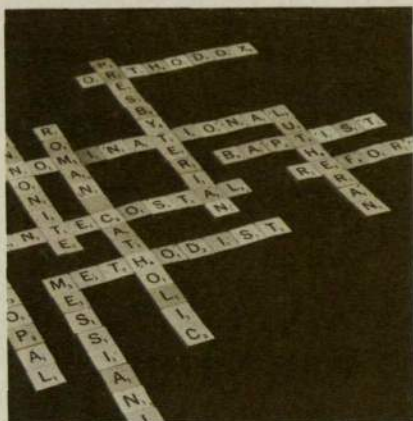


new wine

NOVEMBER 1977
THE INTERNATIONAL MAGAZINE
DEDICATED TO CHRISTIAN GROWTH

COMING INTO

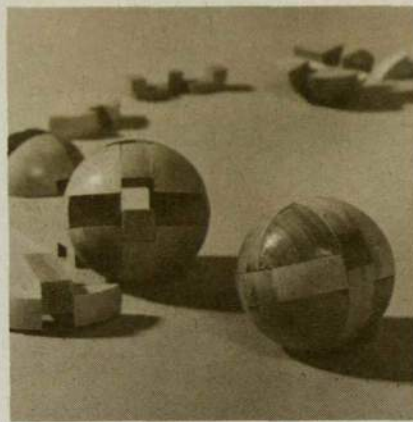
Healing Our Divisions ● Owens ● 4
Fifty Joined Together ● Prince ● 10
"It's not an impossible dream. It's God's will
that we be one." ● Ranaghan ● 17
Evangelism by Example ● Baxter ● 22



Page 4
Jimmy Owens



Page 8
Cardinal Suenens



Page 10
Derek Prince

CATCHING UP ON READERS' RESPONSES

I never read a magazine that moves me so, and as I read it to the prisoners in my prison Bible group (they can't read) I always see signs that they are inspired and are vibrant in discussion after readings.

Rev. Ted Davis, III
Lansing, KS

After having indicated to you that I no longer wished to receive *New Wine Magazine*, the June issue on "Faith" arrived. I found *all* the articles really helpful and decided I could not afford to be without future issues of your magazine. I had cancelled in the first place because of lack of time to read it and as much as I enjoyed and appreciated earlier issues, lately it had just not gotten read. After reading the June "Letters" section, I am now reading the March issue that was still resting on the shelf—unopened. And finding it particularly helpful. So please cancel my cancellation and keep on sending *New Wine*.

Mary S. Kennedy
Enumclaw, WA

I want to congratulate you on what I consider to be the best issue to date that I have read of your magazine—the July/August 1977 issue.

Thank you, also, for not putting a subscription price upon the reception

LETTERS TO THE EDITOR

of your magazine. It makes me feel that there are some ministers around who are not interested in commercializing the gospel.

Dan Hess
Ephrata, PA

OVERSEAS OUTREACH

Let me again assure you and all your colleagues that the Lord is using the magazine to bless and bring understanding to numerous Christians in this area, as we pass it around.

Some of the topics seem to be "hot potatoes" to some people, but we have found them to be soundly based in the Word and well balanced. Brothers, the Church of Jesus Christ needs direction as never before—may He prosper you all and lead you further into His purposes.

David Damp
Gosport, Hants, England

We want to really thank you for your ministry through the magazine. We found it very useful, for us as for our friends—especially the articles

about discipleship, shepherding, the Body of Christ and the Holy Spirit. We saw, it is God's message addressed to us. Also we have got a vision of maturity of the Church, and how the Lord is going to recover it.

Antonin Zelina and family
Prague, Czechoslovakia

I don't know if this aspect of your ministry has ever struck you but one thing Christian Growth Ministries and *New Wine* are doing is to ensure that the whole Body worldwide is growing up together.

At one stage we always felt that you guys in the USA were about 20 years ahead of us out in the backwoods. It almost seemed as if the Lord would rapture you and then have to wait for the rest of us to catch up!

Now, praise God, with the explosion of teaching from *New Wine* you are not only maturing disciples in the States but enabling us to catch up and grow at the same pace.

It is wonderful to *know* that although we have never met, and probably won't meet this side of heaven, that we have a covenant relationship. Thank you for keeping your part with the teaching ministry—we in turn keep our part in prayer for you.

Neil Kennard-Davis
Stellenbosch, South Africa

Contents

Healing Our Divisions 4

Jimmy Owens

Let the Wind Blow 8

Leon Joseph Cardinal Suenens

Fitly Joined Together 10

Derek Prince

Bible Study: Christian Unity 16

Jim Croft

"It's not an impossible dream. It's God's will that we be one." 17

Kevin Ranaghan

Evangelism by Example 22

Ern Baxter

The Actual and the Ideal 28

Derek Prince



Page 17
Kevin Ranaghan



Page 22
Ern Baxter

editorial

With so much teaching material in this issue on unity, we felt that in the editorial we might make a slight departure from the normal format. So here is a poem expressing a prayer for unity from the Body of Christ.

Heal Us, Father—Make Us One

Father, though your clear commandment
Tells us what we must become,
Here we stand in stark disbandment—
Heal us, Father—make us one.

Separated, severed, scattered—
Cords of unity undone;
With our hopes for wholeness shattered—
Heal us, Father—make us one.

Only by our love so binding
Will a world whose hope is gone
Find the only Hope worth finding—
Heal us, Father—make us one.

Let this scandal now be ended,
And the healing work begun.
Let our scars and wounds be mended—
Heal us, Father—make us one.

Father, with that hope before us,
We, the Body of Your Son,
Plead in one united chorus:
Heal us, Father—make us one.

Dick Leggatt



NOVEMBER 1977

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Healing Our

Why should the world believe

Jimmy and Carol Owens, composers of the musical If My People, based on 2 Chronicles 7:14, performed this striking composition in over forty cities across the U.S. in 1976. Their travels gave them first-hand experience with the condition of the Body of Christ and out of their observations grew this message, delivered at the National Prayer Congress in October, 1976 on the essential need for unity among Christians. The message has been shortened and edited with the author's permission for publication in New Wine Magazine.

I want to talk to you about something I feel the Lord is saying to the Church today. The Holy Spirit has never ceased to speak to the Church, and He is saying many things to us today as He molds us into the image of Christ—into that glorious bride for whom the Lord Jesus will come. I believe one of the most important things that the Spirit of God is saying to the Church today is, "Repent."

There are some who question that: "Why do I need to repent? I repented when I accepted Christ, didn't I?" But to at least four of the seven churches in the book of Revelation the Lord Jesus said, "Repent." In each case He pointed out something of which they needed to repent, and I believe He is showing us something today of which

the Church at large needs to repent.

When I think of all the sins in the catalog of our corporate sins against the Body of Christ, surely division among Christians must rank among the highest, if not the highest. The more I consider it and the more I speak about it, the more I see the heinousness of the crime of division in the Church. I want to refer you to a very familiar passage in John 17 where the Lord Jesus prays for us.

Neither pray I for these alone, but for them also which shall believe on me through their word;

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou has sent me.

And the glory which thou gavest

T,
O, R, M, E, D,
N,

Divisions

when we who believe are not one?

by Jimmy Owens

me I have given them; that they may be one, even as we are one:

I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me (vss. 20-23).

Three times in that brief passage, Jesus prayed that we "may be one," and twice He said "that the world may believe."

Why *should* the world believe when we who believe are not one? The unity of the Body of Christ was foremost then and, I believe, is foremost today in the heart of God. We have become very aware in recent days of 2 Chronicles 7:14, in which God lays down conditions for the healing of the land. I don't believe we accidentally picked that verse out of a "promise

box"; after all, God is bringing that word to the attention of the Church all over the world. That's what I mean when I say the Spirit of God is speaking to the Church. That verse suddenly rose from relative obscurity into worldwide prominence among the Church in a very short period of time because that's what the Spirit of God is saying to us today. He is renewing that promise, and He's also reiterating those conditions—one of which is that we turn from our wicked ways. And surely the most wicked must be that we have stabbed wounds into the Body of Christ by the way we have abused one another over our differences—doctrinal, cultural, racial and social—and all the while Jesus' prayer was that "we might be one."

I would like to read you some excerpts from messages from some men of God that I respect. First of all, Dr. Donald Gray Barnhouse, the late, great Presbyterian Bible teacher. Dr. Barnhouse was a very strong evangelical; in fact, for a long time he didn't have a whole lot to do with others who were not exactly of the same doctrinal camp. But the Lord engineered him into a position later in his career of ministering together for a week with some leaders of the Assemblies of God.

After that, Dr. Barnhouse preached a message called "One Church." In that message he said, "I learned something about the Pentecostals. In 95% of our doctrine we are in total agreement, 2% total disagreement, 3% what you might call a shaded area. But I will gladly give 5% to any brother who will do the same for me."

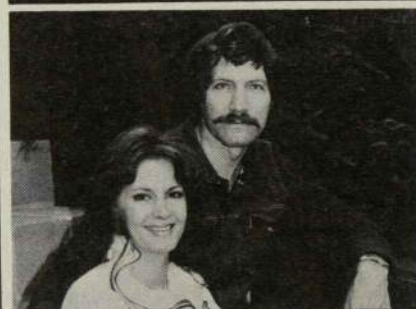
He went on to say, "I say to you in the Name of God Almighty that if the life of Christ is in you, that you have no right to be separated from any other person in whom is the life of Christ. If any man truly believes that Jesus Christ is Lord and the Savior of the world, then I must have fellowship with him. I have no grounds for being separated from him because I don't like him personally or because I think he has some queer doctrines. It is most important that we agree to disagree in the things that are not essential. God

has warned us that He will judge us if we separate the Body of Christ. To separate one member of the Body from another, we say, 'God, move over, let me sit in judgment here. I have decided that this man does not meet all the thirty-seven points of complete orthodoxy. Can you see that any man who criticizes another is usurping the function of the throne of God?' Those are the words of Dr. Barnhouse.¹

WORKING AT UNITY

The unity of the Spirit is not something we are called upon to produce; it is already in existence. We must simply recognize it and endeavor "to keep the unity of the Spirit in the bond of peace" (Eph. 4:3) as the Apostle Paul exhorted. And it does take an endeavor; it doesn't happen naturally. We have to work at it.

The reason it doesn't happen naturally is that Satan knows and fears the power of a united Church. He knows that the gates of hell will not prevail against the Church when it is



*Jimmy and Carol Owens are well-known for their musical compositions **Come Together** and **If My People**. Both musicals have been presented hundreds of times in the United States and Great Britain as the Owens toured those countries.*

In addition, they are members of the Church on the Way in Van Nuys, California, where Jimmy is an elder. He was also instrumental in arranging the Summit Conference of Church Leaders in America which established the first Friday of every month as a national day of prayer and fasting for Christians in the U.S.

one as Jesus envisioned and intended. But he also knows that any kingdom or house divided against itself is brought to desolation and cannot stand. So Satan has always tried to divide the Church of Jesus Christ, and up to this time he has been very successful. However, he can only do it with our cooperation. If he tries to divide us from the outside, it will drive us closer to one another; so he does it from the inside. And the tool he uses most often is our own undisciplined mouths.

All the rumors about a certain movement or problems or splits in this denomination or that organization aren't fostered by the world; those rumors are spread by Christians. They usually start with some seed of truth, usually innocently stated, and then they grow all out of proportion.

I'll give you an example. A friend of mine, a pastor of a large church on the West Coast, told me that he had just recently heard that a pastor of a church on the East Coast, a mutual friend of ours, would have nothing more to do with a certain women's organization. He said, "I couldn't believe that because I know that brother and I know that women's organization and it just doesn't make sense."

So he called him long distance and said, "Brother, this is what I've heard. What's going on? What's the story?" Now that's a wise thing to do. More of us should do that. Go right to the source; don't believe the rumors because Satan likes to spread rumors and stir things to keep us divided. So he said, "What's going on?" My friend answered, "That couldn't be further from the truth."

He had simply made a casual remark about having some reservations concerning women coming on as strong as some of them did. But by the time it got from one coast to the other, it had been blown up into a major division between a respected man of God and a respected women's organization. He said, "I have a lot of women in my church who attend that organization, and I encourage them to because it's a good work."



You see, "an enemy hath done this." But who actually spread the rumor? Who blew it up from an inadvertent remark into a full-blown story of division? Christians did. The world hardly knew that story was going on. We must be very alert to never allow ourselves to be used by the kingdom of darkness as an instrument to bring division in the Body of Christ.

In fact, we need to go one step further. Not only should we not participate in sowing division ourselves, but when we see it happening, when we hear a rumor about someone, we should attempt to either go right to the source personally, or send a delegation to both sides or bring them together in a central location to iron things out. Often we would find when the two sides are brought together, that much of the division was caused by rumor and misunderstanding; many times when "disagreeing factions" get together, they find that they are saying much the same thing, but in different terms. They discover the supposed point of contention had been exaggerated into something they never meant in the first place. It's a device of Satan to keep us divided.

