ΛΟΓΟΣ

TRINITY

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



$5.00 Per Year

WHITSUNTIDE 1964

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Pentecost, called Whitsunday by Anglicans because its celebration in England includes dressing in white, is the birthday of the Church. It was on the day of Pentecost, originally a Jewish feast, that the first Christians received the Holy Spirit in the power that Jesus promised. When the Holy Spirit came in this power, these Christians spoke, in languages they had never learned, of "the wonderful works of God." In the above illustration, all the people are saying, "He is risen!"

ON THE COVER: Nancy Travis (Story on Page 2) **and her husband Bill stand in front of the beautiful Sinai Temple in West Los Angeles, California.**

WHITSUNTIDE 1964

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from PASSOVER to Pentecost

BY NANCY TRAVIS

ILLUSTRATIONS BY JACQUELYN THORNSON.

In my heart I will always be a Jew. When I accepted Jesus Christ as my own Messiah some five years ago, I never thought it would be otherwise. A Jew remains a Jew, and, in my opinion, becomes even more a Jew when he recognizes who Jesus was and is.

I'm not much of a scripture-quoter but if you need support for this little thought, you can find it in the book of Revelation of St. John the Divine. St. John clearly indicates that acceptance of Jesus Christ makes a Jew more a Jew, not less. I confess I have not counted the number of times in Revelation that St. John refers to those who "say they are Jews but are not." To me this can only mean that God never wanted me to repudiate my cultural heritage or my spiritual inheritance.

I make a point of this because being a Jew was perhaps the most important thing in my young college life when I first accepted Jesus as the very same Messiah spoken of by my spiritual forebears. Even the words "conversion" or "Christian" sent cold shudders up my spine. No Jew wants to be "converted." No Jew wants to leave the religion of the Old Testament.

I thank God, the Father of our Lord Jesus Christ, that it was no more necessary for me to turn my back on the Old Testament than it is for a Gentile to turn his back on his church when he accepts Christ for the first time. Rather, I like to think with the Apostle Paul that Gentiles become Jews when they accept the only Messiah there ever was or will be.

If my spiritual pride is showing, consider the multitude of nominal Christians in the mainline churches who become converted to Jesus Christ, yet afterwards remain Methodists, Lutherans, Episcopalians, Baptists or whatever their denominational preference. When you come right down to it, no one really likes to feel he is being prosyletized. No one wants to think he is being pressured into conversion. The Jews are no different.

I look back with awesome wonder at the way the Lord God Himself seemed to lead me to the Messiah. I was not "converted" in the usual sense. It happened before my marriage to Bill. My husband-to-be was a Christian but had never dared discuss Jesus Christ with me. If he had, I do not know to this day what might have happened, good or bad. But I can tell you that the way I turned to Jesus left no doubt in my mind that He is the Messiah. If no one told me, then how did it happen?

One evening in October of 1958, I was sitting in a Chicago restaurant having dinner with Bill and a Christian friend of his. It was the first time I had met the friend. He was a minister and I was trying to make up my mind whether I liked him or not. Even Bill did not know him very well and wasn't sure what this man would do to our evening.



The minister had taste enough to speak only very generally of religion as a force for good in human affairs. He conceded rather graciously, I thought, that the Jew is perhaps very special to the God of Abraham, even in this day and age. It was I who was doing all or most of the talking. My husband says I haven't changed.

As we left the restaurant, the minister took Bill aside and gave him counsel that seems strange, even in retrospect. "Don't say anything, Bill," the minister advised. "The Lord is dealing with her. Watch what happens tonight." Well, no one had to tell Bill to avoid talking to me about religion! So they let me do all of the talking. The only time Bill spoke was in astounded assent at the strange things I said. The minister, accustomed to a little more demonstration in the sight of a living miracle, could hardly contain himself. Later, they both declared they could barely keep from going through the ceiling over God's dealing with me that night.

It is difficult to believe but there I was: telling *them* what they wanted to tell *me* about God's eternal plan of redemption through His Son, the Messiah! As I talked, I actually felt all but "out of myself," as though someone else were saying the words in English that were coming to my mind in a fire of emotion. It was my burning bush and I felt like a spectator watching the action at a football game. At the same time I felt as though I was the most important factor of the action. It turned out that I was. I literally glowed with what I was saying about Jesus and *Who I thought He was!*

Mind you, I had never been inside a Protestant church in my life or talked to anyone about the matter. The only church I had ever entered was a Roman Catholic church once and everything was Greek, or rather, Latin to me.

I was silent on the way home. Bill was so confounded that he didn't say much either. The next day, he picked me up at home. As we hashed over the night before, I turned suddenly to him and asked: "Don't you feel *new — born again, or something?*" I had never heard the expression from anyone. It floored Bill. He tried to explain why he was so astonished. In desperation, I fumbled out: "You're not trying to *convert* me, are you?" My husband-to-be didn't know then that he was to be my husband and neither did I, but he loved me and wanted to be gentle. Pensively he considered his answer and said simply; "No . . . I don't even think I would if I could." He told me later his lack of faith was because of his fear of losing me. His answer was small reassurance. Somehow I didn't trust these *goy*.



