



new wine

NOVEMBER 1974

THE INTERNATIONAL MAGAZINE
DEDICATED TO CHRISTIAN GROWTH



*The
Holy Spirit*

Who is the Holy Spirit? • Baxter • 4
Gifts or Fruit? • Basham • 9
The Mighty Stream of God • Martin • 14
New Wine Forum • The Holy Spirit • 28

CHRISTIAN COMMUNITY

The September issue of *New Wine* concerning the Christian community came at the right time for us. This may not be exactly what God has in store for us at the present, but it is something similar.

Jerry L. Hoffman
Maryville, Tenn.

I enjoyed the September issue and was especially impressed with the work Steve Clark is involved in in Ann Arbor, Michigan.

Dan Sheppard
Camden, N.J.

I have just been reading the latest copy of *New Wine* and I wish that I hadn't. The series of articles on Christian communities was basically revolting. I realize that as editor you may not necessarily agree with the individual authors, yet by printing an article, or several even, that attempts to minimize the family as a unit is certainly a disservice in a day and age when the family is under such heavy attack.

Gary M. Sheppard
Vancouver, Wash.

I am past 76 years old and have known about denominational Pentecost for about 60 years. It seems this new charismatic movement has added new concepts totally unknown to earlier Pentecost such as "prayer tongues" and now "community living," along with many other items and methods previously unknown. Of course progressive revelation should be expected, but I personally have reservations about community living.

I agree with Bob Mumford's statement in his article, "Community in Delicate Balance," page 22, column 2, concerning the dangers of community, that there is "the tendency for wives, youth and children to gravitate to leaders other than their own husbands or fathers for spiritual counsel and direction."

R.W. Davies
Emporia, Kansas

WORSHIP

For the past several months I have been asking myself what it means to worship God. Then Bob Mumford's article on "Entering and Enjoying Worship" [September 1974] arrived. Understanding that singing, praise, and reading of the Word of God are all tools that lead one into worship gave me a whole new perspective on worship. My heart leaped inside of me as the Holy Spirit revealed to me that when I came into God's presence, I was worshipping Him!

Jeff Shaffer
Greencastle, Pa.

Letters to Editor

I've just finished reading "Entering and Enjoying Worship" by Bob Mumford and it really helped me. This is an area that I need help in. I look forward to the next three articles on this subject.

Shirley Mowbray
Elkton, Va.

SUBJECTIVISM

As usual I enjoy articles by Bob Mumford, especially the latest one on worship. He did use one phrase though that I think a person should be careful of. This was "subjective experience." The dictionary definition of subjective is, "existing in the mind; belonging to the thinking subject rather than to the object of thought."

Subjectivism is the doctrine that all knowledge is limited to experience by the self. Also that thoughts and feelings are of the highest good. I find this doctrine especially prevalent among many charismatics from sacramental type denominations. Some are into subjectivism so strong that they could not be biblically considered a Christian. I personally no longer call myself a charismatic because of this; although I have received the baptism of the Holy Spirit, with the evidence of tongues.

Why isn't there more teaching on the objective gospel? I think we would be shocked if we could take a survey of the neo-Pentecostals from the sacramental type denominations and discover that many have received a subjective experience of tongues without having the objective act of salvation.

Bill Scudder
E. Peoria, Ill.

NEW WINE OCEAN BOUND!

Your magazine is received aboard the *USS Forrestal* by myself and two others, and these three copies get quite a lot of circulation. Your articles on fatherhood and the home certainly hit open hearts on this ship. When away for 6 to 10 months at a time, one has an opportunity to have the perspective from which God's hand is visibly seen.

Richard S. Hanger
USS Forrestal

I am working in Sweden as an evangelist and rejoice in the Lord for what He is doing in our country. We can see a movement of the Spirit through all different churches. It is an open door for us to present the gospel and we pray the Lord to show us His wonderful power in salvation.

Mats Gunnarsson
Ljungby, Sweden

I have been able to pass the last two copies of *New Wine* on to people in our Parliament. One dealt with homosexuality — an issue currently before our legislators. One copy was welcomed into the Prime Minister's home by his wife, and shortly afterward, [the late] Mr. Kirk declared his position on this issue — no change in current law, and declared homosexuality as abnormal.

Ken Kissling
Wellington, New Zealand

IN APPRECIATION

I have appreciated your concern on social issues in times past. According to Jesus, we have a *responsibility* to people for their physical and social needs. The world wants to see real people and may we be that.

Leonard Isaksson
Herbster, Wisconsin

Concerning the article, "The Exorcist," by Jamie Buckingham in the August issue of *New Wine Magazine*, we wish to express our appreciation for this word of warning to the people.

Dennis & Agnes Penner

WIDER CIRCULATION

New Wine is circulated even more than your own mailing list indicates. Last month, at my request, our local newspaper reprinted Don Basham's article on "Secular Government and the Christian." Also, the great article on marriage, "These Two Shall Become One Flesh," in the April issue is being used in a high school's family living class. Praise the Lord!

Karen Marvin
Mayfield, Kentucky

NOVEMBER 1974

Editorial

A great host of men and women across the earth are convinced that we are experiencing a spiritual visitation of unusual dimension. It has reached into almost every area of professing Christianity. Lives have been changed, resulting in blessing and joy, and a renewed consciousness of divine purpose and Christian responsibility.

The ministry of the Holy Spirit is both personal and corporate. It is not the divine intention that individual blessing should be the end of the Spirit's work. The purpose of God in the ministry of the Holy Spirit is clearly stated, "For by one Spirit are we all baptised into one body . . . and have been brought into this supernaturally formed and maintained community, we are to "grow up into Him in all things" (Eph. 4:15). This is not just the growth of one Christian, but the growth of "the people of God," "being knit *together* in love" (Col. 2:2).

From the beginning of time, the purpose of God's outpoured blessing has been thwarted and crippled in its intended mission. Men have failed to grasp the implications of revivals and awakenings, and to follow through to their blessed ultimate.

The Bible warns of this. Paul, writing to the Corinthians, charged them with failing to grow up, telling them that they were "as babes" (1 Cor. 3:1).

We rejoice in what God is doing in this hour. However, we are constrained to point out the danger of failing, as others have failed in the past, to recognize and respond to the divine intention of God implicit in what is happening. We believe this present visitation of the Holy Spirit is intended not only to bless us individually, but to provide us with the supernatural ability to "grow up together," and become the community of God in the earth, through which He can manifest and declare His saving love to the world.

If ever there was a time in history, when the redeemed community must respond, obediently and unhesitatingly, to the Spirit's purpose, it is now. We can dissipate the blessing in childish activity, instead of growing up together to responsible maturity. Such a mature community of love and concern would offer the world the divine alternative to its threadbare and futile way of life.

NEW WINE

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MAGAZINE

NOVEMBER 1974

CONTENTS

VOL. 6, NO.10

WHO IS THE HOLY SPIRIT?4

Ern Baxter

ECHOES OF THE SPIRIT8

Significant Events in the body of Christ

GIFTS OR FRUIT?9

Don Basham

THE MIGHTY STREAM OF GOD14

Ralph Martin

AVENUES TO WORSHIP18

Bob Mumford

EXPRESSIONS OF DIVINE LIFE22

George D. Watson

BIBLE STUDY23

The Holy Spirit

ENTERING THE LAND24

Charles Simpson

NEW WINE FORUM28

The Holy Spirit

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New Wine is published monthly, except combined July/August issue, by Christian Growth Ministries, 264 S.W. 31st St., Ft. Lauderdale, Florida 33315. Second class postage paid at Ft. Lauderdale, Florida, and at additional mailing offices.

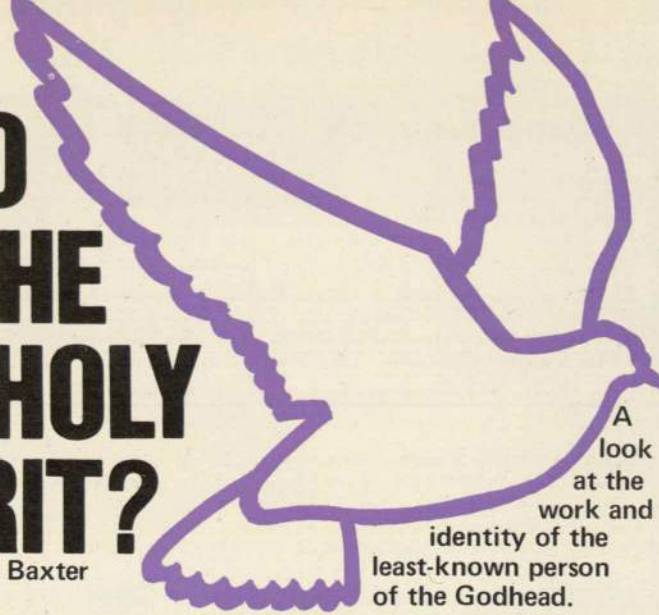
SUBSCRIPTION RATES: New Wine is a non-subscription magazine supported by the contributions of its readers. Single copies and back issues (except December issues): 50 cents each. Bulk prices for regular issues (Minimum order of 6) 6-24, 40 cents each; 25-49, 35 cents each; 50-99, 30 cents each; 100 or more, 25 cents each. Foreign contributions, except Canada, should be made by International Money Order.

Material submitted for publication should be accompanied by a stamped addressed envelope if return of manuscript is desired. All material becomes the property of New Wine when published.

The views expressed in New Wine are those of the writers and not necessarily those of the Editors or Directors.

WHO IS THE HOLY SPIRIT?

by Ern Baxter



A look at the work and identity of the least-known person of the Godhead.

Some years ago I was a member of a Friday luncheon discussion group, which consisted of men from various walks of life. I was one of two ministers attending. The group was not highly organized, and a simple post-card mailed the first day of the week informed us of the Friday topic. We covered a wide variety of subjects in these pleasurable Friday gatherings, and sometimes references were made to some aspects of the Christian religion. These were in the main, quite general.

Each person was allotted two minutes to speak to the subject, and if time allowed, there might be some general exchange after all had spoken, supervised by the chairman of the day. I had not been with the group too long before I realized how valuable those two minutes were, and so disciplined myself to use my time wisely.

I was delightfully surprised when the notice card arrived one week, announcing that we would discuss on the following Friday the subject, "What Does It Mean To Be Filled With The Holy Spirit?" Knowing the men in the group as I did, I could hardly wait for Friday. We had not been this topical about Christianity before.

Friday arrived and after the usual pleasantries, and the lunch which was always light and brief, we settled into the topic. One man, a lawyer, who obviously had little vital knowledge of Christian things, started the discussion, and his contribution went as follows.

"I don't profess to know much

about this, not being a particularly religious man. However, I would think that being filled with the Spirit is similar to the feeling I have when I come home at the end of a tiring day in my law practice, and after a pleasant meal settle down to listen to some good music. The feeling of relaxation that I experience, would be what I would think of as being filled with the Spirit."

The second man took his turn, and said much the same thing, only in his case it was good literature.

There were two or three, including the other minister in the group, who related the receiving of the Holy Spirit to a religious rite in which they had been involved in their particular church relationship. But obviously it meant nothing to them vitally having no continuing significance in daily experience.

I had managed to hold my peace and preserve my precious two minutes, although at times I had to fight the strong desire to "jump in." Now I found myself the last speaker. I recall saying, "Gentlemen, I have listened carefully as you have each expressed your idea of being filled with the Spirit, and note the wide variety of viewpoints. I am wondering, however, if there is not some authoritative source that would provide accurate information. I would like to suggest that since we are speaking of a Christian matter, we should be able to find some reference to it in the Bible, which is the text of our Christian

faith." With that I drew from my pocket my New Testament and turned to Acts, chapter 2, and began to slowly read the account of the coming of the Holy Spirit on the day of Pentecost. When I had finished reading, I simply said, "Gentlemen, it seems to me that we have here the official account of what it means to be filled with the Holy Spirit." And with that I closed my Testament, put it back in my pocket and said no more.

The chairman rather gruffly remarked that my time was up, and that particular Friday we had an early dismissal. I could tell that what I had done had disturbed, perplexed, and probably angered several of the men. The meeting broke up with some feeling of tension.

While a number of the men dismissed my contribution as a piece of religious fanaticism, God's Word produced in others a wholesome curiosity and a desire to know more. In following days and weeks I was approached by several members of the group, and was enabled by God to lead them into vital experiences of sound commitment to Jesus Christ as Savior and Lord, and into the fulness of the life and blessing of the Holy Spirit.

Some may smile at the responses given by these men, and say, "How can people be so ignorant of these things?" However, I think it is fair to say that the spiritual revitalizing we have been experiencing across the earth in recent years, has indicated that great cross sections of the professing Christian community have been, and yet are, living in considerable ignorance of the reality of the person and ministry of the Holy Spirit, and of the glorious possibility of being personally related to Him in meaningful experience.

A minister, whom I am sure would subscribe officially to the doctrine of the Trinity, commented to me that he had no problem with the Father and the Son, but didn't seem to be able to get his thinking straight on the Holy Spirit. As I listened to him, I seemed to be hearing a representative expression of haziness on this matter, shared by great numbers of professing Christians.

Reverend Ern Baxter, Jr. is a well-known Bible teacher and conference speaker, who brings to the charismatic renewal a ministry dedicated to the "unity of the Spirit" and to Christian maturity.

THE "THIRD" PERSON

In the great commission we are introduced to God as "Father, Son and Holy Spirit" (Matt. 28:19). Because this is the way God is referred to, each of the persons in the Trinity is spoken of as first, second and third. This makes the Holy Spirit the third person of the Triune God. Since there are only three persons in the Trinity, and the Holy Spirit is the third person, there is a sense in which He is "last." He is not only "last" however in this descriptive designation of God, but He is also "last" in the redemptive process. As God moved into the world of men to bring about their redemption, we are told that "the Father sent the Son." The Son "came" and did that which had to be done. In His impeccable life, substitutionary death, victorious resurrection, and ascension into the presence of God, He established His saving work as finished and acceptable. Upon Christ's return to heaven, the Holy Spirit was sent back to the earth to effect in the lives of men the redemptive work of the Father and the Son.

Probably another reason why the Holy Spirit has seemed to have a subordinate role to the Father and the Son, is that He is not only "last" in the biblical designation of the Trinity, but He was the last to receive consideration in the formation of our historic Christian creeds. In the Apostles' Creed, which is considered to be one of the earliest formulations of our Christian faith, the Father is referred to as "God the Father Almighty, maker of heaven and earth," and then we are told of "Jesus Christ, His only Son, our Lord; who was conceived by the Holy Spirit, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried, He descended into hell; the third day He arose from the dead; He ascended into heaven; and sitteth on the right hand

of God, the Father Almighty. From thence He shall come to judge the quick and the dead." This is followed by the brief declaration, "*I believe in the Holy Ghost.*" It is not without significance that the Father and the Son receive fuller treatment than the Holy Ghost, who is simply mentioned.

It was not until the beginning of the fourth century that the Christian community got around to any extensive definitions of the Holy Spirit. It is also interesting that by this time the supernatural and charismatic manifestations of the Holy Spirit had receded considerably. Probably this shows the danger of reducing God, Christian experience, and even the Bible, to systematic definitions suitable to intellectual forms, while not retaining vital relationship to God through the Holy Spirit.

