ΛΟΓΟΣ

TRINITY

"AND THE WORD WAS MADE FLESH, AND DWELT AMONG US; AND WE BEHELD HIS GLORY"



$5.00 Per Year

CHRISTMASTIDE 1962-63

$1.50 Per Copy



Ruth Stone

LORD, NOW LETTEST THOU THY SERVANT DEPART IN PEACE, ACCORDING TO THY WORD.
FOR MINE EYES HAVE SEEN THY SALVATION,
WHICH THOU HAST PREPARED BEFORE THE FACE OF ALL PEOPLE;
TO BE A LIGHT TO LIGHTEN THE GENTILES, AND TO BE THE GLORY OF THY PEOPLE ISRAEL.

Nunc dimittis. From The Order for Daily Evening Prayer, the BOOK OF COMMON PRAYER, *according to the use of the Protestant Episcopal Church in the United States of America.*

ON THE COVER: Harkness Tower is a prominent landmark on the Yale University campus. Branford Chapel, a frequent meeting-place of the Yale Christian Fellowship, is located in the base of the tower.

TRINITY

Dedicated to maintaining the "fullness of the Faith."

Volume II CHRISTMASTIDE 1962-63 Number 2

published by

The Blessed Trinity Society

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SUBSCRIPTION RATES:

$ 5.00 for One year (Four Issues)
$ 9.00 for Two years (Eight Issues)
$12.00 for Three years (Twelve Issues)

Single copies, $1.50 postpaid
Ten copies, $12.50 postpaid
Twenty copies, $20.00 postpaid

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P. O. Box 2422
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The YALE Story

990 Yale Station
New Haven, Connecticut
September 25, 1962

Mrs. Jean Stone, Editor
TRINITY Magazine
P.O. Box 2422
Van Nuys, California

Dear Mrs. Stone,

When a number of Yale students, myself included, who are involved with the Inter-Varsity Christian Fellowship and the Episcopal Church at Yale came together a week or so ago at the close of the summer, we discovered that we had all been touched, aroused, interested, and made "thirsty" by contact with the Healing and Tongues Movement in the Church. For the first time in many years, our group, or a core of our group, began to realize that we really did lack something in our ministry to Yale students, and that the "something" was the Power of the Holy Spirit. We have been discovering intellectually for some years what the Work of Christ on this campus should be; we have never sought the Power to do it.

In any case, we discovered upon meeting one another again that not only had us "old-timers" been interested, but new people were being sent to us who were like-minded, and willing to open themselves to the Spirit of God. We have now a group of about ten people who are waiting expectantly, and who seem to be ready to be set on fire. We are also concerned about the renewal of the Religious Ministry to Yale, and the overcoming of the reticence . . .

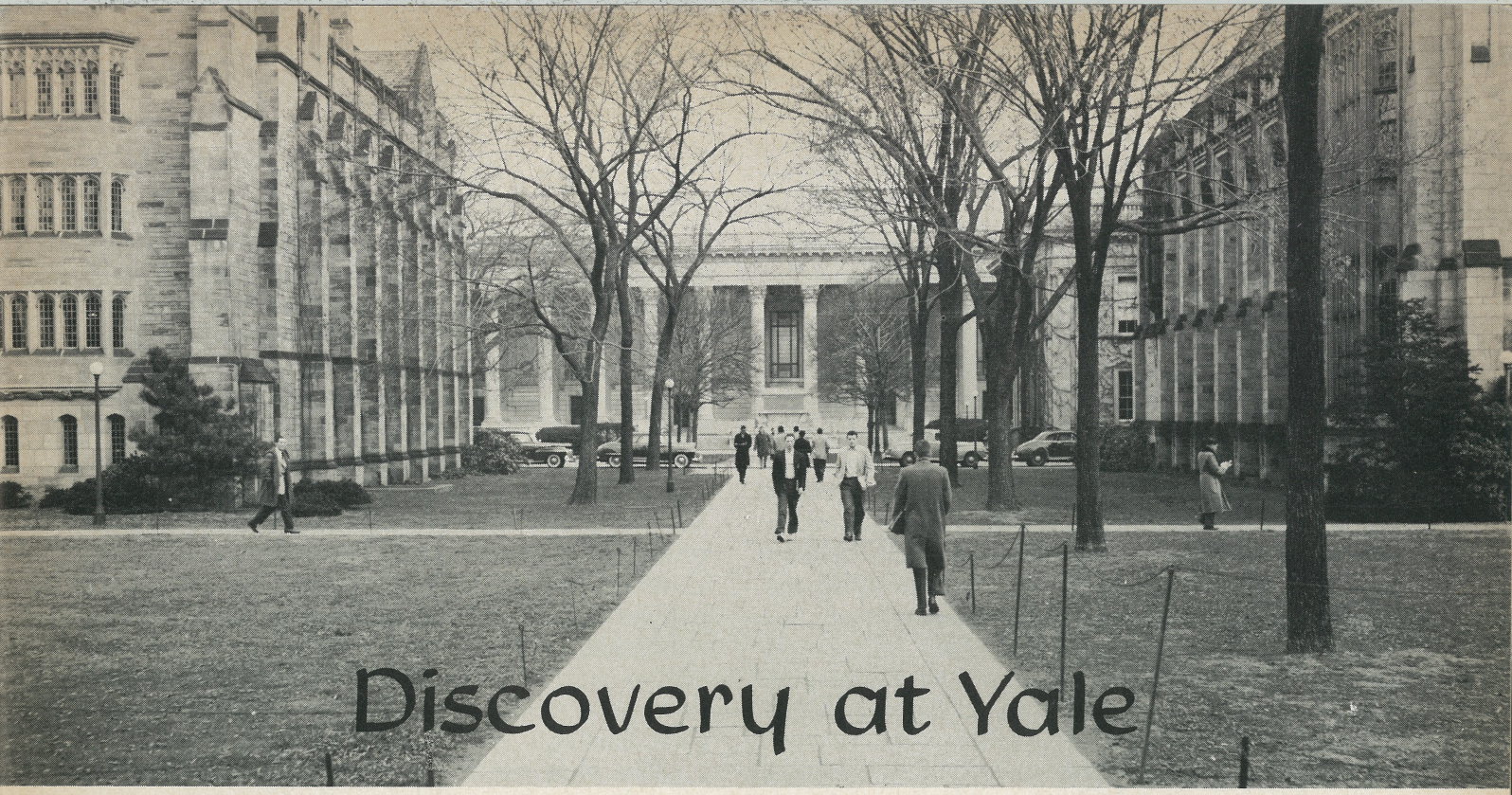
We very much want to come into direct contact with the work of the Holy Spirit in the Church, and for various reasons this must be through someone in a "main-line" Church—Episcopal or Presbyterian, if possible. Would it be possible for someone from Blessed Trinity Society to come to us, or to suggest someone in the area who would be able to visit the Yale Campus sometime very soon? I know you are probably swamped with requests, but I hope you can give attention to our plea. We need someone acceptable both to the academic community and "respectable" Churchmen, and filled with the Holy Spirit.

Frankly, Mrs. Stone, we want the infilling so that we can join in this wonderful revival God is sending on his Church. We do not know what sort of trouble the Holy Spirit's denouement on campus would bring, but I think we are willing to risk it. We are tired of reading about His work elsewhere, and do not know how to go beyond reading about Him other than to pray and wait expectantly. Please send someone to us as soon as possible, lest Satan snatch the desire from some of us.

In Christ,

Bob Morris

Robert V. Morris,
for Yale Christian Fellowship



Discovery at Yale

By the Rev. Harald Bredesen

Because of the widespread implications of this charismatic renewal at Yale, TRINITY *and* CHRISTIAN LIFE *Magazines are releasing this article simultaneously.*

PRINCETON'S SEMINARY'S PRESIDENT, James I. McCord, says: *It is because our institutions are at stake that this must become the age of the Spirit —of God active in the world, shaking and shattering all of our forms and structures.*

The shaking and shattering have begun. If they had not known it before, Princeton Seminarians discovered it last October 21st, when their choir sang at the First Reformed Church of Mount Vernon, New York.

On that occasion, David Fischer, a Princeton Seminarian interning at Yale, told a story that left Choir and congregation shaken, if not shattered. It was an account of the break-through he had just witnessed at Yale, where twenty men including a faculty member and five deacons of the University chapel had received the baptism of the Holy Spirit and spoken with tongues.

When the mother of one of the deacons had shared her concern with Dr. Kenneth Scott Latourette, the world's greatest church historian reassured her "This is quite evidently a work of the Spirit."

Bishop Leslie Newbigin concurs. Recently introduced at Yale as the greatest Churchman in the world today, he met with the men involved, and expressed great joy at what they had to share. He prayed with them as they prayed in tongues and thanked God for giving them these gifts. He sees evidence of a fast growing world wide revival of Apostolic witness and power.

Father Tod Ewald, of Holy Innocents' Episcopal Church, Corte Madera, California played a tape recording from Yale to students of the Church Divinity School of the Pacific (Episcopal). This helped ten to receive the baptism of the Holy Spirit and speak in tongues. Stanford men who had already received the baptism heard the tape and were emboldened to speak of their own experience to their fellows.

While reading a letter from Yale a man at the College of the Pacific received a similar baptism.

Three men now at Yale are prayerfully considering a plan to devote a year of their lives to other students here and abroad. They believe that in this baptism they have discovered Christ's promised power which will restore to His Church its long-lost initiative. They are David Wills, a Phi Beta Kappa, Summa Cum Laude, Yale graduate, currently Carnegie Fellow on the Yale faculty; David Fischer, a Phi Beta Kappa, Summa Cum Laude, Stanford graduate, currently Danforth Fellow with the Yale Chaplains' Corps; and Yale undergraduate, Robert Morris, President of the Yale Christian Fellowship and Vice-Chairman of the University Chapel Deacons.

This series of events began when Morris received from his rector a copy of TRINITY, a magazine devoted to the charismatic revival in

the historic churches. On September 22nd he wrote Editor Jean Stone with this request: "Would it be possible for someone from the Blessed Trinity Society to come to us sometime very soon? We want the infilling so that we can join in this wonderful revival God is sending on His Church. We do not know what sort of trouble the Holy Spirit's denouement on campus will bring, but I think we are willing to risk it."

Within the week, I was on the campus meeting with eight members of the Yale Christian Fellowship in Robert Morris' top story room. With me were Edgar Barham, my student pastor, and Arthur Wakefield, Director of Teen Challenge, Mount Vernon. In the Commons room praying were Marylyn Zibell and Judith Orlesky (now Mrs. Wakefield).

As in the upper room 2,000 years ago, the Spirit fell and six of the men "began to speak with tongues as the Spirit gave utterance." If elsewhere in the dorm men overheard — and it would not have been hard — they might have wondered what was going on. If they had come to investigate, their reaction might have been that of bystanders at that first Pentecost: "These men are full of new wine."

One man who did investigate was a Yale faculty member. The group, all of whom were his friends, warmly received him and almost hilariously recounted what had happened. He already knew. He had been listening outside the door for half an hour. Half rueful, half wistful, he remarked, "I don't know if this is for me or not."

That first night, at a Yale Christian Fellowship retreat, seven more received.

At that point the men met their first crucial test. Had not God overruled, the fellowship might have split into two groups, the "haves" and the "have nots," each looking askance at the other, one with pride, the other with prejudice.

It was to avert this tragedy that a man who had received told those who had not, "We don't want you fellows to feel that just because God has done this thing for us we are looking down at you. He just saw our greater need . . . This experience makes us love you more than ever." If we had needed evidence of God's hand on these men, this was it.

Even after hearing of Christ's resurrection, His disciples met behind locked doors. It was not until He appeared to them that they took courage to testify.

Something like that happened to the Yale disciples. At first they worshipped in tongues only in the privacy of their rooms. The idea of having a charismatic service in the University chapel did not occur to them. They did not think their chaplains would understand and they were *sure* their fellow students would not.

Something happened to bring them out of hiding. Christ did not appear to them, but the Holy Spirit spoke to them through one of their number. It was prophesy. He said, "Witness to my people."

They began with the chaplains. In a letter to his parents in San Gabriel, California, David Fischer tells what happened:

New Haven, Connecticut
October 22, 1962

Dear Family,

The Holy Spirit continues to move. There are now about twenty students who have received this baptism of the Spirit, and it is now moving outside Inter-Varsity Christian Fellowship and becoming scattered throughout Lutherans, Episcopalians, and possibly even Roman Catholics.

We just finished a meeting between six students and three chaplains. It was real good. The group said they were tired of sneaking off to pray this way. They wanted to do it openly in the full knowledge of the campus ministry and share what benefits had come into their lives through this experience.

The greatest help was a tremendous Episcopal fellow who had received this gift of tongues while listening to Bredesen talk. He had no connection with Inter-Varsity. He said in the meeting that the Bible was now a living thing, that words seemed to jump off the pages at him, that "this fellow Jesus suddenly became real and living." He said that previously he read the demands that Jesus had made upon His followers and passed it off by saying He couldn't have meant it, and then added, "But He did!"

The chaplains are a bit nonplussed, to say the least. But amazingly, there is no expressed opposition to what is happening.

Now, as the outcome of this meeting, in Branford Chapel every Sunday evening there will be a "Holy Spirit" prayer meeting with praise, worship, etc., in the Spirit. This could be the first genuinely ecumenical fellowship at Yale. Many students are hearing about it and are interested. There are hundreds of nominal Christians here that wouldn't mind a little reality tossed into

their church-going. "Be ye witnesses to my people" was the word. Who knows? Maybe the Branford Chapel prayer meetings will be the beginning of a great awakening some day. But this needs much prayer, much, much wisdom. The whole thing is like driving a nitroglycerine truck down a dirt-road. At any minute . . . and yet this is God's business, and we are learning how to rest in our work and leave the rest to Him . . . Bye for now.

Love, David.

The third time we laid hands on candidates for the baptism was at the altar of Dwight Memorial Chapel. With me in the service were the Rev. Paul Malicote of the Maine Seacoast Mission and the Rev. Harry D. Robinson of Mount Vernon's First Methodist Church. Among those who received were a girl from Mount Holyoke College and the faculty member who had wondered "if this is for me."

The Chapel takes its name from Timothy Dwight, the man who one hundred years ago at Yale sparked a revival which swept the country. Though to date this current revival has barely touched the Yale campus, it could reach students around the world. As David says, it may be the start of a great awakening — the students of today are the leaders of today. Political revolutions start in universities. Why not spiritual ones?

This is a day of break-throughs. In every field of human achievement they are cumulatively frequent. But break-throughs by man bring break-*down*—moral, social and political. These are even more frequent.

This little group at Yale has experienced a break-through by God.

There were as many barriers in them as in the rest of us. The greatest barrier was that of intellect, but even that God has shaken, shattered, and broken through.

First Century Christians called it "the baptism of the Holy Spirit." To it they attributed the boldness which made them the revolutionaries — the wave of the future — of their day. It gave them the power to convict, convince, and above all, to win.

With those Christians in mind, Billy Graham says, "The time has come to give the Holy Spirit His rightful place in our churches. We need to learn once again what it means to be baptized with the Holy Spirit. I know that we can rationalize and immediately ten thousand theological questions arise and we try to figure it all out, but I want to tell you we need to accept, we need to get something. Give it any terminology you want, but we do not have the same dynamic and the same power the early Church had. They had the filling of the Holy Spirit."

Will the Church recover that power in our day? There are signs that She will. The Reformed Church in America, for instance, has summoned its members to set aside a day of repentance to ask the Holy Spirit's forgiveness for stifling His fire and to seek in His baptism the fullness of His power. This action by the oldest denomination in America is indicative of a trend.

Another index is the many churches which are sponsoring Christian Advances conducted by the Blessed Trinity Society.

The Society is setting up these charismatic conferences on campuses and in churches throughout the United States, and soon, we hope, abroad. Their purpose is to acquaint Christians with the "forgotten person of the Trinity" and to help them lay hold of His power.

Our next Los Angeles Advance will be from February 25th through March 1st at the Embassy Auditorium. Leading ministers of the historic churches will participate. Among the principal speakers will be: the Rt. Rev. Chandler W. Sterling, Bishop of Montana, Dr. William Standish Reed, Diplomate of the American Board of Surgery, and Dr. Philip Hughes, Editor of the CHURCHMAN, a quarterly journal of Anglican theology, and British Editor of CHRISTIANITY TODAY. Dr. Hughes is coming from London, England, especially for this Advance.

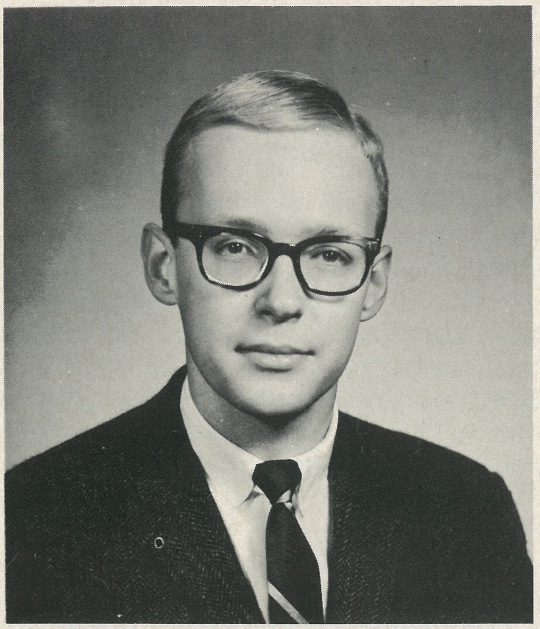
Next semester we are projecting Christian Advances on, or near, American University campuses. This will be the first stage of our World Student Christian Advance, whose purpose is not only to present the message, but to select the students who will devote a year of their lives to taking it to the world's great universities. To transport this "Prince-of-Peace Corps" a plane capable of Trans-Atlantic flight has been offered.

In his book, "The Rule of God," Harvard's Dr. Ernest Wright says: "In prophetic eschatology, the consummation of the Kingdom is to be marked by a great revival of charismatic happenings. In that day both leaders and people will be Spirit-filled and Spirit-empowered on a scale hitherto unknown."

That day is upon us. ✝

(Reprints available, $8.00 per hundred)

The YALE Story



The Spirit was at Work

By Robert V. Morris

THE HOLY SPIRIT does not descend out of a void like a sudden unexpected flash of lightning. It may often seem that way, especially when His coming is attended by startling, visible manifestations. But always the Spirit has been present long before any manifestation, patiently preparing the ground and making it fertile, relentlessly seeking to open communities and individuals to the plans of God. It was just this way in my own life, and in the corporate experience of the religious fellowship at Yale University where the charismatic gifts of the Holy Spirit have recently appeared.

I was raised in a conservative Protestant denomination which, though believing firmly in the supernatural action of God in biblical times, tends to look with extreme scepticism and act with positive opposition to any claims of that same God's manifestation in the present day. Its attempt to return to New Testament Christianity was limited to an emphasis on certain limited doctrinal interpretations and ecclesiastical practices, which led it furthermore to doubt the validity of the discipleship of Christians in other denominations.

My contact with obviously genuine Christians outside my own tradition forced me to break out of this limited way of thinking while I was still in high school. My friends were a living disproof of any artificial dogmatic attempt to limit the Spirit of God to any one denominational channel. The Spirit is always doing the will of God, but the will of God, fortunately, isn't always what we would like it to be!

Upon coming to Yale as a freshman in 1959, I was faced with new challenges, this time in the form of ideas, which were quite overwhelming for a number of months. I discovered that my pre-collegiate world had been very small, and many of my beliefs rested on very shaky ground, both experientially and intellectually. I had not realized until then just how "hand-me-down" my Christianity had been, and it seemed only logical to discard it until something more valid should come along. The most depressing aspect of this entrance into agnosticism was my statement earlier in the year: "Anyone who loses his faith in college didn't have any to begin with!" Still the Spirit was at work.

There was more at Yale than my agnosticism. Seemingly by accident I had come in contact with a spontaneous, student-led religious group, Yale Christian Fellowship, the local chapter of the national Inter-Varsity Christian Fellowship. In this group, students from all denominational backgrounds met together for prayer and study with a freshness and depth I had never before encountered. Of course, my initial excitement about this group was somewhat abated by the discovery that God probably didn't exist! However, these Christians were willing to listen to my problems and doubts without offering "pat" answers, and to take my enthusiastic freshman denials without flinching.

Later on in the year, when the smoke of the initial agnostic explosion had cleared, and I began to think seriously once more about the meaning of Christianity and the compelling figure of Jesus of Nazareth, I found myself ready to make a reserved and tentative commitment to the possibility that He might be Who He claimed to be. The Spirit was at work.

Full of doubts, I found myself once more in Yale Christian Fellowship. I discovered that this group of Christians was having growing pains too. The majority of those involved were from the evangelical and/or fundamentalist wing of the Church, and there had been strong tendencies in the past

to deride, doubt, or downright deny the insights and experiences of more Liberal and Catholic Christians. Some of the leaders of the group, while convinced of their own positions, had already begun to open YCF up to a richer variety of Christian outlooks. A new, more chaotic chapter in the history of the group had begun.

From this point on, my own personal religious growth was inextricably involved with that of YCF. I was interested in making it possible for people like myself, of a fairly liberal and critical persuasion, to live in the fellowship without undue friction. And I was absolutely determined not to allow the little faith to which I had come to be snatched away by too much emphasis on religious authority, either Biblical or experiential. Both these seemed to have failed me in the past.

Friction did, of course, ensue; the battle-raged all during my sophomore year. But strangely enough (the Spirit was at work) it did not lead to division and fragmentation, but to a more solid sense of a community filled with creative tension. All concerned were more open to the fact that God cannot be solely possessed by any one wing of the Church. YCF emerged neither conservative nor liberal, but a great deal more ecumenical. The inclusion during my junior year of a few Anglo-Catholics (including myself, for I had now become an Episcopalian) and a social work program seemed to round out the picture.