In the ensuing two weeks I was in torment. I knew something had happened. I knew finally Who Jesus was and is. I seemed to have received an insight into what God demands of a follower of Christ, of a true Christian — there, I said it. I frankly did not feel equal to the commitment and I was in the grip of fear over these strange demands within me.

In my turmoil, I would keep in constant recall my own difficult thinking on the true identity of Jesus. Jesus was a Man. The Bible says so. It also says He is the Word of God made flesh, that He was with God from the beginning of existence and that He *is* God.

How could a man, however perfect, also be God at one and the same time? I toyed briefly with the thought that perhaps the Gentiles had after all made a sort of second-rate diety out of a fine Jewish prophet. But this would not stand up in the face of the evidence presented by the Old Testament, the Holy Writ of my own people. I considered all the Jewish prophets and I read the beautiful Psalms of David the King. There it was in black and white:

the Messiah would be a *Man*, a Jew, if you please, but He would also be God! Isaiah and King David gave Him all the names of Deity, of the Most High God. In the ninth chapter of the book of Isaiah, the old prophet of Israel quite boldly foretold that . . . "unto us (unto us Jews) a child is born, unto us a son is given!" In the same breath, Isaiah says in the next verse . . . "and His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace!"

Can you imagine any Jewish prophet giving any *man* the names of God the Eternal? Is there a devout Jew anywhere even today who would dare do such a thing? Yet Isaiah did. So did King David. The prophets of old saw that the Messiah is both man and



the Lord God Himself! If this were not so, Jewish tradition would not have allowed the prophetic record to stand. The Prophets ascribed to Him all the names and attributes of God only because He *is* God!

Now what about Jesus? Was *He* the Messiah? If He were not, I would still have to look for another. Another *what?* Why, another *man*, of course, another Jew. This Man would be God, according to my own Jewish Writ. He would have to be born of a young virgin the way Jesus was. He would have to teach and live and die and be resurrected from the dead on the third day. He would have to claim to be God, even as Jesus did. (Yes, He did.) He would have to do all the things Jesus did. And He would be a Man. But, He would also be God, the Son of God Himself, the Jewish Messiah. To say that the Jewish Prophets meant otherwise would be to rob language of all meaning.

If this was God's mysterious plan for redeeming the Jew — and the whole world — why fight it? Finally one night I took the plunge. In utter pain I turned to Bill and asked plaintively: "Does God really want me to believe in Jesus?" "Yes, Honey,



He does," Bill said gently. "Well, how do I do it?" I asked. "Let's just bow heads right here and I'll read passages from *both* Testaments and you repeat after me if you really want to accept Jesus Christ as *your* Messiah."

It was that simple. But the confession of faith in Christ filled me with such love for God, I found it literally hard to contain. I found it difficult to believe my heart which told me how much God loved me. But He did. And He does.

Have I had regrets? I frankly must say, at the expense of humility, that the transforming experience was so powerful it saw me through some of the darkest hours of my life. Bill and I were married a



month after I turned to Jesus Christ. I not only loved Bill deeply, I felt somehow that he was necessary for my Christian growth. And so it was. He says I outstripped him but that's only because he is very Christian, or, rather, very Jewish about the whole thing. As for regrets, I haven't had any. But,

even if I had, regrets don't cancel the validity of anyone's encounter with God. I feel like the writer of the Gospel of St. John who said, "There are also many other things which Jesus did. Were everyone of them to be written, I suppose that the world itself could not contain the books that would be written." (John 21:25) I could tell you of the experience of God's ever-present goodness and provision in our lives. Let me say it is something to *experience* God's goodness. My original acceptance of Jesus Christ just before Bill and I were married left me with a faith and a bounce that unknowing friends thought was merely the hope of a young bride for a happy future. It wasn't. It was Jesus Christ, my hope of glory.

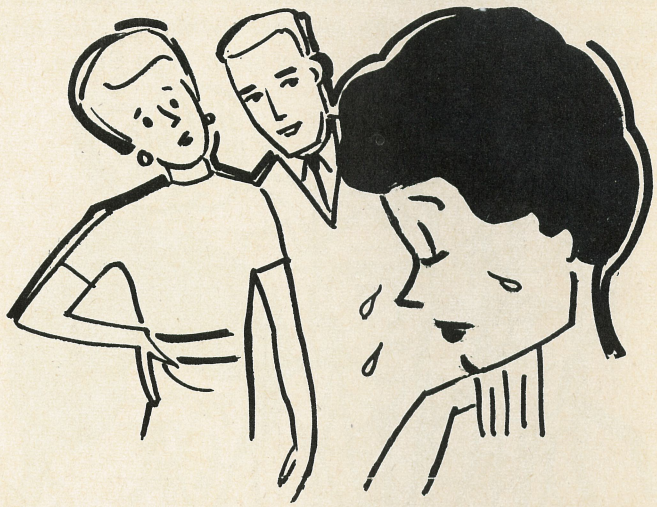
There was no reason to be hopeful otherwise. Bill was a radio veteran with a top job in one of Chicago's major radio stations owned by the company headed by my uncle. He was warned he would lose his job if he married me but we decided right away that it is better to "obey God, rather than men," and then let men be the judge of the act, as St. Peter told the high priests. The miracle in this situation was the sustaining power of the Lord Jesus Christ. I know now what He means when He says in Holy Writ that "all power is given me in heaven and on earth" and "whomever the Father gives me, no one plucks out of my hand."

