

Editorial Copy
1969-December

NEW WINE

INTERNATIONAL HOLY SPIRIT TEACHING MISSION. . .

Baptism In The Atlantic Ocean

December 1969

Left to right: Rev. William Sherwood, Derek Prince, Vicki Bohl, Harry Greenwood, Edward Raitt, Bob Feller and Nadine Feller.



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EDITORIAL

by Don Basham

We're to Love... Not Judge

God's Spirit is moving so rapidly these days, the Christian has to run to keep up. Everywhere we look, we see the Holy Spirit being poured out, with the gifts and ministries described in the Book of Acts coming into manifestation. But in our rejoicing we find a certain amount of pain, for this world-wide outpouring of the Holy Spirit is fracturing many of our cherished ideas about who is orthodox and who isn't.

God is proving Himself to be disturbingly ecumenical! He is baptizing people in the Holy Spirit whose theology is so much in error that we had marked them off our list. Now that these heretics are being baptized in the Holy Spirit, speaking in tongues and prophesying, praising Jesus and experiencing miracles, just like us orthodox folk, we find it difficult to believe that God didn't make a mistake.

But the New Testament reveals that orthodoxy has very little to do with the experience of the power of God. The Scribes and Pharisees in Jesus' day were very orthodox, yet the disciples of Jesus were anything but. Even after three years of association with Him, they still understood very little of what he was saying and doing. On the day of Pentecost the only unity of belief the disciples had was their expectancy. Their Lord had promised to do something wonderful in sending the Holy Spirit upon them.

The experience of Pentecost preceded the theological explanation of it for the promise of power was not to the orthodox but to "everyone whom the Lord our God calls to Him." (Acts 2:39)

Today, as the move of the Holy Spirit increases in momentum, it profits all of us to remember that God is sovereignly in charge. True, we must be diligent in our study of the word and careful not to embrace strange doctrines. But neither are we to be the judge of our brother's orthodoxy. The Holy Spirit is his teacher as well as ours. Our responsibility is simply to minister God's truth as we see it in the spirit of God's love as we know it.

It is doubtful that we will ever — this side of heaven — be in complete theological agreement with one another. Even after Pentecost, the disciples had their differences, so will we with our brothers and sisters in Christ. But that does not free us from our responsibility to love and pray for them, even as Paul prayed for his brethren:

I thank my God upon every remembrance of you, always in every prayer of mine making request with joy, for your fellowship in the gospel from the first day until now; being confident of this very thing, that he which hath begun a good work in you will perform it until the day of Jesus Christ.

—Philippians 1:3-6

NEW WINE

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DON BASHAM



DEREK PRINCE



ELDON PURVIS

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"AND THE DISCIPLES WERE FILLED WITH JOY, AND WITH THE HOLY GHOST" Acts 13:52



The Co-Ordinator's Report

ELDON PURVIS

COMMITTEE'S of 40 MEETINGS:

Fort Lauderdale-Miami, Florida. December 8th, Monday 7:00PM Dinner for Men. Rev. Leonard Evans will speak. Sheraton Hotel on the Ocean.

Fort Lauderdale-Miami, Florida. January 12th/70, Monday 7:00 PM Dinner for men. Edward K. Atkinson, M.D., will speak. Sheraton Hotel on the Ocean.

TEACHING SEMINARS "EXPLORING NEW DIMENSIONS"

Dallas, Texas- January 21st thru 25th at the Statler Hilton, with Harry Greenwood, Terry Barge and Andrew Culverwell.

Phoenix-Scottsdale, Arizona - January 31st, February 1 thru 5th at the Executive Hotel in Scottsdale, with Bob Mumford, Harry Greenwood, Terry Barge and Andrew Culverwell. See ad. in magazine.

Tampa-Florida, January 30th, 31st Feb. 1st with Don Basham and Tony Nash.

Elyria-Ohio, March 27-28-29th with Rev. Leonard Evans and others.

Sharon, Penna, May 9th & 10th with Don Basham, Leonard Evans and Dr. Edward Atkinson, in the Holiday Inn.

Leesburg, Florida, May 3rd thru 8th with Charles Simpson and others.

Write for more details on these Seminars.

SPECIAL EVENTS

Florida Christian Broadcasting will have a Special George Washington Day Presentation at the Fort Lauderdale-War Memorial February 22nd with CALVIN MARSH AND STUART SACKS.

PAT BOONE was the first to present the Christian Television story to South Florida. Three wonderful meetings were held and Pat gave his testimony along with Shirley his wife. We Praise the Lord for what He is doing in Pat and Shirley Boone.

Pray for them and for the TV ministry in Florida and throughout the nation.

WITNESSING & TEACHING TOURS.

Holy Land, April 10th, 1970 with Derek Prince and Don Basham, holding teaching sessions in Chard-England; Zurich-Switzerland; Rome-Italy; Tiberias & Jerusalem Israel. Register now \$ 1,095.00

RUSSIA-ENGLAND-SWEDEN-FINLAND & SWITZERLAND. June 20th with Charles Simpson,

Harald Bredeesen, Don Basham, Harry Greenwood and Eldon Purvis. 21 days. Register Now.

ENGLAND & IRELAND June 20th a Special for families and teenagers, with Andrew Culverwell, Terry Barge and Tony Nash. 21 days. Register now.

SPRINGTIME-REST-IN JAMAICA, at the New Teaching Center. Dates announced soon.

CARIBBEAN-HOLY SPIRIT TEACHING MISSION.

Noel Timmerman reports that the auditorium will have a roof in a couple of weeks. The first Leadership Course will start July 13/70 thru August 7th. The Teaching Mission has received another building and four acres of land in the center of the island and we are starting the PETERS-FIELD "JESUS"SCHOOL. Elementary school during the day and Bible School at night. We discovered that this Sept. in Montego Bay alone over 600 first graders were turned away because there was no school facilities, teachers or money. What an opportunity to get the Gospel of the Kingdom of God into every home in Jamaica. Praise the Lord for this blessing. We need another bus, teachers, childrens books (like World Book too) pencils, chalk and boards, desks, clothing, and finances. Captain (Father) David Stiles has offered free steamship transportation for all the supplies. Please pray about participating in this wonderful opportunity to help the Lord's people.

FRESH BREAD TAPE LENDING LIBRARY.

Have you thought of a TAPE TEACHING MINISTRY ? We will send you fresh messages for your home group meetings. Praise the Lord for the Restoration of the Church in the Homes. Write us for more details.



Two Kinds of Salvation

by Derek Prince

In John 20:19-23 we have the record of the first appearance of Jesus to his disciples in a group after his resurrection. In verse 22 it is stated: "He breathed on them, and saith unto them, Receive ye the Holy Ghost." The definite article "the" is here supplied by the translators. Also, the Greek word "pneuma", translated "spirit", could equally well be translated "breath". Thus the words of Jesus could be translated: "Receive holy breath." In this sense, the words that he spoke appropriately accompanied his action of breathing upon them — or, more literally, breathing into them.

The Greek tense of the verb "Receive" clearly indicates two things. First, the receiving of the Holy Spirit by the disciples took place as a historical event at that moment. Second, their receiving was a complete act, which did not need to be continued, or repeated. There is no possibility of interpreting these words of Jesus as referring to some event that was to take place further on in the future.

At this point these disciples experienced a vitally important transition. They passed out of "Old Testament salvation" into "New Testament salvation". In the eternal counsels of God the event which bisected human history was the death and resurrection of Jesus. Prior to this

event, all true believers had received what we may call "old Testament salvation". They received this salvation upon the only basis on which God ever offers salvation to any person — that is, the basis of faith in God's Word. However, this faith looked forward, through types and promises that were not fully understood, to a Saviour who was to come. It was an incomplete faith, and it procured only an incomplete salvation. Concerning those believers who lived under the law of Moses, we are told in Hebrews 7:19: "The law made nothing perfect (complete)." Further on, in Hebrews 11:39-40, we are told concerning all the old Testament believers generally: "And these all, having obtained a good report through faith, received not the promise: God having provided some better things for us, that they without us should not be made perfect (complete)."

The "better thing" which God has provided for us is "New Testament salvation". This, too, is based upon faith in God's Word. But faith now looks back to an accomplished historical fact — the death and resurrection of Jesus Christ. This faith produces an assurance and a completeness of salvation which was not available to the believers of the Old Testament.

The essential basis for receiving this New Testament salvation is stated by Paul in Romans 10:9: "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." There are two conditions: first, to confess Jesus as Lord; second, to believe that God has raised him from the dead. When Jesus appeared to his disciples on the resurrection Sunday evening, they then believed for the first time that God had actually raised him from the dead. We may understand that they also renewed their confession of him as Lord. This is not specifically stated of the ten who were present that evening, but in John 20:28 we are specifically told that when Jesus appeared a week later to Thomas (who had not been present at his first appearance), Thomas said unto him: "My Lord and my God." We know that every one of the others would have made the same acknowledgment.

At this point, then, these disciples fulfilled the requirements for full and complete salvation. They confessed Jesus as Lord, and believed that God had raised him from the dead. They thus passed from "Old Testament salvation" into "New Testament salvation".

In Titus 3:5 Paul gives a fur-

ther description of New Testament salvation. He says that "God saved us by the washing of regeneration, and renewing of the Holy Ghost." This brings out two other related aspects of the total experience of salvation: "regeneration" (a new birth); "renewing" (a new creation). In each case, the agent who produces these results is the Holy Spirit.

The condition for experiencing the new birth is stated in I John 5:1; "Whosoever believeth that Jesus is the Christ (Messiah) is born of God." Notice that John wrote these words after the death and resurrection of Jesus, and that the statement concerning the Messiahship of Jesus is in the present tense: "Jesus is the Christ (Messiah)." Thus the faith here required for the new birth includes faith in the resurrection of Jesus.