THE "ACTIVE AGENT" OF THE TRINITY

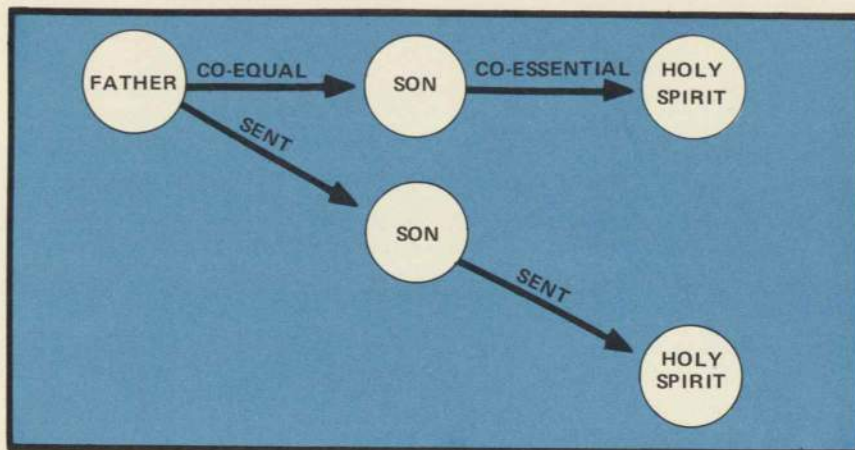
While it is true that in the historic process of redemptive activity, and in the historic development of the Christian creeds, He is "last," nevertheless, there is a very real sense in which He is "first." It is clear from Scripture that we would have no knowledge of the Son's saving work, and the Father's redeeming love, except as such are brought to our attention and pressed upon us by the Holy Spirit. So, the Holy Spirit is "the Spirit of your Father" (Matt. 10:20), and "the Spirit of His Son" (Gal. 4:6). It is the very nature of the Holy Spirit to proceed from the Father and from the Son to reveal a life-purpose for mankind. All that the Father has planned, and the Son has made possible by His redemptive act, is made available to us by the Holy Spirit.

In early Christian times, experience and teaching were closely related. Men experienced the life of God by repentance, faith and obedience, before they attempted to define and creedalize their experience. We do not minimize the necessity of sound teaching in sound form. But the form can be "form without content." At the same

time it is obvious that content must have form. So we are confronted with the necessity of not favoring either/or, but insisting on both. However, the order seems to be, to experience the new life in God by responding to the simple declaration of the gospel, and then be taught from the Scriptures the meaning and ongoing implications of the wonderful thing that has happened. Our Lord in His earthly ministry "did and taught" (Acts 1:1). The grace of God first "brings salvation" and then teaches what that salvation brings (Titus 2:11-14).

It is desirable and important that those newly converted, or those who have come into some new phase or dimension of the Christian life, should be scripturally taught the meaning and purpose of their experience. However, until they are so taught, it is not uncommon for them to attempt to relate what is happening in sometimes unconventional and even unscriptural terms. The inarticulate sounds from an infant do not indicate the child is not alive because he cannot give an academic statement concerning the nature of human life. To punish the child, or question the reality of his existence because of his infantile ignorance is obviously ridiculous. We think the analogy is apparent. How many young converts, and those new in legitimate experiences in God have been criticized, and their experience questioned, because they have not been able to give mature explanations of their experiences, or have put wrong labels on right boxes. Certainly they need teaching and correction, but not ridicule and suspicion.

All through the Old Testament the Father's word comes to holy men who were enabled to supernaturally release the word by the Holy Spirit. In our diagram (see next page) we have shown the Trinity in the form of three circles horizontal and three circles diagonal. The three circles horizontal speak of Father, Son and Holy Spirit as co-equal and co-essential. In the three circles diagonal we have shown the Trinity in functional operation in relation to mankind, the Father sending the Son, the Son coming,



doing His work, and returning to the Father. This is followed by the coming of the Holy Spirit to the earth to be the “active agent” of the Trinity in all that is to be accomplished in redemptive and providential action in human experience.

JESUS AND THE HOLY SPIRIT

It was the Holy Spirit who was active in the formation of the body of the Son in the womb of Mary. The angel declared to her, “*The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God*” (Luke 1:35). When the time came for our Lord to enter upon His ministry “when He was baptized, He went up straightway out of the water; and, lo, the heavens were opened unto Him and He saw *the Spirit of God* descending like a dove, and lighting upon Him; and lo, a voice from heaven, saying, this is my beloved son, in whom I am well pleased.” Luke tells us that following this, “Jesus being full of *the Holy Spirit* returned from Jordan, and was led by *the Spirit* into the wilderness” (Luke 4:1). Here at the outset of our Lord’s ministry the Father acknowledges His Son and equips Him with the Holy Spirit to perform His ministry and work in the earth.

In all the days of His earthly ministry He walked in complete obedience to the Father, and accomplished the Father’s will by the power of the

Holy Spirit. The Son acknowledged His dependence upon the Holy Spirit when He said “If I cast out demons by *the Spirit of God*, then the kingdom of God is come upon you” (Matt. 12:28). He acknowledges His dependence upon the Holy Spirit as the divine agent of power and action. This had been prophesied of Him by Isaiah. Matthew quotes this prophecy, saying, “Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put *my Spirit* upon Him, and He shall show judgment to the Gentiles” (Matt. 12:18).

The place of the Holy Spirit in the ministry of our Lord is clearly seen in the summary given by Peter in Cornelius’ house, as he declares “how God anointed Jesus of Nazareth with the *Holy Spirit* and with power, who went about doing good and healing all that were oppressed of the devil; for God was with him” (Acts 10:38). When our Lord came to the great moment of His sacrificial death, “He through *the eternal Spirit* offered Himself without spot to God” (Heb. 9:14). The resurrection of our Lord was also the work of the Holy Spirit (Rom. 8:11).

THE HOLY SPIRIT TODAY

Upon His ascension to heaven, one of His first acts was to “receive of the Father the promise of the *Holy Spirit*” which He “shed forth” on the day of Pentecost (Acts 2:33). Thus by His death and resurrection He released the

Holy Spirit to perform the will of the Holy Three in the earth during this “day of salvation.”

This was according to the plan our Lord had shared with His disciples in those intimate moments in the upper room discourse before He went to His death. He had said He would “pray the Father, and He shall give you another Comforter, that He may abide with you forever” (Jn. 14:16). Speaking of this Comforter and His coming, He said later in the same discourse, “And when He is come, He will reprove the world of sin, of righteousness, and of judgment” (Jn. 16:8). So He has established that the Holy Spirit is to be in this age the one who acts for the Father and the Son. We have from time to time tried to make the matter simple by saying “the Holy Spirit is ‘God active’ in the earth today.” We have also suggested that this might well be why Satan so desperately fights the work of the Holy Spirit. He apparently doesn’t mind people holding correct doctrinal views on the Trinity, or for that matter, on the person and work of the Holy Spirit, but He certainly doesn’t want people to become involved personally with the Holy Spirit in real and vital experience.

In the Scriptures the Trinity is described as “Father, Son, and Holy Spirit,” (Matt. 28:19); the Holy Spirit being “last.” However in terms of experience, we might well think of “Holy Spirit, Son, and Father.” Jesus said, “No man cometh unto the Father but *by Me*” (Jn. 14:6). But this does not complete the process of “coming unto the Father,” “for through Him [Christ] we both [Jew and Gentile] have access *by one Spirit* unto the Father” (Eph. 2:18). The Holy Spirit is the one by whom we are introduced to Jesus Christ as Savior and Lord, and Jesus Christ is the one who introduces us to the Father. The structure and pattern of operation within the Trinity seems obvious throughout the Bible. The Holy Spirit is the one who performs the will of the Trinity, and provides such life and power as enables believing men and women to do the will of God.

THE MINISTRY OF CONVICTION

Jesus had said to His disciples, just before going to His death, "If I depart, I will send Him [the Holy Spirit] unto you. And when He is come, he will reprove [convict] the world" (Jn. 16:7,8). Notice the order here. The Holy Spirit comes to the disciples. They become the residence and headquarters of operation for the Holy Spirit. As they "preached the gospel with the Holy Ghost sent down from heaven" (1 Pet. 1:12), *the world was convicted*. "We are witnesses of these things; [Christ's death, resurrection, and ascension]" said the apostles, "and so is also the Holy Ghost" (Acts 5:33).

We see this work of the Holy Spirit in conviction on the day of Pentecost. After hearing Peter's Spirit-anointed preaching, a great number of the hearers "were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" (Acts 2:37). Peter told them what to do (Acts 2:38), "Then they that gladly received His word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:41). The Holy Spirit had, through the preaching of the gospel, convicted them of their sin. Many had responded in true repentance, and had found that the same Holy Spirit who made them miserable with conviction, made them joyful in conversion.

Many others, however, did not receive the word of the gospel. Stephen referred to these rejectors as those who "do always *resist the Holy Spirit*" (Acts 7:51). The Holy Spirit is the one who presents the claims of the Lord Jesus upon the hearts of men. To "resist" the introducer is to reject the one being introduced.

... CONVERSION

All who respond to the conviction of the Spirit will "repent and be converted" (Acts 3:19). The Greek word translated "convert" is also

translated "turn" in several places. When the Lord revealed His will to Saul of Tarsus, He commissioned him to be His servant to the Gentiles, "to open their eyes, and to *turn them* from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me" (Acts 26:18).

"Conversion" is a comprehensive term which embraces all that takes place at the beginning of the Christian life. On the human side there is a "turning unto God" in obedient response to "the word of the gospel" (1 Pet. 1:25). This word is "incorruptible seed." When one "obeys the truth" he is "born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever" (1 Pet. 1:22,23).

Jesus spoke about this same experience to Nicodemus, where He said, "Except a man be born again [from above], he cannot see the kingdom of God." When one is "born again," Jesus says, he is "born of the Spirit" (John 3:1-8).

Here we see the word and the Spirit as the agents of the new birth. Paul speaking of this new life, declares, "If any man be in Christ, he is a new creature [creation]" (2 Cor. 5:17). Something happens when one becomes a Christian that is illustrated in the creation of the world. This sends us scurrying to Genesis. There we read that "the earth was without form, and void; and darkness was upon the face of the deep" (Gen. 1:2). That seems to be a pretty good description of a life into which God has not yet come. Then we are told that "the Spirit of God moved upon the face of the waters" (Gen. 1:2). But the Spirit cannot operate without the Word, and so we read, "And God said, Let there be light; and there was light" (Gen. 1:3).

So it is in the new creation. The Holy Spirit is "moving upon" the dark chaotic lives of "the world." Then comes "the word of the gospel." When the word is received in obedience, the Holy Spirit makes such a person "a

new creature, or creation."

While we cannot fully explain what happens when one is "born again," there is one thing clearly stated, that "he that is joined unto the Lord is one spirit" (1 Cor. 6:17). The Holy Spirit established a life-giving relationship within the redeemed human spirit.

He comes not only as life, but moving out from this spirit life-center, He engulfs the yielded believer in a baptism of power. Ideally, the coming of the Holy Spirit as life and power should be virtually simultaneous. However, "faith cometh by hearing, and hearing by the word of God" (Rom. 10:17). "We receive the promise of the Spirit through faith" (Gal. 3:14). Where the Word is not preached concerning the baptism of the Spirit, there is not a call to, or basis for, faith. Therefore in many lives there is an unnecessary "gap" between the coming of the Spirit as life in the new birth, and His blessed baptism of power.

... CONSTRUCTION

The Holy Spirit comes into the redeemed life not only to reside, but to preside. He is not only the resident Spirit, but the president Spirit. Having established His residence in the very heart of our being, He commences a program of change in every area of the converted life, and we "are changed into the same image [of the Lord] from glory to glory, even as *by the Spirit of the Lord*" (2 Cor. 3:18).

This "changing" and structuring of the life of "the new creation" is comparable to the formation of the material creation, to which we have already referred. The Holy Spirit makes the "change" in response to the Word. This is why Christians are exhorted "as newborn babes, [to] desire the sincere milk of the word, that ye may *grow* thereby" (1 Pet. 2:2). As we "let the word of Christ dwell in us richly" (Col. 3:16), and are constantly being "filled with the Spirit" (Eph. 5:18), our lives are being changed and structured to be "conformed to the image of His Son"

(Continued on page 17)

ECHOES OF THE SPIRIT

Significant events in the body of Christ.

THE PLACE OF PRAYER

KANSAS CITY, MISSOURI — Reverend J. Ern Baxter, addressing a meeting of the leadership of Intercessors for America issued the following challenge:

Prayer is the power God has ordained in this age by which *He* is released. He has put His power at the disposal of our prayer — probably even more than through the channel of our preaching. Paul said in Ephesians 6:18-19, "Praying always . . . that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel." Prayer is basic to preaching . . . it is basic to the success of the gospel. It is the way God has ordained things to be done.

In John 14:12-13, Jesus said, "Greater things than these shall ye do," and He followed this statement with the *modus operandi* . . . "Whatsoever things ye shall ask in my name, that will I do." Now God wants to do something in the world and in the church. God's reply to us is, "I'll tie my doing to your praying." This is the age in which God is going to vindicate His Son. And the release of divine activity is *through prayer*.

We need a revival of the awareness of the authority and meaning of prayer. We major on ministry . . . sermons . . . seminars . . . everything but prayer. Church, are we failing in the most significant area of our responsibility in the earth? Prayer is a grave area of delinquency in the life of the redeemed community. Prayer is the universal "hold-together." Men ought always to pray. This is Paul's injunction to the redeemed community of his day. It is an apostolic command. It is our first priority that we create a world atmosphere by taking our authority, given to us by Jesus Christ, to change social atmosphere and legislative atmosphere for

the release of the gospel. It will not only be this nation that will be saved, it will be the world that will be affected. Our purpose is to restore prayer to the redeemed community and to make releases in those terms.

LONDON, ENGLAND — Dr. Derek Prince, speaking to a meeting recently, challenged his audience along similar lines:

Regarding prayer and fasting, I would call your attention to Revelation 19:16. We are told that Jesus Christ is King of kings and Lord of lords. In other words, He is the Ruler over all rulers and the Governor over all governors. He is now ruling in the midst of His enemies, and He must continue to reign until all of His enemies have been put under His feet. But He exercises His authority now through the church, by the Holy Spirit, in prayer. So we are reigning with Christ in the measure in which we have learned to pray the prayers that extend His authority.

In the light of these truths, I make the following statements:

(1) God controls and uses rulers to judge His people.

(2) God requires us to pray for our rulers.

(3) Where God's people have failed to do this, they must repent and humble themselves by fasting.

(4) Fasting is essential for spiritual and national restoration.

We are not talking merely about renewal in the churches, but a renewal of the nation. I believe it is the will of God and I believe it can be achieved. Prayer is the primary ministry and obligation of Christians meeting in fellowship.

1 Peter as well as 2 Chronicles 7:14, tells us "Humble yourselves and pray." When God's people have failed in their responsibility toward their nation and their government, God demands that they repent and humble themselves.

He has appointed one specific way for them to humble themselves, and it is by fasting. Let us acknowledge before Him our responsibility; if we have failed in discharging that responsibility, let us meet His requirements and assume our rightful responsibilities in this regard.

★ ★ ★

NOVEMBER will find millions of Americans going to the polls to cast their votes. Every member of the redeemed community should be much in prayer and be certain to cast their votes. We should be informed about the selection of candidates. Here are some do's and don't's.

(1) Attempt to learn the candidate's personal qualifications.

(2) Pray about the matter, asking God to give you His wisdom.

(3) Don't select a candidate by his party affiliation.

(4) Don't select a candidate by his appearance, experience in politics, or what he promises he will do if elected.

Accept the challenge, as one of the redeemed community to bring about the will of God in our world today.

★ ★ ★

SHEPHERD'S CONFERENCE TO BE HELD

A West Coast Men's Shepherd's Conference is being planned for December 10-12, 1974, in Sacramento, California, with teachers Charles Simpson and Ern Baxter.

This conference is the result of a decision made at the National Shepherd's Conference held in June of this year at Montreat, N.C. There was such a flow of love, power, and unity it was felt that regional conferences should be held to bring the same teaching and fellowship to those who could not attend Montreat.

The conference is being held under the auspices of the West Coast Shepherd's Conference, 4001 Manzanita Avenue, Carmichael, Ca. 95608.

GIFTS OR FRUITS?

For too long it has been an either/or argument.

by Don Basham

Some months ago I was one of the speakers at a charismatic teaching conference in Alabama. One night I taught on the use of the inspirational gifts of the Holy Spirit, speaking in tongues, interpretation of tongues and prophecy. In the course of my message I relied rather heavily on scriptures from 1 Corinthians, chapter 12 and 14, carefully drawing a distinction between the use of tongues as a devotional prayer language which

requires no interpretation and their use in the assembly as a public utterance to be followed by the gift of interpretation.