Until October of 1963, I had almost unbearable joy. Think of it! His joy *is* unspeakable and full of glory and it was this way for me for nearly five years. Then the cares of this world seemed to become too heavy to bear and I lost the confidence which always enabled me to turn over my burdens to my Messiah.

Year after year I had become intoxicated with the *personal reality* of God and I seemed always to be walking on air. Bill knew that this kind of elation, the elation of the initial acceptance of Christ in the new birth, was more than likely to run its course sooner or later. God never promised a smooth path to the righteous, except by faith. His Word does promise He will be with us always, even unto the end of the age. It also promises He will dwell within us in a very special way. This is what I could not understand. I thought I had everything God could give me. I was not much impressed with others who professed a special unction and a special power. They said it was the baptism or infilling of the Holy Spirit. I said I already had the Holy Spirit. That little distinction in my mind created a mental block that robbed me of blessings I couldn't even dream about until I myself received.

Even TRINITY Magazine's Christian Advance in February of 1963 failed to impress me. My poor husband was so anxious that I receive the Baptism of the Holy Spirit that he succeeded in doing all of the wrong things and taking me to all of the wrong places. Or so I thought. The more I felt his anxiety, the more I recoiled at people who seemed to bungle in their dealings with me. Of course, I see God's hand in all of it now. No one really was bungling. It only looked that way and, let me tell you, that's just as bad. I thought Spirit-filled people were monsters.

At the Christian Advance in February, 1963, Bill persuaded me to go into a room to be prayed for. Jean Stone and Paul Castle tried to help me to understand the simplicity and the Biblical validity of the infilling of the Holy Spirit. I broke into tears.



They were tears of anguished resentment but they were nonetheless real tears. The spigot would turn on and off constantly whenever anyone mentioned glossolalia, or speaking in tongues.

I thought they were questioning my salvation in Christ. Worse, I thought that *they* thought they were *better* than I was. I knew they couldn't be. They were "converted" by other people, I thought. My honest feeling was that God Himself had come into my mind and into my heart to turn me to the Messiah. I felt like St. Paul. How dare these *Gentiles* tell me I didn't know the score about the gifts of the Holy Spirit! Here I was, a young Jewish girl who had given up, or so I felt, father and mother, and luxury and earthly inheritance! What had these people given up? And if I had given up more, didn't it naturally stand to reason that God would give me more than He had given them? Besides, I had a sneaking suspicion that God is still somehow partial to Jews. Even the Apostles say that, don't they? What a welter of vanity! I look back in embarrassment at the thoughts I had about Spirit-filled people. No one was more sensitive or more vain than I.

When anyone accused me of pride, I always had a ready answer. "If I were as proud as they said, would I even *bother* with them and let them humiliate me into thinking I had to talk in tongues to be as good as they were?" Didn't they know how much pressure they were putting on me? Didn't they know that it would be easier for me to speak in tongues and be rid of the whole bother than it was to endure their ordeal? Apparently they didn't. They weren't convinced I was very humble and my schmaltzy Jewish persuasion had lost its charm. I was fooled but God wasn't and neither were His people.

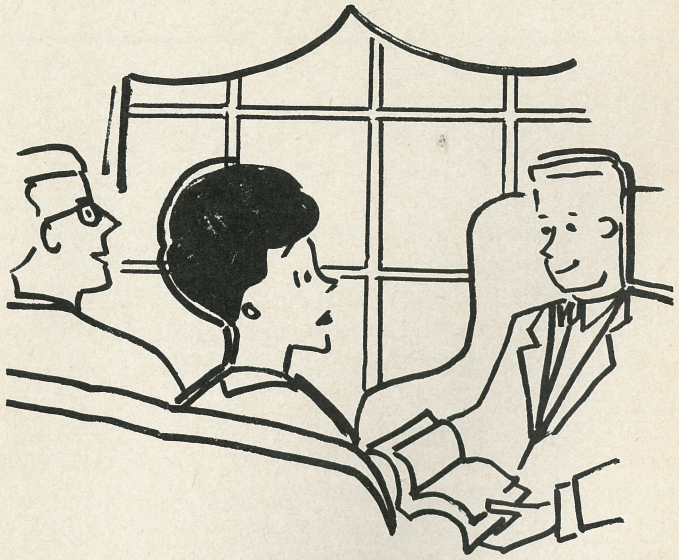
Bill was frantic. One of the sole aims in his life became keeping me away from Spirit-filled Presbyterians, Episcopalians, Lutherans, Pentecostals and anyone who might make me cry. He was particularly careful about keeping me away from Jean Stone, the



editor of TRINITY. She had told Paul Castle in my presence at the February Christian Advance, that I was a "tough one" and this was enough to make me want to give up the whole idea.