The condition for entering into the new creation is stated by Paul in 2 Corinthians 5:17: "Therefore if any man be in Christ, he is a new creation." The essential condition is to be "in Christ". In the verse immediately preceding, Paul says: "Wherefore henceforth we know no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more." Thus the relationship of being "in Christ" is not the earthly fellowship with Jesus which the disciples had experienced while he was still present with them in the flesh. It is a relationship with him which came into being only after their knowledge of him "in the flesh" had been left behind. This relationship was made possible only by encountering Jesus after his resurrection.

On the combined testimony of all these scriptures, we may therefore assert that it was on the resurrection Sunday evening

that the disciples entered into New Testament salvation. At this point they were born again (regenerated). At this point also they were recreated — they entered into the new creation.

This brings out a very close parallel between the first creation, recorded in Genesis, and the new creation unfolded in the New Testament. Concerning the creation of Adam we are told in Genesis 2:7: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of God, breathed into nostrils of clay, that produced the first Adamic creation. On the resurrection Sunday evening, it was the inbreathed breath of the risen Christ that produced in the disciples the "new creation". At this point they were created anew — they entered into the new creation in Christ.

The word that John uses in John 20:22 to describe Jesus "breathing into" the disciples is used in secular Greek literature to describe a flute player breathing into the mouth of his flute, in order to produce music from it. Obviously such a player applies his mouth directly to the mouth of the flute. Thus the suggestion is that Jesus did not merely breathe upon his disciples collectively in a group, but rather that he breathed into them individually, one after the other, in each case bringing his mouth and nostrils into direct contact with those of the disciple. Upon this interpretation, the parallel between the method of the first creation and the method of the new creation becomes extremely exact.

However, the disciples into whom Jesus breathed at this time received a new kind of life. It was not merely creative life. It was resurrection life. It was life that had passed through death and had come forth tri-

umphant from the tomb. Over this kind of life death has no more claims and no more dominion. In Romans 6:9 Paul says: "Christ being raised from the dead dieth no more; death hath no more dominion over him." This statement is true not only of the risen Christ himself, but of the resurrection life which he imparts to each believer in the New Testament.

Through this divine, inbreathed breath the disciples were also born again (regenerated). In John 3:6 Jesus says: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Through the Holy Spirit, inbreathed by Jesus, the disciples received a new birth — a new spiritual beginning — a new kind of life — a new kind of nature. They were "born of the Spirit", which they received from Jesus within themselves.

The salvation of believers in the Old Testament did not include the new birth, or the new creation. This explains the words of Jesus concerning John the Baptist in Matthew 11:11: "Among them that are born of women there hath not risen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." John was one of the very greatest of the Old Testament believers. Nevertheless, he was only "born of a woman". He had never been "born again" of the Holy Spirit. Through the experience of the new birth, even the least of the New Testament believers is immediately lifted into a higher spiritual realm than John could ever attain to during his earthly life.

Furthermore, the Old Testament believers had not received resurrection life. At the end of their earthly life they were still subject to death. This was not

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DISCIPLESHIP

by Ken Finney and Bob VanGelderens

"And He said to him, *Follow Me*. And he arose and followed Him." "Then Jesus said to His disciples, If any man would come after Me, let him deny himself and take up his cross and *follow Me*."

"And he said unto them, *Follow Me*, and I will make you fishers of men."

"But Jesus said to him, *Follow Me* and leave the dead to bury their own dead."

"And Jesus, looking upon him, loved him. And He said to him, You lack one thing; go, sell what you have, and give it to the poor and you will have the treasure in Heaven — and come, *Follow Me*."

No one who reads the Gospels can miss our Lord's constant call for those who would follow Him — for disciples. This call was simple, direct, and was for men to leave their life and simply be with Him. It sounds simple, but actually not necessarily so, for Jesus seems always to be in a place of controversy and tumult in this world. In the Gospels, to be with Jesus was to be with One who was calling into question things that were highly respectable and even sacred. He called men to lay down their nets. Their money, whatever they were doing, and to follow Him who was but a little-known radical. They must devote their lives to listen to His teaching

and commands and to lay down their lives in obedience to that message.

That call still rings clear today. The need for disciples is desperate. Do you love Jesus? He asks you to come and die! Don't reason! Don't prepare! Just begin following Him right where you are.

All of the early Christians were disciples. Acts 11:26 says that the disciples were called Christians first in Antioch. To live in that hostile world as a Christian forced that early band to fulfill Christ's description of a disciple. **Their faith in Jesus Christ was not bound up in dusty commentaries but was full of purpose and destiny. It is true that they were despised, hated, and often even hunted, tortured, and slaughtered; but their hearts were full of victory and joy and a passion to bring glory and honor to the Name of Jesus here in this evil world.**

One thing you must decide if you are going to be a disciple today. You must make up your mind that you are willing to be a radical, a revolutionary. Jesus refused to pour new wine into old wineskins. A disciple has one loyalty, and that isn't to tradition but to Jesus. Nothing else can have a remaining hold on him. When we first receive the call of Jesus we are attracted; but as we come to know Him better we begin to love Him. Then, as He moves, we find we have other competing loyalties. They begin to pull, and the disciple who continues in His Words begins to struggle

to break them. Oh, What a perplexing struggle this is! These other loyalties are often highly accepted in life and there is shame and misunderstanding in the breaking of them.

It costs ALL to be with Jesus. And this price does not purchase blessings or earn credit, nor will it achieve for us some place of honor and heroism. He does not give blessings in exchange for our sacrifice. This idea, born in men's minds, is an abomination to God, for he does not bargain. It is simply that **we get to be with Jesus if we follow Him.** That is sufficient reward! If we do all He commands we are still unprofitable servants; we merit nothing. When we get to know Jesus as He really is, we find that just He Himself is worthy of all.

In this world — — yea, even in the Christian world — — there is nothing heroic about being a disciple. More often than not a disciple becomes like the Apostle Paul, the filth of the world, the offscouring of all things. But it is for Jesus' sake, and this knowledge and His presence is worth all.

THE PATHWAY OF A DISCIPLE

The question at once arises, How will Jesus direct His disciples of today: We are usually led to think that they become crusading evangelists, daring missionaries, or perhaps those who give much money to the Lord's work. But let us not be too hasty. Brethren, we need to take a long and perceiving look

at the Christian world of today. It is natural to think that popular conceptions are right, and since our religious scene appears so secure and solid, things have always been this way. But let us think — let us look deeper and face reality in the light of the unchanging Word of God. We trust you will read this little book carefully, taking what you read prayerfully to Jesus. Submit your heart to Him and ask Him what you should do. It may well start you down the path of a vital, soul-satisfying walk with your Saviour and Lord — though not without persecutions.

THE CHURCH

First, let us see that discipleship, or following Jesus, means concern for His Body, the Church. You cannot be a disciple of Christ and disregard His Church. The moment you set your eyes to follow Jesus, He says, "I laid down My life for the Church — Love the brethren; feed my sheep." Will you follow Him? Jesus said, "This is My commandment, that you love one another, even as I have loved you."

"Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do the things which I command you." (John 15:12-14.) Christ loved the Church and gave Himself up for it. He did this in order to sanctify it, cleansing it by washing of the Word, that He might present it to Himself a glorious church, holy and without blemish, not having spot or wrinkle or any such thing.

From these and countless other Scripture passages, we can see the burden of the heart of Jesus. If we are to follow Him we will find ourselves involved in His Church, for there is where His interest lies.

"But," you may say, "Look

at the Church! Denominations, sects, independent break-offs, splits, reforms, reorganizations — all in a confused mess of emphasis, tangents, and winds of doctrine. How can I give my life for this? It is true that this appears to be an impossible question — yet it is a most important one for the disciple. If we are to follow Christ, how can we follow the most important and first command He has given us?

In answering this we first must see clearly that the large array of organizations and denominations which represent Christianity is actually not the Church of Jesus Christ, although they in the main contain the Church of Jesus Christ. All through the vast network of evangelical Christianity is scattered those who love Jesus. These are the brethren. Oh! How important this is to see.

Your brethren are those who love Jesus. They are tied to you by something greater than doctrinal unity or denominational loyalty. But, you ask, How am I to judge who loves Jesus? The answer to this is more simple than it first appears, and in that answer lies a key principle. In essence, if you make love for Jesus more important than anything else, you will soon find those who love Him.

As you love and ask Jesus what He would have you do, He will tell you, "A new commandment I give unto you that you love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are My disciples, if ye have love for one another." John, in his first epistle, also reaffirms this. "We know that we have passed out of death into life, because we love the brethren." This is the test of both a disciple and, to a lesser extent, of "life" itself — love

for the brethren. In the negative the Apostle Paul says, "If anyone has no love for the Lord, let him be accursed." Love of Jesus, and the brethren, is the test of a disciple. It is not doctrinal purity or perfection of life or seeming success in spiritual activity.

To love Jesus is not simply to have sentimental feelings toward Him. We only know and love Him through an experimental knowledge of His death on the Cross. This means heart repentance and brokenness over sin and a testing of His grace and life as the last desperate hope. This bears fruit in the life. As we draw close to a brother and desire to love him as Jesus did us, we can begin to sense a kindred love in him. This isn't just one personality drawing another personality. This is more than a natural relationship.

This brother who loves Jesus loves to talk of Jesus and his personal relationship to Him. Those who love Jesus desire to share their hearts, their struggles with sin. They desire prayer, they confess their sin; they desire to get right with their brothers; they are more interested in your heart than in winning an argument; they will give up their rights and humble themselves for Jesus' sake. Sometimes a disciple can be walking in coldness and sin, but if he senses your love for Jesus manifested in this way he immediately begins to respond. The life within him jumps to meet the love of Christ in you or another disciple. This love transcends doctrine, church affiliation, race, culture and personality.