After the session I was confronted by a young woman who was most upset. Grabbing me by the arm she pulled me aside, then flipped open her Bible and jabbed her index finger down on chapter 13 of 1 Corinthians.

"Do you see that chapter?" Her voice was shrill and accusing. "I want

to know why you quoted from chapter 12 and 14 but ignored 13?"

"I didn't 'ignore' chapter 13," I replied, "I was teaching on the gifts of the Spirit which are discussed in 12 and 14. Chapter 13 is a beautiful discourse on love, but I wasn't teaching on love, I was teaching on spiritual gifts."

"Aha!" my accuser exclaimed. "That's the trouble with you charismatics. You never talk about anything

but speaking in tongues! Don't you know that love is the most important gift? We don't need all that stuff about speaking in tongues! Why don't you people ever talk about love?"

That Christian woman's objection concerning the charismatic Christians' emphasis on spiritual gifts highlights a problem in the church which deeply affects the charismatic and non-charismatic Christian as well. For while her objection was largely unjustified on that particular occasion, and even though she demonstrated a singular lack of the love she insisted was so important, still there is no little truth in her complaint.

It is a fact that while non-charismatics may have overemphasized the fruit of the Spirit at the expense of the gifts; charismatic Christians have been equally guilty of a preoccupation with the gifts of the Spirit while ignoring the fruit. We intend in this article to examine briefly both sides of the problem and to offer some practical suggestions toward a solution.

Let us state our problem clearly: *How are Christians to grow into a maturity which manifests a healthy balance of both the gifts and the fruit of the Holy Spirit?*

PROPER DEFINITIONS NEEDED

A part of our problem stems from fuzzy and often imprecise definitions of the gifts and fruit of the Holy Spirit. For adequate understanding we desperately need scriptural accuracy in our definitions. For example, the woman who criticized my teaching that night in Alabama exposed her own inadequate grasp of scriptural terminology when she referred to love as a gift of the Holy Spirit. By scriptural definition love is *not* a gift of the Holy Spirit; it is a fruit of the Holy Spirit. So before we go further, let us list both the nine gifts (or manifestations) and the nine fruits of the Holy Spirit.

But the manifestation of the Spirit is given to every man to profit withal. For to one is given by

the Spirit the word of wisdom to another the word of knowledge by the same Spirit; To another faith by the same Spirit; to another the gifts of healing by the same Spirit; To another the working of miracles; to another prophecy; to another discerning of spirits, to another divers kinds of tongues; to another the interpretation of tongues. But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ (1 Cor. 12:7-12).

From that passage we recognize the nine spiritual gifts are:

- I. Inspirational gifts
 - a. speaking in tongues
 - b. interpretation of tongues
 - c. prophecy
- II. Revelation gifts
 - a. word of knowledge
 - b. word of wisdom
 - c. discerning of spirits
- III. Power gifts
 - a. faith
 - b. miracles
 - c. healings

But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law (Galatians 5:22-23).

From that verse we list the nine fruits of the Spirit: love, joy, peace, longsuffering (patience), gentleness, goodness, faith, meekness, temperance.

Perhaps the most helpful way to define the gifts and the fruit of the Spirit is to recognize that both are representations of the divine life of God in our human experience. The nine supernatural gifts of the Holy Spirit represent the divine *ability* of God; while the nine fruits of the Holy Spirit represent the divine *character* of God.

It should be obvious that for full maturity in Jesus Christ we must experience, not merely the ability of

God, nor merely the character of God, but both the ability and the character.

Divine ability without divine character is dangerous; while divine character without divine ability can leave one without power to engage effectively in spiritual warfare against a supernatural enemy.

Jesus, of course, is our perfect pattern. In Him were manifested fully and perfectly both the divine *ability* of God and the divine *character* of God. Had He manifested only the divine ability without the divine character, He would have never humbled himself in love to submit to the cross ("Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" Matt. 26:53).

Yet had He manifested only the divine character of God he would have been relatively powerless to meet the desperate needs of the people who thronged Him ("But that ye may know that the son of man has power on earth to forgive sins, [then saith he to the sick of the palsy] Arise, take up thy bed and go into thine house" Matt. 9:6).

Paul tells us that our goal as Christians is to come "unto the measure of the stature of the *fulness* of Christ . . ." and to "grow up [mature] unto him in all things" (Eph. 4:13, 15).

Gifts and fruit: we need them both!

Perhaps the danger of emphasizing either to the neglect of the other can be seen in the two following illustrations.

ABILITY WITHOUT CHARACTER

A minister I know had this unhappy experience. A healing evangelist came to his church for a series of meetings that proved highly successful. Many people were saved, healed, and baptized in the Holy Spirit during the revival. Yet the minister of the church suffered real agony of spirit during the meetings as he sat on the platform each night listening to the evangelist deliberately and repeatedly exalting himself, making exaggerated claims about his own greatness and telling lies

that both he and the pastor knew were lies.

"He seemed determined to mock the holiness of God and the sacredness of the ministry," the pastor reported. Then he added, "I don't care if that man can raise the dead, he will never disgrace my pulpit again!"

How do we evaluate the ministry of a man powerfully operating the gifts of the Holy Spirit, yet whose unsavory character indicates an instability which foretells impending tragedy?

CHARACTER WITHOUT ABILITY

Years ago while I was pastoring in Toronto, Canada, the church I served also retained an elderly associate minister whose main responsibility was to visit the sick and shut-ins. A gentle, loving person, he exhibited many Christ-like qualities. Yet by his own admission his 40 years in the ministry had been powerless, marked by one frustrating, ineffective pastorate after another.

I loved him and often tried to share with him my convictions concerning the dynamic power available to us through prayer and the gifts and ministries of the Holy Spirit. He never offered any argument against my exhortations; he merely smiled and shook his head in his gentle, resigned way. And when some of our people received the baptism in the Holy Spirit and dramatic healings and other powerful manifestations began to occur in the weekly prayer meetings we conducted in the church parlor, my associate minister carefully stayed away. It was a frustration to watch that gentle Christian man continue to plod his way imprisoned in resignation and powerlessness.

I believe both illustrations are tragic: On the one hand, a man whose powerful charismatic ministry was tainted by a perverted personal life devoid of the character of God; and on the other hand, a man whose character seemed godly, but whose ministry was so devoid of spiritual power that he was more tolerated than appreciated by those he sought to serve.

Gifts or fruit — which is more important? The constant danger before us in the Christian life is the tendency toward over-specialization. To concentrate on only one aspect of divine life and truth to the exclusion of other aspects is to become guilty of error by emphasis.

Let us list some common misconceptions held by the advocates of each emphasis. The Christians who reject or resent the reappearance of the charismatic gifts of the Holy Spirit in the church often base their attitude on these points:

1) Charismatic gifts are not meant for today; they were valid only in the first century.

2) Charismatic gifts are like toys for baby Christians; mature believers don't need them.

3) Charismatic gifts are a divisive factor in the church.

4) Charismatic gifts are a source of spiritual pride.

5) Charismatic gifts are unnecessary for the mature Christian life.

Without attempting to refute each argument, let us simply note that they represent a strong unscriptural bias which tends to hinder balanced spiritual growth.

In similar fashion, gift-conscious charismatics in their pre-occupation with supernatural manifestations of the Holy Spirit, have arrived at some equally unscriptural and dangerous assumptions.

1) The bestowal of charismatic gifts indicates God's approval.

2) Charismatic gifts are a measure of spiritual maturity.

3) Charismatic gifts eliminate the need for the fruit of the Spirit.

Since most readers of *New Wine* are charismatic Christians, I believe we are justified in not only listing these three misconceptions, but elaborating on them as well.

DANGEROUS ASSUMPTIONS OF CHARISMATIC CHRISTIANS

1) *The bestowal of charismatic gifts indicates God's approval.* I can think of no more dangerous assumption for

a Christian to hold. The gifts of the Holy Spirit are not given as an indication of God's endorsement or approval. Today, many Christians are trespassing on God's grace; engaging in unscriptural ministries, ignoring basic Christian ethics and morality, even flouting their rebellion and their sinful behavior as if they were exempt from the judgment of God, even while God continues to pour miracles through them.

How can this happen? Paul provides the answer when he says, "The gifts and callings of God are irrevocable" (Romans 11:29 RSV). God gives charismatic gifts and ministries *not* as an indication of His approval of the personal life of the minister, but in order to meet the needs of *His* people. Even when the man through whom the gifts flow goes astray, God continues to honor *His* ministry in that man. But this in no way excuses or justifies disobedience. In Matthew 7:23, certain followers of Jesus who have ministered miracles in His name are themselves rejected by the Lord as "workers of iniquity."

It is true that God will bless those people whose lives He endorses; but God also blesses things He does not endorse. We live in a day when the miraculous blessings of God are falling like rain upon the earth. But the Scriptures soberly remind us that God "sendeth rain on the just and the unjust" (Matthew 5:45).

2) *Charismatic gifts are an indication of spiritual maturity.* This mistaken assumption, somewhat akin to the previous one, stems from a constantly recurring problem in Christian thought; namely the belief that we are saved by good works which is often the subtle holdover of an unscriptural childhood belief that "if we are good we go to heaven when we die." Even born-again, Spirit-baptized Christians fall prey to the trap. "Be good and you will go to heaven" is easily altered to "be good and God will give you spiritual gifts."

But the gifts of the Holy Spirit are not bestowed like spiritual merit badges for our good behavior. Rather they are given in response to faith. The

Corinthian Christians had moral problems which certainly precluded them from "deserving" spiritual gifts. Nevertheless, Paul recognized that God had blessed them with an abundance of spiritual gifts in spite of their many faults. "I thank my God always . . . that ye come behind in no gift" (1 Cor. 1:4,7).

3) *Spiritual gifts eliminate the need for the fruit of the Spirit.* Understandably, most charismatic Christians would be reluctant to admit such prejudice. Nevertheless, our continual preoccupation with spiritual gifts is often matched by a corresponding neglect of the fruit of the Spirit. We will drive 500 miles to attend a miracle service, but there's nothing exciting or dramatic about additional evidences of God's grace such as patience, meekness or temperance. This imbalance is a clear indication of the spiritual immaturity God is seeking to correct.

Reverend Bob Mumford relates an incident which powerfully illustrates the point. Years ago Bob was pastor of a church in Wilmington, Delaware, where the Holy Spirit was moving in a powerful and miraculous way. One night, Bob recalls, when the worship service was vibrantly alive with the power and glory of God and the people were caught up in worship and wonder at the supernatural evidence of His presence in their midst, there suddenly came a prophetic utterance: "The Husbandman doth stand in the midst of His vineyard feeling through the leaves, searching for fruit — and He findeth none!"

HOW DO WE GROW FRUIT?

As we seek to be open to the Holy Spirit in a manner that will enable us to become "fruit-bearers" as well as "gift-wielders," there are several things which, if we keep them in mind, may help us to endure.

1) *The fruit of the Spirit, like the gifts of the Spirit, are products of God's supernatural nature.* When we speak of the fruit of the Spirit we are not referring to pleasant human traits. It is a mistake to equate affable, likeable characteristics of the carnal

human nature with the fruit of the Holy Spirit. The true fruit of the Holy Spirit, which are genuine evidences of God's divine character being formed in us, appear only out of the refining fire of God's dealing in the midst of adverse circumstances.

Fortunately, God is as ready to provide the quietly-miraculous assistance necessary to form His character in us as He is to bestow instantaneous supernatural gifts such as prophecy or healing. Only it's best to bear in mind the vast difference in the time required. Gifts can be given in an instant; fruit takes time to produce!

2) *Growing fruit is a painful process.* Jesus said;

I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away: *and every branch that beareth fruit He purgeth [prunes] it, that it may bring forth more fruit* (John 15:2).

The simple truth is; there is no way to become a fruit-bearing Christian without undergoing purging and pruning. It is a disturbing fact that when a nurseryman prunes a tree in order that it bear more fruit, he doesn't merely trim the dead branches, he cuts back many of the live ones as well!

I suspect that many times our crying out for God to alter our circumstances, rather than being an earnest effort to win a victory by faith, as we suppose, is in reality an effort to escape His pruning shears. Where else can we experience pruning except in adverse circumstances?

I believe the Holy Spirit is deliberately pressing us into harder circumstances these days for the purpose of divine pruning. Only then will our lives bring forth the fruit He desires. It is obvious that the present emphasis in the body of Christ on such matters as submission to authority, divine order in the home, obedience and discipleship, is not designed to increase the miraculous manifestations of the gifts of the Holy Spirit, as needful and wonderful as they are. The gifts of speaking in tongues, prophecy and

healing will contribute but little in holding a troubled marriage together. But the fruit of love, patience, and gentleness, born out of the process of God's loving but unrelenting pruning will contribute immeasurably toward that end.

3) *Whatever it may cost us to reach the mature balance between the gifts and the fruit of the Holy Spirit; it's worth it.* Looking back over my own Christian experience, I have to confess that as deeply grateful as I am for the many evidences of God's miracle-working power I've seen appear in and through my ministry, the times of my greatest spiritual growth have been times of trial and adversity. Miraculous gifts rightly abound on the mountain peaks of our spiritual experiences. But those mountain peaks, for all their life-changing significance, are always joined by valleys. In fact, you can't have mountain peaks without valleys. That's an inescapable fact of geography; physical and spiritual!

The writer of Hebrews seems to sum up what God has set about to do in the lives of many of us today as He pressures us into fruit-bearing union with Jesus Christ.