But something was lacking, and we knew it. We had lost the sort of power which is based on rigid, party-line thinking, and no substitute had been found. Bible studies might be more intellectually well-balanced, prayer meetings more aesthetically satisfying, and the life of the fellowship more warm and stimulating, but all of us had the sense that we weren't doing anything significant, that we were constantly in danger of becoming a mutual admiration society, with no real purposeful thrust into the spiritually needy Yale community.

At this time I was becoming aware that there were a number of things in heaven and earth fairly undreamed of in my neat, mid-twentieth-century "critical" Christianity. I wanted a Christianity that was all meaning and no encounter, but the Spirit evidently had different plans, because I began to encounter people who bore witness to the fact that God still acts today. I was bewildered by stories of prayer actually being answered, people being supernaturally guided by the Holy Spirit, and sick people being made well, often dramatically, through the ministry of Divine Healing. I didn't want to accept these stories, because they took God out of His neat cage in my mind, and put Him squarely to work in the world. Furthermore, I was extremely skittish in the whole realm of experience, and didn't want to fall into an indefensible emotionalism. But the evidence of God's actions became too overwhelming to deny.

This encounter with the reality of the spiritual world in the lives of others made me realize how little of the Spirit I had, and how meagre was my application of Christ to daily life. I began asking less theoretical and more practical questions:

What is faith?

What does it mean to walk in faith in *this* situation?

How can I have the "mind of Christ?"

Studying the Sermon on the Mount with other members of YCF led us all to a realization of our impotence in the face of the demands of Christ. Where was the Power we needed?

During the summer of 1962, in the context of trying to learn more of the practical aspects of prayer and meditation, my rector presented me with a great deal of literature about the charismatic renewal in the Episcopal Church. I was literally electrified to read scieintific medical approaches to Divine Healing which left no doubt in my mind as to the validity of this ministry. The priest had also given me a copy of TRINITY Magazine. The testimonies of sane, well-balanced Churchmen about their experiences of praying in unknown languages made me aware the "speaking in tonguges" was not a weird, psychotic occurrence, and that I was really hungry for more of the Spirit.

Unknown to me, the Spirit was similarly at work in the lives of a number of my colleagues in Yale Christian Fellowship. Upon returning to the campus this fall I was very much surprised to discover that about nine or ten others had encountered the charismatic renewal in the same way I had. The whole Fellowship assembled, aware of its lack of power, and began praying that the Holy Spirit would come in His own sovereign way. We weren't seeking manifestations, such as speaking in tongues, for we were still quite apprehensive, not as to its validity, but its advisability!

The Spirit who had been at work so long preparing all of us did come with power, and through the ministry of the Rev. Harald Bredesen, a Reformed Church pastor, manifestations of speaking in tongues, prophecy, and healing began to appear

among us, and in other segments of the Church at Yale, until over twenty students, from every Protestant denomination, many of them totally unconnected with YCF, were filled with the Spirit in this way.

The infilling of the Spirit, and the strange language that began to flow from my lips, did not prove to be the emotional cataclysm I had been expecting, praise God! I have simply noticed a new ability to give praise to the God revealed in Christ —not just intellectual thanksgiving—but praise which seems to flow out of unknown depths in a non-emotional but fully self-filling way. I have also sensed very definitely a literal physical power and resiliency to meet the tasks of daily life. And I have been directed to other students who need to know the wonderful fact of the Blessed Trinity.

YCF, in which I learned much of Christ, has been visibly shaken out of old ways of thinking about and avoiding the serious living of the life of Christ. A new, somewhat dazed, seriousness has appeared. We have realized we are not dealing with a set of theoretical concepts or a religious experience, but with the terrifying real, all-too-serious, God of the Scriptures. Our involvement with the charismata has by no means proved a panacea for our problems — God Himself is not a panacea, but a Strong Defense! Many of our problems have appeared in sharper relief. Nor do we have any sense that to speak in tongues or to prophesy is to have achieved anything. God forbid! We are just infants, and it is obvious that this is the beginning, not the end. The Spirit, who was always at work, has shown us that the work has just begun, that the way is not easy, but that there is Power available to be used by men whose hunger is to do the will of God. As the Lord told us recently in a series of prophetic messages.

> You are not concerned about Me,
> but about much show;
> if you really loved me,
> you would do what I command you.
> I have accepted as My badge your shame and weakness; why will you not accept My shame and weakness as your badge? ✝

By the Spirit of God

By David W. Wills

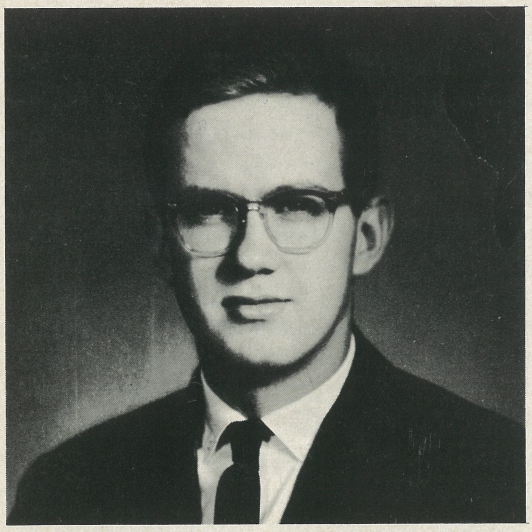
The following is a condensation and slight revision (in light of present work of the Holy Spirit at Yale) of a sermon preached by DavidW. Wills in the First Methodist Church of Monrovia, California last July. Mr. Wills, who graduated summa cum laude from Yale in June, is now serving on the faculty there as a Carnegie Teaching Fellow in History. He has been associated with the Yale Christian Fellowship since his undergraduate years and was one of those who hopefully and prayerfully anticipated the present outpouring of the Spirit on the Yale campus. "God wills," he eventually expects to enter the Presbyterian ministry.

The world, I have often been told, is accustomed to hearing from its youth words of optimism and confidence. Many members of my generation —including myself—must, I am afraid, disappoint this expectation of our elders. We find little cause in the present state of the world for an easy optimism: we find many reasons for a deep concern.

During my undergraduate years at Yale, my primary field of study was diplomatic history — an area in which the primary task of the student is often to trace the rise and fall of Christian Europe. In my studies it was made clear to me, again and again, that the single most important fact of modern history is the collapse of European strength. Peoples who, for five hundred years had commanded the world by their daring and vigor became, after two devastating wars, timid and feeble. Despite the present efforts toward European union, Europe's great day is past, and will not return.

The fate of Europe can hardly be an indifferent matter for sensitive and thoughtful Americans. The revolution of 1776 may have established the United States as an independent nation, but it did not sever the ties which bound us inextricably to the destiny of Europe. In spite of all our talk against entangling alliances, we were the cultural and spiritual, as well as the physical child of Europe — and we knew it! We know it even more today. Europe's peril is our peril; Europe's sickness, our sickness.

In many respects, we have stood in the world for a common way of life, a way of life that, in



no small way, has been moulded by Christian principles. And in America, as in Europe, this way of life is being threatened by strong powers from without and by spiritual loss of nerve from within. All about us there is evidence of frantic attempts to build strength in the midst of weakness — attempts which are becoming more frantic with our growing awareness of our increasing peril. Whoever studies the situation seriously is truly appalled.

In the face of this threat, many Americans who would take to themselves the name "Christian" rest complacently on the proposition: "God will save America." Gloomy thoughts — like those given above — are regarded as the product of godless or disloyal minds. Yet this is certainly unfair, for often those who are most disturbed about the world are committed Christians. How is it that many of God's people do not anticipate that He shall save their nation from political calamity?

The essence of their thought is this: God is a righteous God and demands righteousness from men. He is not satisfied with a people who invoke His name ceremoniously but do not diligently seek His will. He has never promised the gift of everlasting security to any nation in return for a few pious words of heartless prayers.

Here the example of ancient Israel is most instructive. That people, who counted themselves safe under God's protection, regardless of their wickedness, were violently awakened to the righteous judgment of God when they found their nation battered and destroyed under the attacks of powerful pagan peoples.

God is truly a just God. Again and again He gave to the people of Israel fair warning that their moral and spiritual corruption could not be overlooked. Again and again He pleaded with them, through His prophets, to return to His righteous ways. But they were all too fond of their easy lives and scorned the prophets and rejected the Word.

We in America, like the Hebrews, have mastered the technique of rejecting judgment with a laugh or a shrug. In our churches, we too "honor God with our lips while our hearts are far remote." Our religion, like theirs, is all too often a mockery, a mere inherited tradition which we have never bothered to consider too seriously ourselves. We, too, prefer to have "smooth things" told to us by our ministers. We hear enough of the world's problems over the radio and on television. When we come to church we want to hear that God loves us and is not too distressed if we do not live exactly as sons of God ought to live. After all, He must realize that in an age such as this, a truly Christian life is simply impossible!

But is it? I do not think so. Of course, it is impossible to those who deny God's active presence and insist upon struggling along in the well-worn rut of human self-sufficiency. But if we are empowered by the Holy Spirit, it is possible to live righteously and courageously — to become truly strong sons of God, capable of bearing our own share of the world's suffering and heartache. In such days as these, and those that are to come, the need for truly dedicated sons of God is obvious.

Since this is such a crucial matter, it is necessary to examine more carefully what constitutes a son of God. Nineteen-hundred years ago Saint Paul wrote, "the sons of God are those who are guided by the Spirit of God." (Romans 8:14) What does Paul mean by being "guided by the Spirit of God?" To understand this in any thoroughness would require a complete study of the Book of Acts. Here I can only suggest part of the answer.

The early Christian Church was a Spirit-led and Spirit-filled Church. There were many prophets among the members because the Holy Spirit had invaded the lives of the people; and they were "spoken through" as the earlier prophets had been "spoken through." The early Christians were *conscious* that they were often used by the Spirit of God and they delighted in it. Whenever Paul discovered a Christian church that was not being guided and spoken through by the Holy Spirit, he immediately set himself to the task of making such a church conscious of its lack.

An example of this was Paul's encounter with the church at Ephesus. When he first came to that

church, he must have been greatly disappointed by its feebleness. When he asked the handful of Ephesian Christians if they had received the Holy Spirit, their reply was, "No, we have never even heard it existed." (Acts 19:2, Moffat) Paul thereupon laid his hands on them and, according to the book of Acts, "The Holy Spirit came upon them; and they spoke with tongues and prophesied." (Acts 19:6) Thereafter, exciting things began to happen at Ephesus. "The word of the Lord grew and prevailed mightily" (Acts 19:20), until a great transformation was wrought. Ephesus, previously dominated by the worship of corrupt Hellenistic cults, eventually became a great center of Greek Christianity.

If Paul were to stand before most of the churches of America and ask, "Are you strong sons of God? Have you received the Holy Spirit since you believed? Are you so open to God that He is using you to transform your community?" what would be the response? I can not but think that in most cases it would be that of the Ephesians: "We have never even heard that the Holy Spirit existed."

This is indeed the great tragedy of the Christian Church today. It responds to nearly everything except the Spirit of its Lord. In America, we have erected countless buildings, held endless drives, created an infinite stream of programs. We have built seminaries and harkened to and debated the latest words of the theologians. We have organized and reorganized. We have thought and rethought, but to what avail? The American Church, by the feebleness of Her witness, proves that for Her—despite Her words—the Holy Spirit is almost non-existent. The Church has neglected the one most needful thing; prayerful openness to Her Lord and His Spirit.

Fortunately, the Lord has not taken His Holy Spirit from us. Indeed, in these perilous times He is jolting His people awake by the return of that Spirit in its most powerful manifestations. The justice of God demands that we be given fair warning and a chance to rise out of lethargic and decadent living; so the Holy Spirit is once again coming upon the Church, shocking it, thrilling it, frightening it, and transforming it. In every state in our union, men and women have been receiving the same kind of baptism of the Holy Spirit received by the people of Ephesus. It is an exciting and most significant event — and it is taking place not simply among Pentecostals and other similar groups, but in the careful and cautious churches. Staid Episcopalians, Presbyterians and Methodists, to say nothing of Baptists and Lutherans are finding themselves in prayer groups, speaking with great joy in unknown tongues, prophesying of the peril that faces us. Men and women are having their lives changed. Righteousness is replacing immorality; moral strength is supplanting weakness; timid souls are being made courageous! The sick are being miraculously healed. Once again, individuals are being led by the inner voice of the Holy Spirit to specific action. All manner of strange phenomena are appearing.

There are, of course, those in the Church who are frankly skeptical. Many of those who discredit the present outpouring probably do so because of a firm conviction that, in actuality, God no longer acts. He is worshipped as a distant, transcendent Deity whose ways are entirely beyond knowing and whose self-revelation is always vague and indistinct. Thus, like the Pharisees, they dismiss what God is doing right before their very eyes because it does not fit a previously arrived-at understanding of the nature of God.

There are also; however, more devoted souls whose fear is that in the present charismatic renewal, the cross will be forgotten and Christianity will be changed from a way of suffering and sacrifice to a spiritual joyride. Theirs is a word of caution which must be heard, but ultimately it seems to be based upon an unnecessary division of suffering and joy. The New Testament teaches us to bear the cross. The only thing that can strengthen one to bear the heavy burden of the world's sorrows is the presence, power and love of Christ. This is what the present outpouring is meant to bring to Christians — a true and deep relationship with the Master. To think that the Church can live redemptively in the world without some sort of powerful dispensation of joy and love is to slip into a very subtle sort of works-righteousness.

In the final analysis, the resistance to the Spirit's present work is no doubt primarily rooted in man's persistent desire to keep his own hand upon the helm of his life. A close friend of mine expressed it well in a letter he sent to me this summer. Having been led to see that he loved "concepts, not Christ," he knew that he needed a new and powerful experience of the Lord. Yet he was held back by fear and closed by saying "I am afraid to be swept away . . ."

I think that he spoke for many of us. I know

that he spoke for me — My unwillingness to yield myself to "the foolishness of God" was made abundantly clear to me this fall, when my own sense of the respectable and my inflated self-dignity proved powerful, though ultimately not insurmountable, barriers to the coming of the Spirit.

The conditions of life never really change. God's Word always comes to us in startling and frightening ways. It is always dangerous — reckless, even — to yield oneself entirely to God. It was dangerous in the times of Jesus and it has been dangerous for Christians at all times and in all places. Yet, if the American Church, if the American nation is to cope with the great problems of this era, many must take the risk and yield to Christ. Strong sons of God — led by the Spirit of God — must move out into every sphere of our national life. They must take upon themselves the burden of responsibility for the entire nation, struggling to the death with every single personal and social evil which confronts them. The days that are coming will be dark with sin and judgment. Praise God that He will not then leave Himself without a witness, but will be with the Church that He is even now calling and strengthening for a great task. ✝

A Witness to These Things

By David Fischer

Mr. David Fischer graduated Phi Beta Kappa and Summa Cum Laude from Standford University in 1960. He was president for one term of the Stanford-in-Germany program during his senior year. His undergraduate major was philosophy, although most of his work was done in physics and math. He completed his second year at Princeton Theological Seminary last year, after transferring from Fuller Theological Seminary in Pasadena. He is now serving as an intern in the campus ministry at Yale under the Danforth Foundation program.

I thought I had finally arrived at a satisfactory world view and a stable course of action. During my first year of theological education I had passed from viewing God as active only in personal religious experience to realizing His creative activity in the material order. My previous background in physics and math, the greater part of my undergraduate education, suddenly took on new meaning. I learned that in the scientific vocation man learned more about the works of God and also exercised his created dominion over his environment.

The barriers in my life between the sacred and the secular slowly vanished, as I realized that anything the Spirit of God was concerned with was spiritual, and this most certainly included the realms of human environment and history. Thus, human activity in these areas, i.e. political, social, and technological transformation, must surely be a concern of God and therefore a concern for the believer.

In this way I was brought to an essentially Biblical world view — that God was interested in the bodies and environment of His children and not only in their inner-life or after-life, that mere "religious" formality was the curse of religion, and that true worship and religion were what both Testaments asserted—a service of love which met the needs of men in the name of Yahweh and the Risen Lord. I therefore decided to enter medical school after theological school and wed these two-half-worlds into one. In doing this, I would be obeying the command of Jesus to His followers to preach the Gospel and to heal the sick. The next summer I took embryology and organic chemistry at UCLA and thoroughly enjoyed it.

However, the following (last) year this neat world was turned upside down. I met someone who in fact really did represent New Testament Gospel ministry. The Rev. Alex Holmes, a United Church of Canada minister, previously a Congregational minister in England, spoke on the topic of spiritual healing at Princeton Theological Seminary, to which I had transferred from Fuller Seminary for my second year. He witnessed to what the Risen Lord had done through His Spirit in answer to the prayer of faith in His promises. Polio paralysis, cancer, congenital deafness, dumbness, and other malfunctionings, psychological disorder —all were within reach of the Healing Christ. Some restoration was instantaneous, some was progressive.

Mr. Holmes saw this healing ministry as a

valid one for the Church, yet but a segment of the total ministry. He was in no way anti-medical and cooperated with the majority of doctors in his city in ministering to those who had been previously labelled as "hopeless" cases. Almost more startling than the healing itself was the fact that most of those who were not physically healed did in fact experience an inner healing from anxiety, worry, and pain, and passed triumphantly into the greater life.

In Alex Holmes and others working in the renewal of the healing ministry I found those who also claimed that God was interested in the physical needs of His people, that there was no boundary between the secular and the sacred, and that real religion was loving and effective service. Was it actually possible that the ministry of the Church could be relevant to all of life, that through the Spirit a person's real needs could be met? I was determined to find out. I began to examine this renewal of the work of the Spirit in the Church for the very reason that I had previously turned away from the formal ministry.

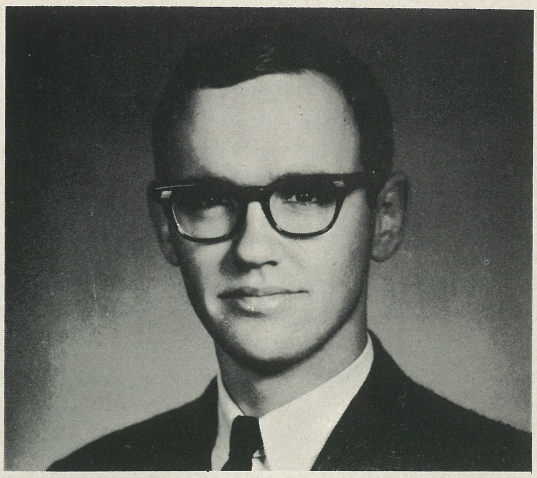
Last summer I learned that a Baptist minister was leading a healing mission in an Episcopal church near my home in the Los Angeles area. I was stunned by this combination. I discovered that Baptist minister + Episcopal church + Healing = the Holy Spirit.

That was not all I found. In visiting a prayer group during this time I first encountered prayer in supernaturally given languages and prophetic utterance. Sensing this deeply penetrating movement of the Spirit, I understood how the early Christians were guided, strengthened, and confirmed in their faith. I was again confused and challenged.

I began to study the New Testament, to visit other churches in which charismatic experience was evident, and to ask many questions. I learned that through prophecy the Spirit of the Lord communicates with His Church. I learned that the spiritual language articulates the deep expressions of the heart in worship.

My intellectual doubts as to the validity of this renewal were now gone. Yet a deeper reluctance lay hidden in my will. Even though I submitted to the laying on of hands for this infilling of the Spirit, I was not really open to receive, and nothing was given.

The main reason for my reticence was that I would soon leave for Yale University to spend an



internship year there in the campus ministry under a Danforth Foundation program. How could an experience like this aid in communicating the Gospel to those in higher education? Wouldn't such an experience evaporate for lack of nourishment in my new setting?

With this summer experience behind me, I arrived at Yale to take up my duties. The decision to spend a year in this way had been the most confused decision I had ever made. And yet, one week after I arrived things began to develop so consistently that my experience to this date has been the most rewarding of my life. Part of the joy of participation in the work of the Spirit is the release and freedom which comes from knowing that God is working and will work counter to the best laid plans of men.

My own reception of the gift of the Holy Spirit was a complete surprise in that all the cataclysmic emotional feeling I had previously expected was completely absent. I cannot even accurately pinpoint the time when the Spirit began to create in me this new means of prayer and praise. However, as the gift was increasingly exercised, the sense of communion with the Lord and a deepening of joy and stability increased. I found that my mental awareness was in no way erased by this opening of prayer in the Spirit. I found that this means of prayer can be controlled at will. Interestingly, the Spirit did not give this to me until I had wearied of looking for certain phenomena and was able to concentrate my worship and attention on the One who is the source of all gifts, the Risen Saviour Jesus.

During the previous summer, I had either become excited when the possibility of certain manifestations occurred or had become discouraged

when nothing appeared. Such a position exhibited lack of faith. I was rebuked toward the end of the summer by a prophetic utterance which was, I feel, directed towards me: "If you continue to look at Me and do not turn away, I will anoint you for the task which I have for you. But if you grow weary and turn aside, you will fall into great misery and trials." I thank God that in His good time He gave His good gifts to one who merely remained open to Him with the amount of trust he had, however feeble and fluctuating.

At the risk of appearing boastful, I would like to relate the significance of this work of the Spirit in my personal life to this date. First of all, I now feel more redirected into the main stream vocation of the formal ministry than ever before. Suddenly the wonderful possibilities which lie hidden in what the Church has been given already have come to life.

Second, there is an increasing sense of "rest-in-action" which comes from knowing and feeling that the outcome of Christian obedience and endeavor does not depend upon one's own personal power or piety. More than drawing anyone into the sphere of one's own personal influence, this source of life and reality in the Spirit seems to free one to point others to the life that is in the Christ. Nothing really remarkable has yet happened in this area, yet I definitely feel that a new trend has begun.

Finally, through realizing that one does not possess the Spirit, but that the Spirit to some degree possesses oneself, I have come to appreciate the working of .the Spirit in all His various ways in the Church at large in a way which I never had before. ☩

Jesus is LORD!