Where do we find these disciples? We find them usually in the groups of professing believers who make up the bulk of the evangelical churches of to-

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On Hebrews 12:1-15

from **THE FORERUNNER**

It has been said that if you would make the greatest success of your life, then discern what God is doing in your lifetime and then get whole-heartedly into the move so that you are swimming with the tide that accomplishes His purpose and will. In this way, we more easily find for ourselves the Divine blueprint for our lives, which He planned for us, in co-ordination with the pattern for others, and in which we find most contentment and deepest satisfaction. In this way also, through being in His will for us, we find the answer to our prayers for empowerment more quickly answered, and all life fits better into place. God is building the New Jerusalem and we are His lively stones being shaped by Him so that we all can be brought fitly together when the time comes for the finished work to be unveiled. Were not the stones for Solomon's temple all shaped outside and then brought in and slipped into place without the sound of a hammer? 1 Kings 6:7. N.B. The stones received the chisel-blows unconscious of their final positioning. Of course, we as the lively stones, don't always like the shaping because we don't recognize the purpose of the shaping. We don't see things in spiritual proportion because we see through a glass darkly. But if we can spiritually discern at the time, or if we can look back, wise with hindsight, then we can praise God that we are being dealt with. We can praise God that on looking back, we can see that all things have been working for good for us who love the Lord. We can even see

that as a result of the upsets in our lives, God has even made the Devil work for Him and for us. Have you not noticed that some area of experiences that seemed to be disastrous, that seemed to be crushing at the time, has produced in you a strengthening of spiritual character?

That some potential in you would never have been developed if those unwanted circumstances had not come upon you? If the Devil once tried and failed, does this not give you now greater confidence in your own spiritual resources when you have cast the burden on the

Lord and called upon His resources to strengthen you? Didn't He answer your prayer in the sense that He enabled you to be an overcomer so that you have not been spiritually hurt, even when your soul cried out against being hurt in some non-spiritual area? Are we not greatly improved spiritually upon what we were two, three, five years ago? That is not to give us a sense of superiority or satisfaction; that is to give us a realization of continuing spiritual movement. God is faithful and patiently working to perfect the creation of spiritual fellowship for Himself. And we

JESUS CHRIST IS JUDGE OF ALL

Matthew 25:32

And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats.

John 5:22

For the Father judgeth no man, but hath committed all judgment unto the Son.

Acts 10:42

And he commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the Judge of quick and dead.

Romans 2:16

In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

II Timothy 4:1

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom.

Romans 14:10

But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ.

have been chosen to go through that perfecting process made possible by the sacrifice of Christ who made His body a pathway for Man to cross the abyss of Sin to the realm of God. God is working on us to fit us for deep fellowship with Him. Glory to His name!

If we can keep this concept in mind, we can face the ups and downs of life with the peace of mind that passes all understanding. So many are crushed with the load that seems to build up upon them. So many have their minds set upon themselves, and they see life only from the worldly point of view so that life appears to be a plot to beat them down. Every day, apparently, conspires to bring them senseless difficulties and discomforts. Sometimes the sense of frustration and lack of assurance undermines the props of security that they have been leaning on, such as money, position, education, etc., and a nervous breakdown results. Then they say "If there is a God of love, how could He let this happen to me?" It is lack of knowledge or unbelief like this that hinders us from possessing our possessions, from appropriating the good things of God that are ours because we are a blood-bought people.

It is necessary that we realize that we are safely in God's hands. If we have handed our life over to Christ then He is responsible for it, not us. Glory to God, the release! Such freedom — from surrender! And if we are in God's hands, then it is for Him to mould us because He is the potter and we are the clay. The clay of the frail earthen vessel that needs to be shaped and emptied that it might contain more of the fullness of God. Don't you want that? Of course you do. So it obviously follows that we must

be processed spiritually, though when the Spirit in us works on the soul, which is our self-life, then the soul doesn't particularly like it. To keep a sense of spiritual and nervous balance we must, then, keep our eyes on the end result that God intends for us, our perfecting for close fellowship with Him. Then the present downcasting circumstances will be seen in perspective. Conversely, if we magnify the present difficult circumstances, then we minimize the goal that God has for us in the future. We must therefore keep praising and magnifying what God intends for us, then we will minimize the present and get it into spiritual proportion. Wouldn't you say that on looking back on all your life, both the spiritual and the physical, every difficulty has developed your powers, so that

you, as you have grown, are better fitted to deal with the obstacles and difficulties which have grown also? This life is like a gymnasium or obstacle course for us to develop our spiritual muscles in.

When we were a child, we had the capacity of a child, but now we are glad that we are adults, and the difficulties of growing up are seen now to have been worthwhile. Our troubles are therefore like teething rings for us to cut our spiritual teeth on, so that after the milk of the Word we needed when we were babes in Christ, we can relish the spiritual meat that the Lord wants us to flourish on. When we join the Lord, we will look back and be glad of our progress again. The more buffetings triumphed over, the greater the progress

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REDEMPTION ONLY THROUGH CHRIST

John 10:9

I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

John 14:6

Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me.

John 8:24

I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins.

Acts 4:12

Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

Hebrews 5:9

And being made perfect, he became the author of eternal salvation unto all them that obey him.

Hebrews 7:25

Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them.

Water Baptism... In The Name Of Jesus

by Tony Nash

Jesus was to the early Christians their all-sufficient God. They baptized in His name, healed in His namewhenever there have been great revivals or advances, they have been in the name of Jesus. (Rufus Moseley – Manifest Victory.)

Jesus Christ is the same yesterday and today and forever. Can we afford today to make Him less than the all-sufficient God incarnate? Colossians 3:17 states, "And whatever you do in word or deed, do it in the name of our Lord Jesus Christ, giving thanks through Him to God the Father." (Lamsa). Colossians 1:18,19 "And He (Jesus) is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence. For it pleased the Father that in him should all fulness dwell;" Colossians 2:9, "For in him dwelleth all the fulness of the Godhead bodily."

We can see clearly from the Word of God that Jesus is God manifested to man. (See Isaiah 7:14, 9:6 Exodus 3:13-14 John 8:57-58, 10:30, 37-38, 20:28 Matthew 1:23 2 Corinthians 5:19.)

Jesus said in John 14:26, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name—".

What is the meaning of Jesus Name? His name is Saviour, Saviour God, Jehovah saves. In the Old Testament we have the names Oshea, Jehoshua

(Joshua) – Numbers 13:8 and 13:16. In the New Testament, reference is made to Joshua using the name of Jesus: Hebrews 4:8 (King James). These names refer to the Saviour God. Oshea: God Saves – Jeshoshua: Jah Saves. (See Psalm 68:4 Luke 1:46-47 Matthew 1:21.)

Jesus said in Matthew 28:18, "...All power is given unto me in heaven and in earth". (See Philippians 2:9-11.) If all power is invested in Jesus, who else has any power? Because there is all power in the name of Jesus, the early church baptized in water one way and one way only – in the Name of Jesus Christ. Acts 2:38, 8:12 and 16, 10:44-48. (A command to be baptized in the name of our Lord Jesus Christ: Lamsa and R.S.V.) Acts 19:1-7 Romans 6 Galatians 3:24-27 Colossians 2:8-12.

We have been warned not to base doctrine on one scripture, yet the trinitarian formula of Matthew 28:19 has been used since circa the end of the first century A.D. There is doubt whether the verse appears as it is written today but if we look again at this verse we will notice, (a) that 'name' is singular, not plural, (b) Father is a title rather than a name, (c) Jesus is the one with all power, Matthew 28:18, (d) the Holy Ghost came in Jesus Name, John 14:26, (e) as mentioned above Jesus is God manifested and his name is Saviour God or Immanuel God with us. Matthew 28:19 is the only verse that even suggests a trinitarian mode



of water baptism and this formula was never used in the New Testament.

We may ask if there is danger of limiting the glorious God-head by the above remarks. 1 Timothy 3:16 declares, "And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory." 1 Corinthians 15:28 says, "And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." Until the subduing of all things is manifested, Jesus is the name that carries all power and authority. (See Acts 4 where the authority in the name of Jesus was recognized and feared.)

Reference Romans 6. When in the ceremony, the candidate for baptism is submerged under the water, he is thereby buried with Christ and dies with him; i.e., this submersion in water is for the apostle not merely a symbol of purification, nor only a symbol of being buried, but a real act of wonderful effect. The candidate for bap-

tism experiences actually and genuinely the death of Jesus in his own body, and is likewise actually laid in the grave, as Jesus lay in the grave, and thereby the saving effect of these events now is transferred to him.... As Christ rose from the dead through the Spirit of God which gave Him life, so now is the baptized Christian equipped with the new life principle of the divine Spirit and can fulfil the ordinance of the law. (Romans 8:4.) He is a new creature; the old man is dead and all is become new (2 Corinthians 5:17). Above quotation from Encyclopedia Britannica - 1768 Volume 3 Baltimore - Braila.

For many sincere believers the problems remain in their mind and flesh; they are always trying to subdue the old nature; the fact is we know ourselves only too well. Many people have followed Jesus through the waters uninstructed that it is a baptism into death. We have to die - the body of Christ will be formed by the death blow to self and the manifested and ensuing resurrection life of Jesus. God does not want "triers" - He shut the door on Noah (Genesis 7:16). When Noah entered the ark it was a type of our being baptized into Jesus Christ (see 1 Peter 3:18-22). Noah could do nothing but obey. God wants us to die in His Son (Colossians 3:3) in order that we may have the life of His Son which was so lovingly and freely given. God wants to operate on us (Colossians 2:12) with His Son and quicken us by His Holy Spirit. Father, Son and Holy Spirit are in every water baptism in the Name of Jesus, when the candidate is going to bury his flesh and his 'old man'.

Many new converts have been left by the Red Sea to face the demon forces of bondage -

they have later been 'prepared' for baptism without realizing it is a 'burial' service in the name of Jesus Christ. All new converts should be baptized the same day and not 'left at the Red Sea'. (See Exodus 14 and 1 Corinthians 10:1-4.)