Came the fall of 1963 and my smug little tune changed. Trials and tribulations have a way of doing this to all of us. For the first time in five years of Christian experience I lost my bounce. It seemed as though the bottom had dropped out of our lives. Everything over the past five years had gone from bad to worse in Bill's radio career but God had always provided and I had stayed joyful. Now things had suddenly changed again and I wanted to run from life. We had moved to Los Angeles to make a new start in radio but instead of better, things got worse. But at the end of the rope there was God.

I finally gave at least mental assent to the idea that I needed something much more than I had. But I still had the feeling that I was both bowed down and barely hanging on to the Saviour. I know how Jacob felt when he wrestled with the angel at Bethel. In retrospect, I can see it was the Lord who wouldn't



let go. Bill and I began to make the rounds of any prayer group where we might find help, where, if you please, I might receive the promise of the Father, the infilling of the Holy Spirit. The people who stood with us and prayed for us deserve medals for devotion to duty above and beyond the call. Harald Bredesen, the Smiths, Denners, McKenzies, Gamas . . . the list goes on and on. After two months of this, one friend cracked, "Well, one thing about this: everyone has a perfect score on Nancy Travis—zero."

Finally my husband thought of Dr. Pattison who lived at Trinity House, next door to Jean and Don Stone in Granada Hills, California. He seemed like a man full of wisdom and of the Holy Spirit. He was also in the classic tradition of mild-mannered Episcopal rectors. Certainly Dr. Pattison deserved a whack at Nancy. Everyone else had had a whack at me, why not the good Dean? So to Dean Pattison and Trinity House we went. We looked forward to a pleasant afternoon with Dr. Pattison. Who knows? "IT might even happen!" IT happened all right! But it happened God's way, not mine or Bill's. Dr. Pattison was not at home. Neither was his wife. Oh, bare knuckles and fingernails! What to do? As a last resort and believe me, only out of a sense of observing the amenities, we tramped next door to the TRINITY Magazine office. We were hoping Jean Stone would be out. We thought we would greet Rita Reed and beat a fast retreat. Who wanted another soul-searing incident with Jean Stone? Not me.

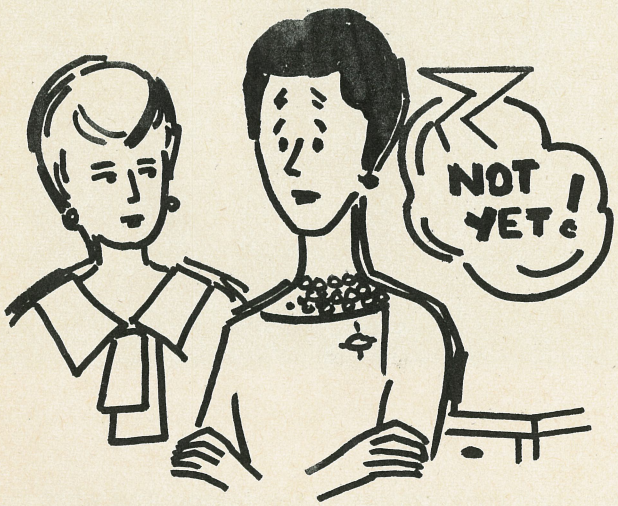
We walked into the TRINITY office, which was, as always, steaming with busyness. Please, Lord, let Jean Stone be out winning people to Jesus Christ or something. Above all, please let her be *out*. God knew what I needed. Jean Stone was in. As even my most

cultivated Jewish friends might say at a time like that, "Oi!"

Bill was so nervous, he frantically engaged Rita Reed and Virginia Otis in a poor man's imbroglio over some fine points of faith and practice. I just stood and watched but I thought to myself, "They also serve who stand and wait but let's get out of here quick." I didn't think my constitution could stand the shock of another encounter with Jean Stone. When it comes to my problem, I thought, she's the "tough one," not me.

We walked into another room to say hello to Jean with no little apprehension. The obvious pressure of meeting a publication deadline increased the tension. She was friendly. "How about a cup of coffee?" she asked. She was up to her old tricks but she wasn't going to disarm *me* that way, I thought.

Bill had worked with her briefly in a Christian Advance and he had swung around to becoming a Jean Stone fan. There was definitely a marked difference of opinion in our family about the lady editor of TRINITY Magazine. And now here she was in the flesh! Bill thought she was being most tender and solicitous. To me she seemed only slightly less than inquisitorial. In answer to my flippant statement that we were leaving Los Angeles and I was still seeking, she asked, "You mean you haven't been filled with the Holy Spirit, Nancy?" The question reached my



ears like the roar of a storm trooper. As it turned out, it was not the Editor of TRINITY asking. It was God. I had grave thoughts that God Himself was getting very impatient with me.

Jean did not let up. "You mean, you really feel the power of God quite heavily and you almost speak in tongues when you do?" She was playing my words back to me in the couch-side manner of a trained psychologist. She pressed on, "Well, Nancy, if you're really serious about receiving, would you like to pray now?" "Now," I answered lamely, "You mean here . . . *now?*" It was God's moment and Jean took advantage of it. Promptly but gently she escorted me into the study and we began to pray.