ONE CITY, ONE CHURCH

Let me read you an excerpt from a message by Jim Hamann called, "One City, One Church," which I regard as

the essence of what I have to say, particularly the following statement which has ingrained itself into my heart—" . . . from God's viewpoint, there is only one church in a city or locale . . . Paul wrote to the church, *singular*" at Ephesus and Corinth and then the other cities.³ He didn't write to the "churches" at Corinth, although I am sure there was more than one meeting place of that church.

In the book of Revelation the Lord Jesus addressed the church at Ephesus, the church at Smyrna, at Thyatira and Laodicea, etc. He never said, "to the churches" at any one of those cities because in God's sight there is only one church in a city though there may be many meeting places. There are many congregations that go by different names, but they're all meeting places and expressions of the united Church.

This same article points out that for Barnabas to receive Saul, he had to forgive him for all that he had done to the Church. We must learn what it is to forgive each other for all we have done and said through the years; such forgiveness will result in the free flow of God's love.

The most powerful method for evangelism today is the Church united in a given locale—working, moving and sharing together as a community of love. It seems we've ignored that vital statement in John 17 about the world believing in Jesus when the Church gets united. We've tried every gimmick and procedure imaginable for evangelism, and yet God's method for reaching a city remains a united Church.

When the Billy Graham organization has a crusade in a city, he will not come unless he is invited by a significant majority of the leadership of the Church in that city. And when he comes, it is only after much work has been put forth over a long period of months. Many hundreds of people from various fellowships have been mobilized and organized to work and pray together. And when the crusade begins, it isn't just the Billy Graham crusade—it's really the crusade of the Church in that city which has united

for one purpose: to win that city.

Now if it works for one week of crusade, why doesn't it work all the time? Why is it that within weeks after any major evangelistic effort in a city, we're back where we were before—divided and doing our own thing, like an army scattered over the battlefield into little independent camps—each under its own general, each building his own work, each reacting to the enemy's attack, each a little threatened by the congregation down the street?

WE'RE NOT COMPETITORS

Listen, the church building and congregation down the street is not the enemy. The kingdom of darkness is the enemy! We're not to be competitors; we are to be co-laborers in the building of His Kingdom. We have weakened our witness to the world. We have shown them an ugly, fragmented picture of Christ. We've brought confusion. We've weakened our warfare against the united kingdom of darkness that wages strategic warfare against us on the marching order and strategic battle orders of their commander in chief. We have competed with one another for the souls of men—over the same neighborhoods—while leaving other parts of the world virtually untouched.

Recently a young girl got lost in one of the great wheat fields in the Midwest. The child wandered into the expansive field and very soon was lost because the wheat was taller than the child. As nightfall approached, the parents became distraught and called the townspeople together. They all searched through the night. They combed the fields with flashlights, calling out as they walked through the wheat, but they didn't find the child. They searched all the next day to no avail. That night the father prayed all night and the next morning he called the people together and said, "I believe the Lord has shown me that we must join hands and go through the field in a line." So they tried that and found the child's body within fifteen minutes; but it was too late.

The point I am making is this: How long will it be before we stop beating the same bushes over and over, competing with each other in the same territory, leaving other parts of the field untouched? When are we going to join hands and go out together into the world, united to win the world and the war against darkness? God is calling us as never before to come together in Jesus' name to agree to disagree on the five per cent of doctrine—but most of all, to agree on what we agree on, as we gather around the person of the Lord Jesus. He is our unity. It's a family relationship—a blood relationship. Because of the blood of Jesus, we are one. Not because we agree on every secondary point of doctrine.

Now don't get me wrong. Some doctrine is important. I am not talking about the kind of ecumenism where we all come together, leaving behind our doctrine, believing nothing, agreeing on the lowest common denominator. I don't mean that. I mean that unity of the Spirit, that unity of purpose, that love that allows us to overlook our differences. As we come together and establish a love relationship, we will find that once that relationship is established, we can discuss even the most explosive doctrinal differences with no harm being done because we love one another. It can only make us broader, better-rounded Christians.

COME TOGETHER

I want to close with a proposal. In September of 1975, there was a conference of Christian leaders who met in Chicago. This Summit Conference of Church Leaders in America unanimously called the first Friday of each month to be designated as a day of fasting and prayer for the nation. It has been observed by thousands, perhaps hundreds of thousands, and is growing rapidly.

I just want to propose to you in addition to fasting and praying on the first Friday of each month, that the pastors, God's leaders of the Church in each city, come together with one

another and share with each other. Begin to establish a flowing love relationship to break down the barriers, the differences.

Let's seek to cross the lines that have traditionally separated us. I believe the Father desires to see all kinds of Christians who acknowledge Jesus as Lord coming together, purposely crossing the lines and saying, "Brother, we may differ doctrinally, but I see Jesus in you, and I therefore trust you. Will you pray for me? I'll pray for your congregation." Establish relationships; seek God together as the leaders of the Church in the same city for His plan to touch your city.

In the evenings on those Fridays the leaders can all come back together, bringing their people together into a central place, to pray for the nation and for the Church. This movement is already growing into a network of Christians all across the country, praying by the thousands, and I believe it will grow into the hundreds of thousands each first Friday night. I submit that to you to pray about and to do with in your city as God leads you. ☞

1. *New Wine*, July 1971, pp. 4–7.

2. *New Wine*, Feb. 1974, p. 26.

Extra Copies Available

We have received a number of letters from people wondering whether or not we have extra copies of the September 1977 issue of *New Wine*, which dealt with the subject "Overcoming Rejection." We are happy to say that we still have plenty of those magazines available.

Also available is the special October issue about the Kansas City conference. This was an enlarged issue with 16 extra pages of articles and photographs of the conference.

If you would like extra copies of either the September or October issue, you may order as many as you like for \$.50 each on the order form on page 31.



Let Wind

by Léon Joseph Cardinal

Already you see
windows open
with
fresh air coming
through them . . .

The following brief address by Leon Joseph Cardinal Suenens, Archbishop of Malines, Brussels, Belgium, was given on July 22 at the nondenominational conference in Kansas City during the 1977 Conference on Charismatic Renewal in the Christian Churches.

My very dear friends, brothers and sisters, it was for me a surprise to be here this morning with you and to see the renewal coming all over the world. The Holy Spirit more and more alive to bring us together in that unity of Christ, and I really think we are moving forward in a very strong way.

Some years ago, I had the joy to spend a few days in my own place in Malines, Belgium, with Dr. Ramsey, the head of the Anglican Communion at that time. Before starting our dialogue—an ecumenical dialogue—I suggested we open the Gospel and just listen to the Word of God for that occasion. And the Word we received was:

In spite of the fact that the doors were still closed, Jesus was there in the midst of them saying, Peace be with you.

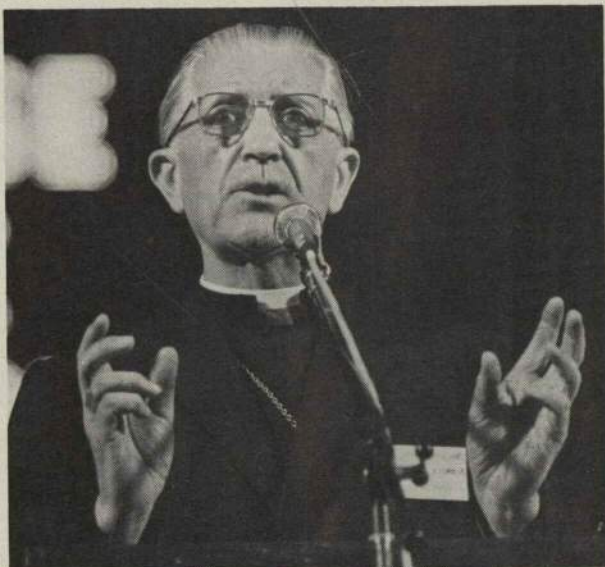
And we looked at each other and we understood. The doors between the Anglican community and the Roman Catholic one are still closed, but the Lord was there between us as the center of our unity, saying to us: "Peace be with you."

he Blow

of Suenens

What I wish to repeat, that in spite of many diversities, the Lord is here because we are gathered in His name. We are coming here together for Him, with Him, in Him. And He says to you, "Peace, my children. I am here and I Myself will create inside of you that unity. You cannot do it from the outside. I will do it from the inside in the power of the Holy Spirit."

And may I confide something to you? Yes, the doors are still closed, but already right and left you see windows open with a bit of fresh air coming through them . . . and the key is in the door. That key is the Holy Spirit—the power of the Holy Spirit—because He



Leon Joseph Cardinal Suenens, Archbishop of Malines, Brussels, Belgium, was born in 1904 and made a cardinal in 1962. He was an active participant in Vatican II, and was named one of four moderators of the 1963 session.

The author of many books and articles, Cardinal Suenens is recognized internationally as an ecumenical bridge-builder and leader in the Roman Catholic charismatic renewal.

can move and He *will* move mountains. We have to go back and to renew from where we started—at nine o'clock in the morning there at Pentecost.

You know, in this year of the conference, I'm celebrating my fiftieth anniversary of priesthood. And I thought, where can we do that the best? And I thought—Jerusalem, the Cenacle of Jerusalem. Couldn't that be the place to celebrate in thanksgiving Eucharist and to celebrate Pentecost? And I had the joy to go there with many friends, and I'm so glad to thank the Lord for that meeting in Jerusalem, coming there from where we started.

We will not cease from exploration. We will continue 'til we arrive there from where we started: the Church at Pentecost. Peter spoke to the crowds and they were moved—deeply moved—and said, "Friend, what are we to do?" And the answer was, "Repent and be baptized, every one of you, in the name of Jesus the Messiah for the forgiveness of your sins; and you will receive the gift of the Holy Spirit. For the promise is to you, and to your children, and to all who are far away, everyone whom the Lord our God may call" (Acts 2:38–39).

Well, that is what we see coming . . . slowly, we see the sun rising. We see the clouds disappearing. It is not yet finished. It's a time of trouble. But it's so wonderful to be with you here because you are open to the Spirit. You are open to the faith. You are open to the impossible dreams of the Lord.

My final word to you is: happy those who are dreaming dreams and who are ready to pay the price to make them become true. And there is a Brazilian song, saying, "When one person is dreaming a dream, it's just a dream. But when two persons are dreaming the same dream, it's already the beginning of a reality."

Well, here in Kansas City, we are not only two persons. I see crowds. I see hundreds and thousands of people having the same dream, which means the beginning of a reality.

During the Ecumenical Council, we had a very important moment when Athenagoras, the head of the Orthodox Church, came to Rome. The Pope had visited him also in Jerusalem. I turned at that moment to a good friend of mine, an Orthodox, and I asked, "Tell me, what is the reason for our division according to you? What is the main reason?" And I will never forget his answer. He said, "The main reason of our division since the eleventh century is that we haven't spoken to each other during nine centuries."

Just think about that. Nine centuries of silence. And if we start with the Reformation, it's four centuries of silence. And now we see the dialogue coming open—the prayerful dialogue; that's the hope of the future. That's the new and renewed Pentecost continuing. I want you to dream with me. To dream with us the same dream . . . and let the Spirit blow and let the wind blow and let the rain come and let the face of the world be renewed. Amen! Hallelujah! 🍷

Fitly Joined

I would like to speak to you on the subject of "God's people coming into unity." In the 17th chapter of John's Gospel, the Lord Jesus prayed to the Father for all who were to believe in Him. He prayed that they all would be one as He and the Father were one, so that all the world might believe and know that the Father had sent Him.

Now I'm a missionary at heart. I've been a missionary in two nations. And every time missionaries are sent off, I wish I were going, too. I believe passionately in evangelism—in preaching the gospel of the Kingdom to all nations, with signs following—but I am sufficiently realistic to acknowledge that none of those activities will present the whole world with a challenge of the message of Christ. The only way the world will believe the message is when God's people come together in unity.

Thinking back to the 1977 Conference on Charismatic Renewal in Kansas City, the world could not ignore the spectacle of 45 to 55 thousand believers from every conceivable background, coming together in love to worship the same Lord and to proclaim His truth. If we want to confront the world with the truth of the gospel, this is the God-appointed, scriptural, practical way to do it. It's through our coming together as one that the world will believe and the world will know.

In 1944 I was a soldier in the British army and was in the city of Jerusalem over the Easter season. On Good Friday evening I was going to the Garden of Gethsemane to spend a time in prayer there. As I was on my way, the Lord spoke to me and said, "I want you to pray that My people may be one." I look back with real shame and embarrassment because I didn't take the command seriously. I just could not conceive that it could ever

happen, so I did nothing whatever about it for many, many years.

Then the Holy Spirit, through the Scriptures, began to confront me again with the challenge of Christian unity, and I began to do lip service to it. I began to say, "When we're all one, then the world will know." But you know what I meant by us all becoming one? Everybody was going to become like me! Then we'd be one! I was prepared to wait passively for that to happen because in my heart I think I knew it never would.