Some may ask, "Was the baptism I received valid or should I be baptized again?" The baptism is that which God recognized and acknowledged. The Holy Spirit is the final decider coupled with the peace of our own heart. Like Mary of old we can only say to one another, 'Whatsoever he saith unto you, do it'.

J. B. Phillips writing on 1 Peter 3:21 states, "For there is in every true baptism the virtue of Christ's rising from the dead."

May I appeal to all who read this article and have a question on their heart about water baptism in Jesus Name, to lay out the scriptures on this subject before the Highest Authority and the Holy Spirit will reveal just what action is necessary.

There is still the daily reckoning to be done (Romans 6:11) but now we are equipped to manifest the victory every day of our lives for the tyranny of sin has had its death blow in the wonderful Name of Jesus.

Summary on Water Baptism in The Name of Jesus

1. Jesus is God Manifested to Man

Exodus 3:13-14 John 8:57-58 2 Corinthians 5:19 John 10:30 John 10:37-38 John 20:28 Isaiah 7:14 Matthew 1:23 Isaiah 9:6 Judges 13:8 13:22 (for 'secret' see 'wonderful' margin King James Version)

In the Old Testament we have the 'names' Oseha Jehoshua (Joshua) Numbers 13:8 and 13:16. In the New Testament reference is made to Joshua using the name of Jesus:

Hebrews 4:8 King James Version. These names refer to the Saviour God. Oseha: God saves. Jehoshua: Jah saves. See Psalm 68:4 Luke 1:46-47 Matthew 1:21

2. The Holy Spirit came in Jesus Name

John 14:26

3. In Jesus dwells all the fullness of the Godhead Bodily

Colossians 1:18-19 Colossians 2:9

4. Do all in the Name of Jesus giving thanks to God, or as Lamsa states 'And whatever you do in word or deed, do it in the name of our Lord Jesus Christ, giving thanks through Him to God the Father.' Colossians 3:17.

5. Jesus said 'all power is given unto me.' There is all power in His Name. Matthew 28:18.

6. 'Trinitarian Baptism'

Matthew 28:19 is the only scripture which refers to a trinitarian baptism. It is doubtful whether it appears in the original text as we have it today. We have always been told not to build or base a doctrine on one scripture. This mode of baptism was never used or referred to elsewhere in the Bible.

Far from limiting the glorious Godhead, which is a mystery of Godliness, 1 Timothy 3:16, we honour the Father when we do all in the Name of Jesus, Philippians 2:9-11.

7. Water Baptism from the Day of Pentecost.

Acts 2:38 The 'whole salvation' message

Acts 4 Authority in Jesus Name recognized and feared.

Acts 8:12-16

Acts 10:44-48 A command to be baptized in the Name of (Continued on Page 25)

TWO KINDS OF SALVATION... from Page 6

merely the separation of the soul from the body. It meant that after death the soul descended into hades (sheol). This was true of even believers such as Abraham or David (see Luke 16:22-26 and Acts 2:25-29). After descending into hades, their souls were there separated by a great gulf from the souls of the unrighteous dead. It is of this righteous believers of the Old Testament that Peter speaks in I Peter 4:6: "For this cause was the gospel (good news) preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit." It was to these righteous believers that Christ himself, descending after his death into hades, brought the "good news" that Satan's claims had now been finally settled, and that as a result their spirits could be liberated from that place of confinement, and translated into the paradise which is situated in "the third heaven" (see 2 Cor. 12:2-4). Thus their salvation was completed only after death.

However, concerning those who enter into New Testament salvation, Jesus says in John 5:24: "He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death into life." And again in John 8:51: "If a man keep my saying, he shall never see death." This does not mean that such a believer will not experience the separation of the soul from the body by physical death. It means that, after this separation, the soul of the believer has no further obligation to death, but has the right of direct access into the presence of God in heaven.

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Breaking Bread...

by Rev. Charles Simpson



"And He took bread, and gave thanks, and brake it, and gave unto them..." (Luke 22:19) "...And they continued daily with one accord breaking bread from house to house." (Acts 2:46)
Continued from the Gospel of John

SUBJECT: THE WORD IS.....THE LAMB

1. Jn. 1:1-4
2. Rev. 19:13
3. Col. 1:19
4. Jn. 1:14
5. Jn. 1:20
6. Jn. 1:27
7. Jn. 1:29
8. Lu. 1:5
9. Ex. 12
10. Is. 53:4-11

(1) Jesus is the Living Word of God, who was made flesh and dwelt among men. (2) His eternal name is the WORD OF GOD. (3) He is life, light, creator of all things, and the fullness of God. (4) He is the unique and complete expression of God...THE WORD. What a Saviour!

(5) John the Baptist said, "I am not the Christ." He knew that Messiah would be more than a man, even a great man. (6) While he looked for a man, he looked for a God-man. (7) He also knew that Messiah, the Perfect One, would be the Sacrificial Lamb for man's complete redemption.

(8) The title, "Lamb of God," had great significance to John the Baptist. He was of the priestly family. It was their duty to offer the lamb. In fact, all Jews recognized the unique importance of the sacrificial lamb. (9) Israel was delivered out of Egypt by the offering of a Pass-over Lamb, whose blood was applied to the door post. (10) Isaiah prophesied that Messiah would bear our griefs (K.J.V.) or sicknesses (Heb.), and our sorrows (K.J.V.) or pains. He would be wounded and chastised in our place, and

(Continued on Page 17)

TWO KINDS OF SALVATION. . . from Page 13

This is borne out by the testimony of both Stephen and Paul. When Stephen died under the stones of his persecutors, he said: "I see the heavens opened, and the Son of man standing on the right hand of God." Then he called upon God, and said: "Lord Jesus, receive my spirit." (Acts 7:56-59). He knew that, at death, his spirit would ascent directly into the presence of Christian heaven. For Paul, likewise, death meant "to depart, and to be with Christ" (Philippians 1:23).

In Hebrews 12:22-23 the writer says to the believers of the New Testament: "Ye are come unto mount Sion, and unto the city of the living God, the heavenly Jerusalem... to the general assembly and church of the firstborn, which are enrolled in heaven... and to the spirits of just men made perfect." Through the new birth, these believers have already (while still alive here on earth) come to the heavenly Jerusalem. Their names are already enrolled in heaven. They are already members of Heaven's assembly. Contrasted with these believers are the believers of the Old Testament — "the spirits of just men made perfect" — men whose salvation was worked out through a lifetime walk of faith, and was completed only after they had passed through death. These were men like Abraham, who "looked for a city" that still lay ahead (Hebrews 11:10). During their life they looked forward to that city, but they actually reached it only after death.

In the light of this contrast, we may summarize the main features which distinguish New Testament salvation from Old Testament salvation, as follows:

1. The New Testament believer has experienced not only a nat-

2. Through this new birth, he has already "passed from death into life." He has received resurrection life, over which death has no further dominion.
3. He has already become a citizen of the heavenly Jerusalem. His name is already enrolled in heaven's assembly.

The pattern for receiving this New Testament salvation is provided by the experience of the disciples on the resurrection Sunday evening. At this point they confessed Jesus as Lord and believed that God had raised him from the dead. Each one experienced a direct personal encounter with the risen Christ. This encounter was not with Christ "in the flesh", but by a supernatural revelation of Christ in his new nature after death. Through this encounter

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each disciple received the in-breathing of the Holy Spirit, and was thus regenerated and made a new creation.

The experience of every true believer who receives this New Testament salvation should correspond in each one of these points with that of the first disciples.

DISCIPLESHIP. . .from Page 8

day. A large part of these professing Christians are those who have had an actual work of the Spirit in their hearts. They have been drawn to some extent but have just not continued on. Others have had no work of the Spirit at all, but are in the organization for purely human reasons or because of conscience trouble. They are not disciples, and they are not even our brothers. We should love both of these classes and encourage them to go on to know Jesus; but our hearts do not go out in glad response to them like they do to a disciple of Jesus. If we do not make this distinction in our hearts we will soon be mystified and frustrated.

The greatest device of Satan is to get those who love Jesus affiliated in some way with those who do not, and in this way lock up their spirit and frustrate their testimony. This affiliation, is generally made up of doctrinal unity or loyalty to heritage or tradition. In this way the disciples are locked up into a prison of coldness and sin. The devil then proceeds to persecute and harass the true Church, these disciples, as surely as he did the early Church. This persecution is not accomplished by dragging them out of their homes and killing, but it is just as effective, or even more so, because their witness is smothered.

In almost every church across the country there is a varying number of these disciples locked up in this way. This is where the Church of Christ is today, to a very large extent. This is the master-plan of Satan. Are you willing to give your life for these imprisoned disciples? Will you follow your Master? It will be a literal laying down of your own ambition, reputation, and

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Learning to Wait

by Bob Mumford



Psalm 123

1. *Unto thee lift I up mine eyes, O thou that dwellest in the heavens.*
2. *Behold as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God until he have mercy upon us.*
3. *Have mercy upon us, O Lord, have mercy upon us; for we are exceedingly filled with contempt.*
4. *Our soul is exceedingly filled with the scorning of those that are at ease and with the contempt of the proud.*

Most people cannot stand waiting. Your husband drops you off at the shopping center and says he will be back for you in an hour and then comes back in two hours. You probably would wait and stew and fuss the whole extra hour.

If you are ever going to come out of confusion into God, you are going to have to learn the secret of waiting on God for His timing. To hurry God is to find

fault with Him. For God is never late, but He does not always come when you want Him to.

Have you ever found yourself angry with God, provoked or frustrated because He did not do what you thought He ought to do when you thought He ought to do it? You say, "God, what is the matter with You, why don't You heal her now?"

The Psalmist has now learned where to find his answers. "Unto thee do I lift up mine eyes." He is not looking to the hills any more. God is telling him something important. Let me give you an illustration.

