



new
wine

NOVEMBER 1976

THE INTERNATIONAL MAGAZINE

DEDICATED TO CHRISTIAN GROWTH

MUSIC and WORSHIP

Worship • Cornwall • 6
A Song for the Moment • Clark • 12
Total Stewardship • Simpson • 20
New Shoes • Darin • 27

NEW WINE MEETING A VARIETY OF NEEDS . . .

When I requested your magazine I was a new Christian as well as unemployed. All I could send you was \$1.00. I was very happy that you sent the magazine. Now the Lord has blessed me with a job and I promised Him with my first paycheck I would send you a contribution for being so nice.

Rose Tessier
New Hampshire

Praise God! I am 76 years old . . . work 2 days a week . . . alone but not lonely. I am an avid reader and I like it deep. That's why I like *New Wine*. Plenty to think about and check up. After I have read them, I pass them on.

Mabel Peters
National Park, NJ

Seeing the openness to the will of the Lord concerning controversial issues, and your desire for the unity of the whole Body of Christ has been a rich lesson to me as a student hoping to be in a pastoral position someday. Your example of handling sticky questions, issues and such in the Spirit is a lesson for me to remember when I myself will probably be faced with the same.

Craig Barnard
Sierra Madre, CA

Yes, indeed, I do want *New Wine* continued. I read it, enjoy it and save it. I will share it with friends as long as I am sure of getting it back. Your magazine is a happy bridge in the wedding of Christian believers. Too frequently we talk at each other — we need to talk with each other.

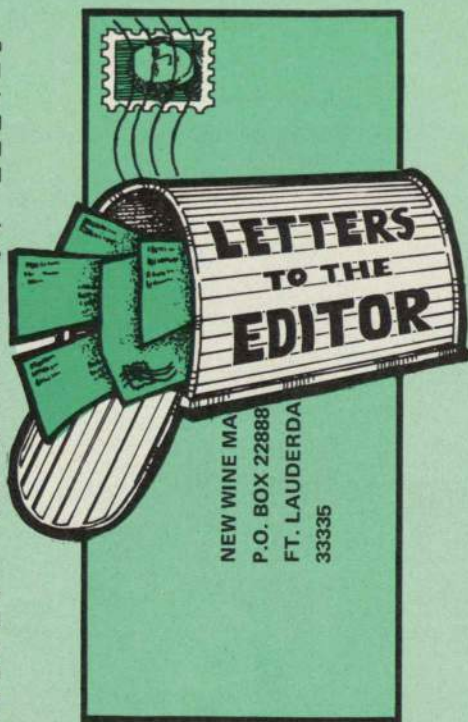
John Barry
Anaheim, CA

In March of 1975 I was in the hospital for the fifth time in 9 months. Someone (God) sent me a copy of *New Wine*. I had gotten away from God and needed very much to hear the messages in that particular issue. Now I look forward each month to receiving my *New Wine* and going back reading them over and over. I have given out applications and your return envelopes to friends.

Betty Alexander
Charlotte, N.C.

I am a new born again Christian — only 3 months in the Lord. But I have heard the spirit of the Lord in your *New Wine* and in your tapes. May God bless you and your ministry.

Randy Stevens
Sioux City, Iowa



CASSETTE BOOKS CATCHING ON . . .

I was thrilled at your addition of Cassette books and agree wholeheartedly with your thinking.

Mrs. Ralph Hanneman
Ashtabula, Ohio

I think your Cassette Books are a great idea! Please make more of them.

Paul and Kathy Tremont
Santa Barbara, CA

The idea of the Cassette Books is tremendous. When I saw the articles in the September Issue, I got really excited.

Keith Conn
Hattiesburg, MS

I just received September *New Wine* and was thrilled by your new idea on Cassette Books . . . good teaching at a nice low price. Truly the Lord does provide!

Brad Water
Orlando, Florida

Enclosed find \$5.00 for five Cassette Books. This small town in north Wisconsin is becoming saturated with many of your good books and tapes. We rejoice in the open hearts here and trust that the Lord has rich adventures in store for all of us here. God bless you and keep you receiving "from His glory for His glory."

Lorraine Hardt
Ashland, WI

CHANGES? SOME LIKE . . . SOME DON'T . . .

I see a change in *New Wine*. It is definitely one of maturity! I thoroughly enjoy your magazine. The articles minister so much life.

Jennifer Sheridan
Miami, Florida

I have been receiving *New Wine* for more than three years now. Since your change of format to cover one teaching very thoroughly in a single edition I have had a diminishing joy in receiving it in the mailbox. I have found that when I receive a great amount of teaching on one subject and in great detail I am much more inclined to appropriate it as law than look to Him for His grace to slowly conform me to His will.

I can't help remembering the way God used *New Wine* in my life a few years ago. Each issue had at least a few things that taught or echoed what God wanted me to know at that time. I took a few small steps and waited eagerly for the next issue. I find no fault in your magazine or in these men of God. I would be pleased to contribute to Christian Growth Ministries in the future. However, I feel I should not continue to receive a magazine that would be a greater benefit to someone else.

Judy Gaffney
Fort Bragg, N.C.

I really enjoy your magazine, and even if I don't always agree, I feel God's love can handle that. I pray for you because I know that those who yell the loudest usually need what they are getting.

Betty Brown
Gulf Breeze, Florida

It seems to me that in recent months *New Wine* is giving a more rounded view on the subjects being presented.

Danny Casey
Pampa, Texas

I would like to see more testimonial teachings or articles concerning the author's life. What he teaches can be more appreciated and understood if the principles he presents are experienced personally and applied objectively.

Joe Urbani
Philadelphia, PA

I'm still not sure what I think of the new drift of *New Wine*, but at this point I feel it is important to continue to monitor the pulse. Please continue the subscription.

Eva Knight
Lees Summit, MO

Editorial

The editorial for November, expanded for the subject of "Music & Worship," appears on pages 4 and 5.

Monthly Day of Prayer and Fasting

At the Chicago Church Summit Conference in September 1975, national Christian leaders established the first Friday of every month in 1976 as a day of united prayer and fasting for all Christians in America.

New Wine, in conjunction with Intercessors for America, will be publishing each month a suggested prayer focus so that the collective effect of all our readers' prayers may be concentrated upon a specific area of need.

On November 5, the day of prayer and fasting for that month, the prayer focus will be: *abortion*. Pray that the people and legislators of our nation might know God's attitude toward abortion, and the serious implications and consequences of abortion legislation in our country. (See *Intercessors Report* on page 25.)

Then, on the December 6 day of prayer and fasting, the prayer focus will be: *mind sciences* such as TM, est, Biofeedback, Scientology, Silva Mind Control, etc. that are sweeping our country. Pray that the fallacy of these movements would be exposed and that those erroneously seeking peace and fulfillment in them would instead find it in Jesus Christ.



new wine

MAGAZINE

NOVEMBER 1976 CONTENTS VOL. 8, NO. 10

Editorial: Worship From the Heart 4

Dick Leggatt

Worship 6

Judson Cornwall

A Personal Word from Bob Mumford 11

Bob Mumford

A Song for the Moment 12

Paul Clark

Echoes of the Spirit 14

Bible Study: Music & Worship 19

Jim Croft

Total Stewardship 20

Charles Simpson

Intercessors Report 25

John Beckett

New Shoes 27

Jim Darin

Questions & Answers: Music & Worship 30

Frank Longino

EDITOR: *Don Basham*; MANAGING EDITOR: *Dick Leggatt*; EDITORIAL ASSISTANTS: *Janet Baum, Alan Wallace*; PRODUCTION MANAGER: *John Zeppa*; DESIGN: *Larry Rice*

© Copyright, Christian Growth Ministries, 1976. All rights reserved.



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.

Please use our self-addressed envelope in the center of the magazine for new subscriptions, notice of change of address, and all contributions, comments, and suggestions pertaining to Christian Growth Ministries and *New Wine* Magazine.

New Wine is a non-subscription magazine supported by the contributions of its readers. Single copies and back 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 a check made out for American dollars or by local currency.

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.

Scripture quotations in this magazine are from the *King James Version* of the Bible unless otherwise indicated.

Scripture quotations identified RSV are from the *Revised Standard Version Common Bible* © 1973 by the Division of Christian Education of the National Council of Churches of Christ in the U.S.A. Used by permission.

Scripture quotations identified AMP are from the *Amplified Bible, New Testament* © Lockman Foundation 1958; *Amplified Old Testament*, Zondervan Publishing House, Part One © 1962, Part Two © 1964. Used by permission.

Scripture quotations identified NAS are from the *New American Standard Bible*, © The Lockman Foundation, 1960, 1962, 1963, 1968, 1971 and are used by permission.

Scripture quotations identified LB are from the *Living Bible*, © 1971 by Tyndale House Publishers, Wheaton, Ill., and are used by permission.

Scripture quotations identified JBP are from *The New Testament in Modern English* © J.B. Phillips 1958, 1960, 1972. Used by permission.

EDITORIAL:

From the Heart

Worship

In presenting an issue of *New Wine* on the subject of music and worship, we felt that it might be helpful to provide some general insights to tie together that which appears in the magazine. The charismatic outpouring has opened up new vistas in praise and worship, but more recently, it is becoming evident that God is taking us one step further — into the region of our hearts. There is a sense of deepening in all that God is doing today — a sense that He is taking us beyond the “talking” stage into the “doing” stage. And in terms of our topic, that means that God is moving us from the beginning areas of praise into the very depths of heartfelt worship. And this critical area — our hearts — is the theme of our editorial.

A part of my upbringing that stands out as an illustration of this is the vivid memory of my first piano lessons at a convent/consistory in my home town. The nuns who taught piano at the consistory were noted for their success in turning out skilled pianists who played every piece note-perfect with faultless technique — an accomplishment attributed to the nuns’ dreaded discipline and stringent practice requirements. Under their instruction, I progressed quickly in the fundamentals and soon was playing with excellent technique . . . and yet, there was a missing ingredient to my music. Although the skill was there, my playing was mechanical and stilted, and for the most part, emotionless. My

heart wasn’t in it.

By contrast, I also vividly remember my second piano teacher, an eccentric and rather bulky spinster named Jessie Mochel, who was a rather remarkable lady. She was the first person that I ever knew who used a cigarette holder when she smoked, which she did profusely, leaving the practice room full of a choking cloud, with ashes strewn over the piano, the music and the front of her dress. She was incurably unkempt, with her yellowish-white hair pulled back into a precarious bun, and a set of dentures a size too large which clacked incessantly as she talked; to say it mildly, not one to stress discipline.

But how she loved her music! Often as she would sit at our piano showing me how a piece should be played, she would lose all awareness of her surroundings as she brought out rich musical tones and interpretations from the depths of her heart.

The discipline in my technique may have suffered slightly under her instruction, but I received something far more essential from her — a deep love for music. As my approach to music went from mechanical execution to more sensitive expression, I knew that a significant change had taken place. The music I played was coming from my heart.

In relating this example to the subject of music and worship, let me make one important observation. We can use all the right worship tech-

niques and methods, but we haven’t really *worshipped* the Lord until our whole heart is involved. If it isn’t, we run the risk of sounding like “sounding brass and tinkling cymbals” in our method, and God will end up saying about us what He said about wayward Israel: “This people honors Me with their lips, but their heart is far from Me” (Matt. 15:8, NAS).

In Jeremiah 29:13,14, God makes a significant promise:

And you will seek Me and find Me, when you search for Me *with all your heart.*

And I will be found by you . . . (NAS)

When our hearts are directed entirely toward the Lord, He responds in our favor by revealing Himself to us. Something happens when our seeking is wholehearted that doesn’t happen when we are halfhearted.

Without a doubt, David was the man who demonstrated most clearly what it means to worship God with your whole heart, and possibly the best example of this was when the Ark of the Covenant was brought into the city of David. Without any concern for his office as King or his appearance before the people, David danced and leaped “with all his might” before the Lord in unabashed worship, even though he was criticized by his own wife for his behavior.

I believe that David is the picture of what God desires for us: that we be

willing to throw off any hindrance to a wholehearted expression of our adoration for Him, just as David did. No wonder David was known as "a man after God's own heart;" David had devoted *his* whole heart to God. As he said continually in his psalms, "I will praise thee, O Lord my God, *with all my heart*" (Ps. 86:12).

DOING IT

What is involved in becoming like David, truly worshipping the Lord with all our hearts? How do we get there? I would imagine that everyone reading this article could testify how difficult it is to come wholeheartedly to God. When I was first exposed to charismatic worship, being newly-baptized in the Spirit, I could barely tolerate being present in a meeting where everyone was praising God in tongues, let alone participate myself. And to even entertain the thought of lifting up my hands in praise as others did was virtually out of the question.

For some reason, our hearts are generally unwilling at first to give in before God. There are barriers to our adoring the Lord without reservation. Two of the biggest of these it seems are 1) traditionalism, which offers us this excuse: "Well, I've never done it that way," and 2) fear of embarrassment and inadequacy, the twin feelings that people are looking at our odd behavior and laughing at our inaptitude. They are real barriers, and for many, it is a real battle to overcome them. But we must, for God wants *all* of us to be worshippers.

How do we do it? The following are just a few basic guidelines, both for musically inclined and non-musical believers, which can bring a measure of freedom to our worship, helping us to overcome some of the barriers.

First, and most obvious, *take time to be alone with the Lord*. From my contact with Scott Ross and Ted Sandquist of Love Inn in New York, I have added a phrase to my vocabulary: "closet time." This is a regular period of time when you get alone with the Lord to talk with Him, listen to Him, and offer your love, praise and

worship to Him in whatever way that seems fitting. The variety of ways to do this is unlimited, and such a time is an opportunity to explore new avenues of expressing to Jesus the feelings deep inside you.

Secondly, *don't argue with God*. God often uses a "closet time" to begin to break down our barriers of traditionalism. When we are in God's presence, we need to be open to His suggestions. He may nudge us to stand, kneel, lift our hands, sing in tongues, bow before Him, shout or dance in the Spirit. Any one or all of His suggestions may be contrary to our customary way of worshipping. But it's been my experience that when I agree to what God suggests, my "shackles" of traditional patterns are broken and I enter into a deeper dimension of freedom in the Spirit. Then God proceeds to work on the next traditional barrier to my worship of Him.