But in the last three years particularly, partly through my contact with leaders in the charismatic movement from very different backgrounds from my own, God has begun to open my eyes to the way in which we can effectively and practically become one—not in some distant future age, but in our generation. I believe it's a practical possibility now. In fact, I believe that's what God is working towards through the Holy Spirit.

BEHOLD HOW GOOD AND PLEASANT

I would like to give you some basic scriptural and practical thoughts on "the way into unity." I'll draw my thoughts from two passages in the book of Psalms.

The first is Psalm 133:

Behold, how good and how pleasant it is for brethren to dwell together in unity!

It is like precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments;

As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life for evermore.

The first verse says, "Behold, how good and how pleasant it is for brethren to *dwell* together in unity!" I think we need to emphasize the word "dwell." Today the concept of Christian community is gaining ground rapidly in many different sections of the Church. And if you want a scriptural foundation for that concept, I would say you have it in this word—"How good and how pleasant it is for brethren to *dwell together* in unity."

I'm not talking about a commune where everybody necessarily lives under the same roof, or a situation where several families live in the same home. I'm neither for nor against that. What I'm talking about here is brothers and sisters in Christ sharing their lives together on a permanent, continuing basis. I believe this is the purpose of God; it's what He longs to see.

Scripture says it's *good* and it's *pleasant*, but one thing it doesn't say is it's very hard. It's easy to come to church on Sunday morning, enjoy the worship and the preaching, feel warm and brotherly, shake a few hands and say, "God bless you, brother; see you next week." That's easy and it doesn't cost much.

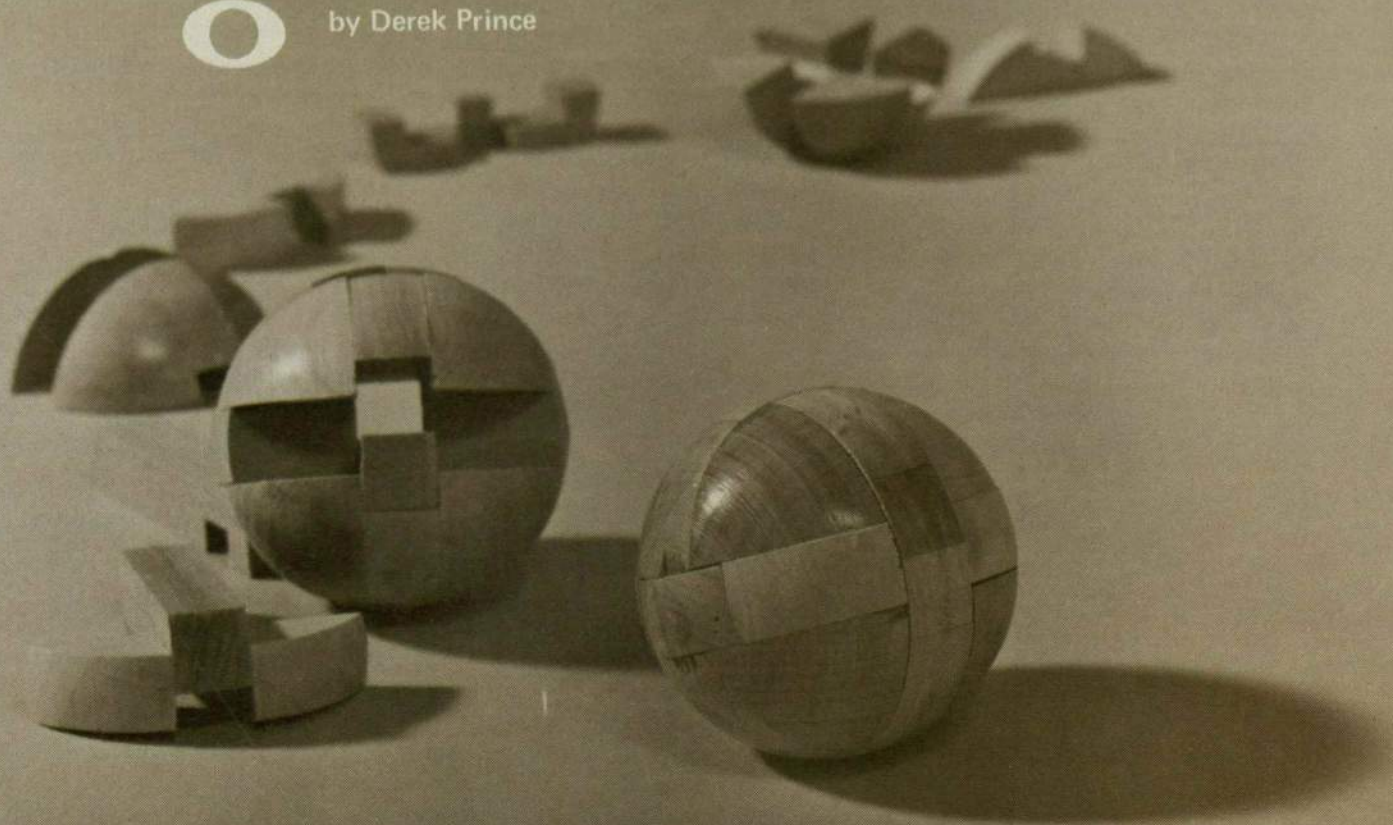
I was preaching in a church once and at the end the pastor said, "Now, we've got a beautiful spirit here. Don't hurry home; stay and have fellowship. Shake hands with half a dozen people." And I thought to myself, "Dear Lord, is that what fellowship is? Shaking hands with half a dozen people and then going home?"

That's often about as far as we've come. But God is talking about *brethren dwelling together in unity*.

The other two verses of Psalm 133 describe the results that will follow. "It's like the precious ointment" (the anointing oil that was placed upon the head of Aaron, the High Priest). One thing about oil is it always flows

Together

by Derek Prince



Solving the puzzle of how to walk in unity.

downward; it never flows upward. This is a deep, basic truth—unity comes from the top downwards; it does not come from the bottom upwards.

I worked for a number of years to bring God's people together by holding conferences. Most of the conferences had two things in common; first, probably 75% of those who attended were women; and second, most of them were church members, but very few of them were church leaders. This did two things: it made wives more spiritual than their husbands, and sheep more spiritual than their shepherds. So in a certain sense, we were not solving problems; we were increasing them.

Then I came to see that it is vain to talk about uniting sheep. Sheep are not disunited in the first place. The only persons who are disunited are shepherds; there is no problem with sheep. In other words, unity goes not from the feet to the head, but from the head to the feet. It's like the anointing oil—it starts on the head and flows down to the beard, down to the garment, and down to the borders. It goes from the head downward.

With unity goes authority. You can see this illustrated very plainly in a family. If father and mother are united, there's unity in the home and they have authority. But if father and mother are disunited, there's no unity,

no harmony and no authority because the children will always play one parent against the other. That is also true many times in the Body of Christ. If the leaders are not united, there can be no unity or authority in the Body and the members of the Body will play leaders one against another.

For instance, it's not uncommon for a man to behave scandalously in one church and run to the next church when the church seeks to discipline him. He gains acceptance in the second church by criticizing the previous church, and there in that second church they'll make him a deacon! Divided leadership cannot exercise effective authority. God will restore

the authority that He intends the Church to have when the churches' leaders can act together.

Continuing to verse 3 of Psalm 133, we find unity compared to the dew. There are many pictures in Scripture of the Holy Spirit. Many of them are dramatic, such as fire, wind and rain. But I love this one of the dew. Dew is different from rain. It's usually invisible; silent and very gentle; and yet it's singularly refreshing. I believe that's what God is going to do as He brings His people together. There's going to be an atmosphere created that will not necessarily be based on dramatic manifestations of the Holy Spirit, but there will come gentleness, a softness, and a tenderness over God's people that will be very, very refreshing.

It says at the end of Psalm 133, "...for there the Lord commanded the blessing." So often we struggle for the blessing. We strive for it, we pray for it, we fast for it. It's good that we do those things, but how nice to be in the place where the Lord has *commanded* the blessing. Where is that place? It's where God's people come together; where brethren dwell together in unity.

Now getting there will involve many discouragements and many sacrifices. It will require us to give up some of our own prejudices, swallow our own pride, and lay down our lives one for another. But if we get a vision of where we're headed, we'll be willing to make the sacrifice.

THE HOUSE OF THE LORD

The second passage I want to speak on is Psalm 122.

I was glad when they said unto me, Let us go into the house of the Lord.

Our feet shall stand within thy gates, O Jerusalem.

Jerusalem is builded as a city that is compact together:

Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.

For there are set thrones of judgment, the thrones of the house of David.

Pray for the peace of Jerusalem: they shall prosper that love thee.

Peace be within thy walls, and prosperity within thy palaces.

For my brethren and companions' sakes, I will now say, Peace be within thee.

Because of the house of the Lord our God I will seek thy good.

You will notice that the psalm begins and ends with the focus on the house of the Lord. "I was glad when they said unto me, Let us go into the *house of the Lord*" (vs. 1) and "Because of the *house of the Lord* our God I will seek thy good" (vs. 9).

In my understanding of Scripture, everything that is promised to Jerusalem, to Zion, and to Israel will be *given* to Jerusalem, Zion, and Israel. God has not withdrawn any of His covenant commitments to the land of Israel or to the Jewish people or to the city of Jerusalem. But at the same time, this scripture also applies to God's new covenant people—the Church of Jesus Christ.

I will give you just one scripture from the New Testament to justify this and then I'm going to apply these words to us in the Church of Jesus Christ today. In 1 Timothy 3:14–15 Paul writes:

These things write I unto thee, hoping to come unto thee shortly:

But if I tarry long, that thou mayest know how thou oughtest to

behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth.

Notice how he defines "the house of God." On the basis of Paul's authority as an apostle and what the New Testament says, we are justified in saying that the house of God is the Church of God. With that in mind, let's go back to Psalm 122.

I was glad when they said unto me, Let us go into the house of the Lord.

Our feet shall stand within thy gates, O Jerusalem.

In other words, we're going to come into the place where God's people are gathered as His Church.

It's a remarkable fact that when Israel dwelt in their land under the old covenant, God required every male Israelite to leave his home three times every year and make the journey up to Jerusalem. It was *required* of every Israelite. And this is one of the Psalms that refers to that going up of the male Israelites to the city of the Lord.

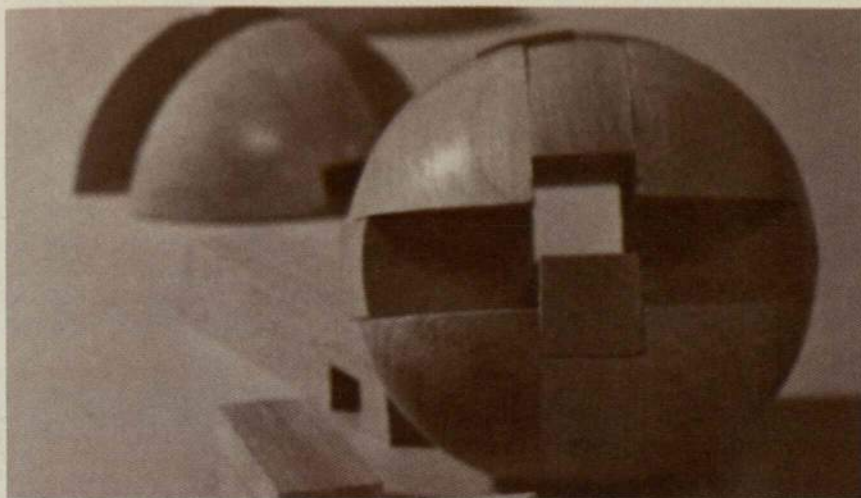
"Jerusalem is builded as a city that is compact together" (vs. 3). "Compact" means basically that you bring a lot of different components together and unite them very strongly. This I believe is what God is seeking to do—to bring many different groups together and compact them—to fasten them together so that they cannot be shaken and cannot be loosed one from another.

There's a beautiful parallel in Ephesians 4:15–16 which speaks of Christ as the Head and the Church as the Body of Christ. Speaking about Him as the Head, it says:

From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love (vs. 16).

What I like in the King James Version is the use of the word

"Unity comes from the top downwards; it does not come from the bottom upwards."



“compacted.” Again, the thought is of a lot of different members with different functions and different abilities. All are brought, together, joined and united in such a powerful and effective way that they become fully one. Again, I believe this is the purpose of God in our day—to compact together the various members to make one single functioning Body—all united with the Head.

GOING UP BY TRIBES

Going back to Psalm 122:4: “Whither the tribes go up, the tribes of the Lord, unto the testimony of Israel, to give thanks unto the name of the Lord.” This speaks of Jerusalem as the “gathering point” of God’s people. God spoke to me once and said, “That’s the testimony—that all My people come together to one place to give Me thanks. That’s what reveals Me to the nations around about. The sight of all My people leaving their homes and coming together to the one place that I’ve appointed to give thanks to My name—that is the testimony of Israel. That’s how Israel as a nation testifies that the Lord is their God.”