Picture a great monarch sitting on his throne surrounded by much splendor. He has many men around him, and one of them is named Bob Mumford and he says: "King, oh King, is there anything you want me to do for you? I am ready to do anything for you. Do you need preaching done? I will do it, anything King, I am ready to go..." The king looks at me patiently and after a while he turns to one of the others and says: "Please quiet that man—I will call him when I need him."

For years I was just like that. I persisted in my requests of God. I had the preacher's itch. I wanted to be used, and when I came home they gave me an usher's band. I thought, "What is the matter with these people? Don't they recognize a good preacher when they see one?"

Then one day God showed me that I was like a Western Union boy. Can you see me sitting in the outer office? Every so often I jump up out of my chair.

"Boss, are there any mess-

ages? Did anything come over the wires? Boss, I'll go, I'll go, I'll get on my bicycle Boss, if you need any messages taken, I'll deliver."

With amazing patience the Boss says: "Will you be still? When a message comes I will give it to you and you can deliver it."

Look at the Psalm again, verse 2: "Behold, as the eyes of the servants look unto the hand of their master." Can you imagine the servant sitting or kneeling before his master's throne...waiting! Isn't this horrible. I would rather do anything than wait.

Have you every heard somebody in the church say, "Let's do something, even if it is wrong!" If you want to know compounded confusion, just get up and run when the Master has not given the word.

One of the most necessary lessons we have to learn if we are to come out of confusion is how to wait on the beck and call of the Master.

You have seen two extreme degrees of failure in this realm. Some people sit down and say, "Well, if God wants to use me He knows where I am." That is not waiting. The other one tears the door right off the hinges. They do not knock, they rush in and mess up everything.

Somebody has said, "Patience is virtue, possess it if you can; seldom found in women, never found in man." As an Englishman, I have no patience at all. Put me in a supermarket on a Saturday afternoon with all those people pushing and shoving grocery carts and I will soon be like a volcano ready to erupt. But I am learning. Learning what it means to wait on God's timing.

If I take you fifty miles out to sea and put you on a buoy and say, "Wait for me, I'll be back soon,"...when I come back

three days later you will still be there because you could not go anywhere. If I let you off in downtown Los Angeles and said, "Wait for me," you would wait for a few minutes, maybe an hour, then hop in a taxicab.

One of the greatest traps Christians fall into is this: If God does not come when they think He should, they do it themselves.

Have you ever planned a city-wide campaign? Maybe somebody says, "I don't think God is in this," and you say, "Well, if He isn't, we'll do it ourselves."

Sure you can have a city-wide campaign without God. You can build a church without God. Many people do it. Get some planners, some door-bell ringers, a contractor.

If your child is sick, do you say, "Lord I am going to pray for him, and if You do not heal him I will take him to the

hospital." Now if you were out on that buoy with a sick child. ..with no one around.. you would have to trust God.

If you can do it yourself, who needs God? If you have Blue Cross-Blue Shield, 100,000 dollars, a split-level house and two cars in the garage, who needs God? I'll do it myself!

One of the surest ways to spare yourself much of the painful dealings of God is to learn that little word *dependence*.

Do you know why I do not do it myself? I need Jesus. I am not playing games when I say that. *I need Him*.

When God stops, I stop. If He does not have anything to say, that makes two of us. I will tell you where God tested me on this.

I was in a meeting in New England. I taught for a week and it was glorious. God used me, people were getting blessed

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PROVISION

I had reached a crisis in my business and Christian life. God was calling me to step out and follow Him in the teaching of His Word. There was no society or organization back of me. Therefore I knew that it meant I must trust Him to supply my needs through the voluntary offerings of the work. This I decided to do. I foresaw that it meant a testing of faith. Nor was it long in coming.

The first town I went to teach in was a small one. After the service the freewill offering was handed me. It amounted to the munificent sum of sixteen cents. Can you imagine how Satan assailed me? He beset me with all sorts of sinister suggestions—I would fail; I would starve; I would be deemed a fanatic and the like. Finally, I found arising in my soul a spirit of intense indignation that he should dare to try to break my faith in the living God.

I started to climb the mountain. When I reached the top I sat down under a tree to pray. I laid the sixteen cents on the ground and dedicated it to God for missions. It was very little, but it was all I had received. Then I told the Lord I believed He had called me to teach His Word, and I would follow Him at any cost. For two hours the heavens seemed to open, and the Lord who had called me to teach in His name was present with me in marvelous power and blessing.

That was thirty years ago. From that time God has cared for me in the most beautiful way, meeting all my needs to the uttermost as they arose. It was the same God who had the bread and the fish ready for His disciples when they landed hungry, and weary, upon the seashore after a night of toil in which they had taken nothing. — J. H. McConkey

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11. Lev. 5:1-6

12 Lev. 17:11

13. Heb. 9:22

14. Ro. 6:23

15. I Cor. 15:3

16. Heb. 9:12

17. Heb. 9:28

I Jn. 1:7

18. Heb. 9:28

19. Lu. 1:35

20. Jn. 10:18

21. Jn. 1:29

by His being judged with stripes, we would be justified and healed. He would endure this suffering as a lamb led to the slaughter. (11) The lamb was God's designated offering for sin in the Old Testament. It had to be a perfect lamb. Each time the offender brought a lamb to the Priest, and it was killed, the drama of sin's cost was revealed. Sorrow and death unfolded from the innocent sacrifice. (12) God chose this means to portray the result of sin — the taking of life. Life is in the blood. (13) Unless blood is shed, there is no remission or atonement. The penalty of sin is death — not penitance of good works. No amount of reform, good intentions, apologies, religious activity or any other human effort can erase sin or its result — death. Death is a fact we all face, since sin first entered the human race. (14) It kills man; (15) It killed Jesus. Each time a lamb was slain the participants dramatized the real lamb who would be slain once and for all. (16) The blood of calves and lambs could not atone for human sin. Nor could animal life redeem human life. However, Jesus came and shed divine life (blood), thus redeeming us with an incorruptible sacrifice. (17) He that accepts that sacrifice, is cleansed by the blood of Jesus. (18) Unlike the lamb in the Old Testament, Jesus was offered once and for all.

Some say that Jesus was a mere "good man." There are none good but God. Even so, since the male parent determines the blood type of the child, all children born of man, are born with "Adam's disease" — depravity. Therefore, no man could die for all men's sin, since none could be a perfect sacrifice. If Jesus was mere man, He could only die for His own sin. However, He was fathered by the Holy Spirit, and therefore not an heir of "Adam's disease." There was no genetic breakdown. He would have never died. (20) He gave Himself willingly to be judged in our place. He bore our sin, sickness and misery. He took our sin and shed His life upon us. He is God's prepared, perfect Lamb.

"Behold the Lamb of God, which taketh away the sin of the world..." Now He ever lives to make intercession for us.

success.

One of the first things a disciple must lose is his high regard for sanctity of all this organization, denominationalism, religious form, religious loyalty, and religious activity. God does not own all this. He owns His Church encased within it. He does not regard or respect it. As long as we do, we will be blocked from laying down our life for the Church of Christ. This true Church belongs to Christ and is the longing of His heart, but not all the vast visible religious structure of man which, in defensive pride, vaunts itself rather than exalting Him who alone is worthy.

It may at first sound a bit alarming to say it; but, beloved, a disciple must not regard so-called ethics.. These ethics very often are simply the written and unwritten rules or laws to protect the tomb of the Christian Church. They are man-made and man-kept; yet they become so highly important, like the washing of hands and the keeping of Sabbaths of yester-year. Remember, thieves have honor, and even gangsters have ethics among themselves; but there is nothing God-like or sacred about them. The Church of Christ and its witness of Christ to this dying world is more important than the rules by which we play church today.

You may lose your reputation, you may be persecuted, but to follow Jesus is the one thing that is important to you. Pastors may say, "This is my church." But the real Church does not belong to them. If they are real pastors they will lay down their lives for the flock. A real pastor is an example in all aspects of the faith. He is the most humble of the flock. He will be easily entreated. He will care more for the glory of His Lord than for

his reputation or position. He will be willing to uncover and expose sin, even if it cost his life. If he is not this, then he is not a true shepherd but simply an appointed representative of man, nothing more.

If we follow Jesus He will lead us to the Church. He will lead us into contact with others who want to follow Him. If they are within the casket of organized Christendom, we must enter it and meet them. As we are led to one or more we simply minister Christ — "Life." Inevitably, however, — for it is naturally what disciples do — there will be the desire, yea, the necessity of meeting together around Jesus with gladness and singleness of heart. We pray together, share our hearts, and encourage one another. We love the brethren. "Seeing ye have purified your souls in your obedience to the truth unto unfeigned love of the brethren, love one another from the heart fervently." There is nothing exclusive or restricted about this fellowship, **except** the atmosphere of loving Jesus and one another.

Soon other brethren may join this loose spontaneous fellowship, but somewhere along the way the inevitable occurs — there comes a line, unmade by man, between those who love Jesus and those who don't. This demarkation may take a little time, but sooner or later the issues will come up. You are now facing Satan in all his fury. Here the disciple is tested.

If you really follow Jesus you will find yourself offensive to those who do not keep on following Jesus in truth. "Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on My account. Rejoice and be glad, for your reward is great in Heaven, for so men persecuted

the prophets who were before you." Controversy is hard on the soul and it tends toward pride and self righteousness. Persecution can deal with this pride. Praise God for it.

Such a little group of disciples should continue to meet and provide an environment for their own growth and develop-

ment. But the group must never mean anything to itself as a group. Its meaning is found in love of the brethren. It is a place to train disciples, etc. — a place of spiritual experience and nothing more. The most common expression of human pride is to identify oneself with a group or project through pride in the organization, group
(Continued on Page 20)

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Another Job for Alvie

by
Don W. Basham



Captain Zenas wasn't angry because anger isn't allowed in heaven. But he was upset, and the source of his irritation was Alvie, the smallest member of his company of angels. Out to bring a word of comfort in response to a troubled mother's prayer, Alvie had stayed longer than required, and now, robe rumpled, hair tousled, and stubby wings beating furiously as if the air were an enemy, he was winging his way home. The art of graceful flight which came naturally to the other angels had obviously eluded Alvie. And whether you measured him wing to wing or heels to halo, he was too small to meet minimum angel requirements. Zenas often suspected some celestial clerical error had resulted in his becoming responsible for the pint-sized angel.