By Donald Edwards

Don Edwards is a member of the University Chapel Deacons, is the vice-moderator of the Westminster Foundation, and is on the executive board of Yale Christian Fellowship. He is a member of the Class of 1964 and is a history major.

IN THE PAST YEAR, I have come to know Jesus as a *risen* Lord. Through the prayer life of Yale Christian Fellowship and the sacramental life of the Episcopal Church, I began to realize last spring that Jesus is alive and present today. Through the celebration of Holy Week in the whole Christian community at Yale last spring, I realized in a new way the unity of the Church at the foot of the cross. This summer, in the life of my local Presbyterian church, I learned a great deal about what this relationship with a living Lord, this life discipleship, says to our relationships with other people. In teaching the college church school class, I saw that anything less than a relationship with a crucified and risen Lord was powerless to really change lives. I saw that Bonhoeffer was absolutely correct in opening his book, *Cost of Discipleship,* with the words: "Cheap grace is the deadly enemy of our Church."

When I returned to Yale, I once again became a part of a group of Christians with whom I had shared most of my recent growth. All of us had experienced through Scripture, prayer, the Sacraments, and the life of the Church the person of Jesus Christ. We had come to know in our lives something of His life on earth, His death and resurrection. Strangely enough, in our Bible studies last spring we ended with the passages concerning the resurrection appearances and the ascension of Christ. Thus when we returned this fall, we found ourselves, in terms of our own experience, at a stage analogous to that of the disciples waiting in Jerusalem to be baptized with the Holy Spirit.

We returned to Yale in September to begin anew the task of living and working in a Church divided and broken. This is not to say that the Church at Yale is not active, well-organized, or efficiently managed. As a member of three religious organizations at Yale, I can testify that the Church here is overorganized and hyper-active. But its organization is not always that of a Body and its activity is not always the life and work of Jesus Christ. We returned in September knowing that something was wrong, but we knew that we were incapable, in and of ourselves, of changing it.

So we prayed and we studied the Bible. We studied Acts 2 and I Corinthians 12-14, and we realized that the early Church had something which is pitifully lacking in the Church today. We realized that the early Church had something which we had never known or had known only on occasion. We had accepted Jesus Christ as Lord and Saviour but had not fully accepted His Advocate,

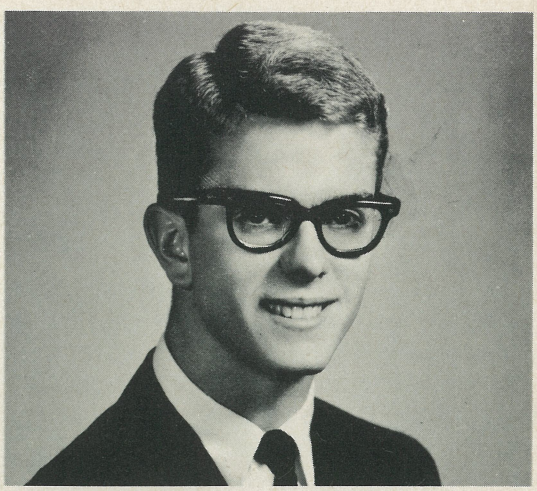
the Holy Spirit. We were like those early Christians described in Acts 8: "The apostles in Jerusalem now heard that Samaria had accepted the word of God. They sent off Peter and John, who went down there and prayed for the converts, asking that they might receive the Holy Spirit. For until then the Spirit had not come upon any of them. They had been baptized into the name of the Lord Jesus, that and nothing more. So Peter and John laid their hands on them and they received the Holy Spirit." (New English Bible)

We saw clearly that we needed the Holy Spirit if we were to do the work which was before us. Several of our number had come in contact this summer with Pentecostal groups *within* the historic Church groups which claimed to have been baptized with the Holy Spirit. They had visited meetings in Episcopal churches where Episcopalians, Lutherans, Presbyterians, and Methodists were gathered to worship God and there they heard tongues and prophecies. They also visited groups exercising gifts of healing in Episcopal churches, which seemed very strange in the twentieth century but which was a common practice in the early Church.

Being Yale students, these boys retained a certain degree of skepticism, but they had to admit that maybe it was real after all. They reasoned that if it was not real, then the early Church was deluded, but if it was real, then the modern Church has been denying and forfeiting the very *Source* of power which made the early Church what it was. The more we read the second chapter of Acts, the more we realized how important this might be.

We determined to learn more. We contacted TRINITY Magazine who sent to us the Rev. Harald Bredesen. He visited Yale on October 5 and again on October 12 and 13. After lengthy discussion of all the Scriptures concerning baptism with the Holy Spirit, we prayed, and through prayer and the laying on of hands we received this baptism and spoke in languages we had never heard before. In the two weeks following, about twenty members of the Church here received this infilling of the Holy Spirit.

In I Corinthians 12-14, Paul describes the gifts which follow the reception of the Holy Spirit and counsels in the use of them. So far, the "Spirit-filled community" at Yale has received the gifts of speaking in tongues, prophecy, and healing. This group is being awakened through the baptism with



the Holy Spirit to the task of reunion and renewal.

The infilling of the Holy Spirit has brought increasing unity and love to us here. Through pastoral guidance from our chaplains, we have been led toward new areas of service and witness and away from seclusion. We have talked with all of the chaplains here, and their openness and, in a few cases, enthusiasm have been very encouraging.

We also had an opportunity to discuss the matter with Bishop Leslie Newbegin, one of the directors of the Department of Evangelism and Mission of the World Council of Churches, who preached here on October 21. We shared our experience with him and discussed the work of the Holy Spirit. We then prayed with him, we in our way and he in his. His presence here was a challenge to an even deeper spiritual life and to an uncompromising witness to the Lordship of Jesus Christ. The Bishop made it very clear that the Church is not alive unless it is witnessing to Jesus Christ and that this witness is the work of the Holy Spirit.

"Real Christian witness is an overflow." Bishop Newbegin's words point to something which should be obvious to the Church. Its life is a life of response to God, and this response is a witness to the Lordship of Jesus Christ. Such witness is impossible without the Holy Spirit. "No one can say, 'Jesus is Lord!' except under the influence of the Holy Spirit." (I Corinthians 12:3) Christian witness, the life of the Church, cannot be an overflow unless we are willing to let God pour out the Holy Spirit in whatever way He wishes. Christ has promised us the Holy Spirit. If we will take Him at His word and ask to be filled with the Holy Spirit, we will receive power and life, abundant life, overflowing in service and witness, overflowing in love. ✝

In the Cross of Christ I Glory

By Walter Wright



"In the cross of Christ I glory, towering o'er the wrecks of time!"

IN THE LAST FOUR WEEKS the words of this hymn have assumed for me a new depth of reality and meaning in the context of my life as a student. Who would have thought the Holy Spirit would be able to break through the sometimes narrow and often artificial world of the modern university? Certainly not I, as I went my way as a student of Philosophy here at Yale.

Yes, we had a religious group which met for prayer and the study of the Scripture. Yes, we believed that Jesus was the Christ of the present, and that prayer was answered in exciting ways. But the Holy Spirit??? Surely the vital force of the early Church was out of place in the context of higher education.

Well, God had a surprise for us. During the course of last summer many of the members of the Yale Christian Fellowship came in contact with the charismatic renewal in the historical churches as manifested in healing and the gifts of tongues and prophecy. Naturally we were anxious to investigate this. If the Spirit of God was moving in this way, as a definite witness to the historicity of the Book of Acts, it would be a matter of tremendous importance for the whole Church, both for its mission, and for its ecumenical concern.

With some trepidation, I went with Bob Morris, a fellow-member of the Y. C. F., to a meeting with the Rev. Harald Bredesen. We began to pray together and Mr. Bredesen laid hands on those present, I felt nothing unusual, but he had said to praise Christ and I decided this was a safe thing to do.

As I began to worship God, a conviction of the Lordship of Jesus became very strong in me and I wanted to praise Him. Surprisingly, I found my voice giving praise in tumbling syllables of a new language! The reality of the words of the prophet about wells of water became very clear as the Spirit moved in deep groundswirls of power. That night after the first flush of initial excitement had passed and I was lying reflectively in my bed, thoughts of doubt and fear passed through my mind. In a period of concentration on the gift, I forgot the source of the gift, Christ Himself. Having turned from looking at Him, I found the doubts multiplied. Was it a kind of hysteria? Were we all deluding ourselves into an exotic sort of wish fulfillment? Could it possibly have been real?

The upshot of my questioning was a decision to have nothing to do with the Holy Spirit and to settle back into my normal student routine — really, such things simply did not happen in a serious academic environment!

The following Sunday, I made an early trip to church to avoid the other "crazy ones." Then I buried myself with some books in my room to forget about it. Suddenly the penetrating conviction came, "Go to the University Chapel!" I was surprised, but the insistence was clear.

Hesitating, I opened our front door. The fellow next door stepped out and said, "Morning, Walt! Are you going to Battel?" I had never been to church with this man, but I thought that I had better go.

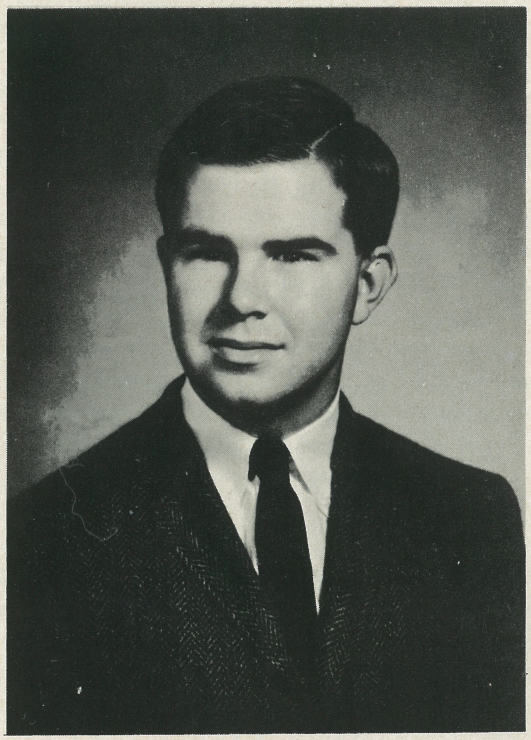
While sitting in the chapel service the Holy Spirit came to me twice with the release of tongues in an inaudible way. I was convinced that God had a mission for me.

Since this time God has continued to strengthen me with His Spirit. The revolutionary power to witness to the revolutionary Christ and the insight and guidance to walk in the path of discipleship have been part of the work of the Spirit in me. Now, truly, it is in the Cross of Christ where I can find my glory, and in my weakness God is glorified. ✝

The YALE Story

His Good and Perfect Gift

By Donald A. Graham



The Holy Trinity can be regarded in many lights, and as the central belief which we hold as Christians, it naturally enters into any discussion of the way in which we know God. Often when we wish to recognize the trinitarian nature of God, we do so by the formulation, "In the name of the Father, and of the Son, and of the Holy Ghost." It is interesting that the order in which we name the persons is also the order in which, often, we come to know them. This order seems to me a very essential part of Christian experience, and I will say something of my experience with it.

God was first known to me as Father. For many years, as long as I can remember, I have had the sense that the world in which we live is overseen by a Power far greater than anything we ordinarily see and touch. Whether this power was something to be feared, or something to be sought, I did not know; and it was because I longed to find out that I undertook to study and practice religion. My search led me to many places: to secret documents of the West and deep into the profound religious literature of the East. Occasionally, but not often, it led me to the Bible. Then as I became more and more aware that this Power that I sought was not just a power, but a Person, I turned more and more to the Bible.

It was as I read and pondered the Bible that I came to consider God the Son. Jesus Christ, as He is portrayed for us in the New Testament, was a Person who demanded my attention. And as I gave Him more and more of my attention, He came to make more and more demands upon me. Finally these demands reached the point where I knew that I could go no further spiritually until I came to know Jesus personally. I had come to the conviction that Jesus was still alive, and that I must know Him as He is. God most graciously granted this to me, and I met the Lord whom I was to serve forever. Filled with the love which flows from Him alone, I was baptised in the name of the Trinity and joined the Christian community.

God had given me so much that I hardly expected more. I was painfully aware that He wanted more of me than I could give, but certainly I could ask nothing more from His gracious bounty. But He did choose to give me more.

Just a few weeks ago He sent His servant here to tell us how we could come to know God the Holy Spirit just as we had known the Father and the Son. As that Spirit Himself made me ready to meet Him, I was overwhelmed with the knowledge of my weakness and unworthines. But God sent His Spirit to me and filled me with His goodness and I knew at last how far He had removed my stupid transgressions from me. He gave me a new speech with which to praise Him, and a sense of joy which fills me continually.

In this way I have come to know God in His fulness, all of His trinitarian majesty. He has brought me awe of the Father, love of the Son, and joy of the Spirit. This is His good and perfect gift; and we must give back only . . . ourselves. God has given to us all of Himself; can we offer Him any less than every part of our own being, given to the life of service and love and worship which He commanded? ☩

The YALE Story

990 Yale Station
New Haven, Connecticut
October 14, 1962

Mrs. Jean Stone, Editor
TRINITY MAGAZINE
P.O. Box 2422
Van Nuys, California

Dear Mrs. Stone,

> As for me my brothers, when I came to you, I declared the attested truth of God without display of fine words or wisdom. I resolved that while I was with you I would think of nothing but Jesus Christ—Christ nailed to the cross. I came before you weak, as I was then, nervous and shaking with fear. The word I spoke, the gospel I proclaimed, did not sway you with subtle arguments; it carried conviction by spiritual power, so that your faith might be built not upon human wisdom but upon the power of God.
> —I Corinthians 2:1-5

Thank God for your quick response to my letter of two and a half weeks ago! Pastor Bredesen has undoubtedly notified you of what has happened here at Yale, and I quote St. Paul as a precis of the way in which it all happened.

To make a long story short, Pastor Bredesen has made two visits to the University, and around 16 Yale students of all denominations have received the wonderful infilling of the Holy Spirit, with the sign of speaking in tongues. And it was certainly not by human might, or power, but by His Spirit that this happened, because the sort of things Pastor Bredesen talked about simply do not go over in the Yale atmosphere. As one student, a kind of socialite Episcopalian, who is still reeling from being "stunned" by the Baptism remarked to me, "I just can't fight this thing!" And I, praise God, for the first time in my life, have learned what witnessing really is, and how the Holy Spirit empowers for witness and drives his own words crashingly home to the listeners.

Honestly, I just can't get over it. None of us are from even vaguely Pentecostal backgrounds. We are predominantly Episcopalian, Lutheran, and Presbyterian. The Spirit has also disregarded all organizational lines here, and what started out as the experience of Inter-Varsity Christian fellowship at Yale has wonderfully overflowed that and every boundary. My Word! five of us are Deacons of the University Church, Battell Chapel—a third of the Board of Deacons!

Don't get the wrong impression. A revival has not spread into the Church at Yale yet, much less the student body—YET. We are little babies in this dimension of existence, and very much in need of counsel and guidance, lest we botch up the whole works. But the gifts are real, and they do increase. We have wonderful prayer meetings, speaking and singing in the Spirit; the Lord is giving us guidance in prophecy (unbelievable); and we have already known the Healing Power in Christ. The chaplains are cautiously open and sympathetic, but I don't think they are quite aware yet of how powerful and fiery the movement of the Spirit is and, by the grace of Christ, will become. If Power begins to manifest itself, they may get scared.

I write to beg your prayers for us—and believe me, "beg" is an understatement. Pray for our strengthening in the Spirit; for our maturity in the fruits of the Spirit; for the opening of the chaplaincy to a full reception of the Spirit; and (it astounds me to imagine that it could happen) a mighty spiritual revival and renewal at Yale . . . (why not?).

Now to practicalities: please send the TRINITY subscription I ordered 2½ weeks ago. We need copies very badly. Secondly, RUSH the following list of tracts to me (I need them NOW).

I must have these as soon as possible. Please send me a bill for the full amount.

I'll write soon. God bless you.

In Christ,

Bob Harris

Now when the angels had left them and gone away to heaven, the shepherds said to one another, "Let us be off to Bethlehem to see this thing that the Lord has told us of."

So they made haste and discovered Mary and Joseph and the baby lying in the stall for cattle. When they saw this, they told the people of the word which had been spoken to them about the child; all who heard it were astonished at the story of the shepherds, and, as for Mary, she treasured it all up and mused upon it. Then the shepherds went away back, glorifying and extolling God for all that they had heard and seen---as they had been told they would.



THE NATIVITY—*Dore'*

From England, an editorial



By the Rev. Dr. Philip Edgcumbe Hughes

Dr. Hughes is the editor of THE CHURCHMAN, *a quarterly journal of Anglican theology, and the British Editorial Associate for* CHRISTIANITY TODAY. *The following editorial appeared in the September, 1962 issue (Vol. 76, No. 3) of* THE CHURCHMAN.

WHAT IS WRONG with the Church to-day? Why is it so ineffective? Why is it so unsuccessful in appealing and reaching out to the populace? Why are its services so dull, its members so cold, and its messages so irrelevant? These are questions which exercise us constantly, and very rightly so. And the answer is close at hand, if only we will seek it in the right place. But it will *not* be found by taking crooners into cathedrals, or guitars into pulpits, or by diocesan bishops dancing "the twist" in public. We need desperately to break free from the impersonal hand of institutionalism, from the puppetry of formalism, and from the smugness of respectability — not, however, by conforming to the world and its crazes (which is only to publicize our powerlessness) but by returning to genuine Christianity; and that means the Christianity of the New Testament. When we consider the gloriously triumphant power of the Holy Spirit in the lives of ordinary Christians as described in the Acts of the Apostles, the Church today almost seems to be a stranger to vibrant Christian dynamics. Where is the fulness of power, grace, and joy of the first Christians? For years now our church leaders and legislators have been preoccupied with the revision of canon law, a letter which kills; our diocesan conferences give a lead only in boredom, dominated as they are by financial estimates and committee reports; our parsons are masters of platitudes; and the faithful few of our parishoners who do come to church are annoyed if they find a stranger inadvertently sitting in what they regard as their place.

It is not God, but we who are to blame for this state of affairs. God is judging us for our complacency and little faith. If in humility and sorrow we seek His face, He will, in accordance with Christ's promise, pour upon us the transforming blessing of His Holy Spirit yet again. Indeed, there are already indications of a new movement of the Holy Spirit within the Church at the present time. Is this something for which we are ready? Are we willing, do we long, for a divine tide of blessing to flow over us? That tide is even now on its way.

This, at least, is your Editor's estimate of the developing situation which he had the opportunity of investigating during a visit to the United States earlier this year. What he witnessed, points only in one direction, namely, that the Breath of the Living God is stirring among the dry bones of the major, respectable, old-established denominations, and particularly within the Episcopalian Church. News that Episcopalians were speaking in tongues was certainly strange: it sounded so incongruous! But it was probably attributable to a flirtation under the hot Californian sun with the extravagances of pentecostalism — until in Washington he found a letter from the Editor of TRINITY Magazine awaiting him, elicited by the reading of an article he had written. The personal experiences of this correspondent were described in the following terms:

> "I became an Anglo-Catholic after years of nominal Episcopalianism had failed to satisfy me. There was a hunger inside for more of God, and Anglo-Catholicism offered an opportunity to express the hunger through form and ritual and daily communions. Everything I could procure written by Anglo-Catholics I devoured eagerly. However, the day arrived when I had gone just about as far as I could go . . . I adhered to a strict rule of life and said a multiplicity of prayers, and yet deep within me there was a feeling of dissatisfaction. At this point in my life the Lord

graciously baptized me with the Holy Spirit, and my life became charged with new meaning. At first I accepted the language He had given me as merely the 'gift of tongues', and considered it a wonderful aid to my devotional life, but otherwise of minor spiritual significance. Gradually it became clear to me that my whole life had begun to be transformed at the time I first spoke in the language supernaturally given, and, through reading the Scriptures, I became aware that I had been filled with the Holy Ghost as I spoke with other tongues . . . I would like to emphasize that this experience was not a conversion experience. I had been converted some years before while on my knees during my morning devotions. It is of interest that the experience I had when I personally accepted Jesus as Lord of my life was not recognized by either of the two priests I consulted or myself as having been a conversion experience. After I became filled with the Holy Spirit I realized what had transpired, and the significance of it . . . I naturally rejoiced in my experience of being indwelt by the Spirit and attempted to fit the experience into my theology and my devotional practices. To my astonishment, it did not fit. To my horror, my theology began to change, and it was most terrifying. The Holy Bible, which I had previously considered to be a history of the Jewish people plus an interesting follow-up that my Church had written, suddenly became to me the living, breathing Word of the eternal Godhead. The Body of Christ, which I had formerly believed to consist of the Anglican Church, the Roman Catholic Church, and the Orthodox Church, became to me all those who had accepted Jesus as Lord. Furthermore, they not only no longer appeared to me to be in grave spiritual danger, they seemed to be in a much safer state than fully half of the baptized, confirmed communicants of the church which I attended . . . The Book of Common Prayer, which I formerly lamented as being just terribly 'protestant,' now strikes me as being remarkably sound and filled with the rustlings of the Holy Spirit . . . I have gained an entirely new conception of Christianity which is most wonderful, and I enjoy a new and exciting relationship with our blessed Lord that I previously sought through meditation and other devotional practices, but never quite found . . . Thanks be to God that He has not changed, and that the Baptism of the Holy Spirit is still a reality for believers to-day, and that by this self-same Spirit we are led into all truth."

This experience, your Editor found, has been enjoyed by large numbers of other church-people. It is transforming lives. It is revitalizing congregations. It is not confined to one church or to one district. Nor is it induced from without, but has every appearance of being a spontaneous movement of the Holy Spirit. Your Editor met individuals and groups whose lives had been affected by it. He attended their prayer meetings and worshipped with them, and visited the homes of some. He heard some praying in an unknown tongue. It was all restrained and calm, and immediately someone else would interpret what had been said. Nearly all the prayers, however, were in English. Much more impressive than the glossolalia were the love, the joy, the devotion, which flowed out from their lips and their lives — and their consciousness of spiritual power: power to pray for the miraculous healing of the sick and to see the victorious answer to these prayers. Is not all this reminiscent of the situation with which we are confronted in the book of the Acts?