I want you to particularly notice that the Israelites did not go up as individuals. They went up as tribes—each one in his particular tribal group under his tribal leader. This, I believe, is the real key to effective unity of God’s people. We will not be united as individuals, but we can be united as tribes. If our leaders will go up

together, each tribe will follow: the Baptist tribe, the Catholic tribe, the Lutheran tribe, the Mennonite tribe, the nondenominational tribe.

I’ve been associated with the charismatic movement in this country for thirteen years or more, and I see a real change in emphasis. Originally the emphasis was upon individuals finding God and receiving His blessings—healing, deliverance, spiritual gifts, etc. But today there’s a great change in emphasis. Now the emphasis is: find your place, get into a body, get under headship, come under discipline, come under authority. Then you’ll be ready for what God is going to do next.

I believe that the final move of God is not going to be a move upon individuals. It’s going to be a move upon bodies. I take that from Ezekiel 37 where we find the vision of the valley of dry bones. In that vision there are two sovereign moves of God through two acts of the prophet Ezekiel. The first time Ezekiel prophesies to the *bones*. The second time he prophesies to the *winds*—the Spirit or the breath.

Prophesying to the bones is preaching. The prophesying to the breath is intercession. When Ezekiel prophesied to the bones, God moved the bones supernaturally. At the end of that movement, they had come together in complete bodies. But when Ezekiel spoke to the wind, or the breath, or the Spirit, God didn’t move individual bones. He only moved completed bodies. And those

completed bodies stood up on their feet, an exceeding great army.

That’s God’s objective: an exceeding great army! And if you are just a bone on your own, and you don’t find your place in a body, there’s going to come a time when God will move and you won’t know it, because His final move will be on bodies, not on bones.

Turning back to Psalm 122, we have the same truth stated another way. Israel went up to Jerusalem to worship the Lord not as individuals, but as members of tribes, each tribe under its headship. That’s what I believe God is really working to bring about today.

THE PLACE OF RULING AND JUDGING

Then the fifth verse of Psalm 122 says, “For there are set thrones of judgment, the thrones of the house of David.” That verse speaks of two things: judging and ruling. I believe it speaks of God’s people coming back into their divine authority.

We are God’s appointed agents to rule the world for God now, and the Bible says that in the future we shall judge angels. But I do not believe a divided Church that’s at variance with itself is ever going to be entrusted by God with the authority to judge or the authority to rule. God says, “When you come together—when you’re under authority—then you’ll find the place of the throne, the place of judgment and the place of ruling.” I believe God is longing to see His people exercise sovereign authority in the affairs of this world, to rule the nations with the outstretched rod of prayer that goes out of Zion (see Psalm 110), but first we’ve got to meet the conditions.

I want to say something very briefly here about judging and ruling. In the New Testament, the scriptures about judging are somewhat difficult to put together because one place it says, “Judge not, that ye be not judged” (Matt. 7:1), but then another place it says, “Know ye not that we shall judge angels? how much more things that pertain to this life?” (1 Cor. 6:3). Paul

also says to "judge them that are within" (1 Cor. 5:12). So there's an apparent conflict between judging and not judging. I've meditated on this for many years, and I believe the Lord showed me the basic principle from which we can obtain an answer.

If we go through the whole Bible, we will find that judging is always a function of ruling. At one point in Israel's history, the judges were the rulers. Then God raised up kings and the kings became the judges. We have to understand that under the monarchy there wasn't a Supreme Court. The Supreme Court was the king, and the king was the judge. In other words, ruling and judging always go together. They cannot be separated.

If we see that, we can understand where we are expected to judge and where we are not expected to judge. Wherever I'm required to rule, I'm required to judge. As the head of my house, as a father, I have to rule my house for God. Therefore, I'm the judge of my house. I settle disputes between my children. I determine what kind of television programs the family will watch and what they will not watch. I determine the kind of entertainment we have. I choose the kind of reading we do. I am responsible to judge my house because I'm responsible to rule my house. But if I start to judge my brother's house, then I'm no longer a judge; I'm a busybody. It's his responsibility to judge his family.

If I am given authority in the church as an elder, one of my primary functions is to rule. So, as an elder, I have to judge the congregation of the Lord: to settle disputes, to determine what is right, to determine what is appropriate, to determine the general course and policy of God's people. But if I start to judge another congregation, then I'm no longer a judge; I'm a busybody.

You know the great problem with God's people? Many of us have been busybodies. We've been busy judging those who are not under our authority. And you know what usually results from that? We're not judging where we should be judging. The man

or the woman who is always busy criticizing the neighbor's children usually doesn't do much of a job bringing up his or her own.

What God is saying to us today is, "If you're a Lutheran, come under your leadership and don't judge the Catholics. It's not your business. If you're a Catholic, come under your leadership, but don't judge the Pentecostals. It's not your business." Every one of us is given a definite area of authority, and in that area we judge. Outside that area, we have no right to judge. As we come together in

**"Divided
leadership
cannot
exercise
effective
authority."**

order under our leader, we come to the place of judging and ruling. Each group leader is responsible for his own tribe—not for the other tribes.

THE PEACE OF JERUSALEM

Now let's go on to verse 6: "Pray for the peace of Jerusalem: they shall prosper that love thee." I pray for the peace of Jerusalem and of Israel almost daily, and I can testify from personal experience that the promise is true—"they shall prosper that love thee." The word that's translated "prosper" here does not primarily mean financial prosperity, although it doesn't exclude it. Rather, it means a sense of well-being, a sense of peace, the ability to relax. I also believe that when it says "pray for the peace of Jerusalem," it means to pray for the peace of Christ's Body. We should be concerned not just about our own little area, but for the total needs of

the Body. You're not to judge them; you are to pray for them.

Verse 7 says, "Peace be within thy walls, and prosperity within thy palaces." I believe that's the divine order. When we have peace, we'll have prosperity. When we're at war with one another—criticizing one another, turning against one another, undermining one another—we will not know prosperity. First peace; then prosperity.

And then verse 8: "For my brethren and companions' sakes, I will now say, Peace be within thee." I want to add one more basic principle I see—we need to escape from being self-centered. Self-centeredness is the devil's prison. The more the devil gets you centered in yourself, the more he has you at his mercy. I've dealt with hundreds of people in deliverance from evil spirits, and one almost universal feature of people who need deliverance is their self-centeredness.

We must, by deliberate effort and choice of our will, break loose from being self-centered. What I love here is "for my brethren and companions' sakes, I will now say, Peace be within thee." It's not enough that *I* have it well; it's not enough that things are going right for *me*. I need to be concerned about the needs of my brothers and companions—Christians from other backgrounds, other denominations, other prayer groups.

THE ATTITUDE OF SELF-CENTEREDNESS

Recently, I was reading a book called *The Right to Live: The Right to Die* by Dr. C. Everett Koop, who is a professor of pediatric surgery at the University of Philadelphia and a committed Christian. The main part of the book deals with the issue of abortion. After reading that book, I had such a revulsion in my heart against the practice of abortion that I hardly knew how to contain my feelings—I wanted to start, or help, some crusade against it. Then I remembered that in my preaching I had been speaking on the question of dealing not just with branches, or

even with the trunk of the tree, but getting to the very roots, because when you deal with the roots, the rest of the tree is dealt with.

So I checked myself and realized that cutting off the branch of abortion is not enough. Some other branch, almost equally evil, will just grow in its place. But if we can deal with the root, we can deal with the tree. So I thought, "What is the root of abortion?" The answer I came to was that the root is *selfishness*! It springs from the attitude, "I'm going to live *my* life *my* way to please *myself*. I'm going to get the maximum amount of pleasure and accept the minimum of responsibility. So if a baby is coming and I don't want it, if it doesn't suit me, then I'll get rid of the baby." I think this is the attitude which has given rise to the wholesale practice of abortion.

In the light of that, I want to read you these words in 2 Timothy 3:1-5:

This know also, that in the last days perilous times shall come.

For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,

Traitors, heady, highminded, lovers of pleasure more than lovers of God;

Having a form of godliness, but denying the power thereof: from such turn away.

If you look at those verses, you'll see there's a list of eighteen moral blemishes or defects which are to characterize the last days. And the Word of God places the responsibility where it belongs. What is the cause when, as Scripture says, "...perilous times shall come"? Is it the atom bomb or nuclear fission? No, the cause is the deterioration of human character. That's the source of the danger.

If you look at that list, you'll notice that it begins and ends with the things that people love. "Men shall be lovers of their own selves." The next word in the King James is "covetous," but the Greek says, "lovers of money." Going

down to the last in the list we find "lovers of pleasure more than lovers of God." So there are three evil kinds of love that corrupt human nature—love of self, love of money, and love of pleasure.

If you look at contemporary, secular America, you will find a culture which is perhaps without parallel in its unbridled yielding to love of self, love of money and love of pleasure. That's the source of our problem—self-love.

You notice it goes on to say, "...having a form of godliness, but denying the power thereof." In other words, these people are not pagans. They are church-goers, but they have denied the power of God by refusing God the right to change their lifestyle. "We'll go to church, we'll be religious, we'll sing hymns, but the object of our affection will still be ourselves."

GOD'S REMEDY

Turning back to Psalm 122 we see God's remedy for this self-centeredness and self-love. "For my brethren and companions' sake, I will now say, Peace be within thee. Because of the house of the Lord our God I will seek thy good" (vs. 8). In other words, there's something in life more important than "me." It's God's people, God's house. The issue is: Am I going to live my life to please myself, seek my own good and pursue my own ambition, or am I going to live my life for the glory of God, the house of God, and the people of God. I want to suggest to you that the latter is the pathway to true happiness.

In Matthew 3:10, John the Baptist, in introducing Christ and the gospel, said, "Now also the axe is laid to the root of the tree, and every tree that bringeth not forth good fruit shall be hewn down and cast into the fire." The root that we want to lay the axe to if we want unity is self-love.

I pray for myself and for God's people at large that God will give us the grace to take the axe and cut the root of self-love, and that He'll give us a vision of His people, His house. God said to the returning exiles in Haggai

1:4, "Is it time for you yourselves to dwell in your paneled houses while this house lies desolate?" What was their problem? Self-love. They were putting themselves and their own interests and concerns before God's house, God's people and God's glory.

I want to suggest to you that we could change American society if we would reinject it with learning to love something that's not ourselves; if we would learn to enjoy caring for the weak and sacrificing for those who can't help themselves. In the days of the birth of Christianity this comment was made: "The Jews love one another and help one another; but the Christians help those that aren't Christians." That's what amazed the ancient, pagan world, and I believe that's what God is asking of us today. When the Body of Christ comes together in unity, with the unselfish motive of putting God's house and His glory above their own interests and concerns, then the world will truly know and believe in Jesus, the One whom God has sent. ☞

Day of Prayer and Fasting

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

As a reminder to those who participate in this day of prayer and fasting, we want to point out that the day set aside this month is: **November 4.**

Bible Study

CHRISTIAN UNITY

by JIM CROFT

If the Church of Christ is to come into the eternal purposes of God in this generation, we must obey the divine mandate: "Be of one mind." Though we have been richly blessed in the current outpouring of the Holy Spirit, we cannot hope to achieve God's highest nor see His best without unity of the faith. The Lord has obligated Himself to command blessings only where brethren dwell in unity (Ps. 133).

(Bible Study answers are found on page 31.)