Thirdly, *we need to practice*. Most Christians think that the ability to praise God, singing and speaking to Him openly and lovingly, is a rare gift to only a chosen few, such as Abraham, David, and a handful of others. That's just not true. God has enabled all of us to speak to Him openly, but to do it wholeheartedly and effectively requires practice.

The only way to develop skill in anything is by repeated rehearsal, and that's the way it is with worship. The more we do it, the easier it is to approach the Lord, and the deeper our relationship with Him becomes. I would guess that most of David's psalms and meditations came, not without some initial failures, after patient rehearsal in time alone with God.

PROGRESSION IN WORSHIP

Practicing our worship is important, and though we could give a few other practical guidelines, we want to close with some thoughts on this subject of practicing our worship. There is a good reason why God desires that our ability to be open to Him improve: He wants to use that which He develops in us. There is a very practical progres-

sion to our experience of worship, and it seems to take place in three stages.

First, as we have noted, God works on our hearts individually, teaching us in our times alone with Him to be sensitive and obedient to His promptings. Then, as we become increasingly open to His leading, He gives us opportunity to share the spiritual gifts He has opened to us, and the setting for such initial sharing is usually within the smaller fellowship of brothers and sisters in the Lord who know and love us enough to tolerate our first tottering attempts to share what God gives, guiding and correcting us in a helpful way. Through their patient direction, our sensitivity to the Holy Spirit is sharpened, and skills increase. In a sense, God allows us to "practice" what He gives us on a smaller group.

And then, when those who are responsible for our lives and for our developing abilities are confident of God's anointing and approval on the spiritual gifts we evidence, then there is the possibility of God using us to bring a word or song to a larger assembly.

Although this is an ideal kind of pattern for development and there are numerous exceptions to it, I believe that one fact remains clear: *God wants to use us*. And in order to do so, He desires to develop all of us into obedient worshippers. Whether God intends to use us to prophesy in an assembly of thousands or just adore Him in the intimacy of our "closet," He desires our worship.

First He wants to receive wholehearted worship from us, and then He wants to use us to worship Him openly in the assembly. I believe God's greatest joy is to see us worshipping unrestrained before Him, just as David danced before the Ark, with our hearts pouring out an unrestrained stream of love and loyalty to Him.

We hope that God will use this issue of *New Wine* to move you even closer in your worship of the Lord, that He may use you more fully to bring glory to Himself. ❖

Dick Leggatt
Managing Editor



by Judson Cornwall

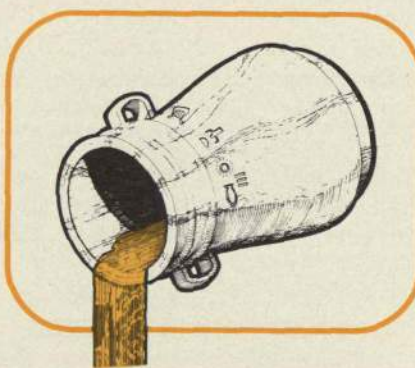
And Mary poured the ointment on Jesus' head, and the house was filled with its aroma.

All flesh shall come to worship before Me, saith the Lord (Is. 66:23).

"To worship or not to worship" has never been the question, for all of God's created beings are inherently worshippers. Heaven is full of worship. It is the stuff of which Heaven is made. The book of Revelation progressively shows worship being performed by every inhabitant of Heaven, including mankind.

No matter how vociferously he may deny it, each person on earth is instinctively a worshipper. It is in his genetic strain!

No, the issue has never been shall we worship or not? It is more consistently a question of who, when, and why shall we worship?



THE WHO OF WORSHIP

JUDSON CORNWALL, well-known as a teacher and conference speaker, is the author of a number of articles on worship. He has also written a book which thoroughly examines the subject of biblical praise, entitled Let Us Praise.

The object of our worship is the greatest point of controversy in worship. According to Isaiah 14, Lucifer's fall was perpetrated because of high-level pride that caused him to desire to become the object of Heaven's worship. He has never lost this aspiration. From his temptation of Eve in Eden to the temptation of Christ in the wilderness, he consistently recruited worshippers from among earth's inhabitants, and he still does.

Satan so greatly desired the worship of Christ that he offered Him full control of this earth and all of its inhabitants in exchange for it. Some have seen an opportunity for Christ to have bypassed the Cross through this act; restoring man to God's dominion without the ignominy of becoming sin and suffering Calvary. This proposed

“shortcut” was probably the root of that temptation.

Jesus beautifully withstood the temptation by paraphrasing Deuteronomy 6:13: “Thou shalt worship the Lord thy God, and Him only shalt thou serve.”¹ These few words of Jesus cut right to the core of our main problem with worship – the person to be worshipped and the priority of worship.

As to the person of worship, all fundamental Bible-believing Christians agree with Jesus that God the Father is the only acceptable object of worship. They know of God’s expressed hatred of idol worship and have read in the Old Testament of God’s repeated punishment of those who worshipped anything besides the true and living God. They accept, intellectually at least, God’s demand for a monopoly upon their worship.

Most of these have also memorized Christ’s pointed statement on worship from John 4:23: “The hour cometh and now is when the true worshippers shall worship the Father in spirit and in truth.”

And yet for all of their mental acquiescence to God’s exclusive rights to their worship, even a casual observer will discover fundamental Christians offering worship to lesser gods in their lives.

If we will accept the dictionary’s definition of worship as: “to adore, to revere, to exalt, to magnify, to dote, to admire, or to esteem,” then it becomes quite obvious that many Christians worship, to a lesser extent perhaps, many things that are beneath the image of God.

Some exalt their denomination in a manner that at least borders on worship. Others dote dangerously on their pastor, while still others magnify a doctrinal truth almost to the place of God Himself.

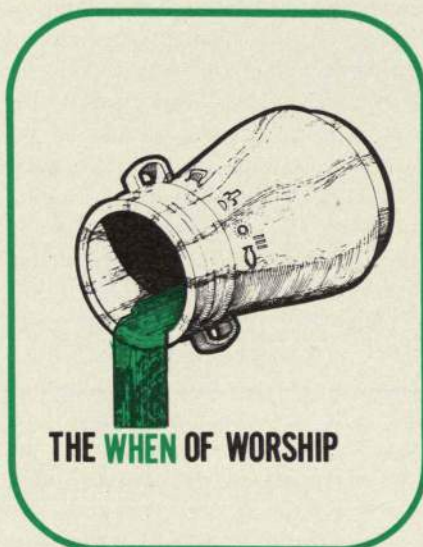
We’ve all seen people, even God-fearing saints, so love possessions as to become worshippers of them, and others have disgusted us as they become worshippers of themselves.

Not that anyone intends for his affections to get out of control and direct his worship to something less

than God, but still it happens all too frequently. For what we love will soon become what we worship, since worship is merely an expression of love in its highest form. Perhaps this is why the Bible so clearly commands us: “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.”²

So the key to maintaining the Divine monopoly in worship is to: “Love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength”³ When everything within us loves God fully, He alone will be the object of our worship. Otherwise, we will be as vacillating in our worship as we are in our loving. “Thou shalt worship the Lord thy God and Him only” Leave no room for other objects of homage. He will be Lord of all or not Lord at all.

When the Anglican marriage ceremony asks the man to vow to his bride: “and with my body I worship thee . . .,” it exemplifies how easily we can move from love and adoration to reverence and veneration – worship! It seems that idolatry is inherent in each of us, for worshipping something short of God is always easier than worshipping God Himself. We find it easier to relate and respond to the tangible than to the intangible; to the seen than to the unseen. Yet God is the only truly acceptable object of our worship – “Him only.”



Still, in reminding Satan that God the Father was the exclusive object of worship, Christ also established the Divine priority of worship over service in saying: “Thou shalt worship . . . and thou shalt serve.” Worship first; service second. Until we have fulfilled the worship requirement, we cannot serve properly. All service must flow out of worship lest it become a substitute for worship. We long ago learned that God will curse a substitute but may well bless a supplement.

Nothing we can ever do can acceptably substitute for worship. Consider the plight of the widower who hires a housekeeper, a cook, and a nurse for his children. He is being served very acceptably, but does this substitute for the love of his deceased wife? Of course not! Neither does our service substitute for loving God in worship.

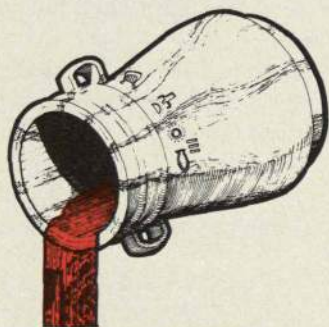
Still, service is part of our Christian walk. It is not an “either/or” situation, but “both/and.” We will both worship and serve the Lord God; but in that order!

Christians need to be careful lest they get so busy working for God that they have no time for God. Activity can become the enemy of adoration, as surely as service can become a substitute for submission and supplication.

How many marriage partners become so engrossed in doing for the other party that they no longer take time to love and adore one another. She is so busy with the house and the children, and he is so taken up with his business and activities outside the home that they become strangers to each other. The love that drew them to each other is consistently neglected and has been replaced with service to each other. But no amount of service, however devoted it may be, can replace the interpersonal relationship so needed to maintain a viable marriage. The home needs the constant undergirding of expressed love, and out of this love-flow will proceed all needed service.

The same principle is true regarding our relationship to the Lord Jesus Christ. Repeatedly He is called “our husband,” and we are called “His

wife." We were drawn to Him by His love, and He responded to us because of our love for Him. If we let this love relationship diminish because we are so busy serving Him, we will jeopardize everything that this relationship has produced. Jesus told His disciples: "Henceforth I call you not servants . . . but I have called you friends."⁴ We have not been chosen merely to serve, but He has ordained us to be with Him.⁵ He enjoys our service unto Him and invites us to serve with Him, but He cannot accept service that is offered as a substitute for worship. He did not die to present to Himself a fully trained servant, but a spotless bride. Out of that marriage will come beautiful service! "Worship First — Service Second."



THE WHY OF WORSHIP

So in apprehending Christ's statement to Satan, we automatically settle the who and the when of worship, which leaves only the all-important *why* of worship.

Just why do we worship? Is it to fulfill a command of God's Word? Is it done to meet needs in our spiritual nature? Or do we do it because it gives such pleasure to God? Hopefully, we worship for all of these reasons, and many more. But perhaps the two major reasons for worship are, (a) that worship brings us into a right relationship with God and with ourselves, and

(b) it then brings us into a right expression of ourselves to God. Worship teaches us much about ourselves, about our God, and about our responses.

In Matthew 15:21 we are told about a resident of Canaan whom Mark calls Syrophenician who seems to have heard that Jesus was going to visit the area of Tyre and Sidon. She practically met the boat at the shore, and the moment she saw Jesus she cried: "Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil."⁶ She may have heard that blind Bartimeus was healed by yelling a similar cry⁷ or that two pairs of blind men, on widely separate occasions, had been restored to sight by crying this plea.⁸ Somehow this formula seemed to crop up repeatedly in the stories that had come out of Jerusalem. It had always seemed to work. Until now, that is. For no matter how earnestly, loudly, or passionately she cried this formula, Jesus "answered her not a word."⁹

The actions of the disciples proved that she had been heard for they pled with Jesus to send her away to get rid of the disturbances. But instead of complying with their request, Jesus replied: "I am not sent but unto the lost sheep of the house of Israel."¹⁰ In this one stage whisper, spoken loudly enough for the woman to hear, Jesus unmasked the deceit and hypocrisy of her petitioning. She had been claiming a non-existent relationship with Christ. In imploring Him as the "Son of David" she was apparently claiming to be an Israelite. This was untrue, for the gospel writers clearly identify her as a Gentile. But because she did not feel that Gentiles had any claim upon Christ, she masqueraded as a daughter of Israel who had covenant claims on the "Son of David." All this pretense got for her was total silence.

When God gives us the silent treatment, it is usually because we too are claiming a non-existent relationship. We, like her, pick up formulas that have worked beautifully for others and cry them religiously, whether they work or not.

How many who have never been

born again pray, "Our Father which art in Heaven?" Carnal Christians use the prayer language of the true bride, while the rebellious plead with God in their hour of trouble with the same expressions as the submitted saints. This will always be met by Divine silence. God does not respond to hypocrisy, since He is truth by nature. We have been instructed to: "Draw near with a *true* heart."¹¹ Any form of deceit will deny us an audience with God. Someone has said: "Either live it or don't lip it."

Nevertheless, we go on giving lip service to the words that meant life to our fathers and to the founders of our denominations, often unaware that we have only the liturgy, not the life, of these men. We have expressed the words as fact for so long that we are unaware that they have become a fable. We have claimed a non-existent faith for so long, we cannot recognize our fraud. What can bring us out of our guile back into His grace? Worship!

Immediately after Jesus unmasked this imposter, "Then came she and worshipped Him, saying, Lord, help me."¹² Likely, she prostrated herself before Him, perhaps even grabbing Him by the ankles and kissing His feet. She completely submitted herself to Him and poured out both her worship and her plea for help. And it worked. It always works! Worship is a door-opener that gives the supplicant ingress to God. All men have been invited to worship God, converted and unconverted alike. Isaiah prophesied: "All flesh shall come to worship before Me, saith the Lord,"¹³ and John saw a great company in Heaven singing the song of Moses and the song of the Lamb ending it with these words: "For all nations shall come and worship before Thee . . ."¹⁴ If we can claim no covenant that will afford us entrance to Christ, we can open the door to His presence with worship. When our faith has failed and we falter in our approach to Him, we can always fall back on worship, for worship is a consistent door-opener.