... "My son, do not think lightly of the Lord's discipline, nor lose heart when he corrects you; for the Lord disciplines those whom he loves; he lays the rod on every son whom he acknowledges." You must endure it as discipline: God is treating you as sons. Can anyone be a son, who is not disciplined by his father? If you escape the discipline in which all sons share, you must be bastards and no true sons. Again, we paid due respect to the earthly fathers who disciplined us; should we not submit even more readily to our spiritual Father, and so attain life? They disciplined us for this short life according to their lights; but he does so for our true welfare, so that we may share his holiness. Discipline, no doubt, is never pleasant; at the time it seems painful, but in the end it yields for those who have been trained by it the peaceful harvest of an honest life. Come, then, stiffen your drooping arms and shaking knees, and keep your steps from wavering . . . (Hebrews 12:5-12 NEB). 🍷

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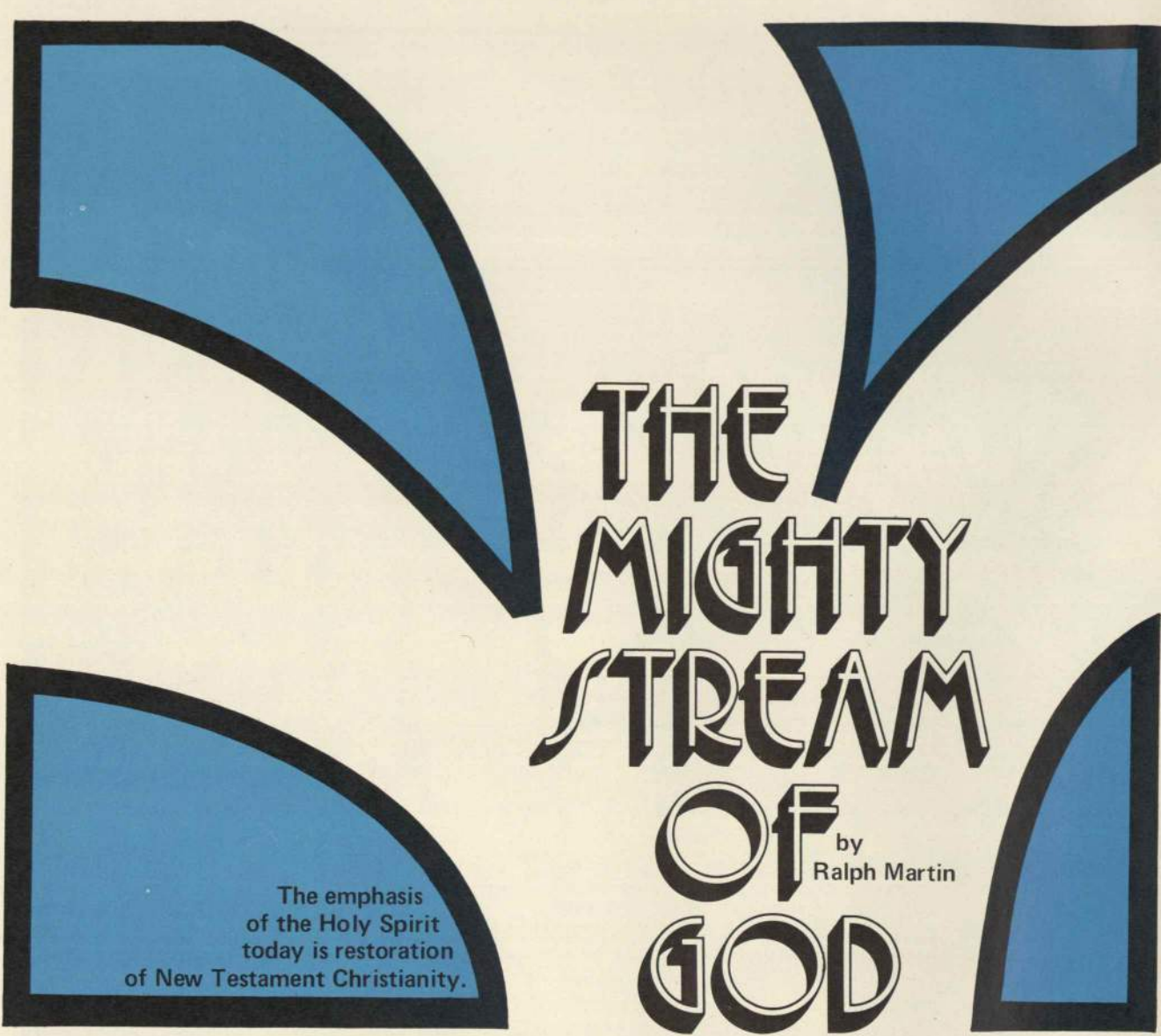
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THE MIGHTY STREAM Of GOD

by
Ralph Martin

The emphasis
of the Holy Spirit
today is restoration
of New Testament Christianity.

This is the edited text of the final main address given at the 1974 International Conference on the Catholic Charismatic Renewal. Reprinted from NEW COVENANT, September 1974, with permission.

Seven years ago, at the first international conference on the Catholic Charismatic Renewal, the Lord gave us a passage from Isaiah which He brought back to my mind during the last couple of days:

Behold, I am doing a new thing; now it springs forth, do you not perceive it? I will make a way in the wilderness and rivers in the desert. The wild beasts will honor me, the jackals and the ostriches; for I give water in the wilderness, rivers in the

desert, to give drink to my chosen people, the people whom I formed for myself that they might declare my praise (Isaiah 43:19-21).

That word gives us a perspective about what we are involved in: the Lord is doing a new thing, and He wants us to notice it as it springs forth.

THE DECLINE OF CHRISTIANITY

The last 400 years of Christianity has seen a process of disintegration. Where there used to be at least some measure of unity in the body of Christ there has been an incredible fragmentation. There are hundreds and hundreds of groups of Christians that

don't talk to one another; that have split again and again because they can't agree on certain things. This fragmentation has had an effect on the world's being able to perceive who God is and who Jesus the Messiah is. It's shattered and fragmented something of the image of Himself which God intends to be in the world so that the world can come to faith.

It's also had a tremendous effect on society. Nation after nation that still has the name of Christian is being unmasked as spiritually bankrupt and lacking any vital truth or power at the heart of its national life. Just the other day, I read a report from a Catholic bishop in France. He reported that during the last seven years, 20 percent

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of the French priests had left the active ministry, and over the last four years there was a 68 percent decline in seminarians. He said that the situation of the Catholic Church in France in 20 years would be catastrophic.

This decay isn't just true in the Catholic Church. The Church of England has 28 million members in the British Isles. On Easter Sunday last year 1.8 million showed up at church, little more than 5 percent. In 1963 in the Anglican Church, 636 men entered the ministry; 10 years later 373 entered. That isn't a picture of the church of Jesus Christ. That's a picture of churches that are badly in need of the action of God.

What we are seeing isn't the result of a few years of negligence, but a process that has been going on for a long time. In the middle of the 19th century Nietzsche, the German philosopher, saw that something had gone out of the heart of Christianity. He said something had died in it and hardly anybody could perceive it yet, but in the 20th century it was going to be manifest. He proclaimed "God is dead." He also said, "You Christians are going to have to look more redeemed for me to believe in your Redeemer." That's the world speaking to us. Something has got to happen to the body of Christ to bring it to that place of overflowing vitality of life where a world which is rapidly growing dark can begin to see the light.

Jesus tells us what needs to happen in John 14-17. He is talking here directly to His disciples. He promises to send the Holy Spirit upon them and He prays for their unity so that "*the world may believe*." We need to take with utter seriousness God's Word through Jesus just before He dies. I believe that God has begun to do something significant in our day to

accomplish His purpose of unity, and I want to describe how I see it.

THREE STREAMS

Although God has been working in a variety of ways to renew and unite His people, I think He began to move in a centrally significant way at the turn of the century, when the Pentecostal movement broke out. In that farmhouse in Topeka, Kansas, when a small group of people were baptized in the Spirit, a stream of God's life broke forth that has since gone on to become a mighty river. There are now about 13 million classical Pentecostals around the world.

But when they came with their message to the historic churches they were told: "Our theology has already taken care of this problem, and these things can't happen today. They were just for the early church, we don't need it." God, do we need it! The stream went forth with power and might, but it was cut off from the institutional churches. But that didn't stop God, because wherever the message of Pentecost has come, millions of people all over the world have come to a living relationship with Jesus Christ and have received the power of the Spirit. Praise God for the classical Pentecostals!

The second stream began in about 1957. People in the historic churches began to be baptized in the Spirit and felt like they could hang in there; they didn't need to leave their churches. It wasn't a happy relationship; there was a lot of hurt and a lot of pain. The churches weren't particularly happy, and the people who were staying weren't particularly happy. But God was honoring the hanging-in-there, and from 1957 to 1967 another stream broke forth that we now call the neopentecostal movement. Many of the people who stayed in their churches during this time stayed because of strategy. They believed that would be a good place to be to help the whole church come into the experience. Groups like the Full Gospel Businessmen and various Christian centers are expressions of this stream, and now

millions of people are flowing in this river of God's Spirit.

The third stream broke out in 1967 among a very few people and now is a mighty river with hundreds of thousands of people involved in it around the world. God has been moving and working for a long time to lay the groundwork for what we are experiencing in it now. On the very day at the turn of the century that we now recognize as the beginnings of the classical Pentecostal movement, Pope Leo the 13th issued a letter to all the bishops of the world begging them to encourage their people to pray for the outpouring of the Holy Spirit. At Vatican II, one of the cardinals stood up and said, "Let's not have any references to the gifts of the Spirit, because they aren't for today." But Cardinal Suenens read the Scriptures, talked with theologians and came back the next day and said, "*Charisms* are for today; leave the references in the document," and they were left in the document.

The fact that the first group of Catholics involved happened to be theologians, or happened to be connected with Catholic universities, was providential. They were in a unique position to articulate to the church what was happening. Another significant thing is that the first group of Catholics didn't come to Christianity for the first time then. They had experienced a vital Christian life in the Catholic Church for a number of years. They were Catholic, not out of tradition, not out of strategy, but because they perceived and discerned in the Catholic Church the body of Christ and the anointing of God. They were able not only to "hang in there," but to know that what had happened was something for the whole church of Christ.

CATHOLIC RENEWAL

The growth of the renewal in the Catholic Church has been extraordinary, with about 350,000 involved now worldwide. This year our directory of prayer groups lists over 2,400 groups from 54 different

countries. The charismatic renewal has become quickly and significantly international. There are now 10,000 Catholics in France baptized in the Spirit. This is happening in country after country.

Also, over the past year almost every American cardinal has made a positive pastoral response to the charismatic renewal. Cardinal Medeiros of Boston and Cardinal Manning of Los Angeles have both encouraged priests to get acquainted with the movement. Cardinal Carberry of St. Louis meets every month with a group of leaders in the charismatic renewal to talk about how it is developing in his archdiocese. Both Cardinal Dearden of Detroit and Cardinal Krol of Philadelphia celebrated special Pentecost charismatic liturgies in their archdiocese this year. So much is happening that you don't even notice it. God is moving in an active, powerful way to renew the whole Catholic Church.

A group of Canadian bishops have prepared a document that goes beyond the 1969 statement of the American bishops. It is even more positive and more encouraging about the charismatic renewal. They expect to have it adopted in the course of the summer. Just a few weeks ago some of us were in Malines with Cardinal Suenens working on a document that will be made available to the bishops of the whole world. It will help them to know how to respond when the charismatic renewal breaks out in their diocese, and how to respond to it in a creative way.

But we're not just seeing a growth in numbers, we're seeing God doing something in those who are getting involved. About a month ago, during the liturgy at a meeting of the Catholic Charismatic Renewal Service Committee, somebody prophesied. I turned around, and who was it but Bishop McKinney giving a prophecy. In Malines we were celebrating the Eucharist and all of a sudden somebody started singing in tongues. It was Cardinal Suenens. As I see the kind of thing that God is doing, I just want to bow my head in awe before

God our Father who is doing amazing things and preparing amazing things to happen in the church.

This past Friday night of this conference was a historic moment for the modern Catholic Church. It was the first time a large group of Catholics with their pastors prayed to God for the healing gifts of the Holy Spirit to be manifest and saw God heal before their very eyes. "The Spirit of God is upon me. He has anointed me to preach good news to the poor; to proclaim release to the captives, to give sight to the blind" (Isaiah 6:1). That prophecy of Isaiah, applied to Jesus, is now applied to the body of Jesus Christ — the church. We have been anointed by the Holy Spirit to preach the gospel to the poor, to make the blind see and the deaf hear and to make the sick well. It is this power of God which is breaking out in the body of Christ today, and we saw the first fruits of it Friday night. Gifts of healing and prophecy aren't to happen just at Lourdes and just through canonized saints, but through the whole people of God. God has brought us into a new realm of freedom in His Holy Spirit where we can with confidence know that, as we preach the gospel, Jesus wants to reach out His hand and confirm it with signs, and He wants to do this in every city where His people gather to praise Him.

FLOWING TOGETHER

We are just at the beginning. The breadth of God's plan is beyond our imaginations. I think that these three mighty pentecostal rivers that are flowing in separate channels, God is bringing together. I see Him beginning to do it.

What is happening among the classical Pentecostals today is something we can call an ecumenical shock wave. It is a shock to the Pentecostal churches to see what God is doing in the Catholic Church. When all your life you have been trained to look at the Catholic Church as the whore of Babylon, and when the whore of Babylon preaches Jesus, what are you going to do? It shakes up your whole world view. Among the leaders in the

classical Pentecostal churches now, there is a tremendous reassessment taking place. They want to see how to flow into the new thing that God is doing.

Something is also happening in the neo-pentecostal movement. With men like Derek Prince, Bob Mumford, Don Basham, and Charles Simpson, new things are beginning to happen. They are teaching important things like unity in the body of Christ and authority and submission. For a tradition of Christianity that is very individualistic, it's a new thing to have the Spirit of God talk to you about submission and authority. Along with that, a tremendous spirit of openness and friendship to the Catholic charismatic renewal is beginning.

God is opening a new door for us in the Catholic charismatic renewal. We are moving from an apologetic phase into a prophetic phase. Over the last five years God has given us great wisdom about how to relate to our fellow Catholic laymen and our Catholic bishops so that we can all move together as a church. God has spoken to us about loyalty as Catholics and commitments of obedience and submission to our bishops. That has been a very important thing. Now with that as a foundation, I believe that God is saying that it is time to speak out His Word boldly. He has a word to speak for the church and for the world through what we are experiencing. Renewal is too weak a word for what needs to happen in the Christian church. "Renewal" can give us a sense that we will just polish something up a little bit. Rather, I think God is moving to *restore* New Testament Christianity to all His people — that is more than renewal. Restoration means reform as well as renewal for everything that God wants to happen in His people. Much has been lost, much has been distorted. He wants to change the face of the church and the face of the earth.

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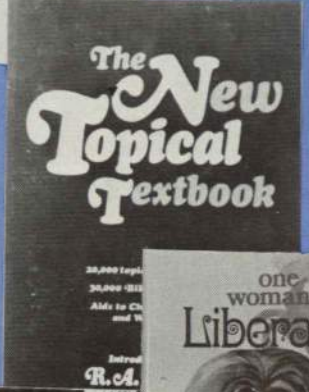
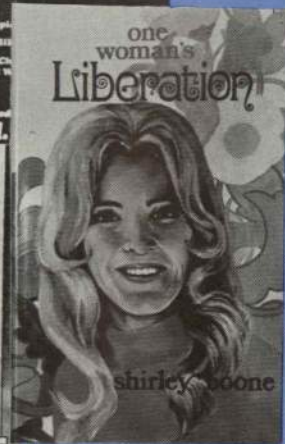
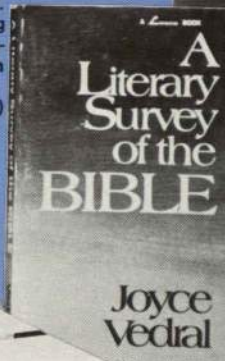
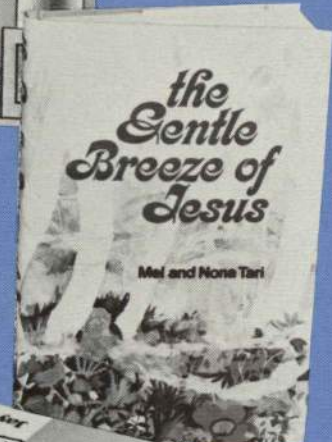
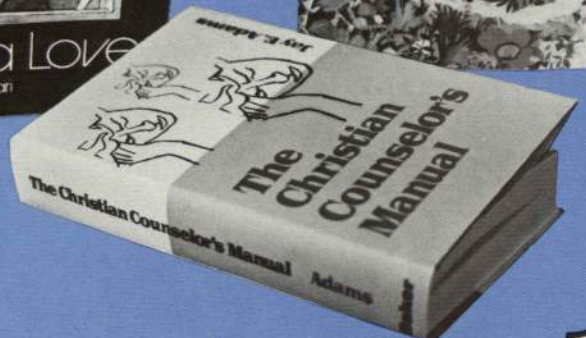
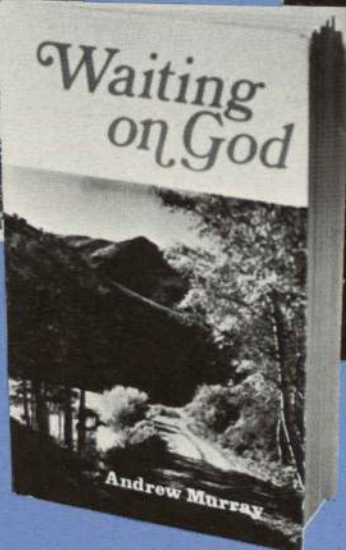
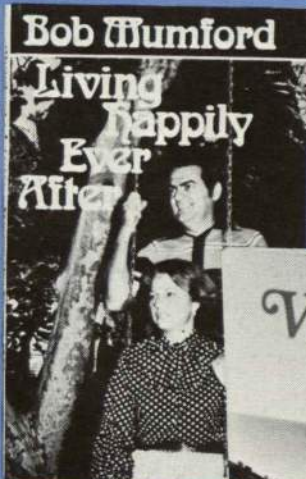
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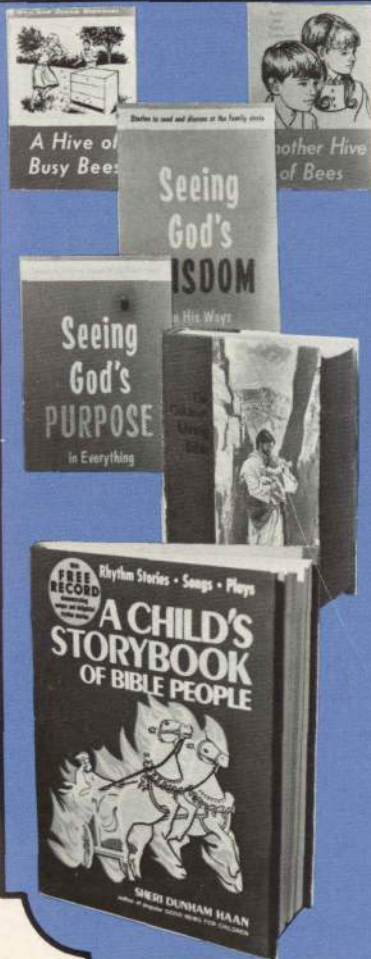
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you have to blow it Friday night by having a healing service? You were just getting respectable. Last year you reached the point of respectability, and this year we were ready for more of that." Praise God for the surprises of the Holy Spirit.