1. According to John 17:19, what benefit did the sanctification of Jesus have for His disciples? _____
2. What was the agent used to accomplish this? _____
3. Jesus did not pray for only the twelve disciples. He also prayed for all who would _____ on Him through their _____. (Jn. 17:20).
4. What was Christ's main prayer for them? (Jn. 17:21) _____
5. What would this accomplish in the world? _____
6. Read John 17:6-11 and answer the following three questions.
 - a. What did the disciples keep? _____
 - b. What did Jesus say would keep them in the world? _____
 - c. Who is Jesus glorified in? _____
7. Jesus gave His followers His _____ for what purpose? (Jn. 17:22) _____
8. The Father and the Son were in perfect harmony during the earthly ministry of Christ. God has _____ in His _____ that Christians be _____ to the _____ of the _____, which means they too would be in perfect unity with the _____. (Rom. 8:29).
9. God the Father used the instrument of _____ to bring Jesus the _____ of our _____ to maturity for what ultimate purpose? (Heb. 2:10 and Rom. 8:29) _____
10. Study Ephesians 4:4-6 and list seven basic unities of the church.
 - a. _____
 - b. _____

- c. _____
- d. _____
- e. _____
- f. _____
- g. _____

11. What five ministries has Christ given the Church to bring it to maturity? (Eph. 4:11-13) _____
12. We should have these ministries among us until we _____ come to the _____ of the _____.
13. If the Church is going to walk worthy of her calling, we must all _____ to keep the unity of the _____ in what bond? (Eph. 4:1-3) _____
14. How should we forbear one another? _____
15. What two apostles had a disruption in the unity of ministry and mind that they had previously enjoyed? (Acts 15:36-40) _____
16. _____ was the subject of their contention for which of the following reasons: a. he did not have a healing ministry, b. he was sick, c. he was a quitter.
17. Through the years, however, he apparently matured because Paul asked _____ to bring him with him as he was _____ in _____. (2 Tim. 4:11).
18. What other apostle did Paul find it necessary to contend with? (Gal. 2:11-13) _____
19. Which of the following would best describe this man's problem? a. fear of man b. spiritual dullness c. overt sin
20. Was this a new problem with this particular apostle? (Mt. 26:74-75) _____
21. A great controversy arose in the church at Jerusalem over whether or not Gentile believers needed to be _____ and keep the _____ of _____. (Acts 15:4-7).
22. It seemed _____ to the _____ and the elders to give what four necessary commandments? (Acts 15:28-29)
 - a. _____
 - b. _____
 - c. _____
 - d. _____
23. That the elders came into unity on this important issue shows clearly that it is possible for us to have what collectively? (1 Cor. 2:16) _____

TIMELY -

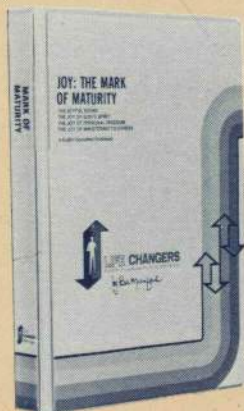
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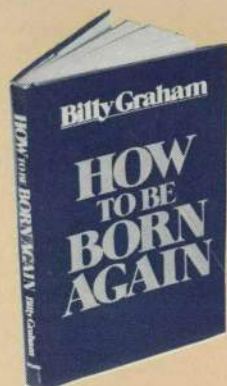
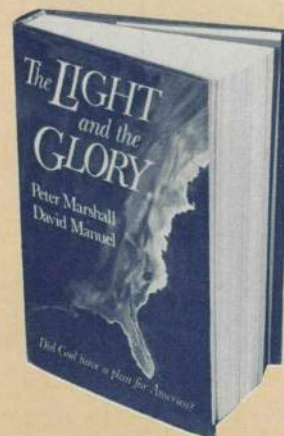
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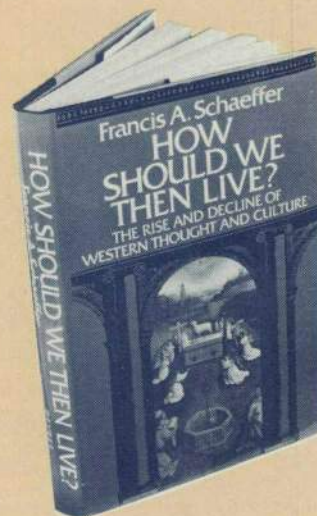
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***“It’s not
an
impossible
dream. It’s
God’s will
that we
be one.”***

by Kevin Ranaghan

The following message on unity was given by Kevin Ranaghan as the main address on the opening night of the 1977 Conference on Charismatic Renewal in the Christian Churches. We appreciate Kevin Ranaghan’s kind permission to use this message in New Wine.

We have come together from every portion of this country and from every corner of the globe to cry out with one mighty voice, “Jesus Christ is Lord!” How we rejoice to be here tonight to make that proclamation in the Church and to the world—to share the good news that Jesus Christ, Jesus of Nazareth from far-away

Palestine from so long ago, is Savior and Lord. The good news here tonight is that this Son of Mary, this carpenter’s Son, is in fact the Son of the Most High God. He’s the Word of God who has become flesh and taken upon Himself our humanity. He’s the anointed Son of God. We call Him Messiah. And He, the Holy One of God from so long ago, is truly alive here today. He is truly alive here tonight.

We want to profess here in this stadium tonight that He, the Word of God, truly came. He truly lived among us. He loved us with a saving love in obedience to His Father’s will, and He died for our salvation and for the salvation of all men. He laid down His life in the greatest sacrifice of love that the world has ever known. He died.

He was truly dead. And the good news is: He is risen from the dead!

When we say that Jesus is Lord, we're acknowledging the great spiritual reality that all authority in heaven and earth has been handed over to Him by His heavenly Father. Jesus is the Lord *now* of all creation. Oh, many may not acknowledge it. Many may ignore Him. Many may not know that He is Lord. But that doesn't change the fact that He *is* the Lord—the King of kings and Lord of lords.

The good news tonight is that this great, wonderful Lord, this Son of God, this One fully anointed of God—God Himself—is not only enthroned at the right hand of the Father as Lord of the universe, but He is here in our midst as our here-and-now-present Lord. For here tonight, Jesus is your Lord, my brother; your Lord, my sister; my Lord with a tender love and concern for each of us individually and for all of our churches. He's a here-and-now Lord—a present Lord—in whom we rejoice this night, and He's here with the same saving love that He had on Calvary. He's here with the same healing touch with which He touched the many that He ministered to throughout His earthly life. He's here with the same delivering power by which He once and for all vanquished Satan and all the hosts of hell and conquered them to establish the Kingdom of God. That reality, my brothers and sisters, is here tonight, for we are gathered in His name. And as we are gathered here in His name, we know He Himself is as truly here by the power of His Spirit as any one of us. That's the good news we're celebrating and proclaiming: this Lord is alive and He's here!

WHO ARE WE?

If that's our proclamation, it might be good to answer the question, "Who are we who are proclaiming this here tonight?" It's been pointed out that we happen to be Baptists, Catholics, Episcopalians, Lutherans, Orthodox, Mennonites, Messianic Jews, denominational Pentecostals, Presbyterians, United Methodists, nondenominational people and many, many more. We're here rejoicing in the fact that we are many different people from many different bodies.

You know, we haven't exactly had a reputation over the generations for mutual love, unity and brotherhood. It's odd to the world that we're here tonight because we're known to think differently, to act differently, to pray differently, to sing differently, to dress differently. And frankly, we ourselves have tended over the years to hold some very firm opinions about and against one another.

"Those Catholics don't believe in the Bible."

"Pentecostals are kind of ignorant, emotionally unstable people."

"Now when you look at a Protestant, you see a rebel. You see a man who just can't live under authority."

It sounds familiar, doesn't it? Because that's the way many of us have grown up. Those are verbalizations of the walls that have been erected by critical spirits and that have divided the Body of Christ over the centuries. And so a very good question is, "How did we come to be here in one place? How have these barriers, in fact, been overcome? How has it come to be that we who have been so separate, so divided, are united here together in one place, making the common statement that Jesus is our Lord?"

Well, we're here because we are the handiwork of God. It's God who has molded us and made us into the people we are, so we're here as the fruit of His labor. We're here as the representatives of His worldwide here-and-now outpouring of the Holy Spirit of this pentecostal and charismatic renewal in all the Christian churches that we are celebrating.

One of the main points we are celebrating is that on all of us, in spite of our division and separation (and I tend to think *because* of our division and separation), God has poured out His Holy Spirit with all the graces and gifts. We are here tonight truly one in the Spirit.

How rich are the depths of God; how deep His wisdom and knowledge, and how impossible to penetrate His motives or understand His methods. Who could ever know the mind of the Lord? He's taken us as we are from every corner of this patchwork quilt that we know as the Body of Christ, and He's sewn us together in this great Body to give this common witness.



Kevin Ranaghan has been a leader in the Catholic charismatic renewal since its inception. Educated at St. Joseph's Seminary in New York state and at the University of Notre Dame, he presently serves as a coordinator of the People of Praise, a Christian community in South Bend, Indiana. He is also a member of the Catholic Charismatic Renewal Service Committee and is director of the National Communications Office.

*Dr. Ranaghan has authored three books and a number of magazine articles. The books are **Catholic Pentecostals**, **As the Spirit Leads Us**, and **The Lord, the Spirit and the Church**.*

He and his wife, Dorothy, live in South Bend with their four daughters.

GOD HAS POURED OUT HIS SPIRIT

The truth of the situation, my brothers and sisters, is this: Today God has poured out His Spirit on all flesh. Today in all the Christian churches, sons and daughters prophesy. Today the young see visions and the old dream dreams. Today the Lord our God shows wonders in the heavens above and signs in the earth beneath. And the great and manifest day of the Lord does approach because He has poured out His Holy Spirit.

Today there is the same charismatic renewal in all the Christian churches—with the same outpouring of grace, with the same thrust toward personal conversion, with the same thrust toward discipleship in the power of the Holy Spirit, with the same thrust toward uniting and rebuilding the Body of Christ. And in each of the denominations and fellowships represented here tonight, the Holy Spirit is bearing the same fruit, bringing about the same results in the fruit of the Spirit and the gifts of the Spirit and with the power on each of us to be witnesses to the Lord Jesus Christ.

I believe the Holy Spirit has brought us together in Kansas City partly to witness to the fact that this tremendous renewal is going on among us in all our churches. The Lord has called this assembly so that each church would receive a witness to what the Holy Spirit is doing within it. What we're experiencing here is not just for us, but for the churches from which we come.

We are here as individuals, but we're also here in a genuinely ecumenical way, as members and representatives of the churches and bodies to which we belong. We love the Church, and we love our own churches. We are a people—and we want the churches to hear this—who long for, hope for, work for, and are willing to die for the renewal of our churches so that the universal Church of Jesus Christ can be renewed and built up.

We're here to witness to each church represented and to all the churches that may not be represented, concerning the reality of the renewal, and we're here to call upon all our brothers and sisters who belong to our churches, who are fellow Christians with us. We are here to call upon them in a loving way to join us in being more and more radically open to the renewal of the Holy Spirit in the Church today.

We're here not in a critical way, but in a loving way to exhort the churches—to say to our churches that the Spirit of God is in fact falling in power today, and we are the witnesses of it; we are the results of it. And what we have experienced is not coming upon us to set us apart as "the charismatics," but it is coming upon the whole Church, the whole Body of Christ, so that the whole Church in every corner, in every congregation, in every assembly may be thoroughly and totally filled with the Spirit and equipped with every spiritual grace and gift needed to be the Body of Christ in an effective world-changing way in today's society.

“This unity
that we have is a
gift of God.”

It is not we here tonight who challenge the churches. It is the Spirit of God that through this conference challenges the churches—challenges all our brothers and sisters and challenges us as well, for we are in the churches—to more radical openness to let the Holy Spirit have His way to reform, rebuild and renew the Body of Christ.

UNITY: A REALITY

But the Holy Spirit has brought us together to say something more. He doesn't just want to say that He wants to renew the individual churches, but He's saying that in and through the renewal, there will be Christian unity. I believe that God has spoken this conference as a living prophecy in the Church and to the world that unity is a here-and-now reality and it's growing by leaps and bounds, and that He has decided to have one people, one Bride.

We're a people who, in fact, are very united. We're united in our faith in Jesus, in His saving death and resurrection; in the gift of the Holy Spirit as the power for effective Christian living. We're united in our belief that all are called primarily to a life of worship and praise and service to God. Every single person here believes that God has called us all to a life of holiness and righteousness.

At the same time, we all believe that we're called in the power of the Spirit to a life of service and ministry in the Church, and we all believe that God has equipped the Church and the members of the Body of Christ with every spiritual gift they need to make the Body of Christ whole and capable of ministering in today's world. And every single one of us believes we have a responsibility to care for the world, to minister to the world, to serve the world; primarily by witnessing to our faith in Jesus Christ and carrying out programs of evangelization which will bring those in the kingdom of darkness into the Kingdom of Light and snatch them from the snares of the devil. We all believe in the authority of Scripture,

and we're united as people who believe that the Church today needs to take a stronger and stronger stand against the moral evils of contemporary society. We are all committed to that.

I could go on with this list. These are just examples of how united we are as a people. Now this unity is not something which we have accomplished. This unity that we have is a gift of God. It is a great work of God in our day. And I believe that the precious unity that we are experiencing here in this conference is something that we need to cherish, to pursue and to protect. It's something we need to guard with our humility and our repentance and our openness to one another. It's something we need to pursue—straining towards the future and racing towards the goal which is the fulfillment of Jesus' prayer: that all might be one as He and the Father are one. And this unity that we have needs to be protected as we commit ourselves to stand together against Satan and all the tricks and stunts he will pull to separate us from each other.

I do not mean to say that we are not still, in many significant ways, a divided people. We are divided. There are many elements of faith and practice and culture on which we are not yet one. But I believe we *can* be one. I believe the Church can be one. It's not an impossible dream. It is the will of God that we be one.