It is only fair to point out, however, that this door-opener to Christ auto-

matically becomes an open door allowing Him to get to us. Immediately after she began to worship Jesus, He began to probe into the depths of her heart. "It is not meet to take the children's bread," He said, "and cast it to the dogs."¹⁵ "You've claimed to be a daughter of Abraham, but in their eyes you're nothing but a dog." These have always seemed like harsh words, but they were spoken by the world's greatest example of a perfect gentleman. Christ was not condemning her, He was merely unveiling her to herself. He was bringing her, "not to think more highly of herself than she ought to think."¹⁶ J.B. Phillips translates this verse:

Don't cherish exaggerated ideas of yourself or your importance, but try to have a sane estimate of your capabilities by the light of the faith that God has given to you all.¹⁷

Our Lord was merely helping to adjust this woman's self-concept, and He did it while she was worshipping. As she was exalting Him in worship, He was exposing her worthlessness. While she spoke of His Majesty ("Lord"), He spoke of her hypocrisy. His goal was not to depreciate her, but to help her appreciate her true relationship to Himself, for until she did, He could not respond to her without condoning her falsehood. But if she would accept His appraisal and respond accordingly, He could and would minister to her need. Truth can relate to truth.

Isn't it when we are worshipping that God reveals us to ourselves? It was so with Isaiah. He, who was likely the most godly man of his generation, when caught up into God's presence cried out:

Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of Hosts.¹⁸

He did not have this awareness when in the courts of earthly kings, to whom he is reputed to have been a tutor, but when worship brought him into the presence of the Heavenly

King, he not only "saw the Lord sitting upon a throne, high and lifted up,"¹⁹ but he saw himself defiled and dirty. It is only when we are in the presence of Heaven's Majestic King that we gain a true picture of ourselves. Compared with another, we may look great, but contrasted to Him, we lose all artificial glory.

So the Lord's response to the woman's worship was to call her a dog. How did she handle that? The only sensible way we can ever handle His evaluation of us. She said: "Truth, Lord."²⁰ For until we acquiesce to His appraisal, communication with Him is ended. He has revealed our position and our condition; the next move is ours.

But admitting the truth that she was as separated from a covenant relationship with Christ as a dog is beneath his owner did not devastate this woman. She wisely changed her style of approach to match His estimate of her and gained everything she desired. She merely said: "yet the dogs eat of the crumbs which fall from their masters' table."²¹ "If I am a dog, don't deny me a dog's privileges!" No greater principle can be learned than to approach Christ consistent to our true nature. If we're "a dog," our nature has not yet been changed by a Divine transformation; we can sit up, wag our tail, and lick the hand of the Master.

If we're an infant in Christ, we can make pleasant "gooing" sounds and smile a lot.

If we're a toddler, we can crawl to Him, pat Him, and say "da-da."

But for a mature saint to do this would be ridiculous. He should approach Christ as a Christian adult.

We need not await a voice from Heaven saying, "This is my beloved Son in whom I am well pleased,"²² before coming to God. We can come just as we are. He can cleanse us as surely as He cleansed Isaiah, and change us as completely as He changed Nebuchadnezzar or Saul of Tarsus. We merely need to respond to Him as we are and from where we are, and it is worship that opens the door for this revelation to come.

It is, indeed, worship that brings us

into a right relationship with God and with ourselves. But it also brings us into a right expression of ourselves to God.

Perhaps as dramatic an example of worship to be found in the Bible is the story of Mary washing the feet of Jesus. All four Gospels record the event, and Jesus said that wherever the gospel would be preached, her deed would be spoken of for a memorial of her.²³

Remember that Mary still overflowed with gratitude to Jesus for raising her brother, Lazarus, from the dead. Her whole way of life was rescued in that resurrection, for the lot of the widows and the unmarrieds was tenuous. Too frequently they were exploited and stripped of all possessions.

When she looked into the home of Simon, the Leper, and saw that Lazarus was being highly honored at the banquet, but that Jesus was being treated like any other guest, it broke her heart. He was not being properly appreciated — their expression of thanks to Him was grossly insufficient.

Slipping quickly to her home nearby, she sought out an alabaster box full of liquid nard and returned to Simon's house where she broke it, allowing the spikenard to flow over Jesus' head, down His beard, and onto His garments. Then she bathed His feet with her tears, and wiped them dry with her hair.

In contrast to the others who had merely taken Christ's presence for granted, she made a right expression of herself to her Lord. She worshipped. She loved, not from a distance, but in intimate fellowship. She was not content to say thanks with a dinner; she had to worship with a deed that pleased her emotions of love, adoration, thanksgiving, and reverence. She had to touch, to kiss, to weep, and to bow in order to thoroughly pour out herself on Jesus. The spikenard was merely a symbol of what was really being poured out on Jesus — Mary herself! This is the heart and core of true worship — the unashamed pouring out of our inner self upon the Lord Jesus Christ in affectionate devotion.

Mark's record of this event (Chapter 14) reveals four diverse factors in worship. The first of these is that worship is costly. The disciples quickly calculated that this nard could have been sold for at least three hundred pence, which equaled a full year's salary for a working man. Translated into today's earning power, it would be closer to fifteen thousand dollars. That's quite a price to pay just to worship Jesus acceptably.

But the monetary value was probably the smallest part of the price. This costly oil had been saved for one of two reasons: either as a dowry for marriage or to assure a proper burial. Both were vitally important to this Jewish maiden. When Mary poured out the ointment, she was surrendering all her plans, ambitions, and aspirations for the future. Worshipping in the present was far more important than longing for the future. In Verse 8, Jesus said of her act: "she is come aforehand (Greek 'now') to anoint my body to the burying." True worship often costs us some of our self-centered plans and ambitions. It requires us to put His glory above our goals.

A second factor of worship that is illustrated here is that worship invokes criticism. Immediately the disciples were censorious that the ointment was not sold and the money given to the poor. Social service is laudable, and even Jesus required it, but there is also a time and place to minister unto the Lord. I've known more criticism because of worshipping than any other activity I've ever led a congregation into. Somehow people still seem to feel that it is a waste if anything is poured out directly upon the Lord. I've seen husbands who had never complained because their wives worked at the church supper or served as volunteer secretary to the staff become incensed and prohibit their wives from attending worship sessions. We should be prepared for and expect criticism if we become worshippers.

The third factor of worship that Mary illustrates is the need for brokenness. The liquid nard was permanently sealed in a stone con-

tainer. To release it required breaking the bottle. Similarly, worship, which is resident in the spirit of every saint, is sealed in by the outer container of the soul and body. Until something happens to rupture this stony container, the worship can never be released. Presenting the bottle would not have been worship; it would have been an offering. But fracturing the alabaster box allowed the oil to flow as an anointing of the body of the Lord.

David, who knew much about being broken before the Lord, wrote: "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, Thou wilt not despise."²⁴ The Hebrew words he used are extremely strong. For the "broken spirit" he used the word "*shabor*" which means to shiver, to break to pieces, or to reduce to splinters. For "the broken heart," he used the Hebrew word "*dakah*" which means to crumble, to beat to pieces, to bruise, to crush, or to humble.


True worship requires a splintering of our prides, a crumbling of our natural reserves, a bruising of our self-sufficiencies, as well as a crushing of our self-will. The beating to pieces of our carnal nature will release our emotions to flow out in tears of repentance, submission, and love. The hard-hearted cannot worship; they must content themselves with mere rituals of worship. It is the tender-hearted, the gentle-spirited people who can pour out their inner spirit upon God.

When David was hiding in the cave of Adullam, fully reduced to splinters by Saul's murderous pursuit, he wrote: "The Lord is nigh unto them that are of a broken heart . . ."²⁵ Brokenness, which is necessary to worship in order to release our inner man, also assures us the nearness of the Lord, without which worship is impossible, for worship can only be performed when we are in His presence.

The final factor in worship that is alluded to in this story is that worship is reciprocal; we get something in return. When Mary held the alabaster box over the head of Jesus and broke it with a hammer or a stone, the oil gushed out over His head. She quickly rubbed it into the hair and beard, and

transferred the drippings to His feet. Then she let her long tresses fall and used her hair to wipe up the residue. When she left the banquet room, people could sniff and say, "She's the one; I can tell for she smells exactly like Jesus does."

When we pour worship out on the Lord Jesus Christ, we also get it all over ourselves. When we go out from His presence, we carry the fragrance of Christ everywhere we go. Paul recognized this when he wrote: "God . . . maketh manifest the savour of His knowledge by us in every place."²⁶ Just as the Old Testament priest carried the fragrance of God's incense in his hair and clothes after he had tended the golden altar, so we give the world a demonstration of the sweetness of our Lord after we have worshipped. The worship permeates our very nature and is as pleasant as a rare perfume. Worship is very reciprocal. We benefit as much from it as He does.

Inasmuch as it is inherent in our nature to be worshippers, may God in His Word clearly lead us to know the true "who," the correct "when," and the manifold "why" of worship. Both He and we will greatly benefit from it! 

FOOTNOTES:

1. Matthew 4:10
2. 1 John 2:15
3. Mark 12:30
4. John 15:15
5. Mark 3:14
6. Matthew 15:22
7. Mark 10:47
8. Matthew 10:27 and 20:30
9. Matthew 15:23
10. Matthew 15:24
11. Hebrews 10:22
12. Matthew 15:25
13. Isaiah 66:23
14. Revelation 15:4
15. Matthew 15:26
16. Romans 12:3
17. The New Testament in Modern English, J.B. Phillips
18. Isaiah 6:5
19. Isaiah 6:1
20. Matthew 15:27
21. Matthew 15:27
22. Matthew 17:5
23. Mark 14:9
24. Psalm 51:17
25. Psalm 34:18
26. 2 Corinthians 2:14

A Personal Word from Bob Mumford

"Thy lovingkindness," the Psalmist says, "is better than life."

Some twenty-two years of active ministry and extensive travel is a testimony — not to my human faithfulness but rather to God's lovingkindness given to us in Jesus Christ our Lord.

One vital aspect of His love insists we don't settle short of His desired and intended goal. Admittedly, His prodding insistence does not always seem understandable, comfortable or acceptable!

We have completed six years of labor here in Ft. Lauderdale, 6 years of joy, challenge and excitement. It was 1970 when God so sovereignly joined Derek Prince, Charles Simpson, Don Basham and myself together in a meaningful and lasting relationship. During these years we have travelled, taught, and ministered to many people in many places. *New Wine* Magazine has become a major teaching instrument in the charismatic renewal. Our local assembly, Good News Fellowship, has been born and is growing both numerically and spiritually.

Our love for the people of Florida, as well as for the state itself, had led me and my family to feel the Lord might leave us here permanently to enjoy the "fruit of our labors." We had settled down, not expecting new "marching orders"! The circumstances and guidance which surround our move to California are too detailed to recount, but as we realized what the Lord was about to require, we experienced both joy and pain. There is joy which comes as we obediently take on a new assignment. There is pain because geographically, friends and our natural family become less available for love and fellowship. The confirmation of God's direction for our family, however, was unanimous among my fellow ministers and the brethren. The Lord spoke in such a way as to remove all doubt. For this clear expression I am especially thankful.

My position and placement as contributing editor to *New Wine*, as well as my ministerial association with my fellow teachers will remain

unchanged. In fact, my new geographical assignment will give opportunity to demonstrate that our relationship with them and with Christian Growth Ministries is neither theological, ecclesiastical, or geographical. Rather, it consists of a God-ordained unity which remains unaltered by geographic relocation and which all of us have searched for so earnestly.

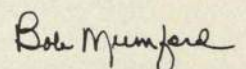
We plan to locate in the San Francisco area, south of the city, and available to the airport and to be settled in our new location by January 1977. Our intention is to continue to minister to the whole Body of Christ as often and in as many places as the Lord directs.

Life Changers — the tape and book ministry — will remain in Ft. Lauderdale for the present time. Our address will remain the same — *Life Changers*, P.O. Box 22948, Ft. Lauderdale, Florida 33335. Financial help for the move or ministry is tax deductible if checks are made payable to Life Changers. Every letter is acknowledged and proper receipts issued.

One last thing before I go. Our family would love to see you and your family at the Conference for Charismatic Renewal in the Christian Churches in Kansas City, July 20–24, 1977. Plan to take your vacation and bring your whole family for one of the great meetings of the year. All six of the *New Wine* teachers will be sharing with many other outstanding ministries. The evening meetings will be held in the Kansas City Chiefs Stadium. We expect some 60,000 Spirit-filled Christians from every church and denomination. You will be reading more about it in the coming issues of *New Wine*. (See announcement on page 14.)

God bless you all. We earnestly covet your prayers as we enter this new phase of our ministry.

Sincere Love in Christ,



Bob Mumford

THE MOMENT SONG FOR



by Paul Clark
Meditations of a musician.

I had just picked up the mail at the post office and was scanning through it when I noticed an envelope with the *New Wine* insignia on it. It appeared to be more than a bulk-rate mail letter, so I opened it right away. Inside was an invitation to write an article for an upcoming issue on "Music and Worship." I thought, "Gee, why me?"

To the public, I suppose, it would seem that because a person has recorded several albums that he would naturally know something about music and worship. And yet, I immediately flashed to past in-depth articles on worship written by prominent teachers in the Body of Christ, and I thought, "How can I improve on that?" Partial relief came to me when I felt the Holy Spirit reply, "You don't have to."

Inwardly though, I still felt inadequate. I thought to myself, "Worship? I'm still trying to learn more about it. Now, give me a guitar to share a song the Lord has given

me and I feel comfortable. But leading people into the presence of God . . . that's another thing." Although I have done it, and the Lord anoints it because He desires to draw people to Himself, the responsibility is awesome. So I sat there wondering what to do.

Once again the Spirit seemed to say, "Why not share about music in the capacity that I am using you." I remembered Derek Prince once saying that he never knew how his wife Lydia had done the things she did in Jerusalem because he felt he could never have done those things. And then he would add, "But then again, God never asked me to." That settled it for me, and I began to put some of my thoughts on paper.

Music is a wonderful thing, and it seems that everybody likes some form or style of music. Have you ever stopped to think what the world would be like without music? It would be pretty drab. Volumes of books have been written on music in general, but very little has been said along the lines of what I feel in my heart concerning music.

Sometimes I find it humorous when people come up to me and say, "I just love that song with the violins and flutes, but why did you put it on an album with electric guitars, drums, etc.?" In that regard, I have learned that the two most important elements of a song are the lyrics and the spirit behind it. So it seems to me that making a statement like "God can't use rock music" is ridiculous, because God can use all forms of music; for that matter He can use anything for His purpose. Although it is true that for years sacred music has been associated with

"Amazing Grace" and other great hymns, we need to understand that God will use differing styles of music to reach a number of people to whom traditional "religious" music has no appeal.