I began to resist in my usual manner. Suddenly I decided I would resist no longer. I would humble myself even before Jean Stone, of all people. Immediately I followed her suggestions, uttered a sound in an infantile stammer at first, then, lo and behold, Nancy Travis received the infilling of the Holy Spirit and was speaking a beautiful language she did not know. It seemed I could not contain the beauty of the experience. The words came tumbling out and I was so thrilled that I got off my knees and just sat on the floor, bubbling over with happiness. It's difficult to imagine someone simultaneously laughing



and talking at breakneck speed but that is exactly what I did that January day. For the first time, I saw Jean Stone weep, but the tears were tears of joy, for the beauty of God's overwhelming Inner Presence had overcome both of us.

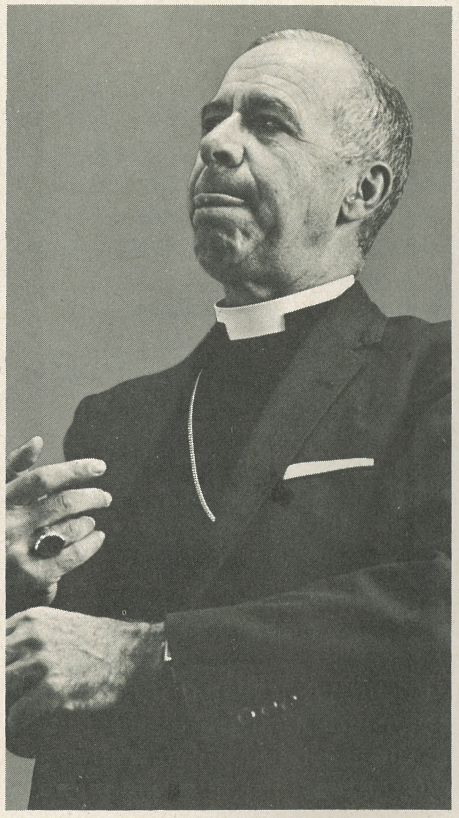
How do I feel now? As though I was born again all over again. For weeks prior to my receiving, I felt somehow bowed down before God, unable to pray with any meaning or satisfaction. Now I feel the exhilaration of standing erect once more, as the Lord God promised through His prophet in Leviticus 26:13, "I have broken the bars of your yoke and made you walk erect."

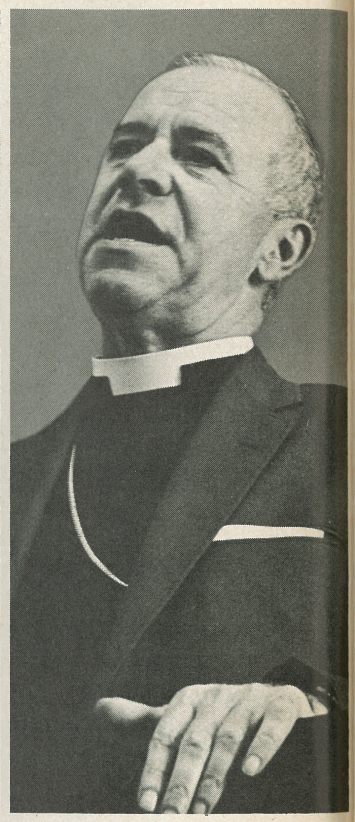
My former joy, and I still feel it was quite special, was nothing compared to the love and the power and the communion with God that the infilling of the Holy Spirit has brought me. It is easy to pray now and I love it. I can't seem to get enough of reading the Holy Bible. My previous life with my Messiah was never like it is now. And I can't stop telling everyone about Jesus. Really, you ought to come on in. The Living Water's fine. ✝

Bishop Sterling will be one of the featured speakers of Christian Advance in the very near future. He has spoken at Christian Advance before, and has also appeared in TRINITY *before. A lively writer as well as speaker, the Bishop is well known for his outspokenness concerning "Episcopalian Respectabilianism." In this article he again challenges churchmen of all denominations to deeper understanding of the Faith.*

Wise up, oh men of God!