It is a movement, moreover, within the heart of the Church, not away from the Church, embracing clergy as well as laity. Last year a diocesan bishop told his annual diocesan convention that he was convinced that another Pentecost was coming and had already started. "For the past hundred years," he wrote in a well-known Episcopalian magazine, "we have been largely occupied in turning the Christian religion into a loosely knit group of private chapels, which have been used as a place to extend a morality, a social behaviour, and a piously cultural way of life, tinged with local ceremonial additions — and all this with a growing neglect of the things of the Spirit."

"Why," asks a clergyman writing in a diocesan monthly:

> "Why did I have to live all of those years before someone told me that Jesus is related to life, that He is not dead, or impotent, but alive and able to help His creatures? The Sunday schools and churches never told me. The seminary [theological college] I went to never told me. In fact, the least Christian environment I have ever known was that seminary. I say this in love, because, you see, they didn't know Him either . . . In Acts I could see how a small group of frightened people were transformed instantly into the most powerful force that the world has ever known, by their experience on the Day of Pentecost. They became the Body of Christ, speaking His words, doing His works, reconciling the world to Him, bringing thousands to salvation through one sermon, performing miracles,

making known the wonderful power and might and love of my Lord Jesus Christ. That's the kind of power I wanted in my ministry. I thank God that He led me to seek and receive, in accordance with His Word, a pentecostal experience of my own, and that He has baptized me with His Holy Ghost, so that in this wonderful ministry to which He has called me I no longer need to do my own preaching, nor make my own decisions, nor operate by my own power."

Of a small city "mission" church, fifty years old and, till recently, spiritually moribund, we read: "A small Episcopal mission without love, without power, without the peace of God, is being converted by the power of God into a thriving church with the gifts and fruits of the Spirit being manifested in the lives of the parishioners. The Sunday morning service is, if anything, 'more Episcopal' than it ever has been. Yet here we perceive laymen praying for the sick, visiting the afflicted, preaching the Gospel, and doing the works of Jesus. Here is the power which transformed the Apostles from a discouraged, powerless band of fishermen into the men 'who turned the world upside down'."

In another parish, a parson speaks of the change which has taken place in his church:

"The first notable fruit is that persons who once tolerated one another in parish life now have a deep association and understanding in the Lord Jesus Christ. Previously they had a hard time talking about sports, politics, and even the weather; now they can talk hours without end concerning what the Lord is doing in their lives and in the world . . . Because of this new aliveness, there comes the desire to share it with everyone. You tell this good news that Jesus saves — that His Spirit is abroad — to all who are in need. What an evangelical heart the Holy Spirit gives you! You invite people to attend church with you; you read the Bible to shut-ins; you have tracts in your pocket to pass on to those who have questions; your prayer to go out into the highways and hedges and compel others to come in is a reality. You now look forward to the next meeting of the Christian community, whether it be on Sunday in the Breaking of Bread, or on a weekday evening to join in special prayers of healing and praise . . . In retrospect, you wonder how you ever existed previously without the gifts of the Spirit. Life now holds a new dimension; there is a new spirit of discernment, of understanding, of insight, of destiny."

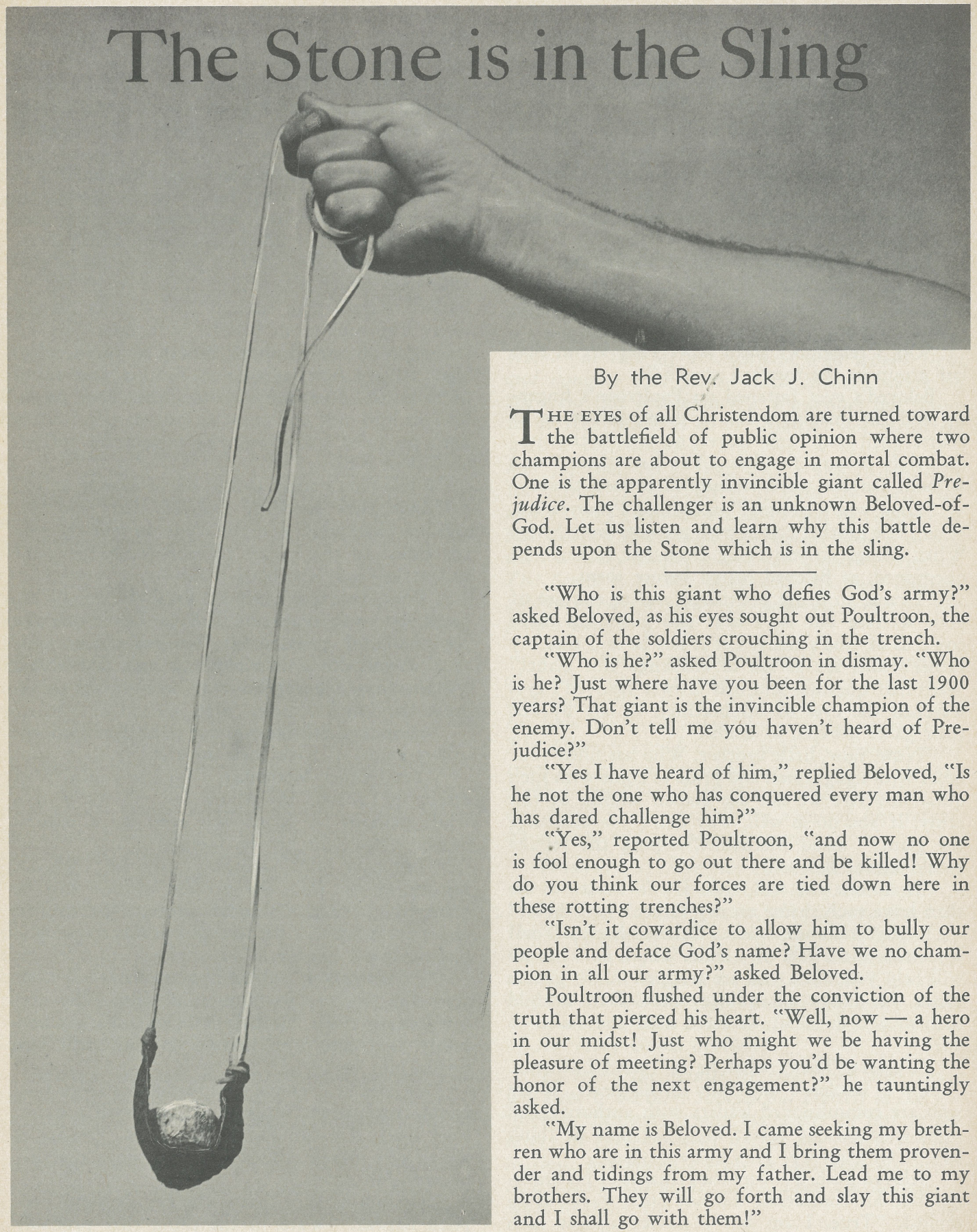
"The Church's purpose is the salvation of souls through personal faith in Jesus Christ," affirms another Episcopal clergyman who rejoices in this same experience.

"But if we have ceased to believe in the salvation of souls (and truly we talk very little about it), it seems rather irrelevant, at least in terms of New Testament Christianity, to talk of 'building a Christian social order' or 'the Church's impact upon society,' or even 'redemptive penetration of the social order.' All of these have their place. Indeed, one of the most indubitable facts of history is that the early Church did make a tremendous impact upon the society of its day. But the 'social impact' of the Church arose precisely out of the fact that the Church was first, and above all, salvationist in its approach to the individual seeker . . . *What is needed is assurance of a completed and finished salvation through personal acceptance and realization by faith of the 'finished work of Jesus.'*

A clergyman of the Anglican Church in Canada, who for twenty-five years was a Professor of Systematic Theology, tells how God gave him the infilling of the Holy Spirit more than forty years ago when he was rector of an important city church in Canada, and how he witnessed souls saved from week to week, as well as many remarkable healings and infillings. He remarks that it is very profitable for Episcopalians, as well as others, to read over frequently the Thirty-Nine Articles and the Creeds, and calls for a return to a full-orbed doctrine of the Trinity. "Whatever is true of the Triune God," he says, "is true also of the Holy Spirit. A strange neglect of the person, power, and work of the Holy Spirit in the Church and in the life of the individual has left a barrenness which He alone can rectify."

Christians should pray earnestly and expectantly that the Acts of the Holy Spirit may be powerfully manifested once again in the Church of our day through the lives of those who profess the name of Christ. The Christianity of the New Testament, with its fulness of power and joy and grace, and its imperturbable peace in the face of adversity, is a reality, not a fantasy, and it is meant to be a reality for us now no less than it was a reality for those early believers in the first age of the Church. Only to the extent that it becomes a reality will the Church recapture its true effectiveness, its relevance, and its dynamism. ✝

The Stone is in the Sling



By the Rev. Jack J. Chinn

THE EYES of all Christendom are turned toward the battlefield of public opinion where two champions are about to engage in mortal combat. One is the apparently invincible giant called *Prejudice*. The challenger is an unknown Beloved-of-God. Let us listen and learn why this battle depends upon the Stone which is in the sling.

"Who is this giant who defies God's army?" asked Beloved, as his eyes sought out Poultroon, the captain of the soldiers crouching in the trench.

"Who is he?" asked Poultroon in dismay. "Who is he? Just where have you been for the last 1900 years? That giant is the invincible champion of the enemy. Don't tell me you haven't heard of Prejudice?"

"Yes I have heard of him," replied Beloved, "Is he not the one who has conquered every man who has dared challenge him?"

"Yes," reported Poultroon, "and now no one is fool enough to go out there and be killed! Why do you think our forces are tied down here in these rotting trenches?"

"Isn't it cowardice to allow him to bully our people and deface God's name? Have we no champion in all our army?" asked Beloved.

Poultroon flushed under the conviction of the truth that pierced his heart. "Well, now — a hero in our midst! Just who might we be having the pleasure of meeting? Perhaps you'd be wanting the honor of the next engagement?" he tauntingly asked.

"My name is Beloved. I came seeking my brethren who are in this army and I bring them provender and tidings from my father. Lead me to my brothers. They will go forth and slay this giant and I shall go with them!"

"Dreamer!" cried Poultroon in scorn. "Don't you know that no one will take up the challenge? Why do you think we are here holding this line? It is folly to meet that giant unless we have a champion as large as he."

"But we cannot let this giant bully the Church of the living God!" declared Beloved. "If God is on our side why should we wait longer? Take me to my brethren; one of them will go!"

"What are the names of your brethren?" asked Poultroon.

They are known as the sons of Wealth and they are called Presbyterian, Methodist, Lutheran, Episcopalian, Pentecostal, Baptist and Church-of-Christ!" replied Beloved proudly.

"Oh, I remember them now. They are in that last group in the forward trench."

Beloved's eyes fastened on Poultroon's fingertip and the imaginary line it drew, following its course until they came to rest on figures that immediately became familiar. "Yes, I see them!" and without further word he hurried toward them.

"Look who's coming," exclaimed Presbyterian, "Our little brother comes with presents from home. What tidings do you bring from our father?" he questioned, as Beloved halted before them.

"I came to bring provisions and to enquire of your welfare but lo, I hear this giant has made cowards of God's army. Let it not be said that my father's sons are afraid to challenge this giant!" With half question and half answer Beloved's eyes searched the eyes of his brethren as one by one their gazes lowered in shame.

"Now, now, little brother. Who has filled your heart with naughtiness and pride to come with such questions? Are we not the chosen soldiers of this army. If you do so well, why don't *you* challenge the giant?" asked Methodist, hoping the rebuke would silence Beloved.

"If no one else will, then I *will*. Better to die than leave such shame on my father's household!"

Presbyterian admonished Beloved hotly, "Fool! Your talk is the talk of a child. Think not that we will help you when you are trapped in the giant's hands. He is not an ordinary man. Dare a child such as you do what we have tried and failed to do?"

"Upstart. That's what he is," cried Lutheran. "There is insolence and folly in his heart. If we who are commissioned leaders with authority and experience cannot defeat Prejudice does he think he's better than we? He's but a novice!"

Beloved flushed before the remarks of his brethren but his confidence did not once waver as he replied, "True. I am but a novice against such a one as this who has caused you to cower in fear. But there is a cause to uphold! God is being defamed and He must be vindicated by His own power. He has delivered me out of the paws of the lion and the bear and He can also deliver me from the hands of this giant who dares to hurl insults and blasphemy.

"This giant has stifled and confused the Church of the living God with his taunts long enough. How long, my brethren, would you sit entrenched behind the invisible line of your own selfish interests and permit this giant to propagate his lie that your only safety is here inside this trench? He has hurled charges long enough that he can destroy us by disparaging our beliefs; by encouraging intolerance of one another's views; by implications that we are heretics to one another instead of brethren; by boasting pridefully that your predelictions hurt not our cause as long as they justify one's progress! I shall tarry no longer, for this giant's hour is come!"

While God's army looked on in dismay at this exchange they suddenly realized that here was another champion. A cheer went up and the sentry called to the enemy to send forth the giant and make ready the battle.

"Wait, Beloved!" pleaded Presbyterian, "I beseech you to use your intelligence. Don't mar the record of our great family. Remember our heritage! Please, don't do something rash that would humiliate our Church but stay here and let things go as they are."

Seeing that Beloved was not to be dissuaded, the others joined in with their appeals.

"Yes," cried Methodist, "We have plenty of resources to wait this thing out. If we wait a while perhaps the giant will even die a natural death. Please, let's not be foolish."

"Just have *faith*," adjured Lutheran. "Has not history shown that the greatest success can be achieved by the most vigorous protests? Let us wait and put in another protest and perhaps that will put this giant to silence."

"Or better yet," added Episcopalian, "why not wait for God to perform a miracle. Why run unnecessary risks? We believe in miracles and certainly God can perform one on this giant and whisk him away."

"Of course," chimed in Pentecostal. "If God could crumble the walls of Jericho with a shout, then surely He can topple this giant. Perhaps if we all just march around him and shout together he will fall down."

"I'm not so sure that is the best strategy" replied Baptist. "Water is the thing that probably

could do it. Surely if we could get him to chase us to Jordan he would be at our mercy. We could lure him into the water and that would take care of him! Nothing so large as he could possibly float!"

"If you want my opinion," retorted Church-of-Christ, "We would be better off to debate this thing awhile. After all, if we handle it right we could debate him and settle the thing in our favor without bloodshed."

"Let's leave it to the king," cried the others, "For if you, our elder brothers, in the faith, are so divided that you cannot muster courage to meet this giant, certainly it would be foolish for us to stick our necks out!"

As the troop steered Beloved into the presence of the king the king exclaimed, "A challenger! But he is so small. What chance has he in the hands of the giant?"

"I speak for myself, O king." replied Beloved. "I am a child of God and I trust in the strength of His Spirit. I am not afraid because I go to meet this giant in the name of our God and He will fight for me and win."

"Bravo!" cried the king. "Dress him in armour and supply him with the usual weapons! This giant must be defeated! But know this, young man, Prejudice has been at war with us from his infancy. He is trained and battle-tested in all the art of war. He knows how to divide and conquer. If you care to change your mind, it's not too late to withdraw, for he is a formidable opponent."

Beloved moved his arms in the clumsy equipment which had been fitted on him, saying, "This ecclesiastical armor is awkward and I have not proved it. I cannot defeat Prejudice with armor such as this. Forgive me O king, but I shall go do battle without this. My sling is enough!"

The troop and the king followed Beloved until he reached the edge of the battlefield. There they stopped. Looking back as he crossed the brook, Beloved waved at the spectators in the ranks and sensed their fear for his safety. A voice whispered inaudibly to his heart, "Fear not, Beloved, for I am with thee!"

Beloved stooped and breathed a prayer of thanks. His hands were guided as he selected five smooth stones which he cached in his scrip. Then with his eyes fixed upon the giant, he went forth boldly to meet him.

"Bells of Belial!" roared the giant. "They've sent me a puny dog for their champion! Come here, you son of God and I'll break your carcass in half like I have the rest of the craven vermin!"

"Not so, Prejudice!" shouted Beloved. "You've thrown your imprecations long enough! Your hour is done, for I come in the name of my God and He shall help me to take your head from your body this day!"

Beloved deftly placed a stone in the sling and began to swing it in a perfect arc as the stone readied itself for guidance into the one vulnerable spot in the giant's forehead . . .

The giant of Prejudice has asked for this showdown. The Church has, at times, responded through the voice of individuals but always has been defeated for lack of a champion who would fight and conquer this giant—until Beloved came on the scene. He is unknown as a warrior; too young to be recognized as an ecclesiastic; not identified with a denomination. His greatest attribute is a love for God. He is fired with a zeal to vindicate the witness of the Church; to show the world that under God's guidance Prejudice will be conquered! His weapon is a simple instrument that is armed with a lively Stone, which the builder's rejected. The Stone is in the sling with its own built-in guidance system ready to fulfil its work in the proper hands.

The Church, concealing itself in the trenches of ecclesiastical heterodoxy has looked to strategy and convention to slay this giant. The net result has been confusion caused by sectarian motivation. The Church could never hope to remove itself from this entrenchment unless a champion stepped forth as has Beloved. It appears that Prejudice has this battle won, especially in view of his stature, his armour and his past victories.

However, as these two champions stand facing one another for the death-to-the-finish battle in the field of world opinion, all eyes are fixed on the youth who spins the sling wherein is hidden the Stone. Will it find its mark? Will Beloved be the victor? Will this giant be slain and the Church be inspired to take the offensive as one body under the banner of the Beloved-of-God by the power of the Holy Ghost of God?

To learn the results of this story the reader will have to do three things: put himself in the position of Beloved; ignore the desire to rest in the safety of entrenchment within one's own denomination; put absolute trust in God that the Stone in the sling will do Its work when the decision is made to throw it. ☩

AN ACT OF FAITH

BY AIR MAIL

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EASH/AMR

1st November, 1962.

The Editor,
"Trinity" Magazine,
P.O. Box 2422,
Van Nuys,
CALIFORNIA.

Dear Sister Stone,

I thought the enclosed would interest you. Your magazine is proving a great blessing to an increasing number of hungry Christians in this country. I was talking about it to my friend Bill Grant, to whom you sent fifty copies of the "Trinitytide" number of "Trinity", and we are both of the opinion that the time is approaching when you should have a representative in this country to distribute this magazine. Although we could not personally handle this matter, we would be very willing to see what could be done should you agree with this proposal.

I will not say anything more about myself, as I think the enclosed testimony is sufficient. All I will say is that the clergy in the Church of England, to which I belong, (and for that matter amongst other denominations) are becoming very interested, concerned and thirsty. Praise Him!

Yours sincerely,

In His Love,

E. A. S. Houfe

By E. A. S. Houfe

Mr. Houfe is a layman of the Church of England and a member of the London firm of Sir Albert Richardson, Houfe & Partners, Architects.

I HAD BEEN SEEKING the blessing with my friends for at least two years. Our concern for divine healing had driven us to a re-examination of Pentecostal power. We studied the Word, read books and began to associate with Pentecostals and others who had received the blessing with the manifestation of tongues. We straightened out our theology and doctrine and came to an understanding and to the border of realization. The waiting period had begun.

I personally had hands laid on me five times in about eighteen months, but nothing resulted, except on the first occasion when something peculiar happened to my hands; my fingers felt like lead and the ends like billiard balls, and this continued for quite fifteen minutes. I still have no explanation for this.

Coming now to the blessed experience. I had just returned from my summer holiday. I had taken with me some new books on healing, as this subject was exercising me a great deal. When I returned home on the 19th of August I became concerned over the illness of a friend and in some desperation dared to administer the laying on of hands twice. My reading had emboldened me somewhat. Although I had not been endued with power from on high, I dared to step out in faith, believing from my studies that such an act is the faith that God honours.

On the Friday and Saturday before the great day I visited more of my sick friends and laid hands on one, thinking now in terms of more gradual healing as my recent reading had tended to lead me.

I came to the London office as usual on Monday morning, the 27th, and found on my desk the latest copy of TRINITY from America. I began to read this with great relish on the train home and continued in my study until 10:00 p.m. The news of the baptisms in the Episcopal Church really stirred me and created an overwhelming longing in my heart. One writer said he had sought, asked and received. I had sought and found. I had asked and knew I would sometime receive. I was knocking for the door to open.

My son had gone away for the night and my wife had already retired and was well on the way to slumber when I entered the bathroom at about 10:45.

I had been told some weeks before about a business man in America who had been baptized in his bath. I had thought of this many times as I had relaxed in the bath. On this night after washing had been completed, I immersed and relaxed and sighed my longing to the Lord. "If only I could speak like —" and the wonder happened! A flow of language such as I had never heard began to issue from my tongue. There was no effort about it at all. I was speaking as easily as though I were speaking English. Though the language was unintelligible to me, it was definitely a language.

The rather strange thing about this, which I had not expected, was that this was quite unemotional, except for controlled joy and the edification spoken of by Paul. My mind was perfectly clear and I was listening with great interest and noticing recurring words. Although I could not speak a word of English, I nevertheless was giving praise to Jesus with my conscious mind. I was also thinking quite practically while the flow continued inexorably.

My mind said, "This is it! Praise the Lord! But I can't stay here all night; the water is beginning to get cold. But, oh, if I get out of the bath, will this wonder cease?" I sat up, stood up, and praise continued. I dried and dressed and there was no cessation. However, I decided that cleaning my teeth was out of the question! I must go out of the bathroom, down the passage without disturbing my wife, and into my study, which is on the first floor near the bathroom.

I had already noticed that I could control the volume of the tongue. I kept it very quiet in the passage, although I was not at all concerned if my wife did hear.

After I shut the door of the study I allowed more volume and enjoyed the wonderful sense of edification. I thought, should my wife come in, I should not be able to stop or speak in English. The thought did occur that I might demonstrate this to her by walking into the bedroom, but I thought better of it.