LIKE A MIGHTY RIVER

We have to realize that this unity is happening even now—that the Holy Spirit is making us one, and many powerful streams are, in fact, flowing together. We have to realize that by the power of the Holy Spirit, God has dug some canals between these streams. God has opened the floodgates that allow huge bodies of water to flow into one another. And tonight the people of the Spirit are coming together, flowing together. Work of the Spirit is meeting up with work of the Spirit; power of the Spirit is meeting up with power of the Spirit. And now tonight it is all coming together, like a mighty river, thundering across this Arrowhead Stadium waterfall, and

To our Foreign Readers

It is becoming increasingly difficult for us to exchange foreign contributions and payments for U.S. dollars. Many times the checks we receive are "uncollectable" for various reasons, and we have to pay a collection charge and an exchange rate on those that are collectable. It would help us greatly if our foreign readers would send future contributions and payments in the form of a check made out in U.S. dollars drawn on a United States bank. (This includes our Canadian contributors.) We greatly appreciate your continued support of Christian Growth Ministries.

it will flow forth from this stadium and from this conference. It will flow out of here as a mighty river, and it will burst across the face of the nation and indeed, the world, as we go forth from here a newly united people.

In one of our planning committee meetings, the Lord spoke this prophetic word through Larry Christenson.

The Lord will bring an end to the crippling of His Body in the days that are to come. Those who are here at this conference are to be immune to the spirits of misunderstanding and division. Those who are here shall be ministers of the great community.

So we are standing here tonight to profess our belief that the unity Jesus desires is really possible. What it will look like, the Lord Himself only knows. But I believe that this is the largest grass-roots ecumenical movement that Christianity has known in 450 years—or in 900 years. And that's what we're experiencing tonight.

It's important for us to realize that inasmuch as the Church—the Christian people, you and I and all our brothers and sisters—inasmuch as we are divided, it is a serious scandal that undermines Christ's work and makes the preaching of the gospel unbelievable in the world. Jesus said, "I do not pray for these only, but also for those who believe in me through their word, that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us, so that the world may believe that thou hast sent me" (Jn. 17:20–21, RSV).

You see, for the world to believe depends on our becoming one. We here tonight are very one, but we need to allow the Holy Spirit to make us *more* one. We need to say to our churches by this conference and by the way we speak and behave here and at home and in every situation, that in the power of the Holy Spirit, genuine authentic Christian unity is here now and is growing daily. Only in this way can we persuade them to open wide to the present outpouring of the renewal of the Holy Spirit, not just for their own sake, but so that the Body of Christ can, in fact, become one.

Brothers and sisters, from this night onwards no matter where we go or what we do, even if we have our separate activities in our own separate churches, we will always be together in the Spirit by the grace of God. We will be one people. By the power of the Holy Spirit, no deception of the devil nor work of the forces of hell shall drive us apart. We claim it in the name of Jesus.

LOVE ONE ANOTHER

I would like to conclude by sharing with you the insight the Lord has given me into how we are to become one. We're to build our unity by loving one another. We're not here as official church bodies, negotiating some form of reunion. Few of us here are bishops or theologians. We're just the people of God from so many churches crying out, "Jesus, our Lord, for the sake of Your Body, for the sake of Your Kingdom, for the sake

“Unity is here now and is growing daily.”

of the world, Lord: *make us one.*”

And I hear the voice of the Lord thundering back to us, “My people, if you want to fulfil My will and be one with each other . . . If you want to be together as one, even as I and the Father are one . . . If you want to be one so that the world may believe in Me . . . then, My people, *love one another.*”

Listen to the words of Jesus, spoken as He was about to shed His blood and lay down His life for us on the cross. Listen to the words of Jesus and hear them as a fresh word to us tonight:

As the Father has loved me, so have I loved you; abide in my love.

If you keep my commandments, you will abide in my love, just as I have kept my Father’s commandments and abide in his love . . .

This is my commandment, that you love one another as I have loved you.

Greater love has no man than this, that a man lay down his life for his friends.

You are my friends if you do what I command you (Jn. 15:9–14, RSV).

A new commandment I give unto you, that you love one another; even as I have loved you, that you also love one another. By this all men will know that you are my disciples, if you have love for one another (Jn. 13:34,35, RSV).

If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet (Jn. 13:14, RSV).

Brothers and sisters, our unity in love is going to be a lot more than feeling good about each other. It’s going to be a lot more than a smile and a hug and a hearty, “Hallelujah!” It’s going to be an increasing commitment to serve and care for one another. It’s not just going to be how we love and care for and are good to one another in this conference; it’s going to be how we continue to do that at home, as we commit our strength, our resources, our time, our self-interest, our goals and desires, and lay them down before our brethren so that we can serve one another with the same love in which Jesus served us.

I want to leave it to the Holy Spirit to minister in your hearts how you can become in Jesus a greater lover of the brethren—how you and I can put on Christ and lay our lives down for all our brethren from so many

different backgrounds. The Holy Spirit will open up to us insights and give us direction and give us the grace by which we will be able to go forth from here, one in love, in service, in commitment—solid together as never before.

O Lord Jesus Christ, You are our Lord! How glad we are to proclaim it. O Lord Jesus Christ, be more our Lord. Help us to turn over more and more of our lives to Your daily present Lordship and guidance. Help us, Lord, to be more obedient. For you to be our Lord means that we must be obedient. O Lord, be our Lord.

Lord, we thank You tonight that we are one. We thank You for this experience of oneness. But Lord, make us more one and make Your Church more one throughout the whole earth. Lord, we believe it’s Your will, and we believe You have poured out Your Spirit to unite Your people. O Lord, in this faith, we claim an outpouring of Your Holy Spirit on us and the whole Church. O Lord, make us one people.

O Lord Jesus, we are renewed. We thank You that we are a renewed people. O but Lord, renew Your Church. Renew Your Church beyond us and our small circles and spheres of influence. Lord, by a mighty wave of Your Holy Spirit, flow across Your whole Church. Even this night, Lord, pour out Your Holy Spirit around the world and touch those who know nothing of the outpouring of Your Holy Spirit. Touch them and baptize them in Your Holy Spirit, Lord. Renew Your Church. Renew all Your people.

O Lord Jesus, You love us and we love You and we want to obey Your commandments. O Lord, teach us to truly love one another so that the world may know that we are truly Your disciples and so that, seeing us one in love, the world may believe that You, Jesus of Nazareth, are Savior and Lord. Amen. ☞

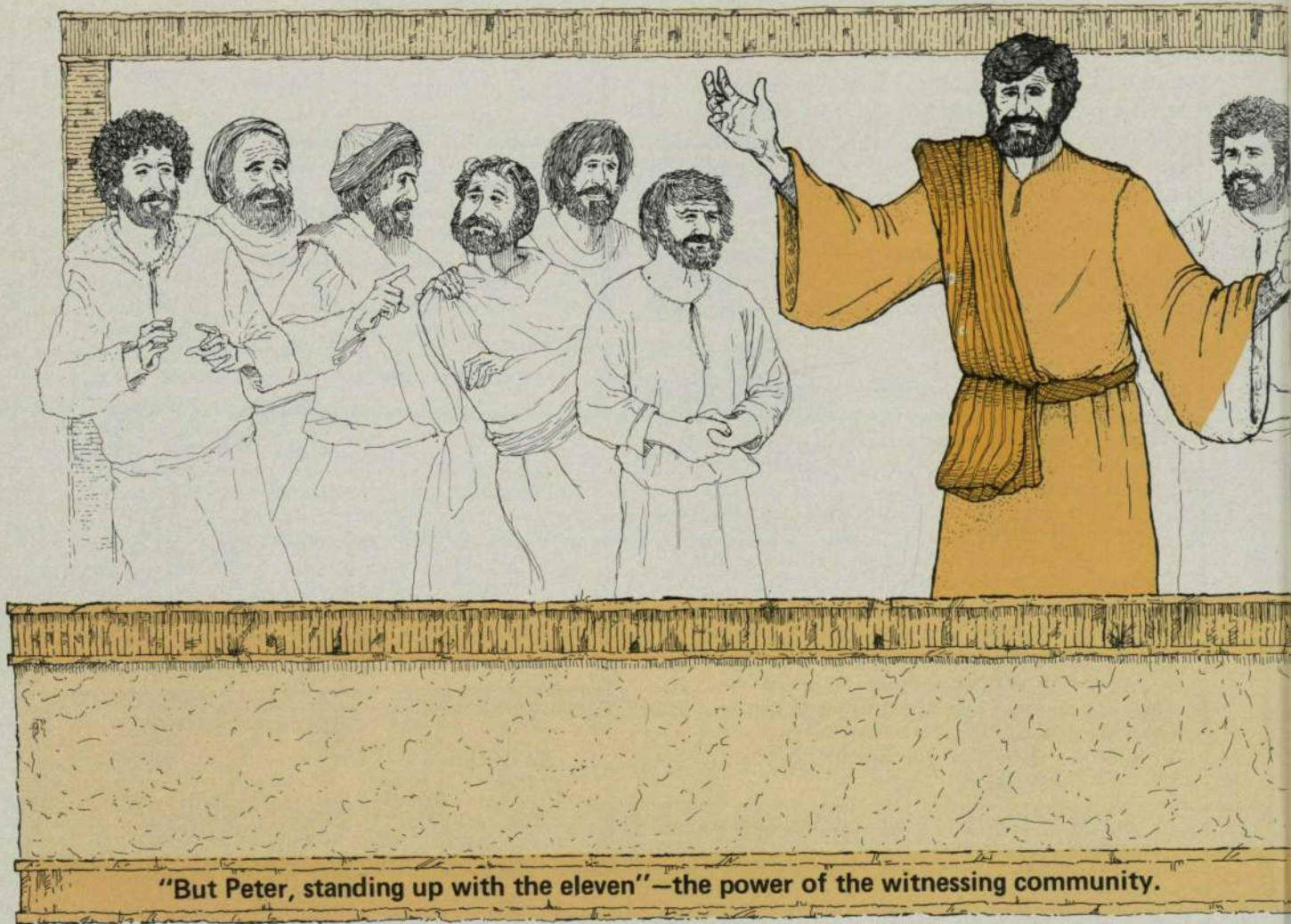
Tape Available

Dr. Ranaghan’s message from the K.C. conference is available on cassette tape for \$4.95. To order, use the form on page 31, and request tape number KC-01: Unity & Diversity.

Just Around the Corner

Next month in *New Wine* we will be sharing with you from a little different perspective than usual. In keeping with the upcoming Christmas season, the magazine will give you a more personal glimpse of the teachers affiliated with Christian Growth Ministries and of the ministry itself. The articles will include Don Basham’s insights on Christmas and family, Ern Baxter’s sharing about his time of recent ministry in England, a personal interview with Charles Simpson, and a review of the past year at CGM/*New Wine*.

Evangelism by Ex



"But Peter, standing up with the eleven"—the power of the witnessing community.

Recently while ministering overseas and preaching in one nation in particular, under the pressure of the crisis it is facing, I found that I was driven again and again back to the basics of Christianity laid out for us in the Scriptures. I found that all of our sophisticated and advanced and humanly embellished methods of conducting Christianity have failed miserably. That failure has caused me to go back and look at how the whole thing got started and to try to con-

figure how it could have gotten into the kind of mess it has gotten into. I think I've found some answers. I don't profess to have all the answers in this message, but I want to share some new dimensions that God has opened in my spirit.

I don't believe that God, when He laid out the foundation for His Kingdom and His purpose, was unaware of all that was going to happen in history. I don't think that He who sees the end from the beginning has been caught short by the population explosion,

or by pollution, or by technological advances. I don't believe that any of the strategies of Satan were unknown to Him. He had the total picture totally in His grasp when He laid out the simple foundation and dynamic by which His Kingdom would inevitably be brought to pass, so that His glory would be made to cover the earth as the waters cover the sea.

So with that kind of confidence in God and God's omnipotence and God's omniscience, I found myself repeatedly going back to the begin-

ample

by Ern Baxter



nings of Christianity to find out what were the fundamental, basic intentions of God. And as I did that, I came up with some rather simple findings.

SOUL-WINNING

First of all, I seemed to see in the New Testament two kinds of soul-winning. First was the winning of souls by ministry gifts—apostles, prophets, and evangelists who are referred to as Paul's "company." I'm sure Peter had his company, and a number of other apostles had their

companies. But the New Testament seems to zero in on two men: Peter, who is representative of the ministry to the Jews, and Paul, representative of the ministry to the Gentiles. Taking Paul as an example, without ignoring Peter, we find him going out from Antioch and by divine direction going into areas, settling into a strategic spot, evangelizing and planting churches in that entire area, and then moving on.

Ephesus, where he stayed something less than three years, is a case in point. It is said that in Ephesus Paul's work was to speak five hours every day in the school of Tyrannus there. It is also said that during Paul's three years in Ephesus, "all they that were in Asia heard the Word." Now they certainly didn't hear it through Paul's preaching, for he was teaching five hours daily in Ephesus. But he had with him a company of ministry gifts—prophets and evangelists and assistants (like Timothy, Titus, Aristarchus, Epaphroditus and other young, developing ministries)—who spread out from this apostolic center of authority and planted such churches as we find still flourishing in A.D. 96 when our Lord wrote to them in the Book of Revelation.