BY THE RT. REV. CHANDLER STERLING BISHOP OF MONTANA

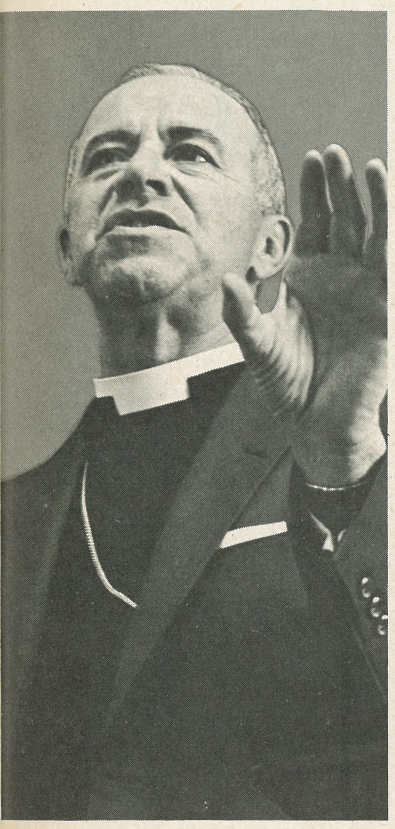


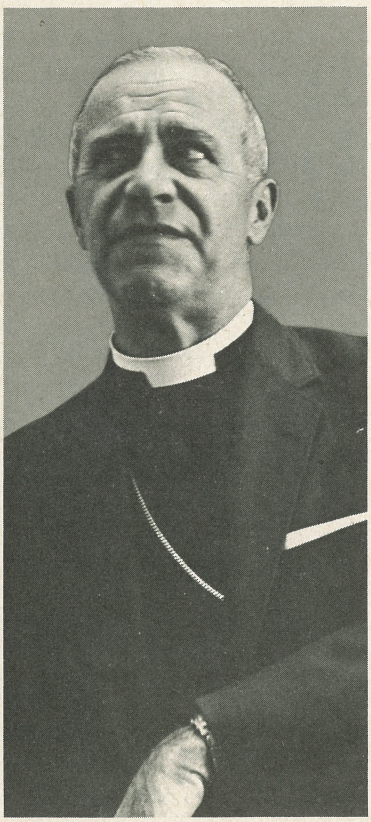


SOME TIME AGO, one of the city's finest, Officer Mulcahy, discovered a man lying unconscious on the sidewalk on the corner of Anthracite Avenue and Porphyry Street. He got out his citation book and started making the necessary report. He glanced up at the street to be sure he had the right address. After taking a long look, he picked up the victim and carried him down to the corner of Gold Avenue and Main Street, and then called the patrol car. Officer Aloysius Mulcahy was not about to become involved in a report having unspellable names. Sometimes it seems that all the Officer Mulcahys in the world are in the churches. If a man is in difficulty and happens to be on the wrong street, somtimes we will try to carry him over to where we feel at home and are more familiar with the spelling. It is the introduction to our own household Gods that we think might save him.

The head of the House is usually God dressed up like an English country gentleman. One gets the impression that he likes Victorian hymns dragged and droned with an occasional mumbled measure from an unspirited congregation of spectators. And what must he hear when he is carried into the Church from the corner of Anthracite Avenue and Porphyry Street? More than likely just another unintelligible and irrelevant Old Testament lesson ponderously elocuted in a chancel voice. This is, of course, preceded by the reading of a Psalm calling down the wrath and vengeance of the God of Abraham. Then there followeth a sermon, the delivery of which increases in vigor in direct proportion to its remoteness from our lives. Then we go on to a bit of gamesmanship called the

Offertory, when the envelopes are collected along with assorted silver and a few dollar bills. The news of its impending presentation is announced to all by the crescendo sforzando of the organ, tapering off with the Doxology, or worse yet,—"All things are thine." It's enough to make the lame walk back to the corner of Anthracite and Porphyry. Perhaps our prospect-victim is carried off in the other direction into a church where one gets the general idea that man can be saved by making him into a citizen of the thirteenth century, and where unfortunately there has





been no attempt to keep up with Roman or Anglican scholarship in liturgy and worship. I have a sailboat called "Pecusa." On a windy day, it can sail in two directions at once, too.

All this may seem one digression after another, but there really is a point besides complaining and criticizing. The point is that Jesus was up against much the same in His day. His disciples neither approved nor understood what He was teaching. Time and again the Gospels tell us that the meaning was hid from them. Jesus completed his earthly ministry without a single one of them getting the point. They were always getting in their own way with their ideas of what they wanted and what they expected Him to do for them. Right up to the bitter end they demanded that He fulfill their image of what He must accomplish.

Well, on Easter night things looked a little better. For in the breaking of the bread, at last they knew Him, and their understanding was opened. All of what Jesus had taught finally made sense. They were glad because finally they saw the Lord. And here is a curious "aside": from that time on, they no more called Him "Master," but they called Him "Lord." The word "Master" appears no more in Holy Scripture. Why? The disciples had their understanding opened, that's why. It took the experience of the breaking of the bread and the blessing of the cup to accomplish the opening of the understanding, not to see Him as "Master," but to know Him as "Lord." I suspect that the disciples would rather jump off the cliff that the people tried to throw Jesus off of once, than call Him "Master."