It has often amazed me that although there are only a few notes in the musical scale, millions of songs with different melodies have been written from just those few notes. Now, I assume that most people know what a melody is. A melody is the arrangement of notes that makes a song sound the way it does, and a song can't be a song without one. If you are sad, your melody will usually consist of notes from what is called a minor scale. If you are happy, your melody will usually be in a major scale. Now, it's not my purpose in this article to give a detailed teaching on music fundamentals; besides, I can't even read music myself. But what I'm driving at is that when the Bible tells us to make a melody in our hearts, it is because there is something very important about a melody.

To illustrate this point, I am sure at one time or another you have heard a song playing on the radio, and you either like it or hate it, take it or leave it, depending again upon the style of music you prefer. But inevitably, you will find yourself humming that melody for a few hours, even for days following the last time you heard it. Very often when it is a melody you really like, you join the words to it, and it means so much to you that your response is: "That is the most beautiful song ever written."

Now, let us direct this principle to the Christian. You hear a song that has a lamenting melody, and the person is singing about a trying experience they had. As the song draws to a close, the singer tells how God brought deliverance to him. Oddly enough, you happen to be in the same situation, and just hearing the song brings light into your once-darkened heart.

Obviously this is what David the psalmist did. Although he may well have led people on occasion in a few rounds of "When the Roll Is Called Up Yonder," the bulk of his psalms were an expression of his heart crying out or the Spirit speaking a word of exhortation or comfort. It was a song for a moment. I know that at times I have been changed more by a three-minute song than by three months of good preaching. So we can see that an important factor in music and worship is that it has to be a song for the moment.

If the Spirit wants to encourage people, it wouldn't be appropriate for us to sing a bunch of songs of rebuke. Or if I am called upon to share a few songs at a home fellowship, I wouldn't pull out an electric guitar and start wailing. But at an outdoor concert in a park where there are multitudes of young people who don't know Jesus Christ — well then, that is different. Although these are very practical considerations in music, they are often abused. And I can see from these practical examples how David must have applied himself, for many of his psalms are addressed to the chief musician telling specifically

what happened to whom, where it happened and why. They were obviously *songs for the moment*.

In closing, perhaps I could expand this to a larger perspective. In the Word we read of a *new song*. Psalm 33:3 says: "Sing unto him a *new song*; play skillfully with a loud noise. Also in Psalm 40:3: "And he hath put a *new song* in my mouth, even praise unto our God: many shall see it and fear, and shall trust in the Lord."

Once again in Psalm 98:1-3 he says,

O sing unto the Lord a *new song*; for he hath done marvelous things: his right hand, and his holy arm, hath gotten him the victory. The Lord hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen. He hath remembered his mercy and his truth toward the house of Israel: all the ends of the earth have seen the salvation of our God.

The "song for the moment" that the world is crying out for, the one that will fill the desperate need of men, is the reality and the love of Jesus. This is our new song, for we have tasted of the new life of Jesus Christ, having been born again by the Holy Spirit. Jesus is the song for this moment and forevermore. In whatever way or in whatever style of music you like, sing and proclaim the *new song*!

And they sang a new song, saying, "Worthy art Thou to take the book, and to break its seals; for Thou wast slain, and didst purchase for God with Thy blood *men from every tribe and tongue and people and nation*. And Thou hast made them to be a kingdom and priests to our God; and they will reign upon the earth" (Rev. 5:9-10, NAS). ☞



PAUL CLARK is a composer of many contemporary Christian songs and has recorded several albums. His latest **Good To Be Home** (Paul Clark and Friends), is on the Seed Records label. (This album is available through Christian Growth Ministries and is listed on our back page order form.)

Paul lives in Kansas City with his wife Sharon and their daughter Joanna. He also is an elder and teacher in the Agape Fellowship there.

1977 CONFERENCE ON CHARISMATIC RENEWAL IN THE CHRISTIAN CHURCHES

July 20-23, 1977
"JESUS IS LORD"

We invite our fellow Christians involved in inter-faith or non-denominational groups to attend this unique Conference on Renewal which is open to all believers of all ages and all backgrounds.

"THAT THEY MAY BE ONE . . ."

Dynamic, international, and growing steadily within all the Christian churches and denominations, the charismatic renewal is one of the most surprising works of the Holy Spirit in the 20th century. Christians from all backgrounds and walks of life are experiencing in the Holy Spirit the unfolding of a mighty work of God — the renewal of spiritual life in the Church, the healing of the divisions among Christian churches, and the powerful proclamation of the gospel of Jesus Christ. In an age of growing crises in the world, Jesus is moving to bring His people together in bonds of deep love and commitment. . . . *"so that the world will believe that it was you who sent me"* (John 17:21). The 60,000 brothers and sisters who attend the 1977 Conference on Charismatic Renewal in the Christian Churches will be a unified, corporate testimony to the Lordship of Jesus Christ to American society.

PROGRAM

CONFERENCES WITHIN A CONFERENCE

The Conference will open in Kansas City, Missouri on Wednesday evening, July 20, and close Saturday evening, July 23, 1977. Each evening, a general assembly of all present will take place in Arrowhead Stadium. These will be times of worship, teaching, testimony, song, and listening to the word of the Lord. On some mornings, participants

will gather for denominational assemblies under the direction of various church-related committees. On Thursday afternoon, Friday morning and afternoon, and Saturday afternoon, various workshops will be sponsored by the denominational groups.

PLANNING COMMITTEE

The Conference as a whole is under the pastoral direction of an ecumenical Planning Committee. Dr. Kevin Ranaghan, of the Catholic Charismatic Renewal Service Committee, is the Planning Committee chairman. Other members of the Planning Committee and the groups they represent include: Rev. Larry Christenson, Chairman of the Lutheran Charismatic Renewal Services; Dr. Brick Bradford, General Secretary of the Presbyterian Charismatic Communion; Rev. Robert Hawn, Executive Secretary of the Episcopal Charismatic Fellowship; Rev. Roy Lamberth, of the National Southern Baptist Charismatic Renewal Movement; Rev. Ken Pagard, of the American Baptist Charismatic Fellowship; Rev. Nelson Litwiller, of Mennonite Renewal Services; Rev. Carlton Spencer, General Chairman of Elim Fellowship; Rev. Howard Courtney, Vice-President of the International Church of the Foursquare Gospel; Dr. Vinson Synan, General Secretary of the Pentecostal Holiness Church; Rev. Ithiel Clemmons, International Field Secretary for Missions of the Church of God in Christ; Dr. Robert Frost and Rev. Bob Mumford, well-known independent teachers in the charismatic renewal.

The Planning Committee has responsibility for each of the Conference General Assemblies. The various church-related charismatic committees will have responsibility for the denominational sessions and many of the workshops.

KANSAS CITY

Prayer, consultation, and planning for this event began over one year ago. After much prayerful consideration and searching, Kansas City, Missouri was chosen as the central meeting site for this gathering. Kansas City, which likes to call itself the "Heart of the Nation," is a day's driving distance from Chicago, Minneapolis, Denver, Dallas and many other American population centers. A new international airport handling 30,000 passengers a day, hotel and motel facilities for over 50,000, as well as a host of meeting halls make this major convention center an ideal spot for 60,000 brothers and sisters in Christ to come together. Every effort is being made to provide housing, meals, child care, book ministry and other services to all who will attend.

FOR MORE INFORMATION . . .

Registration materials will be available soon. However, if you would like more information about this important event, or if you have any questions, we encourage you to write to:

New Wine Magazine

attn: 1977 Conference on Charismatic Renewal

P.O. Box 22888

Ft. Lauderdale, FL 33335

During the time ahead, the Planning Committee invites you to pray for this Conference, and as the Lord leads you, to come to Kansas City in July of 1977, and to proclaim there together in the power of the Holy Spirit that Jesus Christ is Lord.

"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. . . . to give drink to my chosen people, the people whom I formed for myself that they might declare my praise." ☞

(Is. 43:12-21)

GIVE A GIFT OF LASTING VALUE



CHRISTIAN
GROWTH
MINISTRIES

MUSIC

SPECIAL OFFER

Buy 2 or more albums for \$4.98 each.
Buy 2 or more cassettes for \$5.95 each.

THROUGH A CHILD'S EYES by Annie Herring

The talent of Annie Herring, composer-author and lead singer for the Second Chapter of Acts is one of the main reasons for that group's success. Now with her first solo album, she looks at life from a child's perspective with a fresh, contemporary sound.

MPR-1001-LP (album) \$5.98
MPR-1001-C (cassette) \$6.95

JUST BECAUSE I ASKED by Dave Boyer

"If ever there was a day people need to know God's love it's today.

My first priority as a servant of Jesus Christ is to tell everyone about his love and to live that love in the power of His Holy Spirit." —Dave Boyer

Dave Boyer, with his mellow, yet dynamic style invites you to worship with him as he sings these beautifully orchestrated arrangements of powerful Christian songs.

MST-8639-LP (album) \$5.98
MST-8639-C (cassette) \$6.95

GOD GAVE THE SONG by The Hawaiians

This world-famous couple has warmed the hearts of music lovers for years. Their latest album "God Gave the Song" continues their reputation for excellence as these dynamic performers sing of their first Love. This album, with Bill Pursell's colorful arrangements, will refresh your spirit.

MST-8715-LP (album) \$5.98
MST-8715-C (cassette) \$6.95

LOVE BROKE THRU by Phil Keaggy

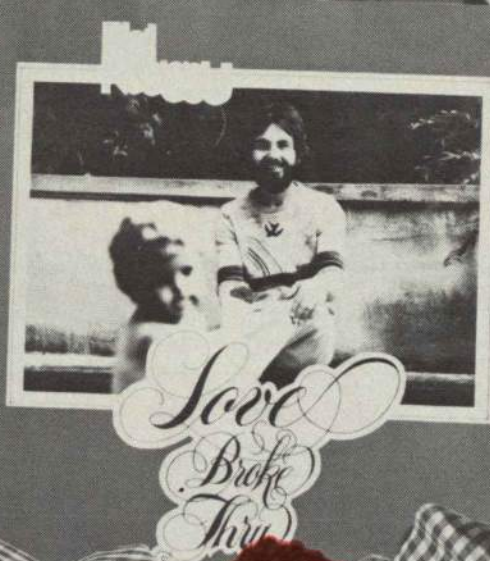
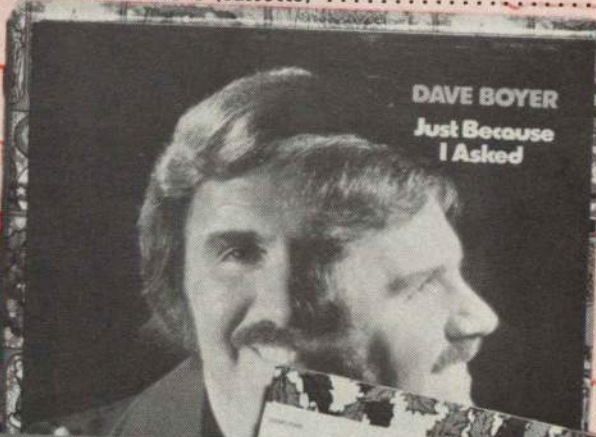
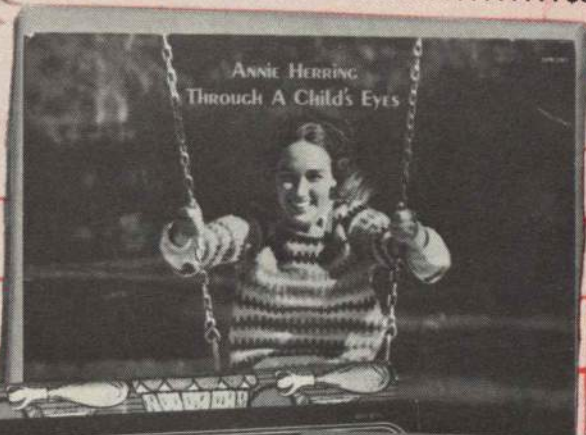
Critics across the nation are calling Phil Keaggy one of Christian music's brightest assets . . . a guitarist extraordinaire . . . a musical innovator . . . With his first solo album, *What A Day*, still riding high on the nations Top 10 record lists of contemporary Christian music, we are now pleased to offer you *Love Broke Thru*, a continuation of this performer's unique contribution to music.

MNS-002-LP (album) \$5.98
MNS-002-C (cassette) \$6.95

PRAISE by The Bill Gaither Trio

No individual or group of performers has had such a profound impact on praise and worship among believers as Bill, Gloria and Dan Gaither. This new release gives the listener a new vocabulary — one of peace, joy, fulfillment and contentment.

MR-3408-LP (album) \$5.98
MR-3408-C (cassette) \$6.95



BOOKS

Recommended Reading:

I would like to call to your attention three books on this page whose authors are new to our book selections: Ralph Martin (*Fire On The Earth*), Steve Clark (*Knowing God's Will*) and Bert Ghezzi (*Build With The Lord*). The past few years have seen a vital relationship developing between Christian Growth Ministries — *New Wine* and the ministries of these and other highly respected men in the Roman Catholic Charismatic Renewal. We deeply appreciate the way their inspirational books have enriched us spiritually. We highly recommend them to you.

Don Basham, Editor
New Wine Magazine

KNOWING GOD'S WILL by Steve Clark

"How do I know if it is God's will?" In this thought-provoking book, author Steve Clark discusses God's desire for His people, and gives concrete, practical help to those seeking to know the will of God.

C801 \$1.95

FIRE ON THE EARTH by Ralph Martin

"I believe that the outline of God's purpose is becoming ever clearer and that the time is ripe for us to share an overview, or vision of the larger dimensions of His action." — Ralph Martin

Ralph Martin unfolds an exciting vision of what God is doing today.

M801 \$1.25

USE ORDER FORM ON PAGE 31 TO ORDER.

Welcome to the New World of Cassette Books

C502 Beyond Blessing to Obedience by Don Basham \$1.95

C503 Life On Wings by Ern Baxter \$1.95

C504 Handling God's Glory by Bob Mumford \$1.95

C505 How To Fast Successfully by Derek Prince \$1.95

C506 Your Home Or His by Charles Simpson \$1.95

Buy all five Cassette Books for \$4.25

BUILD WITH THE LORD by Bert Ghezzi

Build With the Lord contains the wisdom and practical advice about building prayer groups that has been accumulated by leaders of the charismatic renewal through nearly a decade of pastoral experience.