God is directing the movement of the Spirit to accomplish His personal aims and designs in our time. We need to be in a personal union with him, wanting to hear His voice and wanting to move on with Him. I believe that He is leading us as He led the people in the Exodus. He is as sure a guide as the pillar of fire and the clouds were to the Israelites in the desert. We run the risk of wanting to go back to Egypt. We run the risk of wanting to stay where we are. We're happy with our prayer group as it is right now. We're happy with our Catholic Church as it is right now. Let's not rock the boat. To stop short of God's full purpose is to run the risk of us being left behind to die in the desert. A good thing of God can be the enemy of the next thing of God. If we clutch on to today's gift and say it's so nice, I want

to stop here . . . we are going to become the enemy of the next thing that God wants to do.

In the past, even the Bible became for some people the thing with which they defended themselves against God. Jesus spoke to Jews who loved the Bible and said, "You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness to me; yet you refuse to come to me that you may have life" (John 5:39-40). If we love the Catholic Church as it is so much that we won't let Jesus make it what He wants it to be for today, we become the enemy of the Catholic Church.

A UNITED WITNESS

I believe that in a very deep way God is moving to change the course of these mighty rivers. They have been flowing separately, but God is working on the riverbeds to enable them to flow together, to present a united witness to the church and to the world. I don't know *how* God is going to do it, and I don't know *when*, but I

know He's begun, and He'll complete it. I don't necessarily think we ought to do one thing differently than we've been doing because of this. But I hope that this will make us want to listen to God more, and look for the movement of the Spirit so that when He gives direction for our local situations, we will be ready to move. What we're experiencing in the Holy Spirit is not something that's private and personal, just for us; it's something that's cosmic in scope. What's unfolding is a mighty plan from God. The darkness is growing darker, and the light must grow brighter.

The spirit that we've received as a movement is not a spirit of timidity and not a spirit of fear, but a spirit of sonship; we're sons and daughters of God. He wants us to live in that and to walk in boldness and confidence as His sons and daughters.

God is moving to bring His people together in the bonds of deep love and commitment so that the world may believe. Let's follow Him and not be left in the desert. Let's go on with Him and enter the promised land. ♣

WHO IS THE HOLY SPIRIT?

(continued from page 7)

(Rom. 8:29).

It is of the utmost importance in the life of the Christian, that the Word and the Spirit be given equal place. Imbalance here can produce fanaticism on the one hand, or lifeless doctrinal intellectualism on the other. A Spirit-filled life must also be a Word-filled life. When this combination is maintained we are on the way to God's goal for us — a Christlike life!

. . . COMMUNITY

There is a further work of the Holy Spirit which, in our opinion, has been neglected. It is, however, being restored in these days in a dimension that is exciting and hopeful. We refer to the work of the Holy Spirit in bringing the converted into community. On the day of Pentecost, "they that gladly received Peter's word were baptized: and the same day there were added unto them about three

thousand souls" (Acts 2:41). These "continued stedfastly in . . . fellowship" (Acts 2:42). Having repented, been baptized, and received the gift of the Holy Spirit, it was obvious that what each one had experienced individually, could only be fully expressed and enjoyed corporately. They were automatically drawn to one another in the sharing of this new life, "and they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart" (Acts 2:46). This collective expression of the new life, power, and joy, gave them "favor with all the people." "And the Lord added to them day by day those that were saved" (Acts 2:47 ASV). How irresistibly attractive this community of redeemed and rejoicing people must have been.

Aspects of the life of the redeemed community may alter in different places and under differing circumstances, but the principle of unity and community is basic. Paul capsulated it

when he wrote, "By one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit" (1 Cor. 12:13). The pattern is so beautifully simple, and simply beautiful, that one cannot help wondering how Christian people could stray so far from "the beauty of God's plan" (Rom. 3:23 Phillip's).

Let us pray that the Holy Spirit, who has to so many of us been "last," may in our experience become "first," as He is allowed to make the loving purpose of the triune God real in our lives. Perhaps it would be especially meaningful in the day in which we live, to close with Paul's prayer for the division-threatened Corinthian church: "The grace (favor and spiritual blessing) of the Lord Jesus Christ and the love of God and the presence and fellowship (the communion) and sharing together, and participation) in the Holy Spirit to be with you all. Amen" (2 Cor. 13:14 Amp.). ♣



The third in a series of five articles
on "Entering and Enjoying Worship."

AVENUES
TO

WORSHIP
by Bob Mumford

True worship involves preparation on the part of both God and man.

Had you realized that God ordained worship as an avenue for releasing His blessings and riches to His children? His Word tells us that this is the perspective from which God views worship. When we come to view it in this same light, it takes on exciting dimensions — for besides providing a means of communicating with our Creator, we find ourselves becoming channels for communicating His blessings to others.

We are going to consider the function of praise in relation to worship;

the purpose of the priesthood, in both Old and New Testaments; and then ask ourselves what God is after in going to such elaborate preparations in order that we might become worshipers. We will, also, look at some ways of making God's desires for us functional in the everyday exchange of living.

THE FUNCTION OF PRAISE

In order to study this avenue which God has provided to bring us into a life poised toward worship, we join

King David as he brings the ark of the covenant into Jerusalem. His psalm of thanksgiving is preserved for us in 1 Chronicles, chapter 16. It is one of the most beautiful portions in Scripture relating to our subject of worship.

Verses 1–6 describe some of the careful preparations David made as he and his people moved into worship. Certain priests were appointed to "record and to thank and praise the Lord God of Israel." Others were provided with psalteries, harps, cymbals and trumpets . . .

"continually before the ark of the covenant of God."

In verses 8–15, we read, "Give thanks unto the Lord . . . Sing unto him . . . talk ye of all his wondrous works . . . remember his marvellous works . . . Be ye mindful always of his ways." What praise!

Next David reviews some of the works of God in behalf of the Israelites (verses 16–22). This forms a stepping stone into mentioning God's greatness beyond the confines of just their nation (verses 23–24).

What is happening now? David is beginning to move from praise into worship. Verses 25–26 express the worthiness of their God; and verses 27–29 bring the response, "... glory . . . honour . . . strength . . . and gladness in his presence." These blessings call forth a *desire to give* to the One who is so able and willing to bless mankind.

We come to the place (verses 30–35) where David calls upon all nature to join in the worship — the heavens . . . sea . . . fields . . . trees. He asks all of them to join in thanks and praise!

Verse 36 shows that David has successfully led his people in true worship. "Blessed be the Lord God of Israel for ever and ever. And all the people said, Amen, and praised the Lord."

Have you followed the process of moving from praise into worship? Do you see that worship produces more worship? It is an ever-ascending experience. The more one comes to realize the joys and benefits of worship, the more one seeks opportunities to worship. You find you have a desire to be with others in this ministry of worship; as well as wanting to get off by yourself and open up the inner man to the glory and goodness of God. You find God is answering your prayer; *you are becoming a worshiper*. Remember worship is not automatic — it is a learned accomplishment.

THE PURPOSE OF THE PRIESTHOOD

To help us better understand God's purpose in this matter of worship, we

return to one particular verse in David's "thanks-giving" (1 Chronicles 16:29). Here is introduced two very important parts of worship: "Give unto the Lord the glory due unto his name; *bring an offering*, and come before him: *worship the Lord in the beauty of holiness*."

What does it mean to bring an offering? Usually we think of this as "passing the plate" or "taking a collection." We tend to reserve teachings about acceptable offerings for our annual Stewardship Sundays. But we are not talking about money at all — although money could be involved at times. We want to look at offerings from the point of New Testament worship. Hebrews 7:11–19 (Living Bible) helps us to see the goal toward which God is moving.

If the Jewish priests and their laws had been able to save us, why then did God need to send Christ as a priest with the rank of Melchizedek, instead of sending someone with the rank of Aaron — the same rank all other priests had?

And when God sent a new kind of priest, his law must be changed to permit it. As we all know, Christ did not belong to the priest-tribe of Levi, but came from the tribe of Judah, which had not been chosen for priesthood; Moses had never given them that work. So we can plainly see that God's method changed, for Christ, the new High Priest who came with the rank of Melchizedek, did not become a priest by meeting the old requirements of belonging to the tribe of Levi, but on the basis of power flowing from a life that cannot end. And the Psalmist points this out when he says of Christ, "You are a priest forever with the rank of Melchizedek."

Yes, the old system of priesthood based on family lines was cancelled because it didn't work. It was weak and useless for saving people. It never made anyone really right with God. But now we have a far better hope, for Christ makes us acceptable to God, *and now we may draw near to him*.

The central teaching of the Book of Hebrews is that Jesus is our High Priest. Since this is now true, it must also be true that God has made a

change in the priesthood itself. At the time the priesthood was instituted, under the direction of Moses, the tribe of Levi had been divinely appointed to serve as priests for the nation. The writer of Hebrews points out that since there had never been a priest from the tribe of Judah before (and Jesus' earthly lineage was from this tribe), it was evident that *the priesthood was being changed*. It was not done away with — but changed. God instituted the change in order that He and His people might come into a new relationship. Through the Lion of Judah (Jesus) we can now "draw nigh to God" (KJV), instead of having a priest stand before God in our behalf.

To help us see God's original intent in bringing the Jewish people out of slavery in Egypt and making of them a nation, consider Exodus 19:4–6:

(4) Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.

(5) Now therefore, if ye will obey my voice indeed and keep my covenant then ye shall be a peculiar treasure unto me above all people: for the earth is mine:

(6) *And ye shall be unto me a kingdom of priests, and an holy nation*. These are the words which thou shalt speak unto the children of Israel.

God is telling the people, "You belong to Me. The priority in our relationship is worship." Out of worship comes ministry, service, and the ability to become changed into His image. But, primarily, the whole nation was called to function as priests — a holy nation.

God's purpose has never changed, although the priesthood has. We still belong to Him; and the priority in our relationship is still worship. Listen to 1 Peter 2:5 and 9:

(5) Ye also, as lively stones, are built up a spiritual house, an holy priesthood, *to offer up spiritual sacrifices*, acceptable to God by Jesus Christ.

(9) But ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, *that ye should shew forth the praises of*

him who hath called you out of darkness into his marvellous light.

And Revelation 5:10 adds this word on the subject: "And hast made us unto our God kings and *priests*: and we shall reign on the earth." A literal translation is: "... has made us a kingdom of priests."

The first century Christians realized their new relationship before God and the change in their lives caused them to be known as "the people of the Way." This truth became obscured as tradition and the teachings of men prevailed over the simplicity of the Way. At the time of the Reformation, under the leadership of Martin Luther, there was a restoration of this basic truth — the priesthood of the believer. With this disclosure, came a responsibility: *If we are priests, we are charged with the responsibility of offering spiritual sacrifices to God.* We can no longer be spectators in this matter; we must be participators.

Is it clear to you that we do not have any choice if we truly desire to fulfill our calling as priests? God's people form a holy nation and every one is called upon to function. This does not mean that any of us is in competition with our local priest, pastor or leader. The priesthood is a function to which God has called each of us as individuals. This is what God wanted for Israel. What happened?

The Old Testament prophets, speaking for God, said over and over again: "You have a lot of religion . . . You come together and offer sacrifices and all you are doing is going through the outward motions . . . Your heart is not in it at all." He also added, "I won't put up with this any more. I'll institute a new priesthood after the order of Melchizedek, of the tribe of Judah. I'll have a new priesthood and I'll give you new sacrifices to offer."

In the Old Testament it was a sacrifice of bulls and goats. In the New Testament it is the sacrifice of praise. The system has not changed; the change came in the priests and the sacrifices. Hebrews 13:15 throws additional light on this change: "By him, therefore, let us offer the

sacrifice of praise to God continually, that is *the fruit of our lips* . . ."

Do you recall the principle of Ephesians 2:18? Our great high priest is Jesus and *by Him* we come to the Father — to offer the sacrifice of praise. This sacrifice is the fruit of our lips. Through Jesus Christ, and by the anointing of the Holy Spirit, we assume our rightful place as a member of the priesthood. We now have access to the Father. When we send up our praises, God responds — just as the fire fell upon the sacrifices offered in the Old Testament.

Is it important to verbalize our feelings? How often have you heard someone say, "The Lord knows I love Him in my heart." How does this work in our interpersonal relationships? If someone loves you, it isn't easy to be satisfied without hearing that person tell you so occasionally, is it? God knows our hearts — that is true — but He wants to hear about our love. The fruit of our lips is important.

A friend of mine (beautiful, sedate, intellectual) was having difficulty seeing the importance of vocalizing her love for the Lord. She insisted she was just the "quiet type" and she saw no need to change. One day while running the vacuum cleaner, she was praising the Lord "in her heart," and the Lord interrupted with, "Why don't you say it out loud?" Since there wasn't anyone around, she thought she'd give it a try. Once she opened up and took that first step, she found herself dancing around the room with lifted hands, words of praise pouring forth, and a joy in her heart which she had never experienced.

Another friend of mine (a black sister) told me of the time she was hanging up clothes in her yard. She was praising the Lord and worshipping out under the blue sky when, suddenly, the Holy Spirit came upon her and she, too, found herself dancing with joy in His presence. Yes, God responds!

Hosea 14:1–2 gives us this insight: "Take with you words, and turn to the Lord: say unto him, take away all iniquity, and receive us graciously; so will we render *the calves of our lips*."

The original sacrifice, as instituted under Moses, called for calves, bullocks, young lambs, and turtle doves. However, these could be offered and one's heart not be in it. God told the people repeatedly that He was looking for a people who would stand before Him saying, "God, I offer You the sacrifice of praise . . . even the calves of my lips. I worship You, Lord." This is what Hosea was trying to get across to the people of his day.

God isn't primarily interested in material offerings. We cannot "buy off" God. Neither is he interested in all of our religious ceremonies and plaudits. He is waiting to hear the fruit of our lips. He wants our love. What man would appreciate being married to a woman who said, "I'm a good wife. I cook your meals . . . take care of your children . . . wash your clothes." And all the time this woman was in love with another man. Her heart was somewhere else!

WHAT IS GOD AFTER?

As we try to answer the question, "What is God after?" we want to get at least two central truths firmly fixed in our minds.

(1) *Coming into a new experience or a new truth brings with it responsibility.*

Every privilege carries in its wake this obligation, whether we like it or not. Once we come to an understanding in a particular area, we then must move to put it into actual practice. This is the way God has planned for His work to move forward. He requires each of us to be responsible for passing along the disclosures He gives of Himself. If you learn to be a worshiper, eventually God will require that you fulfill this position and share your joy with others. It may not be today — but He works according to divine principles.