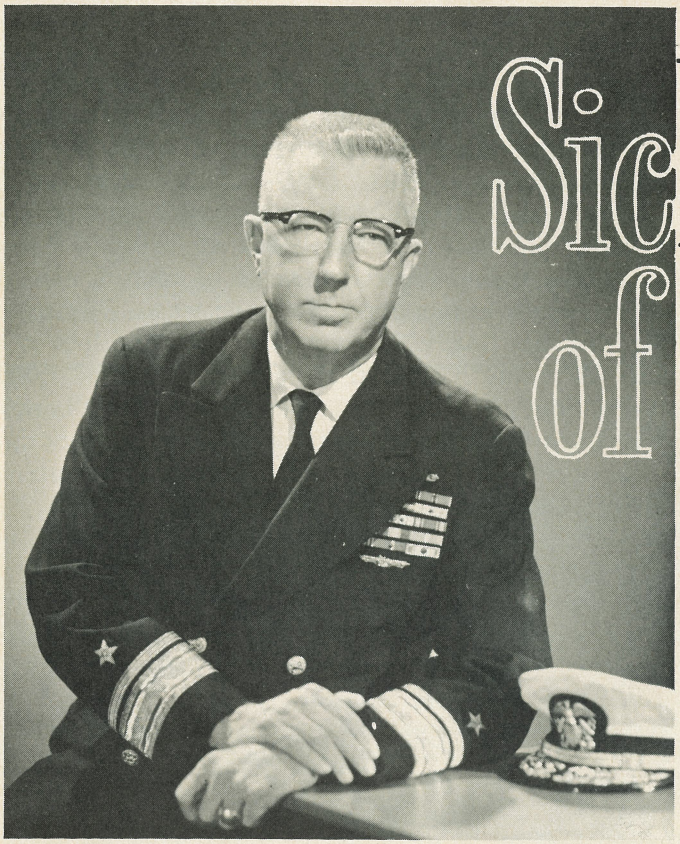
And what do we do? Sing, "O Master, let me walk with Thee," and at Confirmation, of course, ". . . my Master and my Friend!"

The Church is in the same condition today as the disciples were during Jesus' earthly ministry. They *thought* they knew what He was saying, and they tried to put their ideas into His head, but He would not be shaken.

Then, after their understanding was opened, and they knew Him in the breaking of the bread, they were in a much improved condition. But they didn't have any power to use their understanding — yet. This, their Risen Lord told them they would receive. So they waited and so they received — on that first Pentecost.

Now, I wonder what would have happened if the disciples had received the power of the Holy Spirit *before* their understanding was opened? Interesting question, isn't it? Could this be one of the reasons that the charismata are not understood? Should one receive the gift and have not understanding, just think what effect this has on a Church that doesn't have much of either! The effect of the gift upon a person whose understanding has previously been opened creates quite enough misunderstanding, as it is.

Therefore, it seems to me that those of us who have had this experience prior to the opening of the understanding had better get with it so that Our Lord, through His Holy Spirit, may accomplish in us that which was accomplished with the disciples. Then will the corporate power of the Holy Spirit be able to restore His Church according to His purpose. ✝



Sick and Tired of being Sick and Tired

BY REAR ADMIRAL W. T. GRIFFITH, USN (RET.)

In January, 1963, I was in the Veterans Administration Hospital, Shreveport, Louisiana. This was the culmination of almost eight years of hospitalization in US Navy and VA hospitals. I had reached the bottom mentally and physically. I was "sick and tired of being sick and tired." I had lost the conscious will to live, and I was resigned to spending the remaining days of my life in a hospital. The only thing that kept me from suicide was concern for my two daughters.

The previous fall I had been in the hospital at Barksdale A.F.B. A Red Cross nurse's aid told me later that she observed me in the VIP room as she passed in the corridor and though not knowing of my condition, she then offered intercessory prayer for me because I appeared so ill. I was, in fact, actively contemplating suicide and did buy a gun. I am sure that prayer was the factor wherein God helped me to reason myself out of this act.

How had I come to such a state?

I was born and raised a Baptist and was taught from my earliest understanding that I was a son of God and was saved by grace through faith in Jesus Christ. I would probably have been a Baptist minister if my mother had lived; she died a few months before I was fifteen. At seventeen I enlisted in the US Navy. As soon as I recognized my error in leaving high school at the end of the tenth grade I did something about it. In the spring of 1930, I entered the U.S. Naval Academy, having passed the examination from the fleet. In 1934 I graduated in the top quarter of the class.

After two years of sea duty on the heavy cruiser *Louisville*, I went to Submarine School and continued in submarine assignments until 1955. By normal rotation I should have gone to shore duty in 1941, but because of World War II was not able to have shore duty for twelve years.

During World War II, I was Commanding Officer of individual submarines principally in the South China Sea. Later I commanded squadrons, divisions, and in the worst stage of the Korean War, I commanded the Submarine Force, Western Pacific. During the years in submarines, both in peace and in war, God in his mercy brought us through many hazardous situations. There was never a time when I did not instantly know what order to give and what action to take. Interestingly enough, the Japs never interferred with our little religous services every Sunday.

On one occasion, in 1943, I brought a submarine unable to dive, back from the China coast to south-

west Australia. During this entire passage of 5,000 miles we were never sighted by a Japanese aircraft or ship.

Nevertheless, something began to go terribly wrong with me. I was completely exhausted physically and emotionally. I longed for a time and a place that I had never seen—nostalgia for the lost paradise.

My last submarine was the last ship lost in World War II. It was sunk six days after I turned it over to a new skipper in Australia. Having been ordered to Guam as Operations Officer for Submarine Force, Pacific, I received the news of this loss in a hosptial on Guam. The subsequent years of "peace" became increasingly difficult as I developed what has since been called acute anxiety and depression. I was unable to rest or to find peace of mind.