G201 \$1.95

SPIRITUAL POWER — How to Get it, How to Give it! by Don Basham

Multitudes have received new spiritual power after hearing Don Basham speak. As a revised and expanded edition of *Ministering the Baptism in the Holy Spirit*, this significant message provides simple and effective instruction on how to receive the vital empowering of the Holy Spirit.

B112 \$1.45

SOCIAL ACTION — JESUS STYLE

by Larry Christenson

Larry Christenson offers direction to all who are caught in the debate of whether or not Christians should be involved in social action. Based on biblical evidence, this book merits your careful consideration.

C103 \$1.50



TAPES



GET WITH IT HUSBANDS by Don Basham

In this forceful message, Don Basham challenges the Christian husband to assume spiritual headship of his marriage, and to provide love and security for his wife.

DBI-6 Special offer . . . \$3.95

WALKING IN THE SPIRIT by Don Basham

This sometimes humorous, but timely message gives practical advice about living and sharing the Baptism in the Holy Spirit in ways that help both ourselves and those to whom we minister.

DBI-7 Special offer . . . \$3.95

SPIRITUAL CONFLICT — Part 4 by Derek Prince

In this, the latest installment to Derek Prince's Spiritual Conflict series, the listener is exhorted to:

Become a servant and mouthpiece for the Spirit's sword.

Participate actively in initiating the close of the age.

Speak from direct experience of what God is doing in their lives.

Celebrate through perfect praise the victory he has already won.

1019 GOD'S WORD — THE SPIRIT'S SWORD

1020 THE GOSPEL OF THE KINGDOM

FOR ALL NATIONS

1021 THE POWER OF PERSONAL TESTIMONY

1022 TRIUMPHANT PRAISE

P-SC-4 Above 4 tapes in an attractive album

Special offer \$16.95

THE LORD FOR THE BODY A Message on Divine Healing by Ern Baxter

Touching on healthy discipline, the proper care and use of our bodies and a forgiving attitude toward others, this tape sets the listener on the road to health and healing.

EB-451 Special offer . . . \$3.95

CROWNING THE KING by Ern Baxter

Today God is visiting His people, and is bringing them out of carnal government into spiritual law. Just as He did with Israel in the time of King David. Ern Baxter points out that the Kingdom of God is governed by biblical statutes, and that the end result of this transition from carnal to spiritual is joy.

EB-124 Special offer . . . \$3.95

A MESSAGE ON FEAR — The Second Greatest Hindrance to Spiritual Maturity by Bob Mumford

In this teaching, Bob Mumford analyzes fear, outlining points for dealing with it and getting the victory. Through this message the listener is set on the road to spiritual maturity.

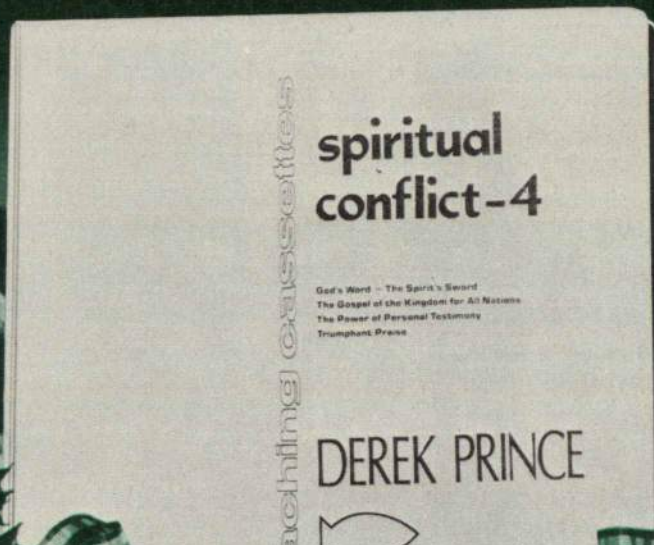
9148 Special offer . . . \$3.95

WORSHIP by Bob Mumford

Bob Mumford points out that worship is a level beyond praise and that the principle governing it is within reach of all of us. A practical message on entering more fully into fellowship with the Father.

9149 Special offer . . . \$3.95

USE ORDER FORM ON
PAGE 31 TO ORDER.



BIBLE STUDY

MUSIC AND WORSHIP

by Jim Croft

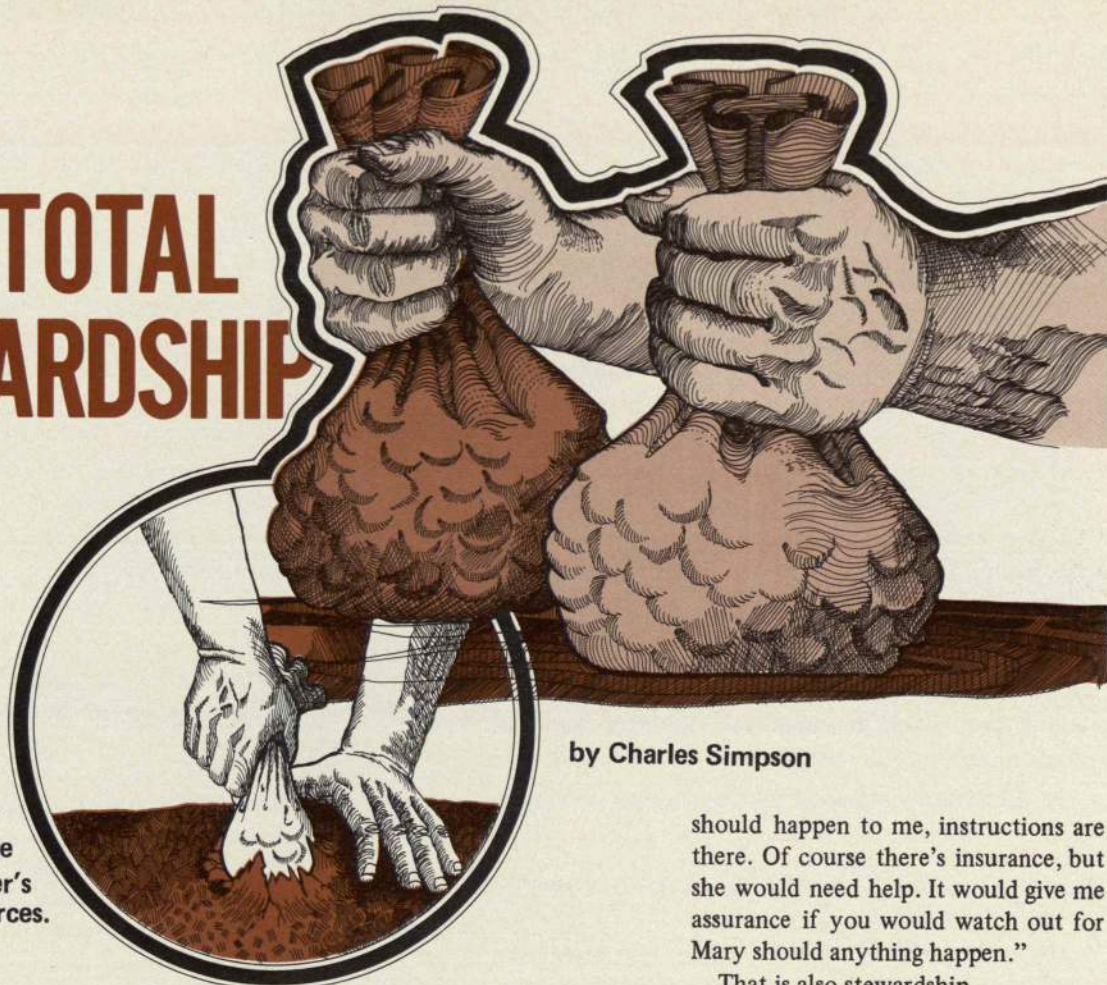
Whether one studies the Old Testament or the New, one major truth continually emerges: the earth will be filled with the glory of God. The Scriptures teach that His glory will be manifested through a people formed by the Lord Himself to show forth His praise by every means available. This means that they should use not only musical talents, but that every aspect of their lives should reflect the glory of the Lord.

(Bible Study answers are found on page 23.)

1. According to 1 Chron. 16:29, what are we to give unto the Lord? _____
2. And how are we to worship Him? _____
3. Read Ps. 95:6 and 149:5 and list three different positions it is possible to worship God in. _____
4. Study Ps. 149 thoroughly and then answer the following questions.
 - a. What kind of song are we to sing? _____
 - b. Who are we to be joyful in? _____
 - c. Can we praise God in the dance? _____
 - d. When we praise, whom do we execute judgment upon? _____
 - e. The kings and nobles are symbolic of spirits of wickedness in the heavenlies. What do we do to them when we praise God? _____
5. What will God show those who worship Him? (Ps. 50:23) _____
6. Where is God enthroned? (Ps. 22:3) _____
7. Give two ways in which we are to glorify God. (1 Cor. 6:19–20) _____
8. What are we to offer God continually? (Heb. 13:15) _____
9. Which is the _____ of our _____
10. In Is. 66:23, the Lord says that all _____ shall come to _____ before _____.
11. Every person that is born again has the ability to worship the Lord properly because He has given us _____ things that pertain to _____ and _____. (2 Pet. 1:3)
12. List two men and two women who proclaimed God's greatness in song. (Ex. 15:1–3, 20–21, and Judges 5:1–12) _____
13. Why did the Lord avenge Israel? (Judges 5:2) _____
14. What was the reaction of the children of Israel when they saw the miracles Moses performed? (Ex. 4:30–31) _____
15. The Father is _____ people who will _____ Him in _____ and in _____. (John 4:23–24)
16. By what means did Hezekiah invite the tribes of Ephraim and Manasseh to worship? (2 Chron. 30:1) _____
17. Neh. 12:43 gives three categories of people that are capable of rejoicing with great joy. What are they? _____
18. In Mt. 21:15, it is recorded that one of these categories of people again rejoiced loudly. Who were they and what did they say? _____
19. 1 Chron. 15:16–27 relates specific instructions that King David gave about bringing the ark back to Jerusalem. Read those verses and answer the following:
 - a. What did he tell the Levites to appoint? _____
 - b. From what group were they to be appointed? _____
 - c. What was their leader's name? _____
 - d. Why was he appointed? _____
20. Rev. 14:3 speaks of a unique song. Why is it unique? _____
21. Whose song was such a memorial to the Lord's might that it is even sung in heaven? (Rev. 15:3) _____
22. By what three means does Col. 3:16 state that we can teach one another? _____
23. Why was Rehoboam considered evil? (2 Chron. 12:14) _____
24. Who was healed through David's worship and praise to God? (1 Sam. 16:23) _____
25. What prophet used music to invoke the Lord's presence so he could prophesy? (2 Kings 3:14–15) _____

TOTAL STEWARDSHIP

You can manage or mismanage the Master's resources.



by Charles Simpson

Who then is the faithful and wise manager, whom the master puts in charge of his servants to give them their food allowance at the proper time? It will be good for that servant whom the master finds doing so when he returns. I tell you the truth, he will put him in charge of *all his possessions* (Luke 12:42-44, NIV).*

As the Holy Spirit is moving to bring renewal to the church, He is also moving to renew our terminology. *Stewardship* is one of those words experiencing a renewal of meaning. I grew up in a Southern Baptist church and at least once a year, our church had a stewardship emphasis. I'm sure someone occasionally mentioned the broader implications of stewardship, but somehow, it always boiled down

to tithing. So related were tithing and stewardship in my mind that I thought the two were synonymous. In recent years, however, the distinction between these two terms has become obvious, and I now see the horizon of stewardship increasing to cover all creation. Stewardship has become a term with dynamic — even revolutionary implications.

Stewardship is delegated oversight of another's possessions. It is delegated authority coupled with accountability. Stewardship can begin with the most menial assignment.

"Would you take care of my puppy for me while I'm on vacation?"

"I'll be glad to."

That is stewardship.

"Charles, I'll soon be going abroad for several weeks. Will you take responsibility for my family while I'm gone? Would you and Carolyn watch after Mary and the kids? And by the way, would you help her with the place, too? She doesn't know how to handle little things that break down. There's a sealed envelope in the desk. She knows where it is. If anything

should happen to me, instructions are there. Of course there's insurance, but she would need help. It would give me assurance if you would watch out for Mary should anything happen."

That is also stewardship.

"Epitropos" is the Greek word for one who oversees another's possessions, usually having to do with supervision of *personnel*, and "oikonomos" is the word for one who oversees another's possessions, in reference to *property*. The Hebrew Old Testament word for steward is one who oversees another's house.

Stewards were common in biblical times. All wealthy people and rulers had stewards to whom they entrusted the oversight of personnel and property. Abraham had Eliezar to whom he gave oversight. As a matter of fact, Eliezar was even entrusted with the task of finding a wife for Isaac. Jacob was a steward for Laban. Joseph was a steward for Potiphar until Potiphar's wife lied about him. Later, Joseph was Pharaoh's steward and ruled all Egypt. In the New Testament Jesus gives parables relating to stewards as examples for God's people, and Paul refers to Christians as stewards in the Epistles.

There are varying degrees of stewardship. In the Scriptures, some stewards had authority over personnel.

* From the *New International Version*, © 1973 by New York Bible Society International.

Others had oversight of business and settled financial accounts, while still others took care of property. A good steward was rewarded with increased responsibility and income. A poor steward was fired or disgraced.

The degree of stewardship is determined by the owner. The owner alone has the right to determine who will oversee and on what conditions. He alone has the right to determine the goals for his own possessions. A proper recognition of ownership is utterly essential to successful stewardship.

God's primary difficulty with men is the fact that they fail to recognize His sovereign ownership. Jesus deals with this problem in Matthew 21:33. In this parable, the landowner sent his servants to collect the produce from his vineyard and they were beaten. Finally, he sent his son, and the tenants killed him. Obviously, Jesus was referring to His own imminent death.