However, the apostle never came back into the same area to do the same job. Once an apostolic company had planted a church, the second phase of soul-winning came into focus: "growing." You can call the first phase "planting"; the second phase of soul-winning is "growing." What the apostolic company planted had in it the seeds of its own increase. The Body made increase of itself.

Once the Body was planted in the locality, the planter never had to come back again to plant. Now, that they came back is true, but they came back to encourage and confirm and exhort the believers to continue in what they were doing. Once they had planted, then the seeds of growth were no longer in the planter; they were in the plant, and thus the Body made increase of itself.

The ongoing ministry in the Body was from the shepherd/teachers. These were the men whom God raised up to

become the permanent overseers of the planted church. And to me, those are the most important of all the ministries described in Ephesians 4. I believe apostles are very important, as are prophets and evangelists, but I don't think there is any ministry as important in the overall establishment of God's community as the shepherds whom God raises up.

Let me just say a word about them. A valid shepherd in a redeemed community is as supernaturally and charismatically gifted and enabled and raised up by the risen Christ as is an apostle, a prophet or an evangelist. A pastor/shepherd is not some second-class ministry, for the function of a shepherd is to bring the redeemed community into its reigning authority in the earth. And when we say "the earth," we're speaking of the particular piece of earth in which that redeemed community is. The redeemed community in Fort Lauderdale cannot exercise an immediate influence in Paris, France, but it certainly can in Fort Lauderdale. The world of your influence is this world right here where you're living.

If each redeemed community in every place exercises its God-given authority, that part of the earth will be brought under subjugation to King Jesus. As redeemed communities across the earth function in their God-given authority, that is how the glory of the Lord is going to "cover the earth as the waters cover the sea."

UNITY, THE BASIS OF EVANGELISM

Now, going back again to the original design of God—Jesus tells us on several occasions why He came into the world. But I want us to look at John 17 for a sort of capsulation. These are well-known scriptures, but the danger of well-known scriptures is that we know them so well we ignore them.

And now I am no more in the world, but these are in the world and I come to thee, Holy Father, keep through thine own name those

whom thou hast given me, that they may be one, as we are (Jn. 17:11).

Now in that verse He tells us where we are—we are in the world. He tells us what we are to be in the world—we are to be one in the redeemed community in the world. I don't want to inject a defeatist note here, but I do want to point out a note of reality. If anything has come close to discouraging me right out of my spirit during recent years, it's the fragmented, ruptured, torn condition of God's people throughout all the earth. Now I report that because, while we're praying for conditions in various parts of the earth, one of our basic prayers ought to be that God will somehow drive us into the providential crisis that will force us into one another's arms so that we become a community of power.

A kingdom divided against itself cannot stand. Now, I didn't say that, Jesus did, and it is a maxim that is irreversible. A kingdom divided cannot stand. It not only cannot stand against invasion, it cannot muster forces to launch any kind of successful offensive.

Jesus' passionate prayer to His Father contains a tremendous deposit of truth: that we who are in the world are the object of Christ's prayer—and His prayer for us is that we may be *one*. Then, in verse 21, Jesus continues His prayer for us:

That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me [or "so the world may be convinced"] .

And the glory which thou gavest me I have given them; that they may be one, even as we are one (Jn. 17:20–22).

The glory becomes the element of our unity and the glory is walking in fidelity to the character of God. God's glory manifest is the visible manifestation of His invisible attributes. We cannot be in unity until we are unified in glory, which is walking in the principles of God's Kingdom as they are revealed in Christ.

I in them, and thou in me, that they may be made perfect in one [completely one or mature, grown up in one, in unity] ; and that the world may know that thou hast sent me, and hast loved them, as thou has loved me (vs. 23).

Jesus' purpose in coming, then, was to manifest the Father to at least the twelve men that the Father gave Him. They, in turn, would publish His Word, and multiplied thousands of men and women across the earth and down through time would believe that Word. And this was Jesus' prayer for those believers: "One thing I pray, Father, is that those who will believe the apostolic Word in all time *will be one*; because it is only as they are one that the world will know and believe that Thou hast sent Me."

This is why I'm talking about evangelism by example through the witnessing community. The world has heard our sermons, read our books, read our tracts, seen our television programs. But the world is still waiting for a demonstration of what our Lord prayed for.

The world can be startled by a miracle. The world can be brought to its feet by some prodigy of power. If someone were raised from the dead, it would make a temporary impact wherever it happened. But in the long run it would be soon forgotten and everything would be back to the status

quo. What the world could not ignore in any area is a body of men and women functioning in an alternate Kingdom society and showing the world a body of men and women who have it together and who are able to reproduce life in its highest form. And when the world sees that, they cannot ignore it. A miracle they may forget, but a community of Kingdom people they cannot ignore.

THE EARLY CHURCH

Now the interesting thing is that we don't have to wait for some "happy tomorrow." We have an example of exactly what our Lord prayed for in Acts, chapter 2. I want you to look first at verse 14. The Holy Spirit has been poured out; the devout Jews have responded to what they've seen. Although some of them dismissed it as drunkenness, others stayed to hear Peter preach. So verse 14 says, "But Peter, standing up with the eleven . . ." That's all I want to say at this point. Unity does not start at the point of community; it starts at the point of leadership.

My main thrust these days everywhere I go is to talk to leaders. Lately, I have insisted anywhere I go, I will gladly speak in public meetings—but I will not speak in public meetings if I'm not permitted to talk to leadership. I find everywhere I go that the problem is not people. The problem is preachers, pastors, leaders. Now, that's probably not something to share in depth with a bunch of sheep, but at least you sheep can pray for your shepherds.

You see, Satan knows the "domino theory." He knew it long before militarists discovered it. If you can hit a leader, you get everybody that's following. All you have to do is hit a king, and the entire kingdom is involved. That's why in the Old Testament when a king or a prince or a leader sinned, he had to bring a more expensive sacrifice to God to atone for his sins—because his sin was more serious than that of a commoner. When he sinned in example, it affected the entire community.



Leadership is primarily at fault, and in Acts 20:28 Paul puts the priority on leaders. He points to the shepherds or the elders of Ephesus and he says, "Guard yourselves." Priority number one, then, is in leadership.

In Acts, chapter 2, leadership was in unity. "Peter stood up with the eleven." The ministry stood together. I wonder if that may be the key. If we ever stood up together, we too might see three thousand souls won in one day.

Then in verse 38 the sermon was over, and the time came for the altar call. People were pricked in their hearts and they said, "Men and brethren, what shall we do?" And Peter took that opportunity to dynamite them into the Kingdom of God. He said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38).

BAPTISM INTO THE BODY

Now I just want to say something about baptism. The word baptism, without becoming pedantic, has as its best illustration, the work of a dyer, where a piece of cloth is taken and dipped into a bowl of dye so that the entire piece of cloth is submerged and takes on the character of the color of the dye. There is one baptism, but that baptism has three aspects. First is baptism into water in which we are surrounded with water. Then baptism in the Spirit where we are surrounded with Spirit.

But the Bible also says that in that act we are baptized into the Body. Baptism into the Body is baptism into people. In water, we're surrounded with water. In Spirit, we're surrounded with Spirit; in Body, we're surrounded with people. I believe it's the last aspect of baptism that we have missed. We ought to emphasize the significance of the fact that when a person is being baptized, he is not only being baptized into water, baptized into Spirit, but he is being baptized into a community of people with whom he will spend the rest of his life, working out every life

situation in community and in relationship. This aspect, I think, is the one that we have failed in.

I might just say parenthetically that we have failed in it because we have theologized it. We've said baptism into the Body is some kind of mysterious thing that happens out there somewhere when God sovereignly puts us into a Body of some kind. I don't think it's spooky at all. I think it's very, very practical. If somebody is won to Jesus Christ, when he is



baptized and receives the gift of the Holy Ghost, he is baptized into the bosom of a body of people. And as he comes up out of the water, he looks around and says, "Hallelujah! This is my family. This is the community into which I have been born. These are my people."

I was deeply moved a few months ago when my wife, Ruth, and I were in Portland, Oregon, for some meetings. A young woman whom I had known since she was a baby asked permission to stand up on the Sunday morning I was there, and she gave a very moving word. She's a brilliant girl, leader of their music department.

She had had a child shortly before, and there had been some physical problems involved in birthing the child that were of such a serious nature that the entire church went to fasting and praying. As a result, God wrought a miracle and brought the child into the world against all medical prognostication, because the doctors had said it

was impossible for the child to live.

But on that Sunday morning, this young woman said so beautifully, "I've brought my son this morning for you all to see." That in itself was touching, but it was the next part that really moved me. She said, "And I've brought my son to see you all. I said to him, 'I want you to meet all of these people because these are the people you're going to grow up among.'" As I sat there unashamedly, with tears running down my cheeks, I said, "God, I'm hearing this morning the affirmation of the meaning of community—that I bring myself, and my wife, and my kids, and my money, and my herds and my flocks into the community of the Israelitish nation—the holy nation spoken of in First Peter 2. And I say to my wife and my kids and my flocks, 'This is where you belong. These are your people. This is where you're going to spend your life. You better get to know them because you are part of this. You are circumcised; you bear the mark of belonging to the people of God.'"

Now after Peter said, "Repent and be baptized every one of you," we see the response in Acts 2:41. "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls."

Now here is no euphoric, spooky talk about some invisible body. This is very practical, down-to-earth realism. Baptized in water, filled with the Holy Ghost, and joined to you. Now if you want to talk about all the mystical Body, that's fine. But I can't see a mystical Body, and if I can't see it, neither can *the world* see it. But Jesus said, "I pray that they may be one in such a way that *the world can see*." What in the world is the world seeing today? Well, it's certainly not seeing the answer to Jesus' prayer. But in Jerusalem with the early church, the world did see it.

HANGING IN THERE

Acts 2:42 says, "And they continued stedfastly . . ." Now we get down to the nitty-gritty of what it's all

about, and that's "hanging in there." You come up out of the water talking in tongues, and you say, "Hallelujah. Heaven is my goal!" No, heaven isn't your goal. Heaven's part of the package deal, but that's not where you're going right now. Right now you're going out and you're going to find Sister Sandpaper and Brother Chopper, and that little group that just bothers you to no end, and God's going to work your character over. And you'll protest, "Lord, it was so beautiful coming up out of the water . . . but this is awful. What's going on?" Well, God had to give you that mighty entrance into this community so that you'd hang in there when things get tough. I don't see how people can make it who are not born into the Kingdom dynamically and supernaturally. Many don't, and usually they break down at the point of verse 42: they do not continue steadfastly!

There are hundreds, if not thousands, of men and women who have had some kind of an encounter with Christ but who could not hang in there. I remember that when I came to God so supernaturally and miraculously by a physical healing and a dynamic baptism of the Spirit, I thought all Christians were angelic—until I found out otherwise. I have found from over forty years experience that my big problem is not talking in tongues, singing in the Spirit, singing choruses. That's not my problem; my problem is putting up with Jim. Jim's problem is putting up with me. Our problem is people. Baptism into water is simple. Baptism into the Holy Spirit is tremendous. But baptism into the Body is where the problem is. It requires hanging in there.

Usually, if we can't "hang in" we "opt out." When the going gets rough, it's, "See you in the fall, if I see you at all," or "Maybe we'll get it together in heaven." Now, we can laugh about this as though it were humorous. But I find it very hard to be unemotional as I think of standing in front of Christians in nations where I have recently spoken who are running out of time. They haven't got a long-range situation

where they can spend forty years trying to get it together to win a few random souls here and there because they are about to be swallowed up or overthrown by other nations.

In one country that is facing this kind of crisis I spoke to a conference where I had 63% representation of the missionary forces of that country. When I had finished speaking to those missionaries some of them were resentful; but others came up and simply said, "We're in trouble." I don't know as I helped them very much, but I told the missionaries they had better try to find one another, and secure some prayerful solution to the problems they faced. But when the missionaries are divided up denominationally more viciously and vigorously on the mission field than they are at home, I can't say that I see an awful lot of hope there.

I left that meeting with some heaviness of heart, as I moved on to teach in another meeting in the same country. As I stood up for the first service there, I looked out and saw in front of me several hundred people, and God said to me, "In this congregation lies the salvation of this nation, for I have here apostles and prophets and evangelists and shepherds who must save their own nation." So I said, "I cannot save your nation. I can come to you and minister to you, but it is your nation and it is God's purpose to raise up in every nation

men who are indigenous to that nation." And as I ministered to them, I was strongly aware that I was ministering to the ones who would touch their nation, which is truly facing a crisis of survival.