As the praise continued I began to think of my friends. I reached for my Prayer List and mentally spoke the name of every person. As each came to mind the Holy Spirit spoke the name in the tongue and uttered prayer as earnestly as I desired.

This continuous flood of praise and prayer continued non-stop for at least an hour. I could have gone on all night, but I thought for my wife's sake I had better go to bed. I went to bed, but sleep was difficult. I kept praising Him. Bless His wonderful Name.



THE ANNUNCIATION—*Botticelli*



THE VISITATION—*Albertinelli*



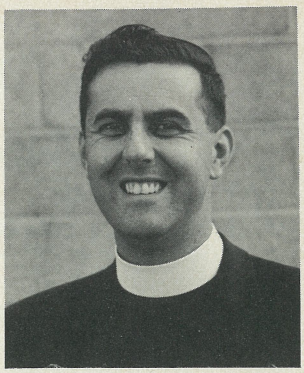
THE ADORATION OF THE MAGI—*Fra Angelico*



THE ADORATION IN THE WOODS—*Fra Filippo Lippi*

An Episcopal Priest Explains:

The Doctrine of Salvation



By the Rev. W. Francis B. Maguire

Vicar, Church of the Good Shepherd (Episcopal), Bonita, California

TO MOST PEOPLE the term "salvation" would appear to denote either the present experience of conversion (turning to God through Christ), the future inheritance of Heaven, or a combination of both. Yet none of these ideas do justice to the New Testament. Salvation in the New Testament includes the experience of conversion and the inheritance of Heaven, but is itself a greater thing than either.

The word "salvation" means "health," no more, no less. But in our present day vocabulary we have restricted the meaning of this word to bodily health, unless we speak specifically of "mental" health. In the New Testament this distinction is not made, for our Lord Jesus Christ could use the same terminology when healing a sick person as when forgiving a sinner. He said to the man, whose sight He had restored, "Thy faith hath saved thee." (Luke 18:43) And conversely, He said of the tax-collectors and sinners with whom He sat at meat, "They that are whole need not a physician, but they that are sick. I came not to call the righteous, but sinners to repentance." (Luke 5:31, 32)

Salvation meant health of spirit, mind, and body, and Jesus came to bring all three, to each as he had need. In respect to mind and body the needs of individuals varied, but all were sick in spirit, and needed to be made whole.

THE SYMPTOMS OF OUR CONDITION

Sickness of body is recognized by its symptoms. But in the case of spiritual sickness, while the symptoms are common to all, the cause usually goes unrecognized. We know what it is like to feel lonely, that no one cares, and that life is without a lasting purpose, and worse, that God is far off and that no one understands us. We know what it is like to be in the grip of bad habits, all the way from hasty temper and bad language to alcoholism and dope addiction. We know how much more ready we are to gossip about people than to praise them, and how we want instinctively to exclude certain people from our company; also how we harbor grudges and resentments and thirst for revenge, wanting to set everyone else straight. These three symptoms, defined by the Rev. John R. W. Stott in *Basic Christianity* as "alienation from God, bondage to self, and conflict with others," tell a sorry story. In our best moments we wish we were not like this, and that we could somehow be different. But our efforts at self-improvement do not change us inwardly, and we do not know where to turn.

THE PICTURE OF PERFECT HEALTH

But here God has a word for us. He wants us to look at His Son Jesus Christ. Though He was Divine, He was also truly human, and shows us what man was meant to be. During His lifetime He knew no alienation from God. He declared, "And he that sent me is with me, the Father hath not left me alone, for I do always those things that please him." (John 8:29) He was not in bondage to self, for He "was in all points tempted like as we are, yet without sin." (Hebrews 4:15) And we find neither resentment nor grudge in His attitude to others. Rather, he prayed for those who murdered Him, "Father, forgive them; for they know not what they do." (Luke 23:24)

We are spiritually sick, but Jesus was spiritually whole. And if salvation is health, then salvation means being made like unto Jesus. And who wouldn't want to be like Him? John, writing in the New Testament, tells us that this is gloriously possible, "Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but know that when he shall appear, we shall be like him, for we shall see him as he is." (John 3:2)

Salvation, then, is clearly a process; but it is a

process with a very definite and indispensable beginning. As a plant cannot grow until it has taken root, a person cannot begin to grow into Christ's likeness until he knows Christ. Or to express it in theological terms, a person cannot begin to be sanctified (made holy) until he has first been justified (made right with God). And as Job asked in the Old Testament, "How then can man be justified with God?" (Job 25:4)

THE RELATION OF LAW AND GRACE

This is our question also. The gulf between sinful man and an all holy God is vast. How can it be bridged? By our good works? Can we establish a relationship with God by our own efforts? Many think this is possible, and are trusting in their good deeds to win God's favor. But they are quite unaware of the standard that God has set. If we were to achieve our own salvation, we would have to keep God's Law perfectly from beginning to end of life. Only thus could we stand before Him. But none can do this. And Paul describes aspirants as "under the curse: for it is written, Cursed is everyone that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident." (Galatians 3:10, 11)

Our only hope is if we can be justified by God's grace; if somehow God will do for us what we cannot do for ourselves. And this is the heart of the Gospel. It was for this purpose that God sent His Son Jesus Christ into the world. He came and lived the sinless life we could not live. He offered this life up in death upon the Cross. He "made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." (Book of Common Prayer, page 80) From His finished work, accepted by the Father on our behalf, He extends the offer of salvation to men as a gift. Our part is not to achieve, but to receive. We must appropriate personally what Christ did for us on the Cross. By this transaction we are justified, and made right with God. From here we can grow into Christ's likeness.

BY GRACE THROUGH FAITH

But to receive such a gift certain facts must be faced. We cannot receive new life while clinging to the old. If we seek the forgiveness of our sins, we must seek in genuine repentance, not merely feeling sorry about them, but renouncing them, and turning our back upon them. If we seek the forgiveness of sins and new life, we must recognize that none of our works have any part in obtaining it, "for if righteousness come by the law, then Christ is dead in vain." (Galatians 2:21) The great Archbishop William Temple used to say, "The only thing I can contribute to my own salvation is the sin from which I wish to be redeemed."

If we repent of our sins, and renounce our own claims to righteousness, we are able to receive God's gift in faith. "By grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." (Ephesians 2:8, 9) Grace has been described as God's gift, and faith as the open, empty hand which receives it. We are saved when we make our own the sentiments expressed in Toplady's famous hymn:

> "In my hand no price I bring, Simply to Thy Cross I cling:
> Naked, come to Thee for dress; Helpless, look to Thee for grace;
> Foul, I to the fountain fly; Wash me, Saviour, or I die."

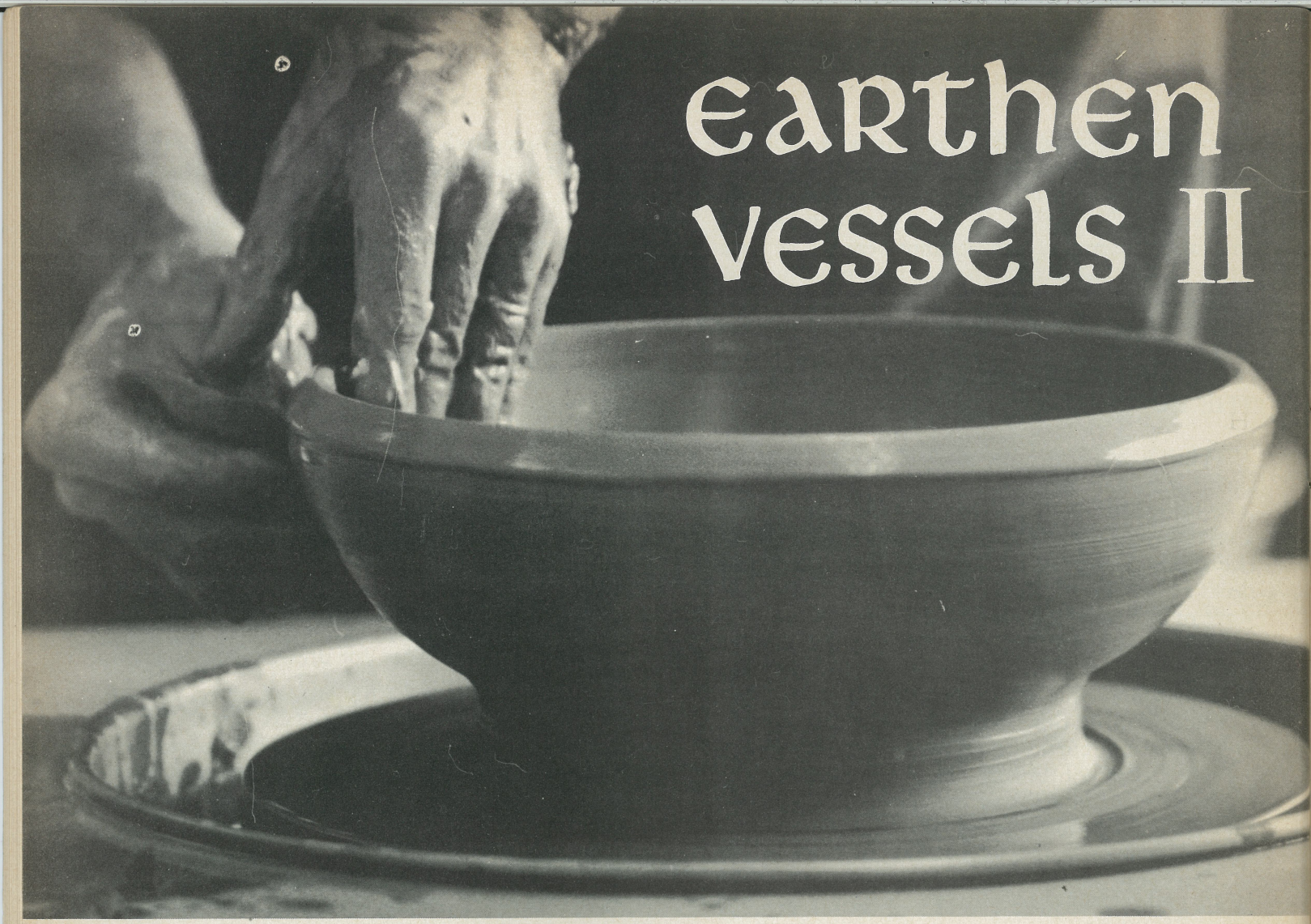
For now we are no longer trying to follow God's rules by our own power, but Jesus Christ is living in us. "I am crucified with Christ: neverthless I live; yet not I, but Christ liveth in me." (Galatians 2:20)

AND ON TO GLORY

And having accepted Christ as Saviour, we seek to follow Him as Lord. When we were justified, we were accounted righteous for His sake, and saved from the guilt and penalty of sin. Now in the Christian life, a life of faith and witness and prayer and service, we seek to be sanctified, and saved from the power of sin. And little by little we will be transformed into His likeness, and when He comes again the process will be completed. We shall be glorified, and saved from the presence of sin, to praise His name forever around the throne of God.

This is salvation, but the process cannot begin till we accept Jesus as our Saviour and Lord.

> "Though Christ a thousand times in Bethlehem were born,
> If He's not born in thee, thy soul is still forlorn;
> The Cross on Golgotha can never save thy soul;
> The Cross in thine own heart alone can make thee whole;
> Christ never rose again, Christ still is in the grave;
> If thou for whom He died art still of sin the slave."



Earthen Vessels II

By the Rev. J. David Bigelow

The Rev. J. David Bigelow is currently pastoring a church in Southern California and is a psychology major at Whittier College.

READERS OF THE FIRST ARTICLE will recall the distinction made between the body, soul, and spirit. It was noted that at rebirth the soul and spirit are recreated and fashioned anew, and that upon receiving the Baptism of the Holy Spirit the individual is supported by supernatural power in his effort to be an effective witness and ambassador of Christ. It was further stated, however, that these treasures of redemption and power are contained in an earthen vessel, the body, which has not as yet been transformed. (Romans 8:23)

One ought not to conclude from these facts that because the vessel is not transformed by these experiences it has no part in God's eternal plan, or that because one's salvation is not dependent upon outward manifestations, the deeds done in the flesh are of no consequence. The Lord's words to Samuel were: "Man looketh on the outward appearance . . . ," and Jesus said, "Let your light so shine before men that they may see your good works, and glorify your Father which is in heaven." The extent to which the world sees and knows the indwelling Christ will be the extent to which He is revealed through the vessel. This Christ-likeness is one aspect of the larger and more difficult subject —sanctification. The child of God will do well to know more concerning this matter.

The term, sanctification, requires some definition and clarification, since there are two definite aspects to the act of sanctifying. One is separating *from;* the other is separating *to.* There is, therefore, the negative which involves taking the object to be sanctified away from association with contaminating elements, and the positive which is involving the object in the desired association. The Old Testament gives many examples of the cleansing and separating (negative) of those things chosen of God and the giving over of them to His service (positive). The pattern holds true whether the object is vessel, beast, land, or man.

A further problem arises as one considers the New Testament usage of the term. It is proper

to use the concept of sanctification, e.g. separation from sin unto God, for both the inward work of salvation (consider the soul set free from the law of sin and death and adopted into the family of God) and the outward manifestation of abstaining from sin and walking as an example of Christ. It is quite proper to use the term in these two contexts, as indeed, the New Testament does.

In Hebrews 9:11-14, one reads of a purging of the conscience from dead works to serve the living God. Hebrews 10:14 reads, "For by one offering He hath perfected for ever them that are sanctified." When the term is so used, it is simply descriptive of the nature of salvation. It is accomplished immediately and refers to the inward work as regards the soul and spirit. (The reader is referred to the first article). There remains, however, the concept of sanctification as regards the vessel, the flesh. God has given definite instruction concerning the forsaking of sin and the putting on of godliness. (I Thessalonians 4:1-7) One will note in reading the text referred to that this is not a work concluded at a certain point in time, but is rather an ongoing process. Sanctification becomes, then, in this context a daily walk of separation from sin in service to the Lord.

At the time of salvation, the Holy Spirit takes up abode in the temple and influences the individual through the reconstructed spirit. Much of His effort will be to bring about an outward change which will correspond to the already accomplished inner transformation. Thus, the Holy Spirit becomes the agent in sanctification. (Romans 15:16, II Thessalonians 2:13)

The positive aspect of *vessel* sanctification is the outward manifestation of those qualities which are indicative of Christ. These are given in Galatians the fifth chapter, and it is significant that they are referred to as the fruit of the Spirit. It is not difficult to relate these qualities to Christ's own person as revealed in the Scriptures, nor is it difficult to see how effectively they reveal Christ when they are present in the individual's life.

Love is everywhere present in the life of Christ, yet it is, perhaps, seen even more clearly in His death. Jesus declared, "Greater love hath no man than this, that a man lay down his life for his friends." (John 15:13) The world so easily distinguishes those things done in love from that which is done in duty. In the twelfth chapter of Hebrews, one reads of the joy with which Christ looked forward to the culmination of the plan of redemption. That scriptures states that that joy was sufficient to cause Christ to endure the cross and despise its shame. Elsewhere the Scripture declares that the joy of the Lord is to be strength to the child of God. Peace is a further characteristic of Christ. He could stand undaunted in a sinking ship or walk upon the raging sea. Note the fruit of peace manifest in Paul on board another ship in another sea but indwelt by the same Spirit.

Longsuffering, too, fits Jesus well. With what infinite patience He taught His disciples! How often their faith failed, yet His patience did not. What gentleness and kindness He had! He said to the sinful woman, "Neither do I condemn thee." Oh, that the sinner might hear such kindness today. Jesus knew so well how to curse sin yet love the sinner. Faithfulness further describes Him. One is reminded in Hebrews 3:1-6 that as Moses was faithful to his calling, so Christ was faithful to His appointment. It was a twelve year old child who said to His mother, "How is it that ye sought me? wist ye not that I must be about my Father's business?" Of the child of God the Scripture says, "Moreover it is required in stewards, that a man be found faithful." In the parables, Christ is continually pointing out that it is the faithful who are rewarded both here and in eternity.

It is impossible for one to find an example of greater meekness or humility than that displayed by Christ during His trial and crucifixion. Never has a trial been more a mockery of justice, yet He opened not His mouth. The Sermon on the Mount reveals that He expects the same attribute within His followers. Can one turn the other cheek except he have humility? Temperance, which is self-control, suggests that those things which are of the flesh must needs be held in check in order for godliness to be apparent. Hebrews says of Him, "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Lost humanity must see redeemed humanity succeed where they fail, stand where they fall, and victor in battles in which they suffer defeat, or else, they see not Christ.

The attribute of goodness has been reserved to the last not because of its relative unimportance but, on the contrary, because of its vital significance in Christ-likeness. The term, goodness, as used in Galatians is not a quality only; it is goodness in action or goodness in doing. Christ did not remain within cloisters willing to do good should someone come and demand it of Him. The scripture tells, "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him." (Acts 10:38) It becomes quite apparent that the qual-

ities of Christ must not be possessed only, but must be demonstrated. James asks, "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" Thus, the fruit of the Spirit becomes quite a practical, everyday consideration. One's life must become the performance of godliness.

There is, however, the negative aspect of vessel sanctification which involves not the putting on of godliness but the separation from sinfulness. There are several considerations which one must take into account at this point.

First, the forces which must be conquered are not entirely external. In fact, while it is true Satan is the enemy of the soul, his greatest ally is one's own flesh, the vessel itself. Paul, in Galatians, lists the attributes of the flesh as follows: immorality, impurity, indecency, idolatry, sorcery, enmity, strife, jealousy, anger (ill-temper), selfishness, divisions (dissensions), heresies, envy, drunkenness, carousing and the like. (Amplified New Testament.) These are qualities for which one need not search in others, his own person will do. It is because the flesh possesses the potential for these kinds of behaviour that the child of God is instructed to crucify the flesh and to forbid sin to reign in his mortal body. One can see how necessary this action is to the putting on of Christ. The third chapter of the epistle of James states, "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can a fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh." What happens when one attempts to please both his flesh and God, to give forth both sweet and bitter water? Contamination. If the world is to truly see Jesus, the deeds of the flesh must be eliminated and the fruit of the spirit cultivated.

Second, what of the consequences of sowing to the flesh? Some have mistakenly concluded that since salvation is not dependent upon the outward manifestation of godliness, souls are not involved. Note this: it is possible that the individual may not send himself to hell because of his conduct unbecoming a Christian, but who can number how many others he may cause to go there. If one is going to attempt any degree of Christ-likeness, he must accept a responsibility for the souls of others!

It is not only others, however, who suffer for the individual's lack of Christ-likeness. The judgment seat of Christ will try the works of every redeemed man. For those things which are substandard, he shall suffer loss. For those things Christ-like, he shall be rewarded (First Corinthians 3:10-15). There are also more immediate consequences which are the result of the law of sowing and reaping. Some mistakenly assume that freedom from the law of sin and death liberates the individual from the law of sowing and reaping as well. First Peter reminds one that he can expect to be "buffeted for his faults." Galatians states that, when the flesh is sown to, the reaping will be corruptibles. How many souls have been lost, how often the Son of God has been put to open shame, how much eternal reward has been forfeited by such sowing!

Third, man's own point of focus must be considered; he looks on the outward appearance. One cannot condemn mankind for this, that is the extent of his faculties. This fact does, however, demand certain techniques in one's presentation of Christ. One occasionally hears a child of God say, "Oh well, it doesn't matter what they think, God knows my heart." This is simply not the truth. If the world mistakes a child of God for a sinner or a hypocrite upon the basis of that which has been demonstrated, it is not the fault of the observer. This is not to say that the world will always like or approve of what they see of Christ-likeness, but they ought always at least to be able to recognize Him.

One can surely see how desperately the individual needs help in this matter of the decreasing of self and the increasing of Christ, the putting off of worldliness and the putting on of godliness. One ought never to forget that the Holy Spirit is the agent in sanctification and that certain helps are offered to facilitate this outward transformation. Jesus said, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me . . ." It is significant that this effective witnessing is associated with the power of the Holy Ghost. One need never expect to be all he could be as regards effective representation of Christ without the empowering experience of the Baptism with the Holy Spirit. What a facility this is to sanctification!

One is ready now, as a redeemed, Spirit-filled, and separated vessel to consider his place in the Body of Christ and the significance this has in relationship to Christ's ministry on earth.

Help, O Lord, that your children might so put on Christ that the fullness of His stature may be seen in them. Amen. ✝

The Practical Value of Tongues



By the Rev. William O. Swan

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THE CHURCH IN OUR DAY is being disturbed by a revival within Her ranks of the Gifts of the Holy Spirit. Of the various manifestations of this Charismatic revival, the most disturbing has proved to be glossolalia, or "speaking in tongues as the Spirit gives utterance." Rarely has this manifestation intruded into the public worship of the older denominational churches, but its very existence has become a center of concern in those localities where it is known. With the conviction that scrutiny of glossolalia will be beneficial, let us contemplate the functional or practical value of tongues.

CLAIMS AND DOUBTS

"We might say, regarding the speaking with other tongues, that 'it comes with the package.' Perhaps the Father in Heaven has His own reasons for requiring us to stumble through words unfamiliar, in order to receive the promised fullness. For surely the unknown tongue is the initial audible evidence of the infilling of the Holy Spirit."[1] This quotation affirms a close relationship to exist between praying in tongues and the infilling of the Holy Spirit. This claim is regularly held by those who manifest glossolalia, yet the nature or logical necessity of this relationship is rarely explained.

"The Word says that he that speaketh with an unknown tongue edifieth himself (1 Cor. 14: 4). . . . It is a spiritual exercise which holds us up spiritually just as physical exercise in a gymnasium builds us up physically. . . . It will make you strong in the Spirit, and keep you conscious of God's presence."[2] The only explanation of this claim which seems to have appeared in print implies that edification comes by prayer and praise.