In January, 1956, I turned myself in to Bethesda Naval Hospital. During all the years of hospitalization, my condition grew increasingly worse and became complicated by excessive use of alcohol. I was placed on the permanent disability list in August, 1961. The spring of 1963 in the VA Hospital in Shreveport found me completely empty, both emotionally and spiritually. One night I returned to the hospital bragging about my drinking. The chief nurse took me aside and asked if I wanted her to pray for me. I said, "Yes, at once."

Through all these years in hospitals this was the first time that any person had mentioned prayer to me. No chaplain, in the Navy or VA hospitals had ever counseled with me or talked with me about my spiritual problems. As early as 1959, I had said to a doctor that I knew if I had faith I could be healed.

After that night in the hospital I was invited by the nurse to attend various prayer groups and church services. A Methodist minister who visited me once at the hospital asked me if I had received the Holy Spirit. I told him, "No, but I want it." I was willing to try anthing to escape this living death. At that time I was like the disciples at Ephesus who said they had not even been told if there be a Holy Spirit. I realize now that while God had been with me all these years I had not received the Pentecost experience of the power of the indwelling Holy Spirit, the Comforter promised by our Lord. I heard James Brown, a Presbyterian minister from Pennsylvania, speak on the work of the Holy Spirit and the use of the power. He personally explained to me that "impression without expression is depression."

At the suggestion of the doctor at the VA Hospital, the chief nurse, and a Methodist minister, I moved to Shreveport and took an apartment near the Rev. Henry J. Alloway and his family. The friends who helped me had been of various denominations, but they had all experienced the fullness of the Holy Spirit. With them I attended some prayer groups and churches but my mind rebelled against an often highly emotional atmosphere. I felt this was not the way for me. God deals with individuals.

The Red Cross nurse's aid who had seen me at Barksdale in 1962, wrote to many people for prayer, including Dr. Alfred Price, rector of St. Stephen's in Philadelphia, and the Rev. Tommy Tyson. A former submariner, the Rev. David Payne, of the Christion Church, stayed with me for a time.

I received my first real consciousness of the Holy Spirit moving within me while I prayed in a small country church near Houston.

In July of 1963, I visited Dr. J. Moody McDill in Jackson, Miss., for counseling. He talked with me at length and seemed to have a thorough understanding of my condition. This visit was in a way another turning point. He gave me understanding and some guidance for the future.

I was still plagued by a serious drinking problem, but shortly after my return from Jackson, Mississippi, God delivered me completely from it. I woke up one morning with a bad hangover and although I had liquor in the house I did not want any. I have not wanted any since. I made no conscious resolution to stop drinking. My deliverance was purely answered by intercessory prayer and God's will at work.

During the months from July to September, I continued to pray, to rest, to fast, to read, and to witness of the love and the mercy of God. My faith increased with knowledge and understanding. I began attending healing services at an Episcopal Church in Shreveport, took instruction in the Episcopal Church and was confirmed by Bishop Jones of the Louisiana Diocese.

On three separate occasions and without warning, I was overwhelmed with a great warmth and a most wonderful feeling of love for God and all humanity. This feeling cannot be described. I recognized that my disciplined mind was a stumbling block to freedom in the Spirit, so I prayed that God might open my mind. This he did in His own way.

On September 20th, the Rev. Dennis Bennett spoke at a dinner in Shreveport. I went to the inquiry room afterwards and when he put his hand on my shoulder and began to pray quietly, I did not hear a word he said for my mind joyfully opened up to a full realization of the Holy Spirit.

Since that time I have been granted a new boldness and power in witnessing the love of God. I have testified at every opportunity and few people get by me without at least hearing a word of witness about the power of God. I was healed, and am being healed, as a result of powerful intercessory prayer, and perseverance in the faith of our Lord Jesus Christ. ✝

The Holy Spirit on the campus . . .



BY ROBERT ECKERT, *Dartmouth College, Hanover, N.H.*

PERHAPS I SHOULD write of this experience now so that I will remember it in all its details. I don't think I will ever forget any of it ever, but I shall write of it to be certain.

I went to hear Mrs. Stone with several religious decisions already made. I thought I went with an open mind. I had decided to become a minister. In my youth there was a time when I had accepted the Lord Jesus as my Lord. It was an act of the will, and it was after rational consideration. I feel at that time I received the Holy Spirit. My mother noticed a change in her son after that and still talks about it.

I won't recount the story of these past two years at college or the incidents leading up to the day when I first felt called to the ministry. I will say that after that day I rejected my calling until the final decision five months later. Since my decision, I have been growing in understanding of my friends and of people in general.

As I said, I went to hear Mrs. Stone. And I was humble, very humble. I saw her step from the pulpit and approach the congregation. I pushed aside the thoughts "quack," etc., and listened. I heard some strange things but listened, listened.

Later, when an opportunity was given to receive the Holy Spirit, I approached the front row thinking that I did want to be closer to the Lord. I didn't go questioning or just wanting to see what would happen but went as she invited, desiring to be closer to Christ.