The Scriptures explicitly declare God's sovereign ownership. "The earth is the Lord's and all it contains, the world and those who dwell in it" (Ps. 24:1). So real was this principle to the Jews that they could not give permanent title to the land they sold (Lev. 25:23). Periodically, the land would revert to the original owners, and under certain conditions, God would redistribute the land to others. Obedience was essential to dwelling on the land (Deut. 11:18-21). Recognition of the owner's right to distribute possessions and to determine their use is necessary for good stewardship.

The earth is the Lord's by creation. All nature and resources originated by God's hand and at His Word. Therefore, He alone has the right to assign men and nations to rule it. Judah discovered that God could even give authority to heathen kings if it so pleased Him and His purpose. (Is. 39:5; Jer. 29:4-14; Dan. 2:19-23, 37, 38). Because of Judah's poor stewardship, the land came under Gentile rule, and only lately has it been returned by God's hand to the Jews.

The earth is the Lord's by redemption. Because of the disobedience of

mankind, Satan had usurped the use of creation. But Jesus came, paid off man's indebtedness to God's justice with His own divine blood, and defeated the usurper Satan. His defeat of Satan is a finished act and all authority and dominion over creation has now become His.

Revelation, chapter 5 records the scene where Jesus took the title deed. As He stepped up to the throne and received the scroll from the Father, the elders sang a new song:

Worthy art Thou to take the book, and to break its seals; for thou wast slain, and didst purchase for God with thy blood men from every tribe and tongue and people and nation. And thou hast made them to be a kingdom and priests to our God; and they will reign upon the earth (Rev. 5:9, 10, NAS).

The earth, then, is twice God's: it is His by creation and it is His by redemption. God alone has the right to determine the course of creation and the purpose of each life and resource. To honestly accept that fact will bring earth-shaking consequences. Daniel foresaw these consequences and prophesied that God would finally establish a stewardship that would faithfully execute His Will.

And in those days, the God of Heaven will set up a kingdom which will never be destroyed, and that kingdom will not be left for another people; it will crush and put an end to all these kingdoms, but it will itself endure forever (Dan. 2:44, NAS).

But the saints of the Highest One will receive the kingdom and possess the kingdom forever, for all ages to come (Dan. 7:18, NAS).

Eventually, every authority which does not acknowledge God's ownership will fall. His delegated authority will prevail over the nations.

SEVEN QUALITIES AND RESPONSIBILITIES OF A GOOD STEWARD

1) A Good Steward Must Be Continually Aware of The Owner & His Rights.

Who then is a faithful and wise manager? What is God looking for in a steward? Recognition of God's ownership is the beginning of good stewardship. David was constantly aware of God's ownership in his appointment as God's steward over Israel. "Know that the Lord Himself is God; it is He who has made us, and not we ourselves; we are His people and the sheep of His pasture" (Ps. 100:3, NAS). Jesus, the Heir of all things, likewise testified that He was sent of the Father, to speak the Father's words, and do the Father's works. He accounted, in John 17, for the disciples that the Father gave Him. Jesus looked upon His entire life and ministry on earth as a trust. A good steward is preeminently aware of the owner and his rights.

2) A Good Steward Is Loyal.

When an owner entrusts what He has to another, he makes himself vulnerable to that steward. The steward can betray the owner's trust, misuse his possessions and severely damage the owner's interests — if not destroy them. Adam was an unfaithful steward, and creation still groans because of his unfaithfulness. Because of this vulnerability, loyalty to the owner and his interests is an essential quality of stewardship. Disloyalty in a steward is intolerable.

When Jesus related the parable of the tenants who beat and killed the landlord's servants and finally killed his son, He asked the question, "When the owner of the vineyard comes, what will he do to those vine growers?" His audience said, "He will bring those wretches to a wretched end . . .!" (Matt. 21:40, 41, NAS). Such was the universal feeling in those days toward a man who betrayed a trust. A good steward is loyal.

3) A Good Steward Must Be Disciplined.

A good steward must also control himself lest greed make him dishonest. Gehazi was a servant to Elisha the prophet, and therefore steward over his possessions. Had he continued faithful to Elisha he might have

become steward over Elisha's mantle, just as Elisha had received Elijah's mantle. However, something happened. Elisha had just healed Naaman, a wealthy Syrian captain who had suffered from leprosy. In his gratitude, Naaman offered beautiful gifts, but Elisha refused them. However, Gehazi's greed got the best of him. He pursued Naaman and asked for gifts in Elisha's name. His greed got him not only Naaman's gifts, but also Naaman's leprosy (see 2 Kings, chapter 5). Many stewards duly recognize their master's ownership and are loyal to him and his interests, but their own lack of self-control causes them to misuse or lose their opportunity. A successful steward will first oversee himself. "Better is he who rules his spirit, than he who captures a city" (Prov. 16:32).

4) *A Good Steward Must Be Obedient.*

No word touches the heart of stewardship more than *obedience*. In Luke 8:18 Jesus repeats a phrase He often used — "Be careful how you listen." Later, the risen Christ said to John, "He that has ears to hear . . ." Careful hearing that produces careful obedience will bring success and honor to a steward. A good steward pays attention to detail because his desire is to please the master. One whose interests are selfish will be a careless listener and an unprofitable servant. Jesus' example as a steward is a thing of beauty and wonder. Obedience in detail and unto death was his hallmark. He left a standard for every aspiring steward.

5) *A Good Steward Is Productive.*

The goal of good stewardship is productivity, not mere occupation. When the owner of the vineyard sent servants to the tenants it was to collect the profit. In Jesus' story of the talents, the stewards reported their earnings. One servant, however, merely hid his entrustment, and earned no increase — he lost his portion. The faithful ones had increases and received even more because of their faithfulness.



From the beginning, God commanded creation to be fruitful. God is creative, imaginative, energetic and life-giving. Stewards are to so cultivate as to enable God's creation to be productive. Since God made and sustains it all, godly management will bring earth to its fulfillment of productivity and peacefulness. The reign of God is pictured in Micah 4:4 as every man seated under his vine and under his fig tree. God's reign is fruitful.

Jesus warns that every unfruitful branch of His Kingdom will be cut off by the Husbandman, the Father. God will have a productive people and stewards who help them to be so. Amos prophesied a day when the harvest would be so full that the plowman would have to begin the next crop before the reapers could fully gather the last and, "The mountains will drip sweet wine . . ." (Amos 9:13). A steward's constant concern is, "How can I bring increase to that which God has given me oversight of?"

One aspect of productivity is *tithing*, which in essence is an acknowledgment of God's total ownership. Tithing consists of giving revenue to the owner from the resources entrusted to the steward. The tithes are to be one tenth of all increase. The more the increase, the more the tithes to the owner are.

Deuteronomy 26 is one of numerous chapters that deals with tithing. As stated in this passage, tithes were given to the Levites as God's representatives (the servants of the Owner). Additional tithes were also

distributed to widows, aliens, and orphans. Every third year, a tithe was set aside for a pilgrimage to the place where God had set His name. All tithing presupposes that the faithful steward will prosper according to the promises of God.

6) *A Good Steward Is Protective.*

The productive steward must also be a protective steward. Vineyards had watchtowers so that the tenants could watch for predators. Shepherds kept watch over their flocks. In both letters to Timothy, Paul warns him to guard what had been entrusted to them (1 Tim. 6:20; 2 Tim. 1:14). The writer of Hebrews warns us not to neglect the great salvation that has been entrusted to us with supernatural confirmation. As we shall see later in this article, the gifts and responsibilities given to us are awesome and precious. The enemy waits to steal the seed, choke the young vine in thorns, or ravage in a variety of ways. Vigilance is the price of endurance. Like our Lord who gave account to the Father, we all must give an account. "Unto whom much is given . . . shall much be required" (Luke 12:48).

7) *A Good Steward Rightly Represents His Master.*

The steward is a very important person in his master's house. The steward represents the master. It is incumbent on the servant to accurately represent his master in character, demeanor, and attitude. The evil steward mentioned in Matthew 25:48ff allowed his character to deteriorate and began to mistreat his fellow servants. When the master came, he lost his position.

On occasion, I have asked one of my children to relay a message to one of the others. Sometimes I have sent a message of correction. Feeling his importance, my youthful messenger would go to his brother with a harsh authoritarian attitude. He may have even added a threat which I did not speak. The other child reacted or rebelled because my steward wrongly represented me. The steward must not only convey his master's will, but his

master's attitude and character. Jesus could say, "He that has seen me has seen the Father" (John 14:9, NAS).

When we begin to realize the magnitude of what God has entrusted to man, we can easily see why a steward must *be constantly aware of God's ownership, be loyal to God's interests, keep himself under control, be obedient in detail unto death, produce fruit, protect the fruit, and rightly represent the master.*

THE ENTRUSTMENTS OF GOD

We often encourage people to trust God, but we seldom realize how much God has trusted us. A friend of mine recalled a prayer conversation with God.

"What do you want me to do?" He asked the Lord.

"What do *you* want to do?" the Lord seemed to ask in return. He sensed that God seemed to be leaving the decision to him and intended to bless his effort.

I believe this is often the case. While we should never seek to act independently, God often leaves it to us to make decisions as stewards. He has given us the authority and equipment to do certain things. If our relationship to Him is proper, then we will act in God's interests, always seeking His counsel.

The Scriptures present us with this staggering reality: "God has given *all things* into our hands that pertain to life and godliness" (2 Pet. 1:3). Christians have access to unlimited and unimaginable resources! Untold wealth is at our disposal for the accomplishment of God's purpose!

Genesis 1:26ff records that God made man to rule over all the earth and all life on earth, both plant and animal. In Genesis 2:15 man was made steward over the Garden, in which, so scripture records, there were gold, precious stones, and rivers. In other words, man was created for more than going to heaven after a lifetime of waiting. He was created to be a faithful steward over the work of God's hands. What trust God placed in man!

Adam was sole steward appointed

over all natural resources, as well as plant and animal life — a substantial entrustment from God. So when Adam disobeyed and lost that leadership, it affected a lot more than his descendants; it affected the sea, the air, the earth, and life as well. When the steward went astray, that which had been entrusted to him was severely injured. "To this day, the whole earth groans in travail until the new heirs are manifested" (Rom. 8:22, NAS).

All too often, I have viewed from an airplane the terrifying extent of the pollution with which thousands of belching factories and millions of inefficient automobiles are now fouling the air from pole to pole. I have seen the aching scars where the earth has split, crumbling buildings and dreams into rubble. I have walked where nature has sent her tidal waves screaming and lashing her fury at men and women; then in silent satisfaction, she has watched them mourn and bury their dead. The whole earth groans and travails until her new stewards are manifested. She strains beneath the sorrows of negligent stewards.

The earth is the Lord's; and He has entrusted it to us. Will we subdue it, care for it properly? Will we tend it carefully and increase its fruitfulness as faithful stewards of the Lord? Or, will the earth run wild destroying itself, while we run wild destroying ourselves?

In Adam, we became heirs to the natural realm, but in Christ, much more. Romans 8:17 says that we are fellow heirs with Christ . . . co-heirs. If we share His suffering, we will also share His glory. The suffering is not to be compared to the glory. All that the Father has is His, and ours through Him.

Jesus said the meek (strength under discipline) would inherit the earth (Matt. 5:5). His stewards will rule cities (Luke 19:17). Paul speaks of judging or ruling angels. This might be an appropriate place to ask: Can we handle it? It might be well if some of us spent less time in meetings and more time learning how to adminis-

trate the concerns of this life, for until the Church can better solve its own problems, it will not get a chance to solve the world's problems. The unruly will never rule. Still, the Church, walking under Jesus' Lordship, has access to natural and spiritual resources that defy obstacles and cast down mountains. As the Church produces good stewards, those vast resources will be entrusted to it.

The *anointing of the Holy Spirit* is the most dynamic resource which can be entrusted to us. In Luke 3:21,22, Jesus received the Holy Spirit after being tested. He emerged to declare that God had empowered Him to proclaim the Good News of Liberation to the poor, the captives, the blind, the downtrodden and enslaved. The same Holy Spirit is given to all of us who believe, as a trust to do the works of Jesus. The vast majority of modern saints have sat neglecting the treasure while our enemies have placed an iron yoke on those who walk in darkness. But by the same power that brought rulers to their knees and subdued kingdoms, good stewards of God could change the course of history itself, not to mention miraculous changes in the dreary lives of the desperate.

The *Word of the Lord* has been entrusted to the Church. If the Light of the World does not give direction to the confused and darkened minds of men, then there is no light in the

BIBLE STUDY ANSWERS (From page 19)

1. Glory due His name; 2. In the beauty of holiness; 3. Bowing, kneeling, reclining; 4. a. New song; b. our King; c. yes; d. the heathen; e. bind them; 5. Salvation; 6. In the praise of Israel; 7. Body & spirit; 8. The sacrifice of praise; 9. fruit, lips; 10. Flesh, worship, Him; 11. all, life, godliness; 12. Moses, Miriam, Deborah and Barak; 13. They willingly offered themselves; 14. Bowed heads and worshipped; 15. Seeking, worship, spirit, truth; 16. Letters; 17. Men, wives, children; 18. Children, Hosanna to the Son of David; 19. a. Singers; b. Levites; c. Chenaniah; d. because he was skillful; 20. Only 144 thousand can sing it; 21. Moses; 22. Psalms, hymns, spiritual songs; 23. Because he prepared not his heart to seek the Lord; 24. Saul; 25. Elisha.

world. Jesus deposited His Word in His disciples and commanded them to do the same to others. Paul gave a similar command to Timothy. The Church is the oracle of God. It is the prophetic community in a wandering world. David wondered, "Why do the heathen nations rage and make empty plans?" (Ps. 2:1, paraphrased). Isaiah asked, "Why do you labor for that which does not satisfy?" (Is. 55:2, paraphrased). The prophet declares that God's Word will not have empty results, but it will work! How desperately men need to hear words that will work. Tired of empty formalism, countless thousands are stumbling from one vain thing to another. Where Christ is, the Spirit of Prophecy will prevail, casting a beam across dark waters and bringing deliverance to the wanderer. The Word is a lamp to our feet and light to our path — it has been placed in our hands.

The *name of Jesus* has been entrusted to us. The name of the Lord is our credentials for action. His name upon us is the authority by which a united Church can establish a decree with the Father's blessing.