"When we receive the gift of God's Holy Spirit, we enter into a new and exciting life of discipleship to our Blessed Lord. By yielding our tongue to God, and by allowing Him to teach it a new language, we have let Him open the door to this new life. . . . The new language which the Spirit has given us is not only a sign of the initial reception of the gift of the spirit, but also of His continuing presence. . . . Any Spirit-filled Christian can manifest any of the gifts as the Spirit directs."[3] Being Spirit-filled is claimed to be the necessary precondition for both tongues and the other manifestations of the Spirit listed in 1 Cor. 12.

There is no doubt that these opinions are sincerely held by those who pray in tongues, and most would assert that their experience justifies these claims: "It just happens that way." But with

no explanation, what is the person without this experience able to believe? If there is no *logical* connection between "receiving the Spirit" and tongues, then is it not possible that the manifestations of tongues is important only to satisfy the odd ideas of strange minds? If prayer and praise are the means of edificaion, as all Christians hold, is unintelligible expression ever preferable to intelligent wording? Since all the gifts of the Spirit (except tongues and interpretation) are, in the Bible, chronologically antecedent to the Baptism in the Holy Spirit, how can one claim any functional relationship between tongues and the other gifts? What is to prevent the conclusion that those who experience glossolalia are so enamored with their experience that they fall into pride, making claims which cannot be rationally justified?

These questions plagued me for months after I had begun living "in the Spirit." I was reasonably sure the claims were justified, but was at an utter loss for a rational explanation. Yet, I continued to witness as best I could to the truth I knew. The Spirit Himself finally gave the answer I was seeking, and did so just when it was needed in explaining the Baptism in the Holy Spirit to local parish leaders who were disturbed about the Holy Spirit movement in their parish. The answer was an insight into the nature of obedience, and is the basis of this discussion.

PERCEPTION

Every person who has truly given himself to Christ and has attempted to follow Him has known what it means to be "led by the Spirit." That is, every Christian has heard the still, small voice which did not originate in his own imagination or subconscious, but which was indeed the voice of the Living God. The experience of being guided by the Holy Spirit seems relatively infrequent in the lives of most Christians — it is much more common for them to discern in retrospect the hand of God in their lives. But we all have perceived the call or guidance of God, usually at the high points, the turning points of our lives. I know of no clergyman or missionary, for instance, who does not believe that God called them to their present work, and I am glad that so many in other professions are there because they perceived and responded to the guidance of the Spirit. Indeed, if a person has not concretely experienced the presence and guidance of the Spirit, it would seem an urgent matter for him to examine whether he has actually given his life to Christ.

Now, in the same manner that the guidance of the Spirit enters the conscious mind of the Christian, so also do the syllables or sounds of glossolalia enter the mind. This is most obvious to a person who finds strangeness or other factors inhibit receptivity to the Spirit, so that for days he receives only a syllable or two at a time, and that only after much quiet concentration. This not uncommon experience in receiving tongues parallels the all too common experience of all Christians that the "still, small voice" can be *very* still and *extremely* small.

In responding to my own call to the ministry, weeks were spent on my knees before I was sure that the call originated in God and not in some psychological need or wish-fulfillment of my own (although the presence of such needs was not thereby denied.) The general deafness of our inward ear to the voice of the Holy Spirit is a serious problem for each of us and for God. God needs a people who are able to readily discern His voice, and differentiate between it and the many other voices of this world. This ability is best accomplished by practice, and from this point of view the exercise of prayer in tongues provides an exceptionally apt and practical means of providing practice.

The experience of glossolalia follows a psychological pattern similar to other perceptions of the voice of God. Initially, one is often tempted to doubt his experience; he is concerned that he might have "made it up." Once assured of the reality of his experience, he is overcome with joy and awe: joy in being met by God and *knowing* it; awe in experiencing the One of such majesty and glory.

Finally, the issue of the experience is a resolve to be zealously singleminded concerning the immediate implications of the experience. Each encounter with the Holy Spirit seems to manifest such psychological reactions, varying in degree from time to time and from person to person. The personal testimonies of those participating in the charismatic revival abundantly illustrate this character of joy, awe and singlemindedness. Certainly these are marks of a Christian which have not been widely evident in our age, but which produce great benefits in the individual or congregation where they are present.

OBEDIENCE

Why is it that so much time is spent by soldiers in practicing close-order (parade ground) drill, when no army has used such battle formations for over 50 years? If an army were to enter battle

today marching in step and keeping in line, as they did during the 18th and 19th centuries, they would be massacred! Some would agree with the new recruit who complained that "close-order drill is the useless vestige of a more primitive past, maintained today to sate the pride of men who have forgotten the purpose of an army. Why doesn't the Army stick to battle training and abolish the parade ground stuff?" Infantry officers answer that there are few activities which match close-order drill in teaching instant habitual obedience to commands. In close-order drill one must obey the very second the command is given, with a precision which becomes automatic. On the battlefield it will then be much easier for the soldier to instantly obey his superior. He may, and probably should, think about the various implications of the command; but he will have obeyed first, almost out of habit, as it is his duty to do. The value of close-order drill, therefore, is proven on the battlefield, the very place where the ill informed would posit its worthlessness. Its practical value is training in obedience.

In a similar manner, one of the most practical and valuable aspects of tongues is training in obedience. The syllables or sounds of glossolalia enter the mind in the same manner as all guidance of the Spirit. As these are spoken (physically or mentally) other sounds appear there, and when these are spoken others appear, etc. This action may become so automatic that one may think his vocal mechanism is operating "of itself," much as the legs will operate "of themselves" upon the desire to walk. It almost always becomes in time as natural as one's native language. Speaking as the Spirit gives utterance, one edifies himself, not by maintaining a primitive fetish to sate his pride, but by learning instant awareness of and obedience to the Holy Spirit.

Obedience to the Living God is a key to the Christian life. St. Paul, in fact, defines sonship in terms of obedience: "*As many as are led by the Spirit of God, they are the sons of God.*" (Romans 8:14) By obeying in a small matter, one learns the habit of obedience and thereby prepares for obedience in important matters. Man's will is ever free, and it will always be possible to disobey, but for those who would be obedient to the Holy Spirit in all things, the gift of glossolalia is of great benefit.

GIFTS

It is now obvious why there is a close functional relationship between tongues and the other gifts of the Spirit. All the gifts of the Spirit operate by the Spirit, and no man can "have," control, or manipulate them — in the extreme he can only imitate them to his own ill. But the verbal gifts absolutely require, and the others generally must have, an obedient person who can sense, obey and express the mind of the Spirit. Training in sensitivity, obedience and expression is obtained by speaking in other tongues as the Spirit gives utterance.

This is why it is of critical importance that a person pray in tongues privately as often as the opportunity may be had. We shall grow in spirit only to the extent that we become obedient to the Holy Spirit. It is no wonder to me that St. Paul, who got a late start as an apostle, quickly became the leader in manifesting the operations of the Spirit, for he also was the one who said "I thank my God I speak with tongues more than ye all."

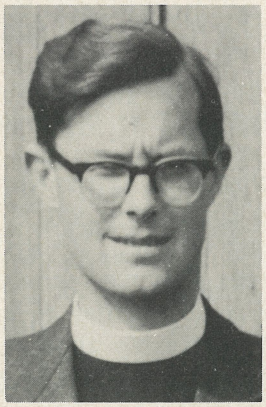
PERFECTION

Since tongues are speaking as the *Spirit* gives utterance, it is logically necessary that tongues cannot precede the reception of the Spirit, and therefore can properly be called a sign of the Baptism of the Holy Spirit. But we may err greatly if we are interested in dividing mankind into "haves" and "have-nots" concerning this sign of the Baptism in the Holy Spirit. Every manifestation of the Spirit is for preparation or activity in the service of God. Thus tongues are not given to bestow status, but are a part of the process of preparation for service. Many means are available to the Holy Spirit for the perfection of the Saints, so that one who has been granted the gift of tongues but neglects God's gifts many fall far behind the one without tongues who faithfully makes his meditations and other exercises of devotion and service.

Neither logic nor experience will justify the oft created impression that the manifestation of tongues is a guarantee of a Christian's current relationship with God. However, prayer in tongues is so direct and practical a training in sensitivity and obedience to the Spirit that the New Testament churchmen expected it to be the first step in spiritual growth. May the churchmen in our day thankfully accept and diligently exercise this valuable gift of the Holy Spirit. ✝

(1) Trinity Magazine, Vol. 1, No. 1, p. 51, reprinted as booklet No. B-100.
(2) Why Receive the Holy Spirit by J. E. Stiles, p. 16, available from the Blessed Trinity Society.
(3) Trinity Magazine Vol. 1, No. 2, p. 52, reprinted as booklet No. A-103.

The Joy of His Presence



By the Rev. Brian C. Casebow

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WHAT A JOY it is to be able to testify to the wonderful way in which God has led my life, even in this scientific and materialist age! Although I am nothing without Him, His power is transforming and transfiguring every aspect of my human being. He has led me from my earliest days, and prepared me even when I was either too young or too careless to know it.

Looking back over thirty-two years, it has all been so worth while; as a child in a Baptist Sunday School seeing a piety and devotion I have never forgotten; as a young man joining the Presbyterians; not knowing why exactly, but being called by God into the ministry in a very clear and marvellous way; at university and college being given a second chance to learn and study, not making a proper use of it, but blessed, oh so blessed!

I developed a strong love of liturgy, nearly joined the Anglican Church but the words of a wonderful man (the Abbot of Nashdom in Buckinghamshire) sent me back where I was. The Holy Spirit is still telling me the same truth: stay where you are. Serve God where you are. So here I am: a minister in the Presbyterian Church of Scotland, looking back over three years in my first charge, not at all successful years by the world's way of it, but successful in God's sense; my very failure has brought success through His power, not my own.

I am not satisfied with myself, you see. How can I be? I am a very ordinary person indeed. In the past I was often almost cross-eyed looking at the perfect ideal and fact of Jesus on the one hand and my own shortcomings on the other. So I stopped looking at the ideal.

"Just look how foolish I am," I said. "Conceited, greedy, thoughtless, uncaring — how can I ever change? I'll keep on saying I'm sorry and hope that Jesus will manage to save me somehow." In a very real way I did long to surrender myself wholly to Him and be more devout. I knew that somehow that was the only way to change. But to change into what? I looked at so many devoted, religious people round about (without joy) and shuddered — drew in my snail's horns and did nothing very much.

What sort of a minister was I? I prepared sermons and was proud of my ability to preach — perhaps I should say, my ability *not* at least to bore people. I did not pray regularly although I tried to. Visiting the sick I hated — it made me feel helpless; the whole business seemed so pointless. Visiting the parish congregation was equally dull, just being friendly and with no real care for them as people.

Isn't it terrible how bad I was! Some minister! Thank God, I *was* as bad as that, just as bad as that, because in a funny way the very failure was my salvation.

I lost confidence a year ago, Whitsunday, 1961. I sent the Whitsun sermon to a friend, who after some persuasion was devastatingly honest about it. A mockery of the life-giving Holy Spirit! Deadly DULL! And I thought I wasn't boring people! I lost confidence.

The attendance at church dropped in the summer and never pulled up again. I was deeply troubled in the autumn to hear a layman say that the Church of Scotland was dying, that the ministers had the true message but they were sleepless at night because it wasn't going over to the congregation. I was troubled because I *wasn't* sleepless at night.

I began to pray regularly every morning when I went to fetch the milk from a nearby farm: "Make me a clean heart and renew a right spirit within me. Oh, give me the comfort of thy help again and stablish me with thy free Spirit." But I didn't even know what these words meant.

Round about this time too a friend, Gordon, studying divinity at Edinburgh wrote me an enthusiastic letter about a group that were beginning to pray for a deeper knowledge of the Holy Spirit as a real power that works. I suddenly realised that

for me the Holy Spirit was just the third person of a theological concept. I didn't know him as I knew the Father and the Son.

I began trying to preach as if the Spirit was important but unfortunately I had acquired a routine of hitting my congregation because of my own failure — not giving, not attending, not dedicated and so on. How could they be when I wasn't? The truth of this came home to me in February when in two months our church income was down by £100 from the previous year. I began earnestly to realize the want in myself and pray and preach for power.

Gordon came to see me. "What about the Holy Spirit?" I asked. And so came the full story the story of the book of Acts, of an experience the historical church forgot about in spite of its vital importance to Peter and John (Acts 8), of tongues and the great outpouring in the Episcopalian Church in America.

It was all new to me. I knew nothing about the sects. I had been proud and self-righteous without them. I had a vague idea they might be able to teach me something, but what? I wasn't prepared to find out. Pentecostalism meant nothing at all to me, simply an Elim church with a neon sign and rumours of extraordinary behaviour in church!

When Gordon went back to Edinburgh that day, I went to my Bible, to Luke's gospel in particular, and went through it carefully considering every word of Jesus to see what it all meant. I recommend this to anyone who is in doubt. From that moment I was convinced and began to pray eagerly and sincerely for the Spirit.

Almost at once my life was rewarded by a new sense of purpose, of being under the guidance of my Lord Himself. The word of God became the Word of God, absolutely, nothing less. Each day became an adventure for Him. The very colours of the world around me seemed brighter and fresher. I began to *preach* again — that is, I began to glorify my crucified Saviour, alive and risen for ever. How I praised Him and longed to know the fullness of His glory!

During the next months I grew in faith. I was reading TRINITY MAGAZINE very closely and eagerly, also reading the amazing stories of people like Oral Roberts, Agnes Sanford, Elsie Salmon, and so many others. I began to long for the gift of healing.

On May the 27th, a Sunday evening, after the evening service I was reading TRINITY in my study quite alone when on a sudden impulse I went down on my knees and immediately the experience was mine. What else can we call it except the Baptism of the Holy Spirit promised by John the Baptist, received at the hand of Jesus our Lord.

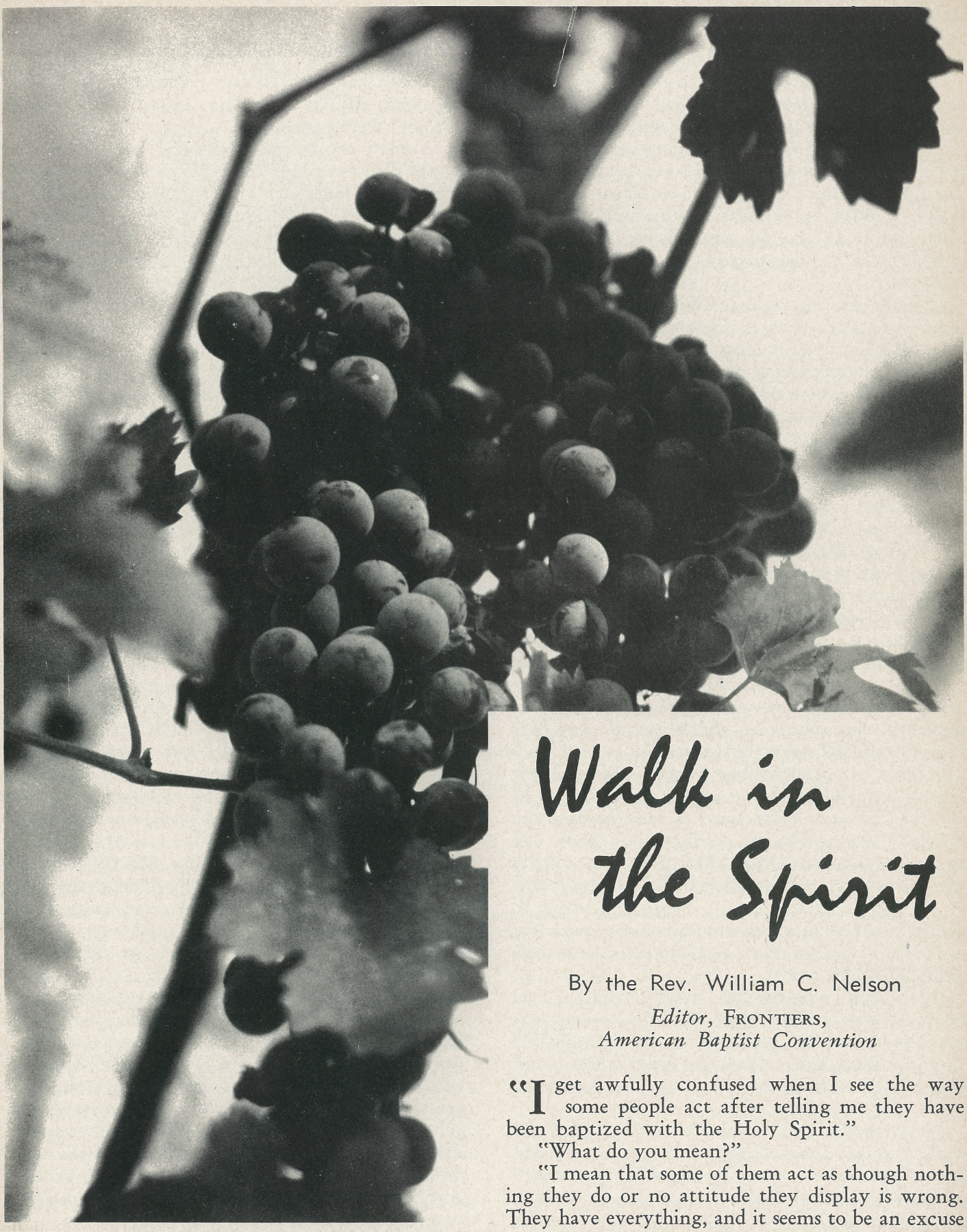
I had tried to speak in tongues before. No use. It cannot be imitated. Now suddenly I was gushing forth strange words and almost weeping with the joy of His presence.

I don't think the experience lasted long. The power died away and I began to doubt. Two friends told me the following week, although they had not had the experience themselves, "When you have it you will be quite sure." I wasn't sure, but then it must be remembered that up until this time I had never heard the phenomena! In fact I first heard tongues spoken by someone else when Gordon returned from England a week later — baptized himself!

I had a miserable week doubting it. I caught a horrid cold which depressed me a great deal. However the following Wednesday I received the go-ahead from God to form a group of minister friends to discuss the whole issue. (This group is flourishing and at least one of the ministers here is earnestly seeking the fullness of His blessing.) I prayed to see who should be invited. Tongues came to my lips, then came doubts, but I pushed them aside with an almost physical sensation to meet another physical sensation — the sensation that I was seeing the cross itself, the cross of my dear Saviour. Every doubt vanished from that moment.

This experience is good, of God. It builds up one's love for Jesus, 'edifies' us as St. Paul says. We do not need to fear it. It is good, glorious. In private devotions, I thank God that I speak in tongues more than you all; and in small groups, with interpretation, can anything be more comforting or strengthening than this gift which He longs to give His Church? I was given the privilege of a message in tongues to a member of the Edinburgh group — promising her the Baptism very soon — she was gloriously blessed the next day! Oh, isn't it wonderful how He answers our prayers! Already in my own work here, laying hands on 'incurable' patients I see marvellous changes taking place.

My ministry is quite transformed. Instead of preaching from a manuscript I preach from notes. Instead of the hours of laborious preparation, I spend my hours in glorious joy upon my knees or with His Bible or out with His messages, and my preaching has a power and a freshness it never had before. Oh, thank Him for it! Thank Him because although I am not a perfect creature I know now that I must aim for nothing less than His perfection clearly seen in my life. By His blood on the cross I, even I, am a son of God. ✝



Walk in the Spirit

By the Rev. William C. Nelson

Editor, FRONTIERS,
American Baptist Convention

"I get awfully confused when I see the way some people act after telling me they have been baptized with the Holy Spirit."

"What do you mean?"

"I mean that some of them act as though nothing they do or no attitude they display is wrong. They have everything, and it seems to be an excuse

for so many unloving and discourteous actions."

The truth is that one who has the baptism has the *potential* for having everything God wants him to have. I use the word potential purposely. When a man is living obediently as God has given him clear direction to live, he is fulfilling his potential at all levels of life. Fulfilling potential begins with the realization that it can be achieved not by might, not by power, but by the Holy Spirit of God (Zech. 4:6).

Philippians 2:5 indicates that we are to have the mind of Christ. When we determine to have such a mind we are thereby abiding in Christ and He is abiding in us. Matthew 7:17-20 relates the kind of fruit a tree should bear. John 15 indicates that spiritually we are as branches on the vine which is Jesus Himself. We are instructed to bear fruit from the seed of the Spirit. The fruit of the Spirit is "love, joy, peace, patience, kindness, goodness, fidelity, gentleness and self-control" (Gal. 5:22, 23 NEB).

Someone once said that love is "that tickling sensation around the heart which cannot be scratched." Some speak of love as *Koinonia* (Christian fellowship), in opposition to *eros* (selfish love). Still others talk about love within the body of Christ, but they fail to manifest it beyond the context of the body of Christ. Do we know what we mean when we talk about love as a quality of the fruit of the Spirit? We should. Paul prefaces his great passage on love in 1 Corinthians 13, with the words, "Earnestly desire the more important charisms (gifts of the Spirit), and in this connection I will mark out for you an incomparable way" (1 Cor. 12:31, original Greek text).

The gifts of the Spirit are not devoid of the fruit of the Spirit. Attending the ministry of any of the gifts of the Spirit will be the manifest fruit of the Spirit. Thus, the love of Christ is evident since the ministry, whatever it be, characterizes Him and His love.

Recently, a young mother sought the baptism of the Spirit. In the ministry to her she was not able to put into words her hungering of soul. One thing, however, was vital and real to her — the intense love of Jesus manifesting itself through those who prayed for her. "I have never felt or seen anything like it. I must be able to love like that." This was the only way in which she could express herself.

There is another element of the fruit of the Spirit which needs to be manifested to others. It is a winsome, penetrating sense of joy. It finds its fountainhead in the continual awareness that the atonement of Jesus Christ was completed at Calvary for spirit, soul, and body — yesterday, today, and forever.

Joy has many expressions, but all of them bear the like characteristic of a mature, settled, rooted reality in the presence of Jesus. The internal bubbling spring of the Spirit often cannot be contained, and its spontaneous overflow draws men to Jesus. His Spirit reaches out through the joy of rejoicing to lift up those who have fallen, those who drink from the dark pools of sorrow, and those who stumble in the dry desert without the reality of the abiding Spirit.