Neither had Alvie mastered the art of landing. Arriving on the platform, he collapsed in the final few feet to the surface, landing with a thud which made Zenas wince. Climbing to his feet he dusted himself off and smiled shyly at his superior. Zenas shook his head wearily.

"Alvie, you're late again. Why do you choose errands to out-of-the-way corners of the universe where no one sees or appreciates you, anyway? Don't you want a promotion? It's not right for you to stay on here while all the others move on to better things. Besides, it looks bad on my record. I'm the only captain in this end of heaven with an angel so long overdue for a promotion."

Alvie ducked his head and brushed a speck of dust from

one sandal with a wingtip. "I'm sorry, Zenas," he said. "I mean to do better. Honest."

Zenas ignored his apology. "Remember how you missed the chance to climb up and down Jacob's ladder? Just because you were off helping some shepherd look for a lost sheep? And the time you were to ride with the other angels in the chariot sent to pick up Elijah? Everyone of those angels was promoted. But no, you went for hay to feed the chariot team and they left without you! I tell you Alvie, helping shepherd waifs and feeding the livestock is no way to advance your career."

Alvie didn't interrupt as Zenas' complaining voice droned on and on. Zenas was interested only in the big impressive jobs. He couldn't understand how it made Alvie feel to help out on the little jobs; all nice and warm inside.

"I hope you've learned your lesson, Alvie," Zenas concluded, "Because something really big has come up. Look."

From the parapet at heaven's edge where they stood, Alvie looked. He saw the vast sweep

of stellar plains; he saw the gardens with their crystal fountains, and in the distance he saw the soaring walls and towers of the Heavenly City. And everywhere he looked, bands of angels were busily preparing for some Great Event.

"The Lord Most High is going to visit the earth," he heard Zenas say. "And He's to make his appearance as a King! There will be many special assignments and many promotions. This is your big chance, Alvie! Why, some angel may even be lucky enough to see the face of the Lord Most High. Alvie knew it was the heart's desire of every angel in Heaven to come face to face with the Lord Most High.

Zenas led Alvie over where the other angels had gathered around a huge table containing a pile of scrolls. "Here are our assignments, Alvie," he said. "Since you've been here longest, you get first choice. Be sure to pick an important job; one that will guarantee a promotion. I'll be back in a few minutes." Then Zenas left for a final briefing at headquarters.

But Alvie could not bring himself to take one of the important assignments. "I'll just wait and take what's left," he said to himself, and he stepped aside to watch the other angels crowd in to make their choices. And what fine selections they were! Some were to be in Gabriel's procession; some were to sing in the celestial choir, and some were to serve as special messengers to the four corners of the earth. And all of them exciting, wondering if one of them might be fortunate

enough to catch a glimpse of the Lord Most High. All except Alvie, who waited until last and who took the final scroll; the job no one else wanted.

Zenas returned just in time to see Alvie pick up the last scroll. "Let me see that, Alvie," he ordered, and opening the scroll he scanned its contents. Then he tossed it at Alvie's feet in disgust.

"I should have known you would end up with the one insignificant task in the whole pile. Now you'll miss out on everything." Zenas turned his back on Alvie to join the others as they made ready to leave. Just before take-off he paused for a final word. "Even though you're not coming with us, you still have a job to do, Alvie. Better get started." And with a rush of wings, Zenas and the others lifted off into a sky filled with many important angels bent on more important tasks.

Alvie watched until the last angel was out of sight. Then he stepped to the edge of heaven and looked at the earth far below. He was sorry Zenas was upset, but secretly glad over his new assignment. It was the kind he loved best; watching over a homeless, new-born infant.

Then with a last look at his scroll for directions, and a nod of his tousled head, Alvie spread his stubby wings and set out to find a stable in a place called Bethlehem.

DISCIPLESHIP. . .from Page 18

or project. This doesn't seem so offensive as personal haughtiness but it serves the same purpose to our hearts.

When a "work" is identified with Jesus in our minds, we think it very spiritual and proper. Soon we can begin to serve this "project" instead of Jesus. It becomes something to de-

fend, serve, build up, and give more life for. Its success means more to us than walking in the truth and simplicity of Jesus, and we leave Him. **A disciple gives his life to Jesus.** He builds up faith and love in people and does not promote programs, activities, and organizations.

Disciples should meet "from house to house" in spontaneous fellowship. If one is discouraged or has a problem he can get in touch with the others. They can pray, deal with one another, share with one another or encourage one another. The fellowship is functional, not traditional. It doesn't just meet on Sunday morning or Wednesday night. It may meet at midnight or early morn. It meets when it can or should. Sometimes they all meet together; sometimes two or three. They do not have meetings with purposes designated by tradition. The purpose is designated by the situation, under the direction of the Holy Spirit. And, certainly, the place to meet should never become a project that would characterize the group.

This is a hard path. One long line of controversy and nothing to show for it but some individuals walking with Christ and keeping His Words. We do not end up with organizations, buildings, programs, projects or funds. God help us not to! We end up with disciples and a few scars on our souls — and often from those whom we once thought were our brothers. Jesus gave his life for the Church; will you? You cannot

Henry Ward Beecher said of the church, "The church is not an art gallery for the exhibition of eminent saints, but a hospital for the curing of weak ones."

help the Church by sitting in the present situation and contributing to its success. The good men involved in, and the apparent success of this visible organized church, are outward trimmings and only make the whole of it and its total effect more difficult to discern.

Here in the United States many are looking for revival and are praying earnestly for an outpouring of the Holy Spirit to reform and refine the church. They think back on things of the past and of revivals of the past. But there never has been a revival that did not spring out of the issues that Christ has with the Church—and these issues being made very clear. The men who made these issues carried these issues right into the church. However, the organized church of today will not permit this. If God would pour out spiritual blessing on this present church condition I fear He would deny Himself. The very blessings would only curse us. God does not put us to sleep and wake us up revived.

The reason we are not in life is because of sin and carnality. God must judge this to bring life. **Organizational pride and religious self-righteousness are so entrenched in the church today that the church will not face itself. The fundamental, Bible-believing church of today looks so big, so right to itself that it will not judge itself.** Its reasonings are like that of the Laodicean church, "I am right, I have prospered and I need nothing." The only way for God's issues to be carried into His Church today is for His disciples—plain ordinary people—who love Jesus to carry them in an unorganized way. This would be done not to start new churches or splits; but to find disciples, teach them, train them, fellowship with them, liberate them, give them an

example.

The present church set-up will not accept voluntary judgment. We may pray and pray for revival but God will not send full revival until the issues are made clear. **Everything is prepared of Satan until this religious system has become so valuable in its own eyes that it will die to protect itself. It has done just this spiritually.**

Jesus had almost the same picture in His day. He faced a **G o d - o r d a i n e d** exactly-correct system that had the social approval of that day. Jesus was an unknown country-boy with no approval or claim of authority within this system. He did not carry on a crusade against this system. He chose a few disciples, walked with them, trained them and sent them back into the teeth of this system. We know what He faced; we know what His disciples faced; **is the disciple today above his master?**

The issues are the Words of the Master. Jesus died to save us. Are we willing to listen to Him? These issues may be many, but they must all center around the one central issue, **love of Jesus and brethren.** Any other issue must be tied into and be of lesser importance than this one. **Love, however, does not bury other issues.** True love always works in truth. The atmosphere of discipleship is one of walking in the light and trust in the Blood. The issues are never purely external: as the way we perform ceremonies, the way we hold abstract doctrine, some spiritual experience, name, tradition, any form of worship or church order.

A disciple must ruthlessly judge his own heart. He cannot let his head swell with the pride and bluster of a crusading spirit or become bloated with self-righteousness. Most of the issues raised will have their

roots, **and sometimes fruit,** in the heart of the disciple who raises them. He must not hold back from raising them, **but must judge his own heart in them.**

A disciple is always painfully aware of his own heart, but the glory of Jesus and His Church is more than a good feeling about himself or even his seeming spirituality. In controversy most all carnality comes into visible action. This is not good, but it can be turned to good purposes if the disciple will judge himself in it, confess it openly, and seek the cover and victory of the blood of Jesus.

To face the church of today and not take responsibility for it in our hearts is to become critical and self-righteous. We will draw away and become separatists, cold and hard. To take responsibility means that we must painfully face it, prayerfully enter it and remain true to Jesus. If we start a new church we only become competitors in the same system and soon enter into the same spirit. "If anyone serves me, he must follow me..." (John 12:26). There is no alternative for the disciple.

It is not a matter of success. Success is the god of this religious system. Leave success alone and follow Jesus. Do you really want to see Jesus increase and yourself decrease? This does not mean that you will appear wonderfully humble to yourself. It means you will **actually decrease in your own eyes**—and in the eyes of the world, which includes the religious world.

"Now great multitudes accompanied Him; and He turned and said to them, If any one comes to me and does not hate his own father, and mother, and wife, and children, and brothers and sisters, yes, and even his own life, he cannot be my disciple. Whoever does not bear his own cross and come after me cannot be my

disciple. For which of you desiring to build a tower, does not first sit down and count the cost, whether he has enough to complete it? Otherwise, when he has laid a foundation and is not able to finish, all who see it begin to mock him, saying this man began to build and was not able to finish. Or what king, going to encounter another king in war, will not sit down first and take counsel whether he is able with ten thousand to meet him who comes against him with twenty thousand? And if not, while he is yet a great way off, he sends an embassy and asks terms of peace. **So, therefore, whoever of you does not renounce all that he has cannot be my disciple.**" (Luke 14:26-33).