(2) *We cannot freely praise God until we realize that, as always, He has only our welfare in mind.*

For a long time I was puzzled about the kind of God who would expect praise from everyone. Was He "sitting

up there on a throne" waiting for the bowing and scraping of His subjects? If we were to apply a psychiatrically worded question, we might ask: "Is God an ego-maniac?" We know this is not true; but nevertheless we need to see God's reasons for instituting the priesthood and the sacrifices.

God didn't need the bullocks, the goats or the turtle doves of the Old Testament sacrifices. But He did need to have the hearts of His people rightly related to His own. Only then could fellowship be established; and only then could He give them the blessings He so very much wanted them to enjoy.

What was it Israel failed to give to God? They were quite meticulous in observing their holy days and complying with regulations governing the sacrifices. But disobedience to God's moral laws, disregard for their fellowman, disrespect for God's prophets — these all negated acceptable worship. Therefore God could not fellowship with them. He could not reveal new truth. He could not bless them as He told them He desired to do.

What about today? Any similarities? There are more church buildings than ever before in history . . . membership rolls look impressive on paper . . . reports on amounts given to religious causes mount. These statistics all seemingly speak of a people who worship God. But what about the fact that statistics on crime steadily climb? And divorces are on the increase? More women are seeking abortions? There are deteriorating morals . . . pornography . . . laxness in the marriage relationships and child-rearing? Could we evaluate the picture this way? *More religion and less worship!*

It's about time we acknowledge that a person cannot worship God and at the same time cheat, lie, steal or live with the girl around the corner. That person may be able to go to church regularly, bring his tithes faithfully, sing hymns, and be kind to his neighbor — but *he cannot worship!* God is after, in 1974, the same thing He was after in Israel when Hosea

proclaimed, "O Israel, return unto the Lord thy God . . ." It was also true when Ezekiel penned these words: "They shall not come near to me, to do the office of a priest unto me." He was writing the words of God to His profligate people. Remember David saying (1 Chronicles 16:29), "*Worship the Lord in the beauty of holiness.*"

I have found this principle to be true from personal experience. When I speak harshly . . . judge harshly . . . or lose my temper, the first thing that happens is that the ability to worship is affected. Then I have to say, "Brother . . . Sister . . . will you forgive me? You just have to forgive me!" Do you know why? My inner man (No.2) will not come into worship regardless of what I do in the way of friendly persuasion. I have committed a direct transgression and God is dealing with me through His designated channel of communication — Spirit to spirit. When He withdraws His conscious presence, worship is impossible.

God is in the business of restoring right relationships today just as He was from the very beginning. Restitution is the name of the game. God is telling people, "You go back and return what you have stolen . . . Go tell your employer where some of the company assets have been filtering . . . Make that matter straight with your wife . . . Go tell your parents you are sorry . . ." When we obey His commands, worship is restored.

Here is one man's testimony as to God's dealings in his life. While moving into worship, God met him halfway and asked, "Do you remember when you were twelve years old . . . that stolen ring?" Yes, even though it had been more than thirty years, there was still a memory of stealing a ring from a local jewelry store for his mother's birthday present. A trip to the store and confession resulted.

You may find yourself asking, "How practical can God get?" Just as practical as daily living demands. If we express a desire to become a worshiper, He knows exactly where to put His finger to get at the interference. We cannot take our rightful

place as a priest and bring to Him the sacrifice of praise when something is hindering the flow. The calves of our lips must be offered from cleansed lips. Do you remember Isaiah's cry as he beheld God in His glory (Isaiah 6:5)? "Woe is me! For I am undone, because I am a man of unclean lips . . ." Yes, God has not only provided an avenue for bringing our worship, but He has also made a way of letting us know when our spirit meets with His Spirit — for this is true worship.

MAKING IT WORK

Now that the line is established, what about the sacrifice we are to bring? Hosea 14:2 puts it this way, ". . . so we will render the calves of our lips." Following the institution of the new High Priest, Hebrews 13:15 tells us, ". . . let us offer the sacrifice of praise to God continually, that is, *the fruit of our lips.*" The Old Testament sacrifice was literal calves. The New Testament sacrifice is the calves of our lips — *that is true heart praise.*

How often was the temple sacrifice made? There was the morning and evening sacrifice. That is a good beginning for a New Testament priest and that is what each of us is. Start the day by going to God with the morning sacrifice of praise — coming from the heart. This is what God is waiting for. As I say, "Lord Jesus, I love You . . ." there is a glorious response — the fire falls! Just as the fire fell upon the calf offered upon the altar, so fire falls on the "calves of our lips" when they are brought to Him. This proves such a blessing that we eagerly look forward to the time of the evening sacrifice.

Before long, we find ourselves taking an "offering" break instead of the usual coffee or coke break — we turn it into a 10:00 a.m. sacrifice. The 2:00 p.m. "time-out" finds us again going into His presence. Soon our lunch hour provides time for a noonday encounter. Do you see that God is rewarding you in such a way that you respond at every possible opportunity . . . that communication

is established and becoming a vital part of your daily life? The freeway . . . the shower . . . the doctor's waiting room — everywhere can become an altar. Sacrifice goes up continually.

I find that at the evening-time of sacrifice, I have moved away from the routine, "bless grandmother . . . grandfather . . . Aunt Mary" type of prayer and come to offer praise for His goodness of that day. Out of that praise, God brings to mind the people and situations for which *He wants me to pray*. I stand before Him in the role of a priest and bring these petitions and offer them to God. I am in His presence and functioning as He intended — as a priest.

There may even be occasions when the Lord will awaken you at 3:00 a.m. With eyes wide open, you ask, "Yes, Lord, what do You want?" Sacrifice in the middle of the night? Do needs occur on a 24-hour basis? Your intercession may provide the needed answer. That brings us back to our question, "Is God an ego-maniac?" Does He enjoy interrupting our

everyday routines and nighttime privacy? Or is there a purpose in it all?

I was helped to see this purpose one day when the Lord said to me, "Bob, it isn't that I need you — you need Me." Lights went on! God is the eternal author of the universe. He has need of nothing. He has structured us so that *we have the need and He is the Giver*. That brings us into His presence and to the place where *we can receive* what He wants to supply.

Have you ever been in a situation where the needs were piled so high you couldn't see over them . . . under them . . . or around them? You asked, "God are You in there somewhere?" Recall Paul and Silas imprisoned (Acts 16:35-36) and their response. They prayed and sang praises. John and Peter joined in praise following their encounter with the Jewish authorities for preaching in the name of Jesus (Acts 4:23-29): "Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is . . ." They were coming out of their little world into

God's big one . . . finding God present in their difficulties.

Someone comes to me asking for prayer. The needs may seem overwhelming. What can I say? I can begin, "God, I just don't have anything to offer of myself. But You created that body . . . or that family . . . You know the situation. I thank You for what You have promised us in Your Word. I understand that You are the Creator of all . . ." What am I doing? Coming out of my little world and into His big one. God doesn't need this — but I do. Something is happening inside. As I begin to see God Almighty — the fire falls! Worship results! And a whole new world is opened to me.

This is what God wants. This is fulfilling our intended role as priests. It places us in a position to receive what God knows we need. Worship is God's plan for man to lay hold upon His power for His work. Worship is communicating with Him and carrying forward His kingdom purposes. His ordained avenues lead us into that provision. ☞

EXPRESSIONS OF DIVINE LIFE

by George D. Watson

Just as all the character and life of the Godhead was formed and expressed in the person and life of our blessed Jesus, so, in a similar way, it is God's design that the fullness of the Christ-life shall be reformed and expressed in us by the power of the indwelling and infilling of the Holy Spirit. That infinite life of spotless, lowly, gentle love is seeking vessels in which to shape and spread itself abroad in the world, and the Holy Spirit is the person who imparts and unfolds this divine life in us.

The Christ-life is a unit, but the living forms in which it may be expressed are as manifold as are the

living vessels that will receive it. As the great ocean pouring itself into the various inlets along the shore will take the form and depth and other peculiarities of those inlets, so the infinite sea of divine life, in being poured into His creatures, will assume the various forms of those creatures, and blend itself with all their God-given faculties and temperaments.

The blood in our heart takes the shape of the heart, but as it is thrown out through all the body, it shapes itself to the arteries and veins down to the least molecule of each organ. Thus Christ is the infinite heart of life, and by the Holy Ghost He pulsates that life out into all the members of His mystical body, shaping itself according to each one's make and endowment. In like manner this Holy Ghost life can flow through all the natural affections and adapt itself to their form and manifestation. It is God's revealed will that all the natural affectations—connubial, parental, filial, paternal—shall exist in spotless purity, and be the appropriate channels for showing

forth the very life of Jesus that circulated in heaven.

Think of the great honor given to us, that we can give individual form and expression to the very life of the Lamb of God. The air I breathe takes the fashion of my lungs and the tones of my voice which no other in the human race will duplicate. So our loving Lord wants each of us to breathe in His life and Spirit, and give some form or voice or expression for Him which none but us can give. Hence, instead of fretting over our peculiar make-up, or criticising that of others, let us remember that God will not undo the mechanism or form of our individualism, but His plan is to purge away all sin and self, and have each of our diverse individualities utterly filled with His life and Spirit. Not to chafe or wrestle with my formation, but to perfectly and always yield it to the possession of the Holy Spirit, is the way to victory and blessing. ☞

From: *Soul Food* by George D. Watson.

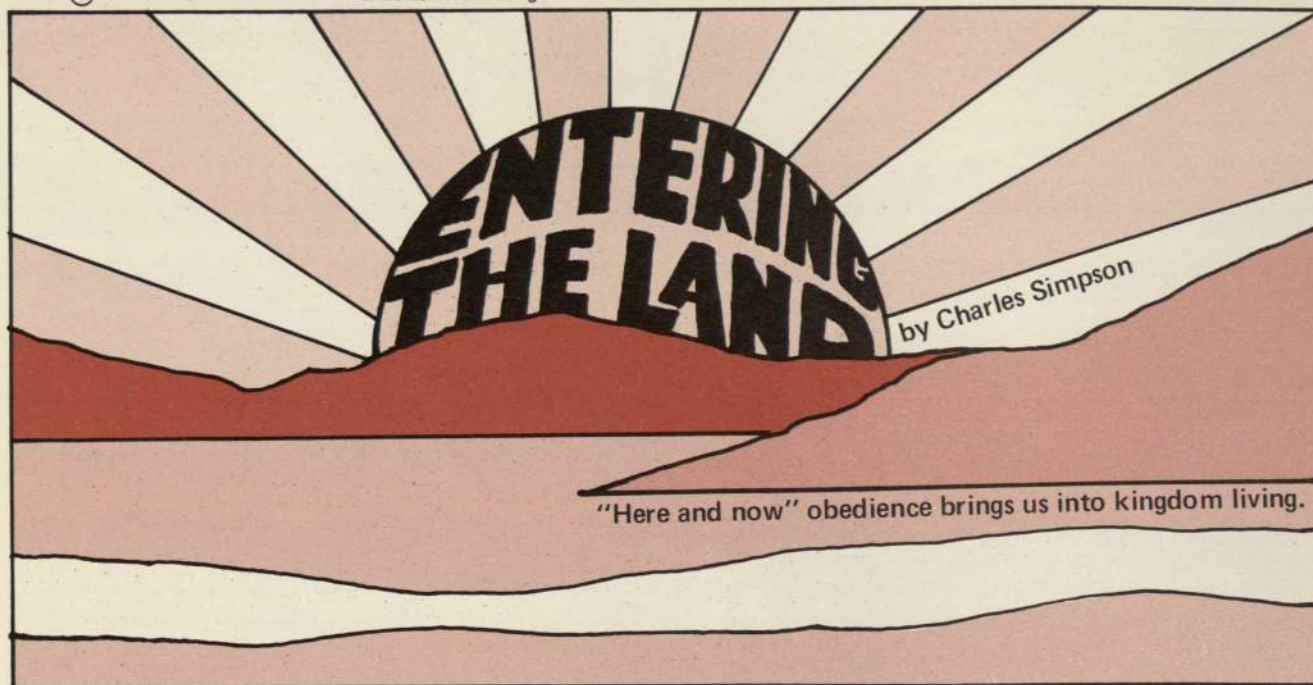
BIBLE STUDY

THE HOLY SPIRIT

In order to become better acquainted with the personality and activities of the HOLY SPIRIT, we investigate some of the ways in which He has manifested Himself to men over the ages. Let us remember that He is the third party of the Trinity . . . co-equal with the Father and the Son . . . that He has His own particular role to fulfill within the Godhead . . . and that the Word of God is our primary source of information about Him, just as it is on the Father and Son.

1. What activity is ascribed to the Spirit in Scripture's first mention of Him? (*Genesis 1:2*) _____
2. What activity is ascribed to the Spirit in Scripture's last mention of Him? (*Revelation 22:17*) _____
3. What human attributes are ascribed to the Spirit in:
1 Cor. 2:11 _____
1 Cor. 12:11 _____
Romans 15:30 _____
4. What promise is made regarding the Spirit in *Joel 2:28* and fulfilled in *Acts 2:16-18*? _____
5. What two names does Jesus use to identify the Spirit in *John 14:16-17*? _____
6. A phrase often used in the Old Testament when speaking of the work of the Holy Spirit is, "The Spirit of God came upon . . ." Upon whom did the spirit come in these references and for what reason?
 - a. *Judges 3:9-10* _____
 - b. *Judges 6:34* _____
 - c. *Judges 14:19* _____
 - d. *1 Samuel 11:6* _____
 - e. *1 Samuel 16:13* _____
 - f. *2 Chronicles 24:20* _____

7. The Holy Spirit played a vital role in the life of Jesus. What was His work in the following references?
 - a. *Luke 1:35* _____
 - b. *Matthew 3:16-17* _____
 - c. *Matthew 4:1* _____
 - d. *Luke 4:18-19* _____
 - e. *Matthew 12:28* _____
 - f. *Matthew 10:20* _____
 - g. *1 John 5:4-7* _____
 - h. *Hebrews 9:14* _____
 - i. *Romans 8:11* _____
8. The Holy Spirit played a vital role in the establishment of the early church. What do these verses tell us about this?
 - a. *Acts 1:8* _____
 - b. *Acts 2:1-4* _____
 - c. *Acts 8:39* _____
 - d. *Acts 13:4* _____
 - e. *Hebrews 2:4* _____
 - f. *1 Cor. 2:4* _____
 - g. *2 Cor. 3:17-18* _____
 - h. *1 Cor. 12:8-10* _____
9. The Holy Spirit plays a vital role in the life of the individual believer. What do these verses tell us of this?
 - a. *John 16:7-8* _____
 - b. *John 3:1-8* _____
 - c. *John 16:13* _____
 - d. *Acts 1:8* _____
 - e. *Romans 8:15-16* _____
 - f. *Ephesians 1:13-14* _____
 - g. *Ephesians 6:18* _____
 - h. *1 Cor. 12:7* _____
 - i. *2 Cor. 13:14* _____



"Just give me a cabin in the corner of Glory Land . . .," "Ohhh . . . won't it be wonderful there? . . ." "In the sweet bye and bye, we shall meet on that beautiful shore . . ." These are familiar refrains to many of us with evangelical backgrounds. Indeed, they have stirred many of our hearts.

So wonderful is this hope of heaven that many a believer has centered his whole life around just getting there. However, the constant singing of promissory notes about streets of gold, gates of pearl, walls of jewelry and mansions over the hilltop can have a narcotic effect on us, dulling our militancy to obedience *now*.

The lullabye of "heaven-later" theology is being rudely interrupted by the insistence of "kingdom-now" theology. The "kingdom now-ers" are not denying the sweet bye and bye, but believe that it will be sweeter if we obey the Lord Jesus now, come under His government and into His rest.