Jesus spoke, in John 15, of the joy-giving relationship we share in the body of Christ. The picture comes to a stirring, triumphant climax when He says: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." (We might well here append: "Halellujah! Thank you, Jesus.") "These things have I spoken unto you, that *my* joy might remain in you, and that *your* joy might be full." His "amen" is sweet.

Peace is that part of the fruit of the Spirit that marks one perhaps more clearly than any other as being totally immersed in God's Holy Spirit. It is a gentle serenity that emanates from one's innermost being and permeates to the depths any situation designed of the Enemy to produce unrest.

This world system is not designed for serenity. It is designed to the specifications of the Prince of this world. As strangers in a foreign land we possess ourselves here in the midst of principalities and powers. In his letter to the Hebrews, Paul, as he was motivated by the Holy Spirit, assured us that a rest remains for the people of God (Heb. 4:11). "Peace, perfect peace in this dark world of sin; The blood of Jesus whispers peace within."

This leads us naturally to the next quality of the Spirit of Christ within—good temper. I have heard it said that longsuffering is love stretched out. Recently, a member of a group of which I was part, suggested that tension was the dynamic of life. Holding things "in tension" demands a super-human patience. Earlier, I indicated that perhaps the most trying tension under which those who walk in the Spirit live, is the one produced when we see others who profess a like walk belie this by their manner of living. Together with our natural tendencies to irritation, we couple our anxiety that the body of Christ be not besmirched.

Into each life the Spirit of God will walk, but only as we ask Him to walk with us. We may earnestly seek this kind of walk for another, but we cannot allow our humanity to manipulate eith-

er the individual or his circumstances to produce this. Earnest intercession and commital produces all the armor necessary for wholeness in the body of Christ. As we are obedient, we see that the opposite of "good temper" — "bad temper" — is not necessary when it is the inevitable response to a tension which Jesus has already taken.

Kindness is a rare and beautiful element in the graces of the Spirit. Kindness is a super-sensitivity to the needs of others as they may be met by Jesus Christ. It is an attitude which is unfailing. It is a costly grace because to have it very often costs us something of our humanity. Humanness often fails to see that the kindest thing is not always that which brings the most relief for the immediate need. Kindness has a prophetic eye that appropriates discernment and wisdom as well, to see what will work to the ultimate good of an individual. This may mean doing nothing but being permissively supportive as someone we love goes through refining fires to come to a greater glory.

This illustrates the divine "kindness" of God which allowed Jesus Christ to suffer the torment of death and hell before coming to the triumph of resurrection life.

As children we learn that God is love and God is good. Our first concept is that things *about* God are good. The works of His hands are good; less tangible things are good, such as mercy, forbearance, forgiveness, etc. When we become adults we lump theologies and doctrines — salvation, justification, sanctification, and any other "tion" that may be dear to us — into a concept of God's goodness. There is a deeper aspect that we may simply take for granted: God *is* good! Conversely, good *is* God! The very essential of His nature is Good. The Spirit of God longs to activate in our lives the essential nature of God! As His nature begins to express itself in our individuality, what comes from our hands to others will be good. The more of God — the more of good.

Fidelity is a most elusive quality of the Spirit; so many demands are placed upon it. That to which we give the most time and with which we are the most preoccupied, is that to which we are the most faithful. More often than not it is a thing of the self, rather than of the Spirit, which is most demanding. Thus we distort our sense of values by stemming an immediate demand to the neglect of the quiet, unostentatious request of the Spirit of God for our obedience and faithfulness to Him. Because we are finite creatures it is "natural" for us to be most preoccupied with the "here and now." The Spirit, who was, is, and always will be, desires to lift us out of our "naturalness" into the dimension of His own life. Fidelity is then for our todays and our tomorrows as well. We can rest in the assurance that reliability of this kind has its roots in the character of a sovereign God.

When the Holy Spirit works with convicting, purging power, I see also the attendant gentleness of the Spirit. This is a direct contrast to our human propensity to make value judgments and enforce them with harshness. For each man who came to Jesus, no matter how unpleasant or sinful his condition, there was only the healing gentleness of the touch of Jesus. When the burning fire came at Pentecost, it was attended by the cooling rushing wind. When the Lamb of God was suspended on the cross, an indictment upon the sin of mankind, His only manifestation was the gentle intercessory prayer for His murderers, "Father, forgive them; for they know not what they do."

This is the kind of fruit the Lord Jesus would have us evidence in our life. If we have access to every gift of the Spirit, but do not administer them in love characterized by gentleness, who will believe that our ministry is of God? Without the "cushion" of the gentleness of Jesus surrounding our lives, we are subject to the jar of every ungentling experience into which we may come.

Self-control is the most difficult quality of the Spirit of Christ to transfer into living. Together with gentleness, it is perhaps the most important. When a man lacks self-control he is like a house with broken walls. (Prov. 25:28) Yet, when the lack of self-control in a relationship or experience is committed to Christ, it comes under control. This is not magic; it is the Infinite breaking into the finite with every infinite resource, simply because a person has *willed* to have the control of Christ in his self-life.

The control of Christ in the self-life will produce the kind of administration of every gift of the Spirit that is consistent with the nature of God. We are fond of saying that the Holy Spirit never embarrasses anyone. We might here say that Christ-control will not allow us to embarrass the the Holy Spirit.

Paul concludes this passages in Galations 5 by saying that those who profess to be the vessels of the indwelling Spirit of God, must show this by the attitude of their acts. When one ministers the gifts of the Spirit, he offers more of God in Christ. The confirmation is the manifest fruit of the Spirit. God grant us this manifestation lest we, by our attitudes, bring any other into disrepute. ✝

Trinity

O HOLY FATHER, HOLY GOD
HOW CAN WE SEE THEE AS WE OUGHT
BUT THROUGH OUR OWN MOST BLESSED LORD
THE SACRIFICE HIS BLOOD AND BODY-
BOUGHT.

FORGIVE O GOD FORGIVE,
HIS AGONY WE DO NOT FEEL,
HIS IMPASSIONED PLEA UPON THE CROSS FOR US
WE DO NOT HEAR.
O GOD FORGIVE, TIS THEE WE FAIL-
TO FEAR.

JESU, JESU, GENTLE MASTER,
GOD'S OWN MOST HOLY BLESSED SON,
REMOVE THE SCALES, OUR EYES WOULD SEE,
UNSTOP OUR EARS, THEY TOO WOULD HEAR,
SWEEP CLEAN THESE TEMPLES OF THEIR SIN,
ENTER HOLY SAVIOUR, LORD AND MASTER-
ENTER IN.

FILL US WITH THY HOLY GHOST,
THY PROMISED PARACLETE FROM ABOVE,
CLEANSE AS ONLY THOU ALONE CAN CLEANSE
AND GIVE AGAIN O GOD THY GREATEST GIFT-
THY LOVE.

—Frances A. Robinson



THE CATHOLIC APOSTOLIC CHURCH



By the Rev. Enoch R. L. Jones

Father Jones is an Episcopal Priest of the Diocese of Los Angeles and serves as Clinical Chaplain of the Volunteers of America of Los Angeles.

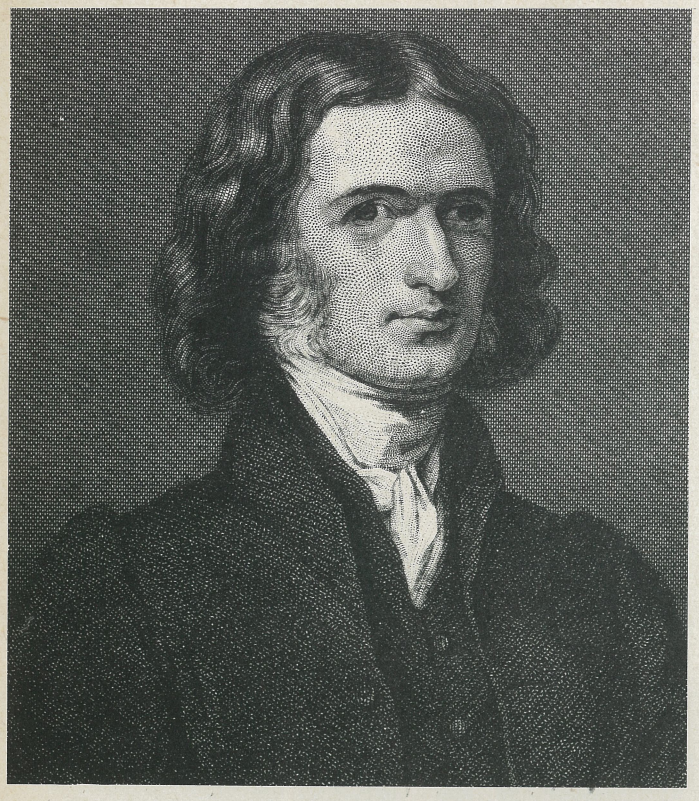
THE FACILITY with which the Pentecostal movement has found its way into the company of Episcopalians in recent years, is no surprise to one who knows that the Catholic Apostolic Church, San Francisco, is now St. Alban's Episcopal Church in the Diocese of California. The modern Pentecostal movement, with it's message of the vital necessity of baptism by the Holy Ghost manifested through the charismatic gift of tongues, began with the founding of the Catholic Apostolic Church in London on November 19, 1832. It is true that in earlier movements, among the Quakers, the "shouting Methodists," and others, the gifts of tongues, prophecy, and healing, were known, but were considered extravagances of these movements, never officially accepted, and discouraged as insignificant in comparison to the real message of the evangelistic effort.

The founding of the Catholic Apostolic Church is popularly credited to the Rev. Edward Irving, D.D., Scottish pastor of a London Presbyterian Church, and its adherents have been misnamed "Irvingites." A more important figure in the founding of this church was Henry Drummond, who seemed singularly blessed with the gifts of tongues, prophecy, and healing, and was among the first to be called as one of the Twelve Apostles of the Church.

The Rev. Edward Irving's personal experience and his identification with the movement brought it world-wide publicity. However, it proved a costly sacrifice for Dr. Irving.

When he became Pastor of the Caledonian Asylum Presbyterian Chapel, London, in 1822, the force and eloquence of his sermons attracted large congregations. The following year some of his sermons were published and brought him even greater popularity. Empasizing the need of the Baptism by the Holy Ghost; pentecostal, mystical, prophetic, in character; proclaiming the imminence of Christ's second coming; his book and sermons were considered unorthodox.

In 1829 his congregation became so large, they built a new church in Regent Square, London, to accommodate the crowds. But this same congregation was turned against him when his preaching led to the gift of "unknown tongues" among some of its members. In 1832 he was suspended from his pastorate, and the following year he was deposed from the Presbyterian ministry by the Annan Presbytery which had tried and condemned him for heresy.

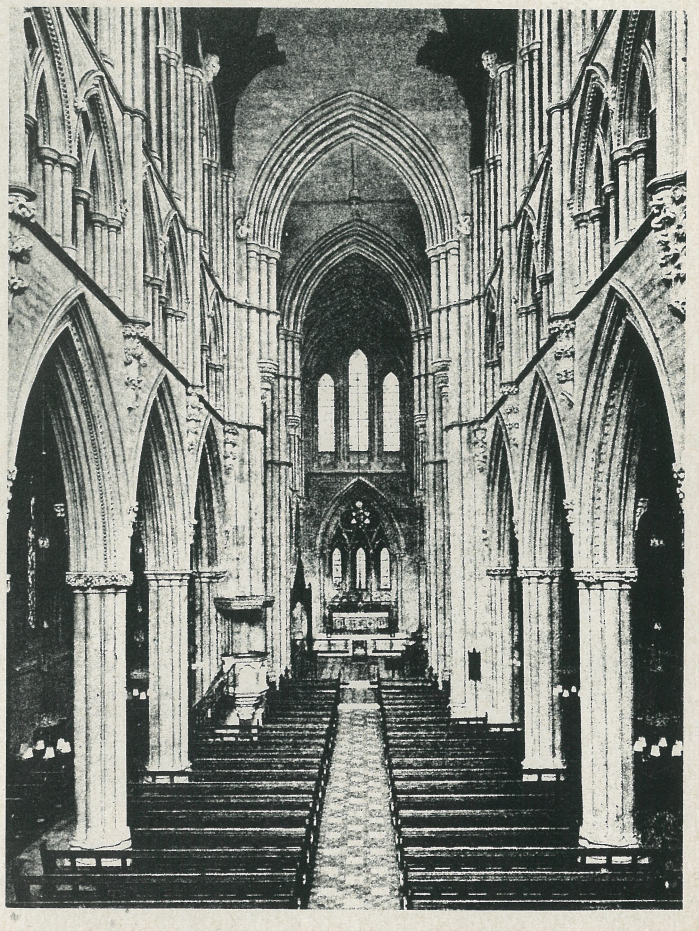


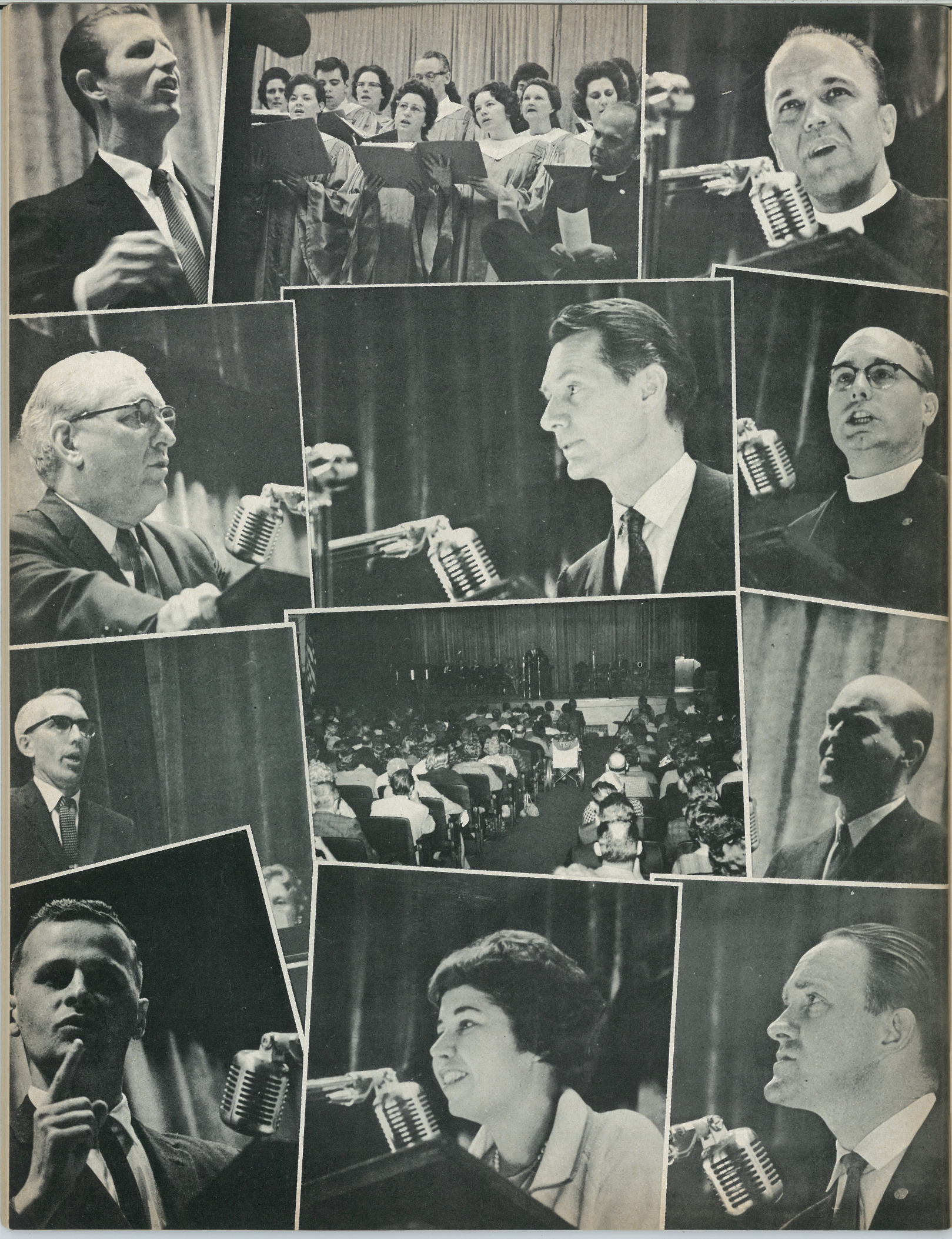
Dr. Irving's experience of the pentecostal gifts was only one of several sporadic similar occurrences in Scotland, Germany, France, and elsewhere. The publicity given his trial became the synthesist to bring these separate outpourings together into a worldwide movement. A new church was built for Dr. Irving. Dr. Drummond, who with others independently of Irving's group, had arrived at the same conclusion and experience about the Holy Ghost, were directed to join him and to organize themselves into what they named the "Catholic Apostolic Church." Dr. Irving, who never felt called to be among the "Twelve Apostles," humbly took his place in the lower ministry of the Church.

The new Church was a vision of religious ideas rather than a distinct theology, proclaiming a Pentecostal experience, prophecy, and the doctrine of the Second Advent. In addition to faith in prophecy and prayer, divine healing was also claimed. Churches were organized in England, Germany and the United States. Its worship offered seven sacraments with an elaborate, formal worship. Its members were often members of other churches. The Ministry was conducted by persons of ordinary occupations. Twelve men, known as the "Twelve Apostles," were called to be the administrative head, and had sole authority to ordain to the Church's Ministry. By 1901 when the last of the "Twelve Apostles" died, no one had been called to succeed the original twelve, therefore there was no one left to ordain and continue its Ministry.

Since this fateful date, the Catholic Apostolic Church either found itself dispersed among the many other Pentecostal movements (which in more recent times have arisen to continue it's message of the latters days, i.e., the imminence of the Second Coming of Christ, and the vital need of the Baptism of the Holy Ghost accompanied by the charismatic gifts of tongues, prophecy and healing), or welcomed the opportunity offered many of its congregations in England to join the Church of England, and in the United States, to join the Episcopal Church. Having accepted their property, goods, churches, and wealth, it should not be surprising that certain sincere, spiritually alert Episcopalians, should be open to the message of Pentecostal hope, Baptism in the Holy Ghost and the gifts of tongues, healing, prophecy, interpretation and miracles. ☩

Based on personal experience supplemented by: articles in ENCYCLOPAEDIA AMERICANA (N. Y. 1957) VI:63-4 "Catholic Apostolic Church" XV:400 "Edward Irving" IX:353 "Henry Drummond"
THE CATHOLIC APOSTOLIC CHURCH (N. Y. 1946) P. E. Shaw





Would You Like a Christian Advance?

Did you ever take a person who had had no experience of the gifts of the Spirit to a meeting where they were in operation? If so you were probably a bit on edge.

When everything is done decently and in order, when there is liberty without license in the meeting and at least some openness on the part of your guest, the experience will always be mutually rewarding.

But when things go wrong or when something happens which, though not wrong in itself, is disturbing to your guest who lacks the background and experience to understand and to appreciate it — you will suffer even more than he.

There should be meetings where you can take your friend without being on tenterhooks; where he can hear the news of the baptism of the Holy Spirit presented by persons of a background similar to his own and see the gifts of the Spirit operating in all their beauty and winsomeness.

There should be and there are. A series of just such meetings comprise a Christian Advance. Usually there are two each morning. (One for clergymen and one for laymen,) and one in the evening for both clergy and laity.

Since these meetings like Trinity itself appeal to members of the historic churches most of our speakers are from that background, men who know the Spirit in the fullness of His power and are open channels for Him into the lives of others.

Thus you can take your uninitiated friend to an Advance with the same confidence with which you can hand him a copy of Trinity.

Would you, or your Church or your group like to sponsor an Advance in your community? If so here are some things to consider:

1. The location
   Since our purpose is to reach the people of the historic churches it is best toconduct the Advance in such a church and in so far as possible under such sponsorship. If this is not possible a neutral site such as an auditorium, or a high school will also serve very well.
2. Financing
   We are all looking forward to the day when we can pioneer in areas with no need for local underwriters. But for the time being the number of such Advances we can conduct is very limited. If at all possible the local sponsorship should be prepared to assume all the costs of the meetings (including speakers honariums, transportation, advertising etc.)
3. Conduct of meetings
   Trinity's Christian Advance team assumes responsibility for the entire meeting including the preliminaries.

If you would like to sponsor an Advance in your community we would be happy to hear from you.

Hotel Reservations

Christians travelled considerable distances to attend the Christian Advance in November. At least four came from Colorado, others from Arizona, and many made the overnight trip from northern and central California. We expect to see many of these people back for the February Advance and we hope they will bring their friends with them.

Although down-town Los Angeles is amply supplied with hotel rooms, it is also the site of many large conventions, and we suggest you who plan to attend Christian Advance should reserve your accommodations early. The Embassy Auditorium will again be Christian Advance headquarters and conveniently located next door is the Embassy Hotel at 851 South Grand Avenue, Los Angeles. Their daily rates are $4.00 for a single room, $5.00 for a double, and $6.00 for a double with twin beds, all with baths.

The Statler-Hilton is five blocks from the auditorium and furnishes deluxe accommodations at the following rates: singles are $10.00 - $16.50; doubles, $13.50 - $19.00; doubles with twin beds, $16.00 - $20.50. Statler-Hilton reservations should be made through the Convention Bureau, 404 South Bixel, Los Angeles 54, California.

The Christian Advance will be held from February 25 through March 1. There will be both day and evening meetings.