When my wife charges on my credit card, I'm just as in debt as when I charge it. When a church under God's direction, invokes the name of Jesus, hell trembles as surely as though Jesus had spoken the word. God has given us power to stand on His behalf in the earth. Obedient, united stewards can use His name to destroy the works of Satan (Luke 10:19, 1 John 3:8). Jesus said, as the Father had sent Him, so He sent His disciples. As He came in the Father's name, with the Father's authority, so would His disciples go in His name with His authority (John 5:17-43; 7:16-18; 8:27-32; 20:21; Luke 10:18,19).

We need to be reminded that the authority of the name of Jesus in us is predicated on our having been sent, our being obedient, and our having been joined in corporate life. Success is not striving to believe — it is acting out right relationships to God and to the Church. True faith is the essence of faithfulness. And faithfulness is the essence of relationship. God acts in

our behalf, not because we hold an academic or intellectual belief, but because of our relationship to Him, just as He confirmed Jesus in His relationship to Him. "This is my Son!" As Jesus bore His name, so we bear Jesus' name. We are God's sons and daughters. We are Jesus' brothers and sisters. That's relational authority. We are in the King's family. What a trust He has placed in us! Or, as John would say, "What kind of love is this?" (1 John 3:1).

In a real sense, the *blood of Jesus* operates in the lives of people in concert with our actions. 1 John 1:7 says "if we have fellowship with one another" the blood cleanses. To give or withhold fellowship is our decision. It is almost frightening to realize that as brethren, we can withhold a measure of cleansing from one another. Several years ago, I went through a period of severe soul-searching. I sought God. Past sins and mistakes came to my mind. While I knew that God would forgive as I asked Him, I also knew that I had a responsibility to make some things right. It was a humbling, but healthy experience. It is not always wise to dredge up the past, and one must be careful not to resurrect an old problem, confess someone else's sin, or to confess in such a way as to transmit blame. I sought to observe these rules in writing a letter of apology. I had told a lie more than 20 years earlier, and in the letter I asked for forgiveness. I waited for his reply forgiving me but it never came. Some time later, I saw the man I had offended years earlier. He had received my letter and was cordial; but he had neglected to say, "I forgive you." It would have had a cleansing effect on me. I needed to hear his forgiveness.

One of the greatest entrustments God has made to us is the ability to say to an offending brother — and mean it — "I forgive you." A shrug, or "That's okay . . ." won't do. Forgiveness has been given to us to give freely.

Time and space limit my ability to describe many of the precious gifts of God with which we have been entrusted.

We are *Stewards of God's Grace*, His favor and mercy (1 Pet. 4:10). We have the ability to bless people with God's favor and substance. We are *Stewards of His Mysteries* (1 Cor. 4:1). Unto those that fear Him, He will disclose His secrets (Ps. 25:14). Jesus said when the Spirit came, He would lead us into all truth. These secrets include the answers to problems that plague mankind such as war, disease, poverty, and most of all, the problem of sin and guilt.

We are all stewards of our personal resources such as skills, knowledge, strength, possessions, and influence. Our families have resources. Our churches are vast reservoirs of wealth, abilities, and experience. I was never aware of the amazing extent of our resources until recently. Several other local church leaders and I gave ourselves to prayer and discussion of God's will. After several days, we challenged our people to offer their possessions and abilities to the Lord. We encouraged them to write down skills, abilities, as well as possessions, and lay the lists on the altar. Later we read the record and tabulated the results. We received two spiritual shocks. The first was how many available resources there were among our people to accomplish God's purpose. The second shock was how unprepared we were to administrate most of the abilities and properties which were offered. After that experience I found myself wishing that several more chapters had been included in the Book of Acts concerning what the apostles did with the offerings of the early church — possessions, houses, and land.

Stewards oversee houses, lands, skills, money, as well as personnel. As our vision becomes more aligned with God's vision for us, His resources will be made available to us. As resources become available, stewardship will become more total, more practical, and more necessary. We do not need to aspire to having more. But, we do need to aspire to be faithful and fruitful with what we have. Then, according to the measure of our faith, we will learn to reign in life with Christ. ☞



ABORTION: A CRITICAL CHOICE FOR AMERICA

The abortion issue is clearly at the forefront of critical choices facing our society. A national election has compelled candidates to squarely face the mounting impact of a fateful 1973 U.S. Supreme Court decision, for since that time, over four million unborn children have been aborted in America. What is happening is incredible. The implications are devastating. We are in direct conflict with God's fundamental laws for human society and will surely draw down His judgment — not only on those who have and perform abortions, but those who tolerate and pay for them through our taxes.

The '73 Court decision (*Roe V. Wade*) granted women an absolute right to abortion on demand during the first six months of pregnancy and an almost unqualified right to abortion (for "health" reasons, with "health" including psychological, social and economic well-being) during the final three months. (No other major civilized nation has been willing to permit late abortions except for the gravest of medical reasons.) Justice Byron White, dissenting from the majority, summed up the Supreme Court Decision as "raw, judicial power." The decision invalidated existing regulations in all fifty states, and abortion is now virtually unregulated.

U.S. Senator James Buckley has said, "I remain convinced that, once the American people fully understand the biology of human development and the methods used to destroy the unborn, they will come to understand the Supreme Court's tragic decision of 1973 as one that will have to be overturned in short order." With this in mind, there follows a description of techniques used in abortions as provided by the *Christian Action Council* in their pamphlet "Abortion on Demand?" As offensive as this

INTERCESSORS REPORT

By John Beckett

topic is, the rising tide of abortions compels us to know what is happening.

"Abortion is the extraction or expulsion of the immature human fetus from the mother's womb prior to natural birth.

"Abortions fall into early, mid- and late-term abortions. Early abortions, during the first three months of pregnancy, are performed by entering the uterus through the cervix, or mouth of the womb, with a sharp instrument or vacuum tube and scraping or sucking the developing fetus out. The fetus in such abortions is very small, but sufficiently well-developed so that the abortionist or his nurse must identify and count the individual members — head, arms, legs, torso — to make sure that nothing is left in the womb to cause complications.

"Mid-term (three to six months) abortions are usually performed by 'salting out,' i.e. removing some of the amniotic fluid surrounding the fetus and replacing it with salt water or another lethal solution. The fetus inhales and absorbs the poisonous fluid, dies, and is expelled as in an accidental miscarriage. Some fetuses have survived such abortions and emerged alive, but this is very rare.

"Late abortions are performed by hysterotomy, which involves opening the womb surgically and removing the fetus, as in a Caesarian delivery, with the difference that instead of being cared for, the delivered fetus is either killed or allowed to die."

Those who favor "abortion on demand" generally argue that the unborn child is not a person. There is no basis for this, either scripturally or biologically. From Ps. 139:13-15: "For Thou didst form my inward parts; Thou didst weave me in my mother's womb. . . My frame was not hidden from Thee." And from Jer. 1:5: "Before I formed you in the womb, I knew you, And before you were born, I consecrated you." The

question of when human life begins was analyzed by a group of eminent geneticists, biochemists, physicians and research scientists attending the International Conference on Abortion held in Washington D.C. in 1967. They presented this conclusion: ". . . our group" (with one exception) "could find no point in time between the union of sperm and egg, or at least the blastocyst stage, and the birth of the infant at which point we could say that this was not a human life." (Blastocyst stage occurs approximately one week after fertilization, and would account for twinning.) ". . . the change occurring between implantation, the six-weeks embryo, six-months fetus, a one-week-old child, or a mature adult are merely stages of development and maturation."

It's little wonder that abortion has been such a major issue in the 1976 political campaigns. Candidates Carter and Ford, both of whom oppose abortion on demand, have each stated that they resist amending the Constitution to overturn the 1973 Supreme Court decision. They, along with other candidates, have been pressured by groups on both sides of the issue, and this pressure will continue well beyond the elections. Pro-abortion groups and groups promoting the Equal Rights Amendment (ERA) to the Constitution, are often working hand-in-hand, knowing that passage of the ERA would almost certainly give every woman a constitutional right to have an abortion at will. One example is The National Organization for Women (NOW), which is leading the drive for ratification of ERA. This group, which is militantly pro-abortion, is seeking government financing of abortions and removal of the tax-exemption of churches which oppose abortion. (See official booklet: *Revolution: Tomorrow is NOW*).

Groups opposing the legalization of abortion stress that an amendment to the Constitution is the *only* way the

'73 Court decision can be overruled. Currently some 50 bills proposing Constitutional amendments are pending in the House of Representatives plus four in the Senate. All are awaiting action in subcommittees. In the Senate, a proposed amendment sponsored by Sen. Jesse Helms defines human life as existing "from the moment of fertilization." Acceptance of this definition would necessarily invoke all Constitutional guarantees, under the doctrine of equal protection of the laws, *against* abortion by defining it by implication, as destroying human life. Aside from these bills, legislators must consider whether federal funding should be provided for abortions. Currently, through the Medicaid program, about 50 million dollars goes to the states to pay for some 300,000 abortions each year.

In conclusion, we cannot stress too much the need for prayer on this issue: for women who have had or are considering an abortion; for doctors performing them; for legislators as they establish their positions, particularly with regard to the point at

which life begins.

Unless there is a massive reaction by Christians to what is happening, we can expect an already deplorable situation to worsen. Not only will abortions gain acceptance as a means of birth control and population control, but as the meaning and value of human life is depreciated, we can expect even worse. From a report on the World Population Conference sponsored by the United Nations in 1974: "Unthinkable though it may seem infanticide may be next on the list (to abortion); it was a respected means of birth control for centuries and remains part of the subculture of the urban European poor. Nor is compulsory sterilization as inconceivable today as it was a decade ago." (Encyclopedia Britannica, 1975 Book of the Year.)

Jesus is the Lord of *all* life. The responsibility He gives to each of us for His human creation, born and unborn, should compel us to a new intensity of prayer and action. To Him be the glory as we undertake in His Name. ☞

NOTE: One of several Christian groups supporting a Constitutional amendment is the "Christian Action Council," 788 National Press Building, Washington, D.C. 20045. Intercessors for America recommends their material for further study. Also recommended is a new book by C. Everett Koop, M.D., *The Right to Live; The Right to Die* (Tyndale House). In this book the author combines the insights of the medical profession with a firm grasp of scriptural principles to bring clarity to this urgent problem.

Intercessors for America Newsletter carries news of concern to Christians and informs them of crucial issues before Congress and of urgent prayer needs in the government and nation. It is a great aid in helping Christians pray for the government.

If you would like to receive this newsletter, send your name and address to: Intercessors for America, P.O. Box D, Elyria, Ohio 44035. Although the newsletter is free, it is supported solely by contributions (which are IRS deductible.)

The End of the Essay

The February issue of *New Wine* Magazine will mark the end of our Essay of the Month feature. This final month of the essay, we invite you to submit an article on any theme of your choosing concerning any aspect of your Christian experience. (They will be due to us by November 15. See below for details).

We want to thank all of you who contributed essays during the past months. Although many of those were never published, all the essays we received were inspiring to us at *New Wine*. As we conclude the Essay feature, we are grateful for the tremendous response from all of you, but even more for the beautiful testimonies and insights that you have shared with us. We hope it has meant as much for you to write these essays as it has for us to read them.

Again, thank you.

* * * * *

Your essay should be written from your own experience and observation (preferably in the form of a testimony) and should be 1500 to 2000 words (or 4-6 typewritten, double-spaced pages). Please include a black and white photograph and short biography of yourself.

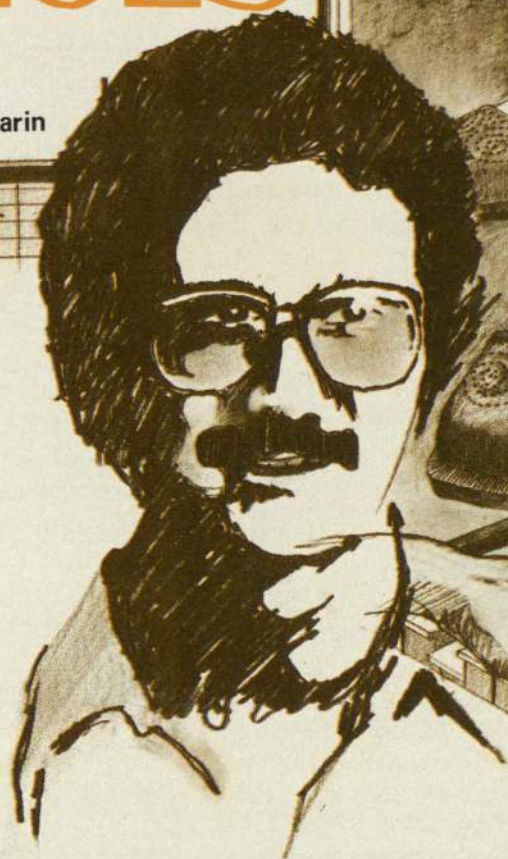
Send all manuscripts to *New Wine* Essays, P.O. Box 22888, Fort Lauderdale, Florida 33335. If you wish to have your manuscript returned, enclose a self-addressed and stamped envelope.

(All published material becomes the property of *New Wine*).

Note to Readers: An essay of the month selection does not appear in this issue. Although many of the essays submitted were worthwhile, in the final analysis none of them fit in with the tone of this month's articles. We hope that this particular deletion will not discourage our readers from submitting an essay for February.

NEW SHOES

by Jim Darin



How God changed a nightclub performer into a musician for Jesus.

Can you believe it? An ex-night club jazzier and funky piano player from the discotheque set leading the Sunday worship in a local congregation of Fort Lauderdale? I'm sort of a "regenerated rascal" who's changed his wares from the pots of Egypt to the pipes and pans of the King!

A few years back I started my

downhill tour in college, playing in dinner club lounges. As a "gig" player, I was seeking to develop into a more flexible musician, but all I was really doing was growing huge roots of

JIM DARIN, 26, of Ft. Lauderdale, teaches music, giving private lessons as well as teaching in Plantation Christian School. His fiancée, Tricia, is an accomplished flutist and will soon join him in the ministry of music.

independence and footloose rebellion. As my playing got better, so did the jobs, and the money, and the drinking, and the partying. I aspired to be "cool" and sophisticated and, driven to become famous, I began to despise nearly everyone around me. Playing successfully on the competitive college jazz circuit, I became a dooper, and a composer of avant-garde "space-out" music. I was nicknamed "Shoes" for the fancy footwear and style of

clothes I wore. One of my friends pinpointed the significance of that name when he said, "Yeah, 'Shoes' steps on everyone." Finally, in the night club rock scene, I became an insatiable grass smoker and seducer of women. I was completely without perspective — even without common sense.