Jesus continually faced the curious, blessing-seeking crowd with the cost of being with Him. It is never on the basis of earning favor with God by our sacrificing. This idea is an abomination to God. **Being with Jesus is the reward—and also the cost.** To be with Him is all that a disciple asks. To be with Him is to face with Him the world and all its attitudes and hate. The only way the twelve disciples could escape the cross was to leave Jesus, which they did. Jesus, however asks us to take up our own cross. And our cross is not our personal trials and difficulties which all the rest of the world has. **No, our cross is our voluntary facing of death in favor of the rights and purposes of Christ in this world.** This is done for the praise of his glory, to bring Him joy and pleasure. Our cross is not some mystical abstraction or state of being. It is just as practical as that old splintery, wooden cross on which Jesus hung. It is only through the cross that we really get to know Jesus. **Do you want to know Him?**

HEBREWS. . .from Page 10

and the greater the joy.

We are so quick to dedicate ourselves to the objectives that God has for us that it seems illogical to resent the disciples that He uses to knock the rough edges off us, shapeless stones that we are. If we are glad about the end He had for us, then let us be glad about the means to attain that end.

If we are self-surrendered, right-spirited, hungering and thirsting and open to receive from Him through abiding in Christ and realizing that Christ abides in us, then the way of progress won't be too bad.

But as God loves us, then He must discipline us to correct any obstacles to fellowship with Him. It must be apparent that if we have a regenerated, fully-surrendered spirit then we must feel an affinity for God, and therefore a sense of assurance and security. Then the times of chastening by the Lord are marks of His interest and loving care and we can rejoice in them and give thanks.

If on the other hand we have not our feet on the Rock of Ages, but are leaning on some crutch for basic security, then is it not more loving of God to kick it from under us rather than let us go on through life complacent about a false basis? Three steps of logical thought — (1) the Lord our God is a zealous and jealous God, careful of our destiny; (2) relying on anything else but Him is relying on something temporary and not Eternal; (3) as we are meant for Eternal life, then for Him to let us cherish the short-sighted idiocy of relying on something temporary, or worshipping some material idol, and not give us a shake-up about it, would be unloving. Do you feel smug about something you are building your life on that is not of the Spirit? How does God look

at it, and should He do something about it, or should you?

Sometimes we must see the difference between a gift of the Lord and the Lord Himself. The Giver is paramount. Do your talents make you feel somewhat independent of God? Whose talents are they? Where did they come from? Sometimes, too, we must see the difference between a servant of the Lord and the Lord Himself. The Lord will not share His glory, and if such a man is venerated, if his converts lean on him and not the Lord, if there is a cult of the personality, then that servant of the Lord is going to be humbled for all to get the picture straight. The heady wine of personal power and spiritual authority may corrupt him. Or the devil may get into the doctrine of his flock and make him confess before God and man that his teaching is not as sound as everybody thought it was.

So we all, great and small, are going to be tried in the refiner's fire. Dedicated disciple of flesh will remove the fluff and surface dirt, but only the Divine fire will remove the dross in the foundations of our nature. Only the fires will fuse together the spirit-soul combination within us.

So if we are going to be tried in the fire then let's praise the Lord and get on with it, without complaining. Strive to recognize it, and if it is from the Lord, or if the Lord can, through your right attitude to it, make a human or evil set of circumstances, react to your spiritual advantage by your development, then don't be hard on those involved in it. If the people involved are channels or tools of the Lord then it is no use blaming them or harbouring the bitterness which can sometimes lead to physical ills like arthritis. It doesn't matter if we are defeated in any-

thing so long as we are not defeated in our spirit. And the right, triumphant, health-giving spirit is the spirit of love.

Yes, it is so essential that we understand what God is doing in the whole of our experience. It is God who is our educator and He uses every event both great and small. Something crushing may teach us more than years of listening to sermons, and we will be empowered to minister to others who are crushed also. Are we not here to minister to one another? Then how can we minister to those in the depths if we have never been into the depths ourselves? If something crushes us but we can make it the means of better ministering for Christ's glory, then we need not be bitter about it but thank God for it. If it leaves someone bitter, then he has been spiritually blinded to the love relationship with the Power behind the Creation. Is there not a ministry here to people confronted with the mystery of the meaning of life in the world, and to bring to them the Christian revelation of God and His purposes for us, which is the key to the mystery? Is this your ministry? Or are you going to be content with receiving ministry only? Surely the "I receive ministry only" attitude is going out of date in the Reformation of the 1970's, which will see the church moving with power again through multiple lay ministry. Is God calling you to ministry? Is this part of your shaping?

God educates us and we must be sensitive to serve Him by educating others. God is already doing that but we can help by assisting people to see that the gospel corresponds with the reality of life. While this education, this moulding process, goes on, it is a mystery to the

(Continued on Page 26)

International News

By Bob Feller

Noah's Ark

ISTANBUL. — A veteran American explorer who says the resting place of Noah's Ark was shown to him in a dream sets off up Mount Ararat tomorrow on his seventh attempt to find the biblical vessel. Mr. John Libi, 73, has in the past braved snow, hail, lightning — and a stone-throwing bear — on Turkey's highest mountain trying to prove to the world the Ark really exists.

After his last effort two years ago, the San Francisco businessman said he believed God did not wish him to find the Ark — and would make no more attempts. But now he is off again up the 5,164-metre mountain which stands in inhospitable lands on Turkey's borders with Soviet Armenia and Iran.

With him on his quest — which he considers a "heavenly mission" — will be a Lt. Colonel of the Turkish army and eight mountaineers. The party hopes to reach the peak on Sunday, August the 10th.

Mr. Libi claims to have found the site on his third ascent in 1958 — "it is buried under snow and earth and possibly inside a frozen mass in a petrified condition."

During other assaults on the mountain, Mr. Libi has been buried up to the ears in an avalanche — and on one occasion was accused by Russia of being a spy. He has spent nights cowering in his sleeping bag, surrounded by wolves — and said that once he and his party were stoned by a bear as they negotiated a precipice on a rope.

'WOOD FROM THE ARK' IS DISCOVERED. . . .

ISTANBUL. — Pieces of wood said to date back about 4,000 years and believed to be the remains of Noah's Ark have been found by an American foundation in a glacier on Mount Ararat in East Turkey, it was announced here recently. The search is being carried out by the Scientific Exploration and Archaeological Research Foundation.

It's president, Mr. Harry Crawford, who led a six man field team, said the pieces were found on July 31 and August 2, at an altitude of 14,000 feet on the northwest slope of the mountain. They were in a glacier, at a depth of more than 20 metres.

It was stated that an analysis of a one and half metre piece of timber indicated it was about 4,000 years old.

The wood was identified as deciduous Greek oak, a type of tree grown around Ararat and in Mesopotamia. The wood is now being examined by research centres in Turkey, France and the U.S.A.

— Mount Zion Reporter

Khrushchev Converted?

A story appearing in THE FLAME magazine, reliable evangelical British publication, tells of the conversion of Nikita Khrushchev, former Russian leader.

Many have wondered about the mysterious circumstances surrounding the sudden demise

of the Russian leader sometime ago, and perhaps this is the explanation for which we have been waiting. Khrushchev, we are informed, was demoted because he became a Christian.

This story of Khrushchev's conversion was reported by Gordon Williamson, a Brethren missionary, who related a conversation he had with a Russian Ship Captain and his wife who were radiant Christians.

According to this report there had been a Christian gathering at a Black Sea summer resort. Many Christians from such Iron Curtain countries as Hungary, Czechoslovakia, Yugoslavia and Russia were in attendance at this meeting. The last night of the meeting was given over to a time of testimony. That night there appeared a white-haired man who proceeded down the aisle to a microphone. The audience became electrified and somewhat frightened when they discovered it was Nikita S. Khrushchev.

From the platform Khrushchev witnessed to his faith in Jesus Christ and said he wanted to turn Russia back to following the Saviour. He told how as a child he had learned the Gospel of John verbatim, and knew the Scriptures well. But going to the university to study political science he got away from God, then divorced his Christian wife who was sent to Siberia, and went on seeking political power.

Apparently spies were in the audience that night for Nikita Khrushchev was soon thereafter demoted from power with no reason given.

Impossible? Well, with God nothing is impossible. God is not willing that any should perish but that all should repent and turn to Jesus Christ for pardon and salvation.

— Radar News, Vol. 14—No. 11, Nov. 1969

LEARNING TO WAIT... from Page 16

and healed and the place was packed to the doors every night. The final day came. I sought the Lord all afternoon; prayed, fasted, but nothing came. I said to myself, the Lord has done this before, He will give me some scripture and a message during the song-service preceding my teaching. I came to the song service, nothing happened. During the offering I started to go through my Bible to warm something up. I thought: we'll have left-overs. But I couldn't find anything. That whole Bible was dry, the pages just stared back at me.

Finally they introduced me and I thought, the Lord will give me a word as I walk up to the pulpit, He's waited this long before. I got up to the pulpit and just stood there, a complete blank. Here it was, the final night of a big week and the teacher comes into the pulpit with absolutely nothing to say! So I just stood there, and finally I said, "I don't know what to say!"

The pastor was sitting down in a pew and I said to him, "Pastor what shall I do?! He said, "I don't know." So I turned my eyes from him and looked over the congregation, and as I did he jumped up from his seat and began to prophesy, "Thou has seen an object lesson this night," he said, "It is not of man that runneth or man that willeth, but God that showeth mercy."

I had been the object lesson.

After the prophesy I waited. Still nothing came to my mind. There was a lady sitting in the back with a big black hat on. She looked very chic. I looked at her and the Lord said, "Ask that lady to play the piano." I did not even know if she could play. I looked at her and said, "Lady back there with the

black hat, would you play something for us, please?" She looked at me, took off that big hat and came walking up the aisle. It was so quiet in there that you could hear the people breathing.