"AND I SAW ANOTHER ANGEL FLY IN THE MIDST OF HEAVEN, HAVING THE EVERLASTING GOSPEL TO PREACH UNTO THEM THAT DWELL ON THE EARTH, AND TO EVERY NATION, AND KINDRED, AND TONGUE, AND PEOPLE, SAYING WITH A LOUD VOICE, FEAR GOD, AND GIVE GLORY TO HIM; FOR THE HOUR OF HIS JUDGMENT IS COME: AND WORSHIP HIM THAT MADE HEAVEN, AND EARTH AND THE SEA, AND THE FOUNTAINS OF WATERS."—Revelation 14:6, 7

MANY PEOPLE have yearned to see God pour out His Spirit on the historic churches. To see it happen is good. To help make it happen is better.

It was to help make it happen that Blessed Trinity Society came into being. It is to help make it happen that people in every growing numbers are joining our ranks.

The Blessed Trinity Society is a fellowship of the actively concerned. If you are content with being a spectator of what God is doing in the Old Line churches, then Blessed Trinity is not for you. Subscribing to TRINITY Magazine will fill the bill.

But if you believe this is a cause worth contributing to, even sacrificing for, we invite you to become one of us either as a sustaining member or as a patron.

When we extended this invitation a month ago, a gratifying number of people responded. As a result we have been able to add a second full time worker to our office staff. At this moment she is setting up the filing system which will greatly expedite our office procedures.

Some one has said that the greatest limiting factor in the spread of the Kingdom is lack of secretaries. There is much truth in that statement. Surely the mounting pile of correspondence unanswered for lack of secretarial help is a matter of much concern to Jean Stone our Executive Secretary.

Another is the need for a full time staff member to counsel with the hundreds of people who come to our office to enquire about the infilling and gifts of the Holy Spirit. There is also a need for another man to go out to communities which the charismatic revival has as yet not touched and present the message to ministers and churches willing to give him a hearing.

These are but a few of the opportunities we could meet if more of our readers and friends will join our ranks either as sustaining members or as patrons. Will you? ☩

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To: Blessed Trinity Society
P.O. Box 2422
Van Nuys, California

Realizing the importance of the restoration of the ministry of the Holy Spirit to today's Church, and knowing that revival can only come to the world as it knows "whether there be any Holy Ghost," I wish to become a member of the Blessed Trinity Society. I understand that the present goal of expansion is: (1) to put a copy of TRINITY Magazine in the hands of every clergyman, and (2) to conduct CHRISTIAN ADVANCES in every major city. Enclosed is my contribution. I understand this is deductible and that I will be mailed a receipt.

Name _____

Address _____

City and State _____

☐ I am now a subscriber to TRINITY Magazine and wish the membership subscription sent to the person designated below (☐ or to a clergyman selected by TRINITY).

Name _____

Address _____

City _____ Zone _____ State _____

☐ Contributing Member — $7.50 or more:
I understand I will receive the membership pin and a year's subscription to TRINITY.

☐ Sustaining Member — $25 or more:
I understand I will receive the membership pin, and a year's subscription to TRINITY, and the gift of Volume 1, issues 1, 2, 3 and 4 of TRINITY specially bound in white leatherette and imprinted in gold.

☐ Patron of the Society — $100 or more:
I understand I will receive the membership pin and the gift of Volume 1, issues 1, 2, 3 and 4 of TRINITY specially bound in white leatherette and imprinted in gold. In addition, I am to receive a life-time subscription to TRINITY Magazine.

By My Spirit, saith the Lord . . .

By Jean Stone



"And there were in the same country shepherds abiding in the field keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men." —*Luke 2:15-20*

THIS CHRISTMAS season we once again commemorate the birth of our Lord — God who came to earth and was born of a Virgin to save a sin-sick world. This Jesus who died for us, as individuals as well as for the world collectively, this Anointed One came that we might inherit eternal life with God if only we will accept Him as the Christ, the Messiah, the Resurrected One.

Today there are millions, the world over, who know Him not and yet we are told in the Holy Scriptures that "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

Somehow these multitudes must be told of the Saviour. They must be reached with the Word of Life, and this is *our* job — the clergy, the laity — everyone — to tell people of the Holy One of Israel who was born in a manger that we might inherit eternal life with Him.

This is our task — to tell the world about Jesus — not a small one, and yet a great, as well as a glorious, commission. This Christmas let us put on the whole armour of God and go forth with the sword of the Spirit to be witnesses throughout all the earth. Christian, advance!

God be with you and may you have the most blessed Christmas ever.

CHRISTIAN ADVANCE

In the last issue, we told you of TRINITY Magazine's new venture, Christian Advance, which we consider born of the Spirit.

The past three months have been so busily wonderful or so wonderfully busy that I have had very little time to evaluate the results of Christian Advance even though it has been much in our thoughts. Now that the Advances are over until February, it seems a good time to consider the program as a whole.

Many of you are aware that Christian Advance came into being after I had been one of the primary speakers at two meetings called Christian *Life* Advance — one in Marysville and one in Berkeley. Although these meetings covered a different approach than TRINITY Magazine, the results gave evidence of potential well worth exploring. Con-

sequently a related approach was discussed with the Directors of the Blessed Trinity Society.

The Board arrived at the unanimous decision that the idea of carrying the spoken word forth as TRINITY carries the written word was vital. After much prayer, Christian Advance was born — much along the same lines as Christian *Life* Advance, but with a different emphasis and belonging exclusively to TRINITY Magazine.

The name, Christian *Life* Advance, had never been registered and Ralph Wilkerson who originated it, was not only willing but even eager for TRINITY to use the name. However, we changed it for two reasons. First, because we wished to avoid the possibility of someone thinking we might be trading on the name of CHRISTIAN LIFE Magazine and second, because we thought that, like TRINITY Magazine, these conferences and gatherings had to be different — they had to be patterned to reach the people of the historic churches, and the only way we could be certain to accomplish this was to take a new name — one exclusively our own, so we could make our own mistakes — independent of anyone else!

Well, we have made them but we have learned a great deal in the process. The meetings have been so inherently successful that rather than find a lack of support, we have discovered that everyone is eager to get into the act!

The obvious results of the Advances were that hundreds of people came to know our Lord as an intimate Person interested in them. Many more were filled with the Spirit of God and thereby entered into a new dimension of the Christian walk. Some were healed by the Lord Jesus and many came to the knowledge that the Spirit-directed life is normal Christianity.

Entire churches received enlightenment; many ministers became aware that the gifts of the Holy Spirit are a reality for Christians today. Lives were transformed, undesirable habits were broken and people of all denominations shared and worshipped together in the fellowship of the Holy Ghost with the love of the Lord Jesus in their hearts.

The response was tremendous. We learned that there are many people who have yearned for a deeper walk without being aware of the answer. The answer is the Holy Spirit. This is why He was sent — to reveal Jesus to us. Thanks be to God for this regenerating, strengthening power in lives, that brings to us the love, joy, peace and power that we are promised in the New Testament!

The next Christian Advance is February 25th through March 1st at the Embassy Auditorium in Los Angeles. In addition to the Rev. Harald Bredesen and Dr. William Standish Reed, we are favored to have two distinguished speakers known at least by name to most of you. The Rt. Rev. Chandler W. Sterling, Bishop of Montana, noted churchman, writer and speaker will be with us. Also, we are flying over from England, the world-famous theologian, author and lecturer, the Rev. Dr. Philip Hughes, Editor of THE CHURCHMAN and British Editorial Associate for CHRISTIANITY TODAY.

We are grateful to God for sending us men such as these to witness to the reality of Christ in their lives and the Power of His Spirit. We would deeply appreciate your prayers for our venture of faith here at the Blessed Trinity Society and we eagerly anticipate your presence at what we believe will be not only the best Christian Advance yet, but one of the most important advances in the Church today.

Reservation details are at the bottom of page 49 of this issue. Make yours early.



BY MY SPIRIT is now on the radio and may be heard weekly in the greater Los Angeles area on Monday mornings at 9:45 a.m. and Monday evenings at 8:30 p.m. over KHOF, Glendale. After the first of the year, BY MY SPIRIT will also be heard Sunday afternoons on another station. ✝

Epistles to the Editor

Editor:

I have arranged for my bank to forward to you by mail transfer $3.00. Could you kindly send the Eastertide number of TRINITY (i.e., Vol. I, Number 3), with the two following numbers?

Some of us over here have been much burdened about revival in our own Episcopal Church of England for years, and are much in prayer for an outpouring of the Holy Spirit in pentecostal power, and accounts of blessing over in Canada and California have made us very hungry.

Yours Sincerely,
ANGLICAN VICAR
London, England

Editor:

We are very interested in TRINITY Magazine. I am praising God for His Holy Spirit within me. I am ordained in the Evangelical United Brethren Church.

I am sending a check for $5 for a subscription for this magazine.

PASTOR, *Evangelical United Brethren, Kentucky*

Editor:

Someone has very graciously sent me back copies of your fine magazine. My wife and I have read them through from cover to cover greatly interested. Even though we have many Christian magazines coming into our house, I feel TRINITY is a must. You have a unique ministry and witness to make. Enclosed is a money order for $5 for a year's subscription. I have copies of number 1-5 already.

I am a young minister of the United Church of Canada, our country's largest Protestant denomination (uniting Methodist, Congregational and most of the Presbyterian churches since 1925). I have been a member of the O. S. L. a few years now. Though I have studied much about the healing ministry, I feel a real need of the power of the Spirit to practice it.

Yours in Christ,
MINISTER, *United Church of Canada*

Editor:

Since you were the instrument for bringing me into the fulness of His Spirit on October 4th of this year at the Assembly of God Church in Redwood City, you may enjoy recalling the "stiff-necked" Episcopalian who told you in the prayer room she didn't want to "speak in tongues" but just wanted to see what you were up to.

I prayed (without a kneeler, mind you) that He might control my vagrant tongue . . . and He poured into me His amazing love of all that lives and breathes, and a bold courage to witness and an understanding of all the scripture I've pored over for years!

Praise the Lord for His infinite patience with me. I have been so slow to respond to His leading into the abundant life. Now each day is an adventure.

Since the Holy Spirit is the head of the division of evangelism, it should get off the ground at last in our Diocese.

Gratefully and loving in Him,
LAYWOMAN, *Division of Evangelism, California*

Circulation Manager:

Several weeks ago I sent $5 for the back issues of TRINITY Magazine. So far I have looked eagerly in my mail box each day but to no avail. Hope that my letter did not go astray. I sent a money order.

I am now sending another $5 for a year's subscription.

I would not be so impatient if I were simply waiting for LIFE or some other ordinary magazine. But I need material to draw on. I am quite alone here . . . that is, I don't know of any other Spirit-filled Christian within about 500 miles. I need the encouragement I receive from reading your publication. And I gave away the only copy of your magazine that I had.

Thank you in advance for your prompt service.

Sincerely,
EVANGELICAL LUTHERAN MINISTER, *Canada*

Editor:

I have just learned of the Blessed Trinity Society when we were having some discussion concerning the new ways in which the Holy Spirit is moving in His Church. I wondered where to find out more and happily noted your letter in October 12 CHRISTIANITY TODAY.

Could you send me some material concerning your society: what it is, how it functions etc. I would appreciate it very much.

MEMBER
Inter-Varsity Christian Fellowship

Editor:

One of our students here at the seminary met Father Bennett this summer in Seattle. Need I say more?

Now we need assistance!

As I am uncertain of the exact computation of cost I would appreciate it greatly if you would send me the items on the attached list and bill me.

Father Fogg has visited our campus in the last two weeks and we look forward to future fellowship with him.

Further, we are hopeful that Father Bennett will be able to speak at our seminary in the future.

May God continue to bless you in His work.

Sincerely,
TEACHER, *Theological Seminary, Iowa*

Editor:

Please send us a subscription to TRINITY Magazine. Please bill. Also send a copy of the first talk (and any future talks) on "By His Spirit" (Tuesday, December 4, KHOF, Los Angeles), and a program giving time of future talks.

LAYWOMAN *California*

The radio program, "By My Spirit," is unrehearsal and there are no copies of these informal talks and interviews. The times are Mondays at 9:45 a.m. and 8:30 p.m. over KHOF in the Southern California area. KHOF is an fm station and its frequency is 99.5 MC. —Ed.

Editor:

Enclosed is a check for $9 for a two-year subscription to TRINITY. Please start with the first issue, Trinitytide, 1961, and send the back issues, five is it, or six? Then continue the subscription.

I was baptized with the Holy Spirit at Agnes Sanford's School of Pastoral Care in 1960 and since that time God has completely revolutionized our lives. After my husband received, he went straight to Bishop Lewis to inquire about going into the Episcopal ministry (that was last spring); this was really a switch because just three months before he received, and two days after attending his first prayer meeting at St. Luke's, Ballard, Seattle, he had cornered the Bishop at a post-confirmation tea and complained vehemently about St. Luke's, advising him to do something about this Dennis Bennett. He told the Bishop he was absolutely convinced it was a "fake." The Bishop told him to stay away from St. Luke's and have nothing to do with "tongues." Since he had before been a very nominal Christian, this sudden about-face and tremendous love for the Lord proves to be quite a witness, and that is what we both have been ever since.

I have picked up TRINITY a couple of times in a friend's home, and am convinced that it is incomparable as a *written witness*. I know a Church of God (not-pentecostal) minister who stayed up until 5 a.m. spellbound reading two copies lately, fasted all next day and then asked for us to lay-on-hands in the evening for him to receive, even though his church forbids "tongues" and he may lose his credentials as a result. This happened to a Nazarene minister who received when my husband and I prayed for him; he lost his church and is a free-lance evangelist setting western Washington afire even though his Spirit-filled wife continues to play the organ and teach Sunday School and his two Spirit-filled teenage daughters also teach (about the Holy Ghost when possible) in the Nazarene Church he was thrown out of. Praise the Lord!

I know of others who have been convicted and convinced in the same way after reading your magazine. My husband is winning souls every day in his travels as a sales engineer (with aspirations to serve the Lord wherever He leads). I am Devotional Chairman and Chairman of Christian Education at our church (where we now have a wonderful Spirit-filled prayer and praise group meeting two nights a week), and I have a women's Devotional Bible Study Group meeting once a week so we have many doors opened for us as we walk with the Lord, and can truly put these magazines to good use as a Christian witness. I am anxious to show them to our own minister and the Bishop, both of whom are very open, but not filled in this way. I wish I could afford a second subscription for our church library shelf, but I suppose that's where they'll end up. However, let me know if at any time you run any "special introductory offers."

Love in Christ

LAYWOMAN, *Washington*

Editor:

Please enter a one year subscription to TRINITY Magazine in my name, and bill me with the first issue.

During the recent sessions of our American Baptist Convention in Philadelphia I became acquainted with your magazine, and heard for the first time of the work of the Holy Spirit among the historic denominations. Several of us in northern California feel deeply the need for this ministry in our own lives, but we need some guidance. I have been asked by others in our fellowship to write you and arrange, if possible, a meeting with you at a time meeting your convenience. There would possibly at this time be only one carload. If such a meeting could be arranged before the beginning of school, it would be to our advantage, although we shall come at the time which may be available.

Whatever suggestions and help you may offer to us will be greatfully accepted and used in His service.

BAPTIST MINISTER, *California*

Editor:

I am wondering if you would be willing to grant us an exchange subscription to TRINITY. Dave Du Plessis is one of my good friends, and I have watched the growth of the "tongues movement" in the historic churches for some time.

EDITOR

Eternity Magazine

P.S. I'd be happy to have some back copies, too.

Editor:

I gave away my cherished possession . . . my one and only copy of TRINITY Magazine, which I had received only two days before from Pastor ..... in Fresno. But I had promised that if I had any opportunity to tell another person about the great work of the Holy Spirit in our time, I would faithfully use that opportunity. As I sat reading my magazine, an Anglican priest from Ontario came into the church, and I ended up giving my copy to him.

Please send one copy each of all available back issues. Enclosed please find $5. Thank you.

Sincerely,

EVANGELICAL LUTHERAN MINISTER, *Canada*

Editor:

Please send all 4 back issues of TRINITY Magazine. Please enter our subscription for next year. Enclosed check for $10.

BOOK AND BIBLE HOUSE

Washington

Editor:

Wonderful reports of the TRINITY Magazine have come to us. Our library is interested in subscribing to this publication. Please send the necessary details so our students may have the advantage of knowing the wonderful work God is doing by His Holy Spirit in your denomination.

Sincerely,

LIBRARIAN, *L.I.F.E. Bible College*

Editor:

When I was going through HERALD OF HOPE, March and April, 1962, issue, I saw what is happening today in your Church. Please will you be kind to let me have the pamphlets so that I may know everything in detail. I should like to get many copies for distribution so that the people in this Country may know that the Lord is still working in His Church as the Head of the Church. Please send me also some other tracts for distribution in open air services. I shall be grateful if my request would be granted.

May God bless you.

Yours in His service.

MINISTER OF THE APOSTOLIC CHURCH, *India*

Editor:

Enclosed is a check to cover renewal of my subscription and special offer for a friend.

Is there a certain way to become a member of the Blessed Trinity Society, or do you consider subscribers to TRINITY Magazine as automatic members? If membership consists of those who have received the Baptism of the Holy Spirit, then I could not be a member, for I have never received the Baptism. However, there is a need for my soul to be filled with the Spirit; although I am a member of the Third Order of St. Francis, say daily Prayer Book Matins and Evensong, meditate daily, read Scripture and books on theology, receive the sacraments, my life is not filled with the power, joy and love that should be mine.

I have praised God and am frequently aware of His presence within, but have never spoken in tongues. After praying, I usually enter into the prayer of simple regard and remain in silence in God's presence.

In spite of my various spiritual activities, I need more of the Holy Spirit. Perhaps I'm afraid of being deceived or "making a fool of myself" — perhaps this is holding me back and keeping me from "letting go and letting God." I know God won't deceive me, but I am not so sure I wouldn't deceive myself.

I know the scriptural warranty for this Baptism in the Holy Spirit, but there seems to be a block somewhere.

I would appreciate any suggestions you might care to make.

Your brother in Christ,
DOCTOR OF MEDICINE,
Illinois

Editor:

I have been at the service conducted by Father Sherwood. Thank God for such a movement. Kindly send me a year's subscription to the above address beginning at once . . . $5 enclosed.

Then for a little missionary work I enclose $12.50 and request you send the Easter number which has the priest's picture on the cover and Father Sherwood's letter in it to the attached list.

May God bless your work,
LAYMAN,
United States Navy, Retired

Editor:

God's Holy Spirit filled me moments after you prayed for me at Sunnyvale Assembly of God Church last Wednesday evening, the 5th, and the tongues poured forth in such profusion that there can never again be a doubt that He lives within my heart. I only need to open my mouth and the Spirit literally sings God's praises. I was doing the dishes last night — the family were away, when I first discovered that I could sing in tongues — new tunes and unknown words that seem to fit them perfectly! That first night in the middle of the night, I knew my husband was asleep, so I thought I'd use my new gift, quietly whispering the words so I wouldn't waken him. Pretty soon he lay very still and I was sure he must have awakened; I reached out and squeezed his hand and continued, praying quietly aloud, for he hadn't ever heard anyone pray in tongues. When I stopped, he said "My, you scared me. At first I thought you were talking in your sleep." This morning (Saturday), he has gone with a friend to a breakfast in San Jose where two business men will be telling their story. Now that he's seen the unbelievable reality of this experience he is seeking it too. Our 17 year old, Ralph, was beside me in the Prayer Room at Sunnyvale and he received the Spirit too. Yesterday, as I was thinking and wondering how I might write and tell our other boy, John, (19 and in the Air Force at Castle Air Force Base, Merced) of our wonderful new experience; (thinking it would be so difficult to write it all down and express what I wanted him to know) — a key turned the lock in the front door, and he walked in — not being due home for another week. He had about 28 hours between shifts and so drove home. What a perfect opportunity for me to tell him! So after lunch we sat down together and read I Corinthians 14 and talked together and prayed together. It isn't easy to find a place in the barracks or at work in a Radar Maintenance Shop on an air base, to find time for private meditation and prayer. I should like to ask you to join your prayer with ours that he may be quickly filled with the Spirit. I know he wants this, but I'm sure Satan is going to try to make it difficult for him.

God has been working in a wonderful way to bring this all about— I can see so many steps along the way as I look back.

I can never truly express to you my gratefulness for your witness on Wednesday, and your compassionate prayer for each of us afterward — I can only join with you in singing His fervent praises all the rest of my life.

Sincerely and with love,
LAYWOMAN, *California*

P.S. So that you might know in which "fold" the Holy Spirit was working the other night — I am a Presbyterian, prayed for by an Episcopalian in an Assembly of God Church! All the barriers had folded up that night.

Editor:

A fellow pastor of our church recently shared with me the first three copies of TRINITY Magazine. I enjoyed reading them so much that I read each copy from cover to cover. I agree whole heartedly with the message of your magazine and believe it to be the message that the Church of today needs to hear and receive.

Please send me one copy each of the back issues of TRINITY, if available, and enter my name for a one year subscription. Enclose bill with order.

Sincerely yours,
MINISTER, CHURCH OF GOD,
California

Editor:

Last night I had the privilege of hearing the Rev. Harald Bredesen while he was in Chicago. He introduced us to the TRINITY Magazine. I at once subscribed to it. I am a Lutheran and found out about the Baptism and have received. Three weeks ago my husband received also. About a week later he prayed with a Presbyterian girl from the office and she received in the car. Praise the Lord!

I would like to know if you have any back issues of this magazine available and if I could have some? I enjoyed the first issue of your magazine and hope it grows.

In Christ Jesus' Spirit,
LAYWOMAN, *Illinois*

PUBLICATIONS

"And the Word was made flesh,
and dwelt among us; and we beheld His glory."



The following publications are available from the

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NOTICE

As with other publications, TRINITY *has charged $1.00 extra for foreign subscriptions because of the higher postal rates for overseas mailing. Inasmuch as we wish to "go into all the world and preach the gospel," we are absorbing this extra cost effective January 1, 1963.*

In addition, we are extending a 20% reduction in price on all booklets and tracts to seminary and Bible college students and to missionaries serving overseas. This is a special, direct missionary effort and will be below our cost on most items. Please do not ask for it unless you are in either of the above categories. The reduction does not apply to TRINITY *Magazine.*

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