The apathetic and pathetic need the good news that Canaan is here, and rest is now. The glory of God is that He is able, and will conquer sin, poverty, sickness and disunity here and now. He will manifest His victory through His victorious people. Notice, I did not say the world will overcome

the devil, the flesh, sin, poverty, etc.; but that which is born of God has overcome the world by faith in the Lord Jesus Christ (1 John 5:1-5). It is by His lordship that His victory is appropriated, and becomes our victory. Paul affirmed this truth in Romans 5:17: ". . . how much more will those who receive God's abundant provision of grace and of the gift of righteousness reign in life through one man, Jesus Christ" (New International Version). The best evidence that Jesus is Lord is that we "reign in life" over our circumstances, enemies and obstacles by the grace through which He overcame.

The writer of Hebrews states: "There remains then a Sabbath-rest for the people of God" (Hebrews 4:9 New International Version). He is not speaking of a rest after death, but of a land, or state of life, to be experienced here. Historically, he is speaking of Israel's failure to come into Canaan, the promised land of rest. The writer is exhorting the Christians of his day not to come short of that rest, as Israel had. That one can have an academic faith in Jesus and still not have peace in his life, goes without saying. One whole generation of Israelites died in confusion, as have many generations of Christians since. Yes, they were

redeemed by blood and baptized in the cloud and in the sea; but they died prematurely, not having entered into God's purpose for their generation. They entered not because of fear (giants in the land), disobedience (to God and Moses), and disunity among themselves. These are the same traits that will cause us to come short or draw back from God's purpose and the resulting rest.

A NEW GENERATION

Happily, there was another generation. I say happily, even though the next generation was not born in happy conditions. As Israel journeyed in the wilderness there was an average of over sixty funerals per day or about twenty-five thousand funerals each year for forty years. As mother, dad, uncles, and aunts died, the younger generation fully learned the bitter lessons of going one's own way. Double-mindedness, Egyptian ways and rebellion became hated traits. The writer of 1 Corinthians and Hebrews tells us that God was not pleased with the older generation. As the older generation was dying, determination to enter the land grew in every young Israelite, until it became their one goal. A few older men, such as Joshua and Caleb, proved that the new

generation was more than an age group, it was an attitude. As the older generation died, Joshua's and Caleb's youth was renewed by faith and vision. Finally, Moses himself had been gently put to sleep in the lap of the Lord. At Jordan's edge, God began to instruct the new leader, Joshua.

"Be strong and courageous," God says to Joshua in chapter 1, verse 6. "Be strong and courageous," He says in verse 7. "Be strong and courageous," He repeats in verse 9. The chapter closes, "Be strong and courageous." You get the idea that Joshua would have to be strong and courageous. If God says a thing once, it is forever, infallible, and inescapably foreordained to fulfillment. Here God says it four times in one chapter. Actually, God said it to Joshua three times; and caused the people to remind him the fourth time, when they pledged allegiance to his leadership. Battles are won and lost in hearts before they are won or lost on battlefields.

The new generation would be characterized by strength of will and courage. Make no mistake, to come into the purpose of God in this generation requires no less strength, courage and commitment. Looking back and double-mindedness are no less disastrous to this generation's pilgrimage.

According to chapter 1, verse 8, obedience to the Word of God would also characterize their attitude. They were not "sloppy" in their attitude toward God's instruction. Success would depend upon a zeal to do the job exactly as He said. They were often reminded of this essential attitude — obedience.

Two other related characteristics were commanded by God to the generation that would enter the land: loyalty to brethren in verses 12–15 and loyalty to leadership in verses 17,18.

Spiritual courage, scriptural obedience, loyalty to brethren and God-appointed leaders are required of any generation that enters the land of reign and rest as the people of God. You will notice that they went in

together, not one at a time. God is not simply building holy individuals, He is building a holy nation (1 Peter 2:9 and Exodus 19:6). A love that produces courage, obedience and loyalty is the mortar of its national bricks.

FACING REALITY

The first chapter of Joshua is more than a pep rally for excitement-seeking saints, cheering a new team captain. It is the necessary preparation for the inevitable chapter two — Jericho! Jericho was a fact of life facing them as the citadel of Satan, defying entry to that land of promised rest. There it lay, an oasis nestled 1300 feet below sea level near the Dead Sea. Jericho was impregnable. Some archeologists say it had double walls eleven feet thick and thirty feet high. There were other places God could have led them for a more convenient entry. However, God led them to Jericho to face the supreme obstacle. Most of the reigning, resting Christians I know did not enter that land the easy way.

Everybody has his own Jericho. Satan has erected a special fortress to prevent you from entering into the will of God — your place of reign and dominion. It may be an ambition, habit, fear or unforgiveness that you are unwilling to yield. Maybe it's some other enemy that stands there defying the promise of God. God is no escapist coward who seeks to slip saints into heaven's back door while Satan is asleep. No, He sounds the trumpets, assembles His people in full view to square off against the obstacle. You may turn back as Israel did at Kadesh; but sooner or later, if you ever enter in, you will face your Jericho.

Many people measure their obstacles, then they remember the measurements to explain their failure. But God is measuring His people by the obstacles they are willing to face and conquer!

Joshua sent spies to spy out Jericho, not to see *if* they would take it, but how. It is important that we know our enemy. We must not be preoccupied with our enemy in such a manner as to cause fear. Nevertheless, we cannot

ignore our enemy. Many Christians have been devoured because they were given theological spectacles with blind spots where Satan and demons are concerned. The Bible writers have much to say that will prepare us to face Satan's reality and defeat him in God's power and grace. In order to defeat him, we must be acquainted with what lies behind the walls he has erected. There was a flaw in Jericho — a harlot who feared God. There is always a flaw in Satan's plan, but only God can reveal it. And it will usually be surprising who and what He uses.

CROSSING JORDAN

For a time Israel was camped east of Jordan, studying the promised land that lay west of Jordan, with its obstacles, giants and abundance. Besides what lay west of Jordan, the river itself was at floodstage. Joshua was now beginning to understand why God had said, "Be strong and courageous."

The commitment for which Christ Jesus called was not a shallow, idealistic verbalization. He urged men to count the cost (Luke 14:25–33). If they did not, He reminded them. It is a rule of spiritual progress that before each victory, there is a spying expedition, inventory, and opportunity to return. God's army is an all-volunteer army. Death must be considered and accepted. We are always given an opportunity to change our minds:

Naomi to Ruth, "Go back."

Elijah to Elisha, "Stay here."

Jesus to disciples, "Would you go away also?"

They will all be eternally grateful that they continued. But it is God's love and nature not to coerce one into the heat of battle. It's a love commitment.

After we count awhile — when the total is in — then we must decide. Some Christians have counted, and counted, and then count again. They analyze and inventory every week or every year; then do it all again. One preacher called this, "analysis paralysis." There comes a time to put

one's hand to the plow, or go back — a time of decision, a time to act.

Jordan is a type of death, not physical, but spiritual. (Physical if need be.) This was the point of no return. The decision to cross Jordan was a most illogical decision from any natural standpoint. If they did not all drown in Jordan, the Jebusites, Amalikites, or Jerichoites would finish them off. Jordan represented a level of commitment that previous generations had not known. Here is the Old Testament counterpart to Romans 12:1: "I urge you therefore, brethren, by the mercies of God, to present your bodies a living and holy sacrifice, . . ." It is interesting to note that the earlier generation had sought to save their lives from that fate — but they died in the wilderness. Ironically, the only way to live is to die to one's self-preservation instincts. True lordship is manifest in the face of self-sacrifice.

It should be noted that a mob of Israelites did not go rushing and splashing into Jordan "in faith." Joshua, chapter 3 describes an orderly scene. This generation of Israelites was under authority. Their officers went among them and gave orders. The people consecrated and dedicated their lives to God as a sacrifice, not knowing how God would bring them across Jordan and into Canaan's rest.

The priest moved forward carrying that small but most sacred box of wood overlaid with gold — the ark. On the top of the ark was the mercy seat where God met with Israel in grace and truth. This most holy altar was the place of God's presence in the eyes of every Israelite. To Christians, the ark is a physical symbol of our Lord Jesus Christ, who is the embodiment of God's presence — Immanuel, "God with us."

As the ark moved forward, Israel began to slowly move by rank in a disciplined, reverent procession staying a half mile behind the ark. They had never passed that way before. They watched the ark up ahead. The small, solitary box on the shoulders of sanctified priests, moved deliberately and majestically toward the flooding Jordan. An army, a committed nation,

followed 2,000 cubits back. History yet to be revealed over-shadowed that procession. Immanuel Himself over-shadowed the tiny ark. The angels of God prepared to hold back Jordan's raging waters and provide a path through death that led to resurrection, as they would later when Immanuel faced His own Jordan of commitment to death. Years after Immanuel's crossing, another Holy Nation would reverently follow the eternal ark — the pioneer of faith — through their Jordan into His reign and rest.

The river was at floodstage because it was harvest season. The tabernacle and the temple were both dedicated at harvest, or during the Feast of Tabernacles. Harvest is the season to cross Jordan in commitment; it is the season to build the house of God; it is the season of the Lord's return (James 5:7).

As the feet of holy men, carrying God's manifest presence, touched the raging waters, the waters stood still and rose in a wall of reverence before the presence of God. The ark stood still in Jordan commanding the river to cease its flow. For hours, the nation crossed in the shadow of the ark. The wall rose higher and higher. The path remained dry as hundreds of thousands with their little ones and possessions passed into rest. For us today, the ark still stands allowing us to cross the trial, tribulation and death that leads to His lordship and rest. The waters of trial and death do not fear us, but they fear Him who stands on our behalf.

As Israel crossed, leaders of each tribe brought out of Jordan a stone to be fashioned into a memorial of God's faithfulness. Commitment to the Lord and to His purpose, even unto death, is an historical milestone — a time never to be forgotten. Such commitment is the foundation of victory. It was their cry of "Give me liberty or give me death." God intended that succeeding generations not forget that commitment is the cost of conquest. Loss of remembrance will mean loss of dominion. While we must remember — God forbid that we should become a memory. We can make milestones, but

God forbid that we should ever become one.

A NEW LAND

Once Israel passed over Jordan, everything changed. They had moved out of theory into practice. They were now in the land, only the edge, but in the land. Joshua, chapter 5, records those first days in Canaan.

There was terror in Jericho. We have no modern comparison by which to describe this national or social terror. Consider yourself in Jericho. Your enemy had just crossed Jordan supernaturally, without a bridge. Thirty-foot-high walls, eleven feet thick, now seemed terribly small.

Two men in the city where I now live, claim to have encountered space men who landed in a strange flying saucer. The national news media carried the story. They took lie detector tests, and passed. One man described the encounter in detail. The other fainted early in the episode. He was terror stricken. Such must have been the fear that gripped Jericho. What defense could a city have against such people whose God is the Lord?

Satan does not fear a theoretical Christianity. He knows more theology than all of us. However, he fears committed, experiential Christians. Such people will not be satisfied to analyze Canaan, but will dare to conquer and rule it under Jesus' lordship.

There was another difference upon entering the land: God required from them a more disciplined obedience. They had been negligent in observing the covenant sign of circumcision and the day of Passover. We do not have time here to explore the significance of God's command to rededicate themselves to these observances. Suffice it to say that their negligence in these ordinances testified to their backslidden condition. A real commitment to the Lord will immediately result in a conscientious obedience. Circumcision was a reminder that they were a covenant people. It reminded them of God's faithfulness. Passover was a reminder that, as a redeemed people, they were God's possession. It

is dangerous to forget these truths. To remember them is to bring revival.

Another significant difference occurred upon entering Canaan: the manna stopped. For years in their wilderness wanderings they had been eating a small bread-like wafer that fell from heaven. Now it stopped and God told them from then on to eat the produce of the land.

There are three levels of provision in the Christian life. One is what I call *Egyptian Provision*. The carnal Christian receives this. It comes from the "Egyptian System" as a result of his enslavement to it. He is building pyramids under that system's whip-lash, which are not to God's glory. Usually, he gets just enough provision to enable him to keep slaving away. It depends upon how well he fits in with the system. Such slavery destroys his life because he hasn't time for anything else.

The second level of provision is *Faith or Wilderness Provision*. That comes when the carnal Christian cries out for deliverance and gets free of secular tyranny. He may or may not lose or leave his secular job. Often he does. But in any case, his occupation takes second place to the Lord's purpose. Then the carnal Christian has to trust God on a day by day basis for "manna" in the wilderness. It comes from heaven. God may use the mail box, friends or unexpected "wind-falls"; but his provision comes from heaven — not earth. His provision is just enough to meet his need.

The third level is *Canaan Provision*. This is what Israel was now coming into. It was abundance. It didn't come from Egypt or heaven; it came out of the earth as Israel learned the principles of sowing and reaping. In Israel's maturity it would learn the discipline of productivity. As they learned to sow in the earth (a type of humanity), they would reap the increase. Much more could and should be said about this. The three levels differ in source and quantity: Egypt — meager; wilderness — enough; Canaan — abundance. They are all part of the journey if we continue. (Deuteronomy chapters 11 & 28 should be studied, as

well as 1 Corinthians 9 and 2 Corinthians 9).

MEETING THE CAPTAIN

Israel had obeyed; the manna had stopped; and Jericho, though terrified, was still standing. Joshua was walking alone meditating on the situation and his responsibility, when he saw a man standing across from him, with drawn sword.

"Are you for us or our enemies?" Joshua challenged.

"Neither," came the reply, "I am Captain of the Lord's host."

With that, Joshua fell on his face. The Captain of armies stood before him.

"What has my Lord to say to His servant?"

"Pull off your shoes. The place where you are standing is holy!"

Many people believe Joshua saw the Lord Jesus. Revelation 19 pictures Jesus as the Captain of the heaven's hosts, or armies. Nowhere in the Bible does a mere angel accept worship. This person not only accepted it, He commanded it. I believe Joshua saw the Lord Jesus.

In Egypt they met Jesus as the Lamb of God; at the Red Sea they met Him as Baptizer in the wilderness they met Him as the Lord of righteousness, provision and healing. But at Gilgal they met Him as the Lord of armies. We must meet Him there before the church can fulfill its purpose. He alone can structure and discipline His people to defeat the gates of hell.

The Lord gave Joshua some strange instructions: "See I have given Jericho into your hand, with its king and the valiant warriors. And you shall march around the city, all the men of war circling the city once. You shall do so for six days. Also seven priests shall carry seven trumpets of ram's horns before the ark; then on the seventh day you shall march around the city seven times, and the priests shall blow the trumpets. And it shall be that when they make a long blast with the ram's horn, and when you hear the sound of the trumpet, all the people shall shout with a great shout; and the wall of the city will fall down flat; and

all the people will go up, every man straight ahead" (Joshua 6:2-5, NAS).

They were further commanded by Joshua to be silent until trumpets blew on the seventh day and then to all shout at once.

These are strange instructions indeed. No weapons, no logical attack — just march silently in rank and doing as commanded.

I can imagine the response of the former generation, had they been there.

"Nobody's gonna tell me when to shout!"

"Nobody's gonna tell me to be quiet!"

"Do you believe Joshua really saw that vision?"

But those had all died in the wilderness.

I remember a minister friend explaining why Joshua commanded them to silence. Can you imagine what the average Christian might have been saying to his brother as he marched?

"Do you believe those big walls will fall?"

"I hear they are eleven feet thick."

"I sure miss Pastor Moses, don't you? This young Joshua will get us killed!"

But they marched in silence — their eyes forward, their hearts toward the ark up ahead. Three days passed, six days; then the seventh came. Once around they marched, five times, then the seventh. The ram's horn split the silence with a long blast. The trumpets blasted against the gates of hell.

"Shout for the Lord *has* given you the city!" Joshua cried. The nation gave a great shout that filled the valley. Jericho's walls heaved, crumbled and fell down flat! Every soldier went up before him to the conquest.