She sat down at the piano, and as she touched the keys, the glory of God filled the church. It was beautiful. It turned out that she was a Christian who had fallen away and God reclaimed her that night as she sat at the piano playing to His glory.

I was still standing in the pulpit. Everybody was crying and I had not said a word yet! When the meeting was over I said "Amen!" and that was all the part I had that night.

A few years ago, if God had not come, I would have said, "God, if You don't have anything to do or say, I'll just take care of the sermon myself."

Most of the dealings of God are designed to bring about a dependence on Him. Do you know why God asks for the tithe? If you make a hundred dollars a week and your bills are a hundred and five, what do you do? Do you say, "God, You want me to pay my bills, don't You?" But when you take that ten out and drop it in the plate in church you are really saying to God: "This ten dollar bill is my evidence to You that I really need You."

We must wait on God's timing. Samuel said to Saul: "Wait here until I get back in seven days." Saul said, "Yes, sir, I'll do it." Samuel went away and Saul waited. One, two, three, ... seven days. The people were impatient. "Look," they said, "the Philistines are all out here...let's sacrifice to God." And so Saul finally ordered the sacrifice brought in; they sacrificed, and there was Samuel.

"Saul, what have you done!"

He took off his mantle, ripped it down the middle, and said, "Thus shalt Jehovah do for the Kingdom is rent from thee this day."

Because he did not wait, Saul missed the purposes of God.

God is never late...but He never comes on your time.

He has His reasons. He is doing something in us while we wait.

Read Exodus 24:12 "And the Lord said unto Moses, 'Come up to me into the mount and be there.' " What does He want Moses to do? Just be there. Can you hear Moses fretting? "Lord, I don't mind coming up; what do you want me to do? Here I am Lord, ready to go, send me Lord." and God says: "Moses, Moses, just come up and be there. Don't do anything, don't say anything, don't pray for grandmother, don't worry about the rent, don't worry about anti-Christ just come up and wait."

That is the hardest assignment you will ever have.

... "Come up and be there and I will give thee tables of stone... And Moses went up into the mount and a cloud covered the mount. And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days; and the seventh day he called unto Moses out of the midst of the cloud..." It took seven days before God spoke a word. And what did Moses do all this time? He just waited. And I think that by now he had learned something about waiting. What was God doing those six days?

He was conditioning the human faculty to receive from God. The waiting time is a conditioning that prepares the human spirit to receive what God wants to give you.

Most of us could never receive what God wants to give us

(Continued on Page 26)

SUMMARY. . .from Page 12

our Lord Jesus Christ. See Lamsa and R.S.V.

Acts 19:1-7

Romans 6 Notice Paul's identification with baptism into Jesus Christ: 'Know ye not, that so many of us....Romans 6:3

Galatians 3:24-27

Colossians 2:8-12

8. J.B. Phillip's reference to 1 Peter 3:21-22

The last few verses of 1 Peter 3 use the type of Noah's entry

into the ark as our entry into Jesus. God closed the door on all flesh, Genesis 7:16. It is a separation and burial by/in water, J. B. Phillips writes on 1 Peter 3:21-22.

And I cannot help pointing out what a perfect illustration this is on the way you have been admitted to the safety of the Christian "ark" by baptism, which means, of course, far more than the mere washing of a dirty body: it means the ability to face God with a clear conscience. For there is in every true baptism the virtue of

Christ's rising from the dead. And He has now entered heaven and is at God's right hand, with all angels, authorities and powers subservient to Him.

9. Water Baptism should be an experience.

The candidate, desiring to bury the old man of the flesh and rise up in resurrection life, should know that his old nature and all that troubled him in the flesh is now buried and he can take his authority in the wonderful Name of Jesus. Romans 6:11.

Hearts Stirred In Hollywood, Fla. Convention

by Bob Feller

Blessings flowed on every hand through the International Holy Spirit Teaching Mission in Hollywood, Florida, Oct. 13-19.

Much in the pattern of the last Mission five months earlier, persons from a broad spectrum of denominational backgrounds were touched by the ministry of teachers who themselves had a variety of backgrounds: The Christian Church, Assemblies of God, Anglican, Southern Baptist, and Plymouth Brethren, all from The Church of South Chard, England.

Included during the seven days and six nights of meetings were messages on the Baptism of the Holy Spirit, deliverance, the church in the home, the Gospel of power, and the difference between religion and the walk in the Spirit.

There was one series of messages on "Faith" and another one entitled "Christian Conflict in the Spiritual Realm."

A message on the meaning of Holy Communion and water baptism preceded the Lord's Supper and a baptismal service in the ocean on Sunday morn-

ing, the final day of the Mission.

These were the happenings of the public sessions. Only the Lord knows how many seekers were saved, baptized in the Holy Spirit, delivered and otherwise ministered to privately during the weeklong Mission.

Among the innovations at

this Mission were a series of presentations each evening on the various ministries in operation. On Friday night, Tom Monroe, general manager of WFCB-TV, the Christian television station which is to go on the air in Miami next spring, talked about plans for the station and how it needs prayer support. Don Bohl, a former New York television producer whom the Lord has made available to WFCB, delivered a slide presentation regarding the new station and Derek Prince spoke about the spiritual aspects of this new venture in faith. He listed three conditions as necessary to the success of the television station: 1. that it exalt Jesus 2. that it honor the Holy Spirit and 3. that it be faithful to the Word of God.

Detailed information on Florida's Christian television station can be found in the cover story of next month's issue.

Finally, Terry and Andrew, the young evangelists-musicians from South Chard, won the hearts of everyone with their playing and singing.

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**LEARNING TO WAIT...
from Page 24**

until He has put us through a
time of waiting.

While Moses was up on the
mountain his people were wait-
ing below. What were they
doing? This is the difference be-
tween spirituality and mere re-
ligious activity. When the
people had waited for a while
they grew impatient. They
gathered around Aaron and
said: "We don't have a God;
let's make one. Let's do some-
thing, even if it is wrong." And
Aaron went along with them.

That is religious confusion.
While we are waiting, God
allows time for the restless agit-
ation of our spirit to settle
down.

Psalm 37:7 says: "Rest in the
Lord and wait patiently for
him; fret not thyself because of
him who prospereth in his way,
because of the man who bring-
eth wicked devices to pass..."

A lady came one day, all up-
set. "Reverend Mumford," she
said, "I can't find God any
more. I am confused. I used to
walk with Him but now I don't
know where He is." She was
quite agitated and I told her:
"Lady, sit down, and be quiet.
Let us just sit here in the study
for a few moments. You remind
me of a fishbowl in which there
is a lot of sand. You are all
stirred up, and the sand and the
fish are all mixed together and
you say, 'I don't know where
the fish are.' When you set the
bowl down the sand will settle
and there are all the fish."

Most people could find God
and hear His voice if they
would just sit down, be quiet,
and let their human spirit settle.
As long as you are running in
circles God could not speak to
you if He wanted to, because
you would not know His voice.

God often speaks to me just
as I am coming out of sleep in

the morning. That is when my
human spirit is most quiet.

While I was preparing for the
mission field I worked in a
hospital. One night a young
man pulled into the
emergency-ward parking area
with tires screeching. His dad
just had a heart attack in the
car and was dying. The nurse
and I ran to the car and the boy
was in hysterics. He screamed,
"Do something, do something!"

Finally I said:

"Be quiet, do you want me
to get as excited as you are,
then neither of us can do any-
thing."

This is how some people be-
have with God. They say, "Do
something, do something." Do
you know that the heated
human spirit can cause more
confusion than any demon?

There is another reason for
keeping us waiting.

Habakkuk 2:20 says: "But
the Lord is in his holy temple,
let all the earth keep silence be-
fore Him."

We Christians have lost our
sense of reverence. We need to
discover God's presence and
majesty. We need to wait before
Him.

HEBREWS...from Page 22

unlearned if the Bible passages
of regeneration, revelation and
redemption are not opened be-
fore them. Only the open Bible
tells a battered man what God
has been doing with him
throughout his days and why it
is. The gospel is truly relevant
to daily living.

God is moving by His Spirit
along the lines of lay ministry.
Does He challenge you to move
with Him? "Freely you have re-
ceived, freely give."

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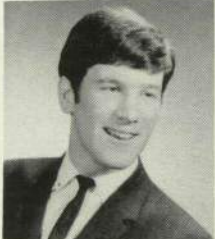
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"Anointed Prayer Page"

AS YOU PLACE YOUR HAND UPON THIS PAGE, KNOW THAT JESUS BREAKS EVERY FETTER and receive your answer.

*Whosoever Shall Call Upon The Name Of The Lord
Shall Be Delivered (Joel 2:32)*

For The Deliverer Is Come Out Of Zion (Romans 11:26)

**As Moses lifted up the brass serpent in the wilderness,
LIFT UP YOUR VOICES and CALL UPON THE LORD
who made every provision for**

**your NEEDS
your FAMILY
your INFIRMITIES
your BONDAGE**

to be released at the point of Calvary.

*As you release your FAITH in the FINISHED WORK
OF CALVARY, it is JESUS who will set you free!*

"And He whom the Son sets free, is free indeed!"

(John 8:36)

**CLAIM YOUR HEALING
CLAIM YOUR LOVED ONES FOR SALVATION
CLAIM YOUR MATERIAL GOODS YOU HAVE NEED OF
CLAIM THE CHAINS OF BONDAGE BROKEN – Lust, immorality,
drugs, tension, gluttony, caffeine, negativism, complaining, slandering –**

**Put off the old man. REPENT OF YOUR
SINS AND GOD WILL HEAR YOUR CRY.**

**What things soever ye desire, when ye pray,
BELIEVE that you RECEIVE them and ye
shall HAVE them. (Mark 11:24)**

**Remember – : WHOSOEVER SHALL CALL
UPON THE NAME OF THE LORD SHALL
BE DELIVERED!**

**PRAISE HIS NAME! He is worthy of our
praises – the LORD JESUS CHRIST! Praises
to HIM forevermore.**