BINDING THE STRONG MAN

The next day God told me what to speak on that night. He doesn't often do that, but He told me that even if these men were apostles, prophets and evangelists and shepherds, their first priority was to first bind the strong man. Now in talking about spiritual warfare, I want to warn you of one thing—when you start to come into spiritual warfare and take on the kind of princes and powers I'm talking about now, you're not casting out some little old demon. Every believer, if he's operating on normal Christian ground, can cast out a demon. But I don't know of any one of us who would be senseless enough to undertake to *personally* confront the prince of Florida. Furthermore, I don't think we're intended to. We are only to take on that kind of spiritual authority out of *plurality* and *community*.

Jesus said, "If you want to take a strong man's palace and his goods, you must first bind the strong man," assuming you are stronger. Now the stronger man that Jesus is referring to primarily was and is Himself. But the ongoing strong man who is going to unseat Satan and then take over his palace is the corporate man, the mature man of Ephesians 4. I believe any individual Christian can cast out a demon, but only a corporate Body has the authority to do warfare with the princes and the deputies and the rulers of the dark places.

I knew as soon as He had given me the word I was to bring that I was going to have some kind of satanic confrontation. We'd experienced such an attack before, when in a meeting high in praise and worship, I had dared to come against the prince of Hawaii—one of the most powerful and diabolical princes in the whole Pacific. The next day we almost had a death in our



family, which I trace (rightly or wrongly) to the reaction against what I had done.

This is no place for presumption: it's no place for lightness and for frivolity. I don't think it's any place for calling the devil strange names and making up silly songs. When Jude says the archangel dared not bring a railing accusation against Satan but called on the Lord to rebuke him, we're given some sense of the solemnity of our task. Calling the devil funny names and making light of the kingdom of Satan will not get the job done. It's going to take a solemn realization that we're not going to touch the hearts of men and women until we first break the satanic power that holds them in its grip.

The greatest force in evangelism is not the gimmicks and all that goes with it in modern-day evangelism; the greatest force is to realize that men's souls are hell-bound by a satanic power that cannot be broken by evangelistic gimmicks and evangelistic meetings, but can only be broken by the intercessory prayer and the authoritative attack and assault of God's people who break Satan's power over unbelieving men. Once that power is broken, you can go in and spoil his palace.

That night as I walked into the teaching theatre, I was suddenly smitten with a migraine. Now I've had migraines since I was a boy, and thank God, they're not as frequent now. But when I get a migraine, my vision becomes completely distorted. I looked at Ruth's face and I couldn't even make out her features. I sat down beside her and said, "Ruth, I have a migraine," and she knew what that meant.

As I was sitting there, knowing that I might be this way for at least three or four hours, I said to a brother with me, "Have these people come against the powers of darkness and let me see what happens as they do." As the people were led in a prayer of assault on the powers of darkness, Ruth and I, without knowing what was happening to each other, simultaneously became angry. In that moment of



anger, I spoke in a manner that I knew was effective to the satanic power that dared to attack me. In about fifteen seconds my vision cleared. My head was sore, but my vision was clear.

As I got up to speak, I suddenly recognized one missing link in my preaching: *first* bind the strong man! I realized that for years I had missed the first thing that should be done when you're trying to take any territory over which Satan has authority. You first bind the strong man. I believe this is why men ought to travel in company. This is why I don't ever want to go anywhere alone and don't intend to, and I don't mean just taking Ruth. I believe the time has come when we're going to have to move in association with ministries that complement and supplement each other because it's not just a matter of preaching and teaching. It's a matter of an accumulation of power that can *first* bind the strong man.

So with deliberation I laid out that night the word that God had given me since noon. At the end of the service I said, "I want seven of the top leaders of this area in Christian matters to stand and make a covenant that you will faithfully meet one morning a week to pray for nothing other than your country and to come against the prince over this nation." By this time the presence of God was so heavy that as the seven men stood, and looked at one another, you could almost feel them making a covenant

of survival. After these seven men stood and covenanted to meet, I asked if there were others that would make the same kind of covenant apart from these men to meet one morning a week. Forty young men stood to their feet, and I believe my work was done.

I believe God's plan for the salvation of the nations not only involves the bringing of men and women into the Kingdom of God, but the stemming of ungodliness and the bringing of Kingdom principles into the nation. I believe His plan is to go into a country with a kind of spiritual contingent that will unitedly bind the strong man and blast that nation for God, leaving behind evangelism by example—a witnessing community.

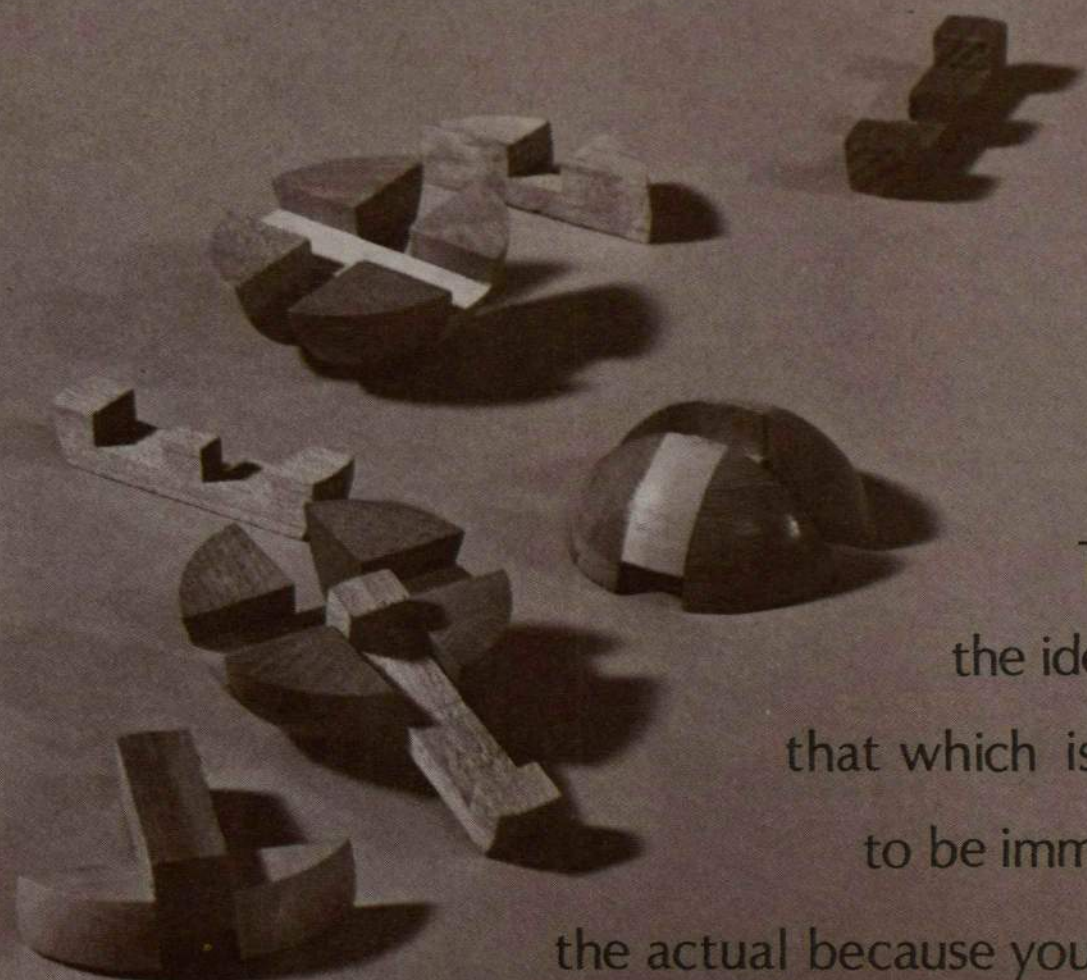
THE WITNESSING COMMUNITY

I came away from that time of ministry completely exhausted physically, but excited in my spirit because I believe God is giving us the key to doing what we should have been doing for years, and that is *thinking largely*. J.B. Phillips wrote a book called *Your God Is Too Small*. My God's been too small. My vision has been too limited. My horizons have been too scanty. But I believe with all my heart that we're coming to a crisis in history that's called in the Bible "the time of the harvest" or "the time of the end." I believe the proliferation of nations across the earth is not a political development; I believe it's a providential thing. With the proliferation of nations and the breakdown of great national combines, nations are going to become manageable. They'll become of such a size that you can go in with a proper kind of attack, and before you're through, you can literally have established the authority of Jesus Christ in that nation.

God is opening doors for ministry to leaders and men who are in government across the earth. I don't believe that God is going to let Jesus Christ and a paltry, inconsequential little group of people slip out of this time-

(continued on page 31)

The Actual and



To fail is to
the ideal, and to
that which is ideal and
to be immature. Do
the actual because you have seen
Do not reject the ideal
because you see the actual. Maturity
live with the actual but hold on to the ideal."

Derek Prince

and the Ideal

"There are two things, the actual and the ideal.

To be mature is to see the ideal

and live with the actual.

accept the actual and reject

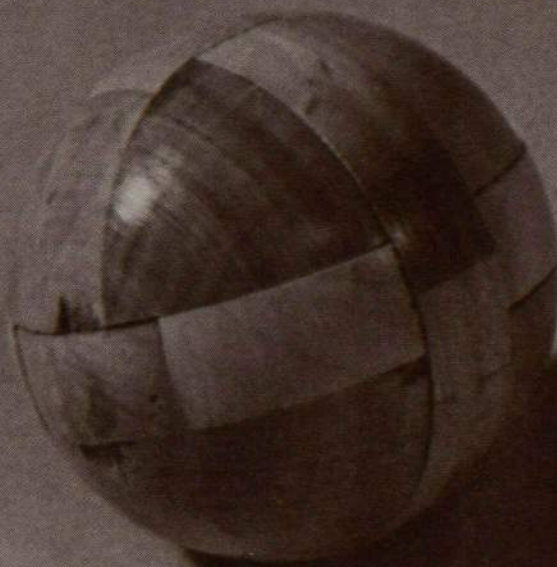
accept only

refuse the actual is

not criticize

the ideal .

is to



This prophetic word was delivered by Derek Prince at a believer's meeting in Ft. Lauderdale. Although it can apply to many topics, it is especially pertinent to the subject of Christian unity.

Back Issues Available

For many of you who have recently become readers of *New Wine*, we thought you'd be interested in knowing what back issues of the magazine are still available. There also may be some of you who have read *New Wine* for some time and keep your issues on file for handy reference but happen to be missing an issue or two. Whatever your reason, we felt many of you would want to order some of these vintage issues of *New Wine* which are still available. Copies of these magazines are \$.50 each. We encourage you to order soon before our limited supply is gone.



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Contact: Rev. Jim Hamann
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Seattle, WA 98125

continued from p. 27

period called world history in defeat. I believe instead that, as surely as God lives, the whole earth shall be filled with the glory of God.

Let's look back now at the rest of Acts chapter 2.

And they continued steadfastly in the apostles' teaching and fellowship, and in breaking of bread, and in prayers.

And fear came upon every soul: and many wonders and signs were done by the apostles.

And all that believed were together, and had all things common;

And sold their possessions and goods, and parted them to all men, as every man had need.

And they, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart.

Praising God, and having favor with all the people [or as one translation says, "Winning respect from all the people"], and the Lord added to their number those whom he was saving [or as another translation says, "And the Lord in-

creased their community daily by new converts"] (Acts 2:42-47).

That's the witnessing community—evangelism by example.

I believe that we are in a moment of destiny. In my heart I have faith to believe that Jesus meant what He said: "Make disciples of all nations." But I don't only believe in apostles and prophets and evangelists and outstanding significant ministries, I also believe that *the ongoing mode of evangelism is the redeemed community*. We're only going to successfully win men to Jesus Christ when we hang in there together, when we effectively join together in a corporate prayer life to bind the spiritual powers that hold men captive, and when we bear our corporate witness with our gifts of miracles and faith, discerning of spirits and all the gifts that have been given to us for Body outreach. Then and only then are we going to fulfill our Lord's prayer, "Father, I pray that they may be one as you and I are one. That they may be one in us. That the world may know that Thou has sent me." 🕊

Bible Study Answers

(From page 16)

1. It sanctified them; 2. The truth; 3. believe, word; 4. That they may be one; 5. The world would believe that the Father had sent the Son; 6. a. The Word; b. Name of the Father; c. His disciples; 7. That they may be one; 8. predestinated, foreknowledge, conformed, image, Son, Father; 9. suffering, Captain, salvation; 10. a. One body, b. one Spirit, c. one hope, d. one Lord, e. one faith, f. one baptism, g. one Father; 11. Apostles, prophets, evangelists, pastors, teachers; 12. all, unity, faith; 13. endeavor, Spirit, peace; 14. In love; 15. Paul and Barnabas; 16. Mark, c; 17. Timothy, profitable, ministry; 18. Peter; 19. a; 20. No; 21. circumcised, Law of Moses; 22. good, Holy Ghost, a. Abstain from meats offered to idols, b. Abstain from blood, c. Abstain from things strangled, d. Abstain from fornication; 23. Mind of Christ.

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