center and the local prayer group to come to Pintu Air on April 6 and 7. On the evening of April 5 almost everyone was already gathered. There were two from Tamako, ten from Tahuna, three from Manganito, one from Manggawa, one from Lapango and three from Manado. We were very happy during this camp because the meetings were filled with the beauty of God's love one to another.

We woke up at 5:00 in the morning to pray. Breakfast was at 7:30. The first session was from 8:00 to 10:00, a second from 10:30 to 12:00. This second session was held by the beach under ketapang and coconut trees. Every camper was touched, revitalized and resurrected in Christ. The teaching given was about heavenly Zion, the place of our Heavenly Banquet. We rule from there.

We also studied about the Priesthood of Melchisedec.

We were all aware that the word of God is strong and unshakable. In the middle of the camp two people from the Public Relations Department were baptized in the ocean behind the house. In the evening there arose a great harmonious Psalm of Praise. O praise the Lord, it was so good!

Every morning prayer, one by one sang a new Psalm and they said, "We feel badly that in the past we have been asleep and ashamed to deliver the spiritual gifts."

At the end, Esther Tinungki saw a vision: There were nine circles shining. In the center of the white circle in the center there was a vessel like an urn with golden necklaces. These were interpreted as the gifts of the Spirit. The Lord said, "You are My bride, My wife forever! Hallelujah.

After the evening meeting we had the closing ceremonies and sat down to dinner. Soldiers from the local military district came insisting angrily that we needed permits and proclaiming us as Jehovah Witnesses. Later they came to the Sangir Training Center campus, armed with weapons. None of us was afraid. We told them we did not need a permit, since it was an internal meeting. We gave thanks together that beside receiving the glory of God's word,

over»»

Sangir -

We were also permitted to share in His suffering.

The morning after the camp, we walked each down other up the driveway to catch buses back home. Everyone seemed to be having a battle between other duties and the love of Christ that was at the Sangir Training Center.

Later that morning we cut, down two coconut trees that were too tall in front of the training center building. Both crashed exactly right by the Lord's help. The trunks of these trees will be used to build a fence around the training center and for cooking.

We continue to wait for the commands of God.

HERRY, DOLLY, SAFE LANDING

We give thanks to God for bringing us back to Indonesia in good health. Also we thank God for covering all of the expenses we needed for the journey. Our family wants to extend our thanks to all our brothers and sisters who helped us. Above all we give thanks to those who gave us opportunities to testify of the work of God in East Borneo, so that we can help one another in prayer. We want to thank also all the families that received our family for overnight and welcomed us as members of their own family.

May the Lord Jesus Christ repay all of your sacrifices. Let us lift up one another in the Lord's work. I believe that, as all of us are united to Him in His ministry, then the work of the Lord can become complete.

So we desire greatly to expand this work of God together by joining hands.

Greetings in Christ,
Herry, Dolly, Cindy.

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