Through all this my heart was heavy and there was no peace. That much I did know. I even went to the family doctor, telling him of the crunching tightness in my back and shoulders, explaining how it seemed as if I had a monkey on my back. I did.

Sinking lower and lower, I even reached the point of stealing money from my friends in the band, lying about contract figures to get a bigger cut. I booted my girlfriend out, and began to seek for something — anything.

Even as contemptible as I had become, there was yet One who looked on me with compassion. I knew inside that what I was looking for was in Jesus, but I had never liked the Name, the people, or the legalism I thought went with it. But I called out anyway, on the Name of the Lord, and He came. He met me right where I was, and that night I lay on my bed weeping and weeping. I had never cried before; in fact, I had coined my own saying which I had faithfully adhered to: "Crying rusts the soul. Weep for no one; work for yourself, Warrior!" So how was it that now I cried? And what, or rather, *Who* was releasing my tears?

My encounter with Jesus that night in January 1973 changed my life. My heart and my will were set to follow Him from there on and forever. After a moving water baptism by immersion, and an explosive Holy Spirit baptism that included some painful and wrenching deliverance, I set out to serve the Lord and save the world. My immediate "call to ministry" was in fact just my first donkey-like step into a harsh wilderness experience. I needed it; I deserved it.

In Atlanta, on the "strip" by Piedmont Park, wandering among the many resident goons and weirdos, I

was a zealot and a Jesus-preaching self-seeker! I spent ten months being inwardly stripped and beaten down in rough jobs under arrogant spiritual leadership. Oh, how I reaped what I had sown! Finally, driven out by God, I came broken to Fort Lauderdale. I met Tom Monroe in a bookstore called (appropriately) the Sojourner, and shortly he had his arms wrapped around one battered saint. That was the beginning of who I am today, and the foundation of who I'll be tomorrow.

During my experience in Atlanta, and also for a good year and a half after coming to Fort Lauderdale, music was dead to me. I had an abundance of talent, albeit a bit rusty, but I shied from involvement, for Christian music was something less than palatable to me. The pentecostal jig just wasn't my cup of tea. Well, God had other plans, but how reluctant I was to obey. I had put music to death in my life, yet God, by bringing me forth to play, put me through another death.

My spirit crunched and balked to play the fellowship songs. The funny thing was that as talented as I was, I made mistake after mistake, and suffered continuing embarrassment. Dick Key had the words of wisdom and comfort for me as he shared: "Jim, the stage — up front, the platform — is *where you die*." I found out where death's sting had gone for me: it was hidden in every song that I *didn't* want to play! Music, which I had abused at God's expense, was now in His hands to be used at *my* expense!! Oh, the sweet price of bondage to the King!

In June of 1975, Ted Sandquist and Phil Keaggy came from Love Inn to share their music, and God seemed determined to get my attention through Ted Sandquist. Little did I know then what God was seeding in my spirit. Ted came on strong, and the old "Shoes" started rising up. My first inkling of this was when I sat down at the piano and started jamming with Phil Keaggy. Ted just listened. Then I grabbed my flute and started "blowing a solo" while Phil and Dick Leggatt were playing guitars.

When we finished, Ted just looked at me and said: "Jim, you've got to learn the difference between just improvising and really playing in the Spirit!" Well, that hit my pride pretty hard; I wondered what gave this guy the right to speak to me so directly. But I accepted what he said and as I did, I began to realize that he was right — I just wasn't ready yet for the anointed Levite platoon! Oh, my abilities were ready, but my inner man still looked like an old shoe!!

The real eye-opener came in December of the same year, at the first Worship and Music Conference in Fort Lauderdale. Scott Ross from New York taught some things about living a *life of worship*. This was the flag God seemed to be waving at me. I needed to be fine-tuned. I needed to be a clean cup on the inside. I needed to be a whole man. Only then could the Lord use me as He wanted! *This* was the "flavor" I had sensed from Ted; there was a cleanness about him that directly related to the quality and vitality of his life-bringing music.

So I began to see that the Lord wanted me always in His presence, regardless of whether I was singing or playing tennis. 1 Chronicles 9:33 brought the message home to me. It says: "Now these are the singers, heads of fathers' households of the Levites, who lived in the chambers of the temple free from other service; for *they were engaged in their work day and night*" (NAS).

"Okay," I thought, "that's what I need to do." I instituted as much self-discipline in my life as I could: up at seven for prayer and Bible reading, followed by a little worship and singing. Trying hard to make spiritual headway, I found out fast that ruling my flesh was not so easy. But I also discovered that the Lord didn't want law in my life; He wanted a faithful heart! Although I'm not there yet, as I become more solid and mature spiritually, my music is beginning to reflect my growth in the Lord.

Besides playing piano and flute, I have started playing the guitar and leading the worship in our church. I

think the Lord has held me back somewhat at piano, for therein I am most skillful, and as a result, most easily proud. On the other hand, there's no doubt when people are blessed by my guitar playing, that it's not Jim Darin's expertise but the Lord's grace and glory! So I'm still waiting for the Lord to use my piano abilities in fuller measure; and when that time comes, I'll know the Lord considers me ready.

The Lord has even seen to it that the songs I compose acquire a certain amount of readiness before I share them. A song that has had its "ripen-

ing time" in my spirit is most able to bless others. I can unfortunately recall the times I blurted out "early fruit." One time I chose one of the large Fort Lauderdale monthly Believer's Meetings to sing a prophetic solo that I had composed only a few days before. It drove over my lip onto the floor, which is where I wanted to be by the time it was finished!

Living a life of worship is pioneer ground, but I believe all of us, especially musicians and singers, are called to explore it. For me, getting right with God didn't happen just once; it

happens daily, hourly. I simply cannot function properly unless I am clearly flowing with the Lord and with His people around me. I'm just grateful that He uses music in my life to accomplish His purposes, because music is a great joy to me. In a very real sense, much has been given to me musically; then rightly so that much is required.

To close this article, I want to give you one of my favorite expressions in song. It was also the first one the Lord gave me. Solomon said it, I sing it, and may it be your portion as well! ♪

MERRY HEART

Adapted from Ecclesiastes 9:7-9

by Jim Darin

LIVELY Dm G Dm C A7

GO EAT BREAD ENJOYMENT, AND DRINK WINE WITH A MERRY HEART. FOR

Dm G Dm C A7 Dm G Dm

GOD HAS ALREADY APPROVED YOU DO, SO DRINK WINE WITH A MERRY HEART.

Dm G Dm C A7

GO EAT YOUR BREAD WITH ENJOYMENT! AND DRINK WINE WITH A MERRY HEART. FOR

Dm G Dm C A7 Dm G Dm

GOD HAS ALREADY APPROVED YOU DO, SO DRINK WINE WITH A MERRY HEART. AND

Dm Bb Dm C Dm

LET YOUR GARMENTS ALWAYS BE WHITE AND LET NOT OIL BE LACKING ON YOUR HEAD. EN-


C Dm C/E F A7 Dm G Dm


JOY LIFE WITH THE WIFE WHOM GOD GIVES ALL THE DAYS OF YOUR LIFE!

© Jim Darin, 1976

QUESTIONS & ANSWERS

This month's answers by Frank Longino


 **"Singing in the Spirit" in charismatic gatherings usually heightens the sense of worship. What other purposes does this corporate expression accomplish?**

 "Singing in the Spirit" is a form of free musical expression not subject to conscious intellectual activity. It frees us to express our love to God from the depths of our spirits. Loosed from the "tyranny of our minds," we become increasingly aware of God's presence. Human direction of worship is superceded by the Holy Spirit's direction. A few times, I have been in services where we rose to such heights that we began to be conscious of a tremendously overwhelming note rising out of the mass of sound; higher than any I'd heard, richer than any I'd experienced. I believe it was Jesus singing in the midst of the congregation (Hebrews 2:11,12).


Spiritual worship is different from programmed, intellectualized worship. Paul said he would sing with the spirit and also with the mind. Jesus said if anyone would worship the Father, he must worship Him in spirit and truth. True spiritual worship turns our attention from ourselves to God. We see Him for who He is rather than for what He can do. In this kind of atmosphere, spontaneous healings can take place without the laying on of hands or other specific ministry. This would be significant as an explanation of the healings that took place in Katherine Kuhlman's meetings. Praise and worship were the essential foundation of those services.

Other gifts of the Spirit — tongues, interpretations, prophecy, the word and power gifts — are greatly encouraged by such an atmosphere, and usually begin to flow more readily as a result of a period of "spiritual singing."


Bad relationships in a group can begin to be healed during such "singing in the Spirit." Recently, I was ministering in a group where there were some problems. One night when we sang in the Spirit, tears began to flow, hard countenances began to soften, some who just wouldn't (or couldn't) enter in broke down and had to leave the room. That night and the next day, many persons resolved some long-standing differences. I am not implying that singing in the Spirit heals broken relationships spontaneously, but it sure can break up hard ground and prepare it for seeds of love and fellowship in the Spirit.


 **The Old Testament contains great lists of instruments used in worship. Do you feel that the worship in most Christian gatherings would be improved by the use of a larger variety of musical instruments?**

FRANK LONGINO serves as senior pastor at Valley Community Church in Louisville, Ky. He is a graduate of the University of Richmond and the Southern Baptist Theological Seminary in Louisville. Involved in music for many years, Frank recently played for the National Men's Shepherds Conference, and has led several conferences on music and worship.

 Yes, I certainly think a larger variety of instruments would improve worship in many such gatherings. I think it would be disastrous, however, to add such instruments indiscriminately, failing to consider the total volume, proper blending of sounds, and the spiritual sensitivity and playing ability of the musicians.

As a former band and orchestra conductor, I like to hear reeds, strings, plenty of brass, timpani and many other instruments join together to proclaim, "Praise ye, the Lord. Praise God in His sanctuary . . ." (Psalm 150). A thousand-piece orchestra with ten thousand voices could not really do justice to this magnificent invitation to praise. "Let everything that hath breath praise the Lord!"

 **Psalm 33:3 says that we should "... play skillfully with a loud noise," implying that a person should practice worshipping to do it to the best of his ability. What are some practical ways for musicians to develop skills in this area?**

 Like many church musicians, I come from a background of formal technical preparation and carefully practiced and planned performance. There is nothing wrong with this approach unless one is bound to it and never develops any freedom from it. Musicians who "play by ear" and never come under much technical discipline reach a certain level and don't ever seem to rise much

ACCOUNT NO.

**This order form must be used
to purchase at special prices
before May 1, 1977**

Postage & Handling:
8% of Total Order

124

Sub-total

Postage & Handling

Fla. residents 4% Sales Tax

TOTAL enclosed*

***No Billing, No C.O.D. (Includes Prayer Groups and Book Stores)**



31

7611

- Good To Be Home by Paul Clark
- () S-1001-LP (album) \$5.98
 - () S-1001-C (cassette) \$6.98
- Returning
- () M-1501-LP (album) \$5.98
 - () M-1501-C (cassette) \$5.98
- A New Song For a New Age
- () M-CGM-1 (5 cassettes in album) \$19.95
 - () C501 Seed Truth @ \$1.50
 - () 7512 The Best of New Wine '75 @ \$1.00

Subtotal

Fla. residents 4% Sales Tax

Postage and Handling: 8% of total order. Postage & Handling

TOTAL enclosed*

Please Mail Coupon To:

Christian Growth Ministries, P.O. Box 22888, Ft. Lauderdale, Fl. 33335

*No Billing, No C.O.D. (Includes Prayer Groups and Book Stores)

A New Song For a New Age

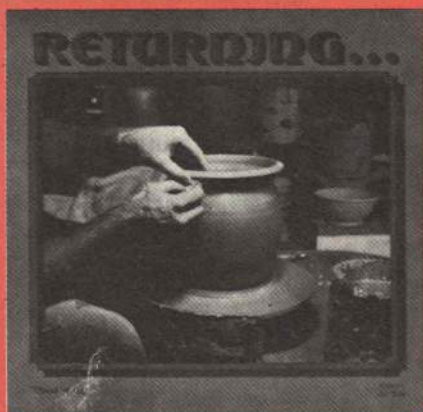
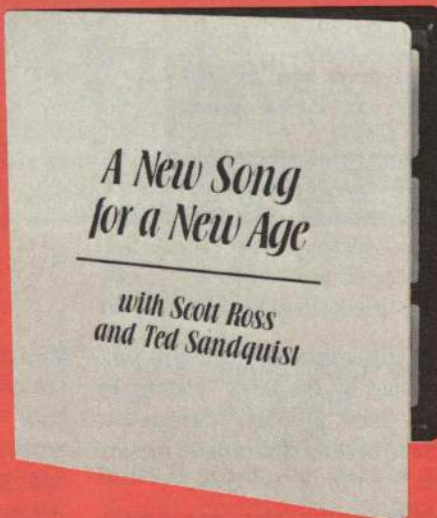
with Scott Ross and Ted Sandquist



As an informative and entertaining series, **A New Song For a New Age** will bring you into a new dimension of praise and worship. The lively teaching of Scott Ross and the unique musical performances of Ted Sandquist will enable you to grow in the area of worship so that you may contribute more effectively in both individual and corporate worship with other believers. Containing a song book and covering areas such as word gifts, song gifts, prophecy, dance, discipline, the current music scene, and prayer, this tape series is an excellent tool both for teaching and personal enrichment.

M-CGM-1 \$19.95

Five cassette tapes in an attractive album



"Returning" is an album about a people's return to the Lord and His ways. It was the impact and edification that this music generated when presented at a July 1976 bicentennial gathering of Christians that largely inspired the production of this album. These stirring songs performed by Phil High, Himmie Gustafson, Will Duke, Donna Adkins and singing groups from various regions will bring you to new heights of praise and worship. Join them in "Returning."

M-1501-LP (album) \$5.98

M-1501-C (cassette) \$5.98



Returning...