And so it was that Israel, a nation of slaves, had become a powerful army. In rank, they crossed the river Jordan committing themselves to God's purpose. After complete obedience, God destroyed the citadel and gave them a foothold in Canaan. So they tasted the fruit of the land. It was their land. God's promise to Abraham, Isaac, Jacob and Moses was good. 🍷

forum

THE HOLY SPIRIT

DEREK PRINCE

GUEST PANELIST:
KEN SUMRALL

BOB MUMFORD

Until recently the Holy Spirit has been little more to the average Christian than a doctrine or creed. But as God is progressively revealing the magnitude of the Spirit's work in our personal lives and in the life of the church, we need to understand anew, theologically and experientially, the person and work of the Holy Spirit. Our panel this month answers some frequently asked questions in these areas.



Certain terms about our relationship with the Holy Spirit seem confusing. Do I "have" the Holy Spirit when I am saved, or do I "receive" Him when I receive the baptism? What is the difference between being "filled with" and "baptized in" the Holy Spirit?

SUMRALL: Paul tells us, "If any man have not the Spirit of Christ, he is none of His," and "No man can call Jesus Lord but by the Holy Spirit" (Romans 8:9; 1 Cor. 12:3). These verses and others like them tell us that no person can know Christ apart from the Holy Spirit. This experience with the Holy Spirit is called "regeneration" and is not appropriated by



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accepting the person of the Holy Spirit, but by receiving or accepting Jesus Christ as Lord. When a sinner comes to Christ, the Spirit comes into him, regenerates him and gives the inner witness that the sinner is born of the Spirit. "The Spirit Himself beareth witness with our spirit, that we are the children of God" (Romans 8:16).

After regeneration, the believer has the duty or the privilege to receive (claim for oneself, take hold of) the

Holy Spirit by a direct act of faith, just as he as a sinner received Jesus Christ as Lord and Savior. As the Holy Spirit regenerates one "receiving" Jesus Christ, so the Lord Jesus baptizes one "receiving" the Holy Spirit. We appropriate Christ as sinners (John 1:12). We appropriate the Holy Spirit as sons (Acts 2:39; 8:14; Gal. 3:14). While the two experiences may or may not take place on the same occasion, there is overwhelming scriptural evidence that the baptism of the Holy Spirit is subsequent to the regeneration and is initially evidenced by speaking in an unlearned language.

MUMFORD: Permit me to suggest a more general understanding that may contribute to the whole. In Isaiah 61 and Revelation 4:5, we read of the "seven spirits of God." This is a way of speaking which describes the *same* Holy Spirit in His various offices or functions. For instance, the "Spirit of Wisdom" is not a different Holy Spirit, but a description of *how* He is manifested in this instance.

In salvation the Holy Spirit comes in conviction and regeneration work. In the baptism of the Holy Spirit, it is the *same* Spirit (compare 1 Corinthians 12:4) who is at work in the believer but now in a different manifestation or office function. It is the scriptural description of a new and

deeper *relationship* with the same Holy Spirit!

PRINCE: Since Ken and Bob covered the first part of this question, let me deal with the second half.

To be "baptized" means literally to be "immersed." Logically, it is possible to be "filled with the Holy Spirit" without being "immersed in the Holy Spirit" — and vice versa. Before the day of Pentecost various persons were "filled with the Holy Spirit" — e.g. Bezaleel (Exodus 31:2-3) and John the Baptist (Luke 1:15). However, it is my understanding that before the day of Pentecost no one was ever "immersed in the Holy Spirit."

We may use the term "to be filled with/full of the Holy Spirit" in two distinct but related ways. (1) *Relatively*: the Holy Spirit fills up as much of our personality as we yield to Him. (2) *Absolutely*: the Holy Spirit permeates and controls every area of our personality.

Scripture and experience alike seem to indicate that when a person is first baptized in the Holy Spirit, usually he is only "relatively" filled. Many areas of his personality still remain outside the Spirit's control. On being told that a certain believer had been "filled with the Spirit," Donald Gee (a well-known English Pentecostal teacher) commented: "Filled? Yes, but how much? A tea cup!" The Holy Spirit is gracious enough to fill whatever we yield to Him, be it a tea cup or a ten quart pail.

In the New Testament, phrases such as "filled with/full of the Holy Spirit" occur fifteen times — fourteen times in the writings of Luke; once in the writings of Paul. Certain features are characteristic to nearly all these instances: (1) Free verbal expression; (2) A powerful impact on a situation; (3) Boldness and plainness of speech; (4) A humble, forgiving spirit; (5) Unusual satanic opposition.

Eight individuals in the New Testament are said to have been "filled with/full of the Holy Spirit." Five of them died a martyr's death. This is a high percentage. Perhaps you had better pause and count the cost before

you ask God to fill you with the Holy Spirit!

Some people seem to be sensitive to the leading of the Holy Spirit; others seem not to be. How can you become sensitive to the leading of the Spirit?

SUMRALL: Though I feel that all believers should strive to be sensitive to the Holy Spirit's leading, I think it is idealistic and sometimes dangerous to always expect instant discernment and leadings from the Spirit of God. There are times when I have to wait upon God with earnest seeking to know God's voice.

In order that we learn to be more sensitive to God's leadings, I believe we should become very familiar with the written Word of God. The Spirit often leads through scripture that we have stored in our hearts. Even if we receive leadings through other means, it is important that every impression be checked through the proven Word of the Lord.

It is also vital that believers spend time alone with God away from the roar of the world. Too much activity, even Christian ministry, can hinder our sensitivity to the voice of God. In quiet meditation, we can better hear "the still small" voice of the Lord. Then as we learn to obey what we "know" to be the promptings of the Spirit of God, our sensitivity becomes keener to hear His next promptings.

The major leadings of the Spirit are spoken to the body of Christ through delegated messengers of God. Lest we become too individualistic, let us make sure we "hear what the Spirit saith to the churches" (Rev. 2:7).

MUMFORD: The word, *sensitive*, in the question nearly answers the question itself. In the natural life, in marriage, etc., there are some people who are so totally *insensitive* that it is almost unbelievable. Carry this over to the realm of the Holy Spirit, and we can see the implication.

Sensitivity to the Holy Spirit *can* be developed, but there are some guidelines and basics that should be in your possession:

(1) Begin by learning to be sensitive to your wife, husband, family, friends, etc.

(2) Ask. That is, ask the Lord to begin to make you sensitive to the moving of His Spirit. This does *not* cause you to drown in a sea of subjectivism, but rather contributes to your joy, maturity and usefulness in the Christian walk.

(3) Fight to preserve your quiet time with the Lord and His Word. The greatest single cause — in my estimation — for insensitivity is *neglect*.

I often hear people talk about "the anointing." What is it? How can I recognize it on someone else, or on myself?

MUMFORD: Describing "the anointing" in a manner that is clear to all is impossible. Those who know the "anointing" understand and those who don't are usually confused by the attempts. The Pentecostals simplified it by the phrase, "It's better felt than told!"

Actually, the anointing is the quickening or heightening of the human faculties by the manifest presence of the Holy Spirit. The Old Testament prophets described it as "the hand of the Lord was upon me." The New Testament describes it as an abiding relationship of the Holy Spirit (1 John 2:27) that rises within to assist, strengthen, impart or preserve the believer as he functions in his vocation of being a New Testament Christian whose job it is to extend the kingdom of God.

The anointing may be recognized by learning to be sensitive to the Holy Spirit when He is present in a gentle and wooing manner. If He comes in dramatic display of healing power, or prophetic utterance, then He (or it) is more easily ascertained.

SUMRALL: The "anointing" of the Spirit seems to be closely related to delegated officers of the Lord and the qualification for ministry in a certain office.

For example, the Old Testament priests were set in office by the anointing with oil, a type of Holy Spirit anointing (Lev. 8:12). Prophets and kings were also set in with anointings. Jesus claimed to be anointed for certain ministries (Luke 4:18).

Therefore, I feel that believers are set in place and qualified for certain ministry through the anointing of the Holy Spirit. If this is true, how important it is that each of us understands his own anointing and work in his own ministry, be it apostle, prophet, evangelist, pastor, teacher, deacon, helps, etc.

PRINCE: The "anointing" is the presence and power of the Holy Spirit resting upon a believer and enabling him to accomplish things for God which he could not otherwise accomplish. There are "degrees" of anointing, typified by the stages in Aaron's anointing, as described in Psalm 133:2 (1) the head; (2) the beard; (3) the garment; (4) the lowest border of the garment.

Two further points about the anointing are brought in 1 John 2:27: "But the anointing which ye have received of him abideth in you . . ." First, the anointing is not external, but within our spirit. Secondly, it does not need to "come and go"; it can be permanent.

We may learn to recognize the anointing experientially by the way it manifests itself and the results which it produces.

What is blasphemy against the Holy Spirit as it is mentioned by Jesus in Luke 12:10? Why is it unforgivable?

PRINCE: On the basis of Matthew 12:22-37, we may say that to

"blaspheme against the Holy Spirit" is to see and recognize the operation of the Holy Spirit, and with full knowledge, to attribute this to Satan. I say "with full knowledge" because I do not believe that a person who does this in ignorance is held guilty of this sin.

The only influence that can produce within us true repentance and faith is the Holy Spirit. Therefore, if we deliberately and finally reject the Holy Spirit, there remains no way by which we can thereafter come to repentance and faith. Hence there is no way for us to receive forgiveness of our sins.

I have met many believers who have been tormented by the suggestion that they had blasphemed the Holy Spirit and were therefore past forgiveness. However, I do not believe that any of these people actually had done this. Rather, they were being attacked by a lying, accusing spirit from Satan. So long as a person is still genuinely concerned about his need for forgiveness, the Holy Spirit has not ceased to deal with him, and he is therefore not guilty of finally rejecting the Holy Spirit.

MUMFORD: This verse is one of the favorite weapons that the forces of hell use against the people of God. Often misused and misinterpreted, or even preached as a "method" of getting people saved, it causes untold suffering and spiritual despair.

Referring back to our question on the "anointing," it is important to know that one thing Israel *did* know was the power of God as revealed by the moving and manifestation of God's Holy Spirit.

Luke 11:14-15 shows Jesus had — by the authority — just performed a miracle of healing. The prejudice of the Pharisees comes bubbling to the surface in their unmitigated attack on our Lord, "This was done by Satan — Beelzebub," was their cry.

Jesus' response is powerful. "Me (who I am and what I represent), you may not understand, so blasphemy against me can be forgiven. But, the Holy Spirit and His power you do understand and in your stubbornness

and orthodoxy you attribute what you know to be of God to the works of Satan. This is most serious and enters the realm of being unpardonable in this age and the one to come! This was a sin unforgivable because it was pure transgression of light they had — thus their light would become darkness.

Why does the presence of the Holy Spirit seem to be in some gatherings and not in others?

MUMFORD: For illustration's sake, let us distinguish two *types* of the presence of the Lord. As we remarked in question one, it is the same Holy Spirit in varying manifestation.

The first type is theologically called *omnipresence*. Omni means everywhere at the same time. God said it succinctly to the prophet Jeremiah in Jeremiah 23:23-24: "Do not I fill heaven and earth?"

The second type is what may be called the *manifest presence*. In our language it would be God, the Holy Spirit, choosing to reveal His presence at one place and at one time in such a way as to be felt, seen, heard or smelled.

When a particular life, group, church, or gathering is more spiritually oriented and spiritual unity is in the midst in reality, the Lord sovereignly chooses to *manifest* His presence in one way or the other. This is not supposed to be unusual, but rather the normal Christian gathering. Sensitive leadership will seek God for hindrances, known and unknown, until the Holy Spirit is released to move among us in scriptural freedom.

PRINCE: Isaiah 40:13 poses the question: "Who hath directed the Spirit of the Lord, or being his counsellor hath taught him?" Viewed objectively, it would be ridiculous for us to offer direction or advice to the Holy Spirit. Yet, in practice, we often make this mistake. In advance of a meeting, we form our own anti-



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pation, or plan, or program for the meeting, and then we follow this out without reference to the Holy Spirit. When we act like this, the Holy Spirit may logically take the attitude, "If you don't need me, I'll move elsewhere!"

In any meeting we enjoy the presence and direction of the Holy Spirit in proportion as we yield to Him and follow out His purpose. All too often a pattern of previous blessing becomes a form of bondage: e.g. "God blessed us last time when we all raised our hands and shouted, so we'll do that again this time!" Inadvertently, we are tricked into seeking a "blessing," rather than seeking the Holy Spirit's purpose.

SUMRALL: The Holy Spirit moves and makes His presence known most in an atmosphere of love. This was made clear to Liberty Church in Pensacola during an all-day fellowship meeting on Labor Day, 1966. God's presence was so real, everyone could sense His nearness. A prophetic word came forth: "If you will keep the love among you as is expressed today, you will not need to ask for my manifestation. You could not prevent my manifestation, for I reveal myself in an atmosphere of love and trust."

During the baptism of Jesus, the Holy Spirit descended in the form of a

dove. As someone said: "The Holy Spirit as a dove descended on Jesus, the lamb, as He always descends on those with lamb-like natures." The Holy Spirit is grieved over unchristian attitudes and will not expressly move among groups who harbor "bitterness, wrath, anger, clamour, and evil-speaking, . . ." (Eph. 4:31).

If a group is in harmony and the Holy Spirit is not in evidence, it could be that there is a need for unified praise until there is a release from oppression of the enemy or release from timidity and inhibitions. The Lord has promised to inhabit the praises of His people (Psa. 22:3).

January FORUM will discuss the subject of "Lordship."

Do you have questions which you feel need to be discussed through the FORUM? If they represent a need for enlightenment or encouragement to the body of Christ, we will be happy to consider them for possible future topics to be referred to our panel.

Please state questions clearly and mail them to FORUM PANEL: *New Wine* Magazine, P.O. Box 22888, Fort Lauderdale, Florida 33315. We appreciate reader participation in this feature of *New Wine*.

BIBLE STUDY ANSWERS

(1) He "moved" upon the face of the earth. (2) Inviting Jesus to return to claim His bride. (3) Intellect; Will; Emotion (love). (4) *Pour out* the Spirit upon all men. (5) The Comforter and Spirit of Truth. (6) a. Othniel — as judge. b. Gideon — help in battle. c. Samson — strength. d. Saul — aid in battle. e. David — anoint as king. f. Zechariah — to prophecy. (7) a. Active in conception. b. Active in His baptism. c. Led to be tempted. d. Equip for ministry. e. Casting out devils. f. Assist disciples. g. In His atonement. h. In His atonement. i. In His resurrection. (8) a. Told to wait for His coming. b. Spirit poured out on the 120. c. Led Philip in ministry. d. Directed missionary journey. e. Bears witness by signs, etc. f. Gives power in preaching. g. Gives liberty and changes. h. Gives diversities of gifts. (9) a. Convicts of sin. b. Aids in new birth. c. Guides into truth. d. Gives power to witness. e. Bears witness of sonship. f. Provides earnest of our inheritance. g. Assists in prayer. h. Manifests Himself to profit. i. Provides blessing to one another.

NEW COVENANT TIMES JOINS NEW WINE

This month's *New Wine* includes the readership of *New Covenant Times*, which has recently merged with our mailing list.

This agreement grew out of a deepening relationship between Reverend W. J. Ern Baxter, editor of *New Covenant Times*, and the brethren of Christian Growth Ministries. Both parties felt that including the ministry of Ern Baxter in *New Wine* would be a practical and acceptable solution for merging the magazines. Thus, beginning with this issue, all who previously have received *New Covenant Times* will receive *New Wine* Magazine in its place.

LAFAYETTE CHARISMATIC CONFERENCE

The 3rd Lafayette Charismatic Renewal Conference on the Holy Spirit will be held Nov. 29, 30 and Dec. 1, 1974 (Thanksgiving Weekend) in Lafayette, Louisiana. The theme of the conference, sponsored and pastorally guided by the Lafayette Diocese Catholic Charismatic Renewal Pastoral Team, is "A Heart Renewed, A World Made New."

For registration forms or information write or call: Lafayette Charismatic Conference, P.O. Box 51762, Lafayette, Louisiana 70501. Telephone: (318) 234-4521.

CASSETTE SERIES \$23.70 (After January 1, 1975, price will increase to \$29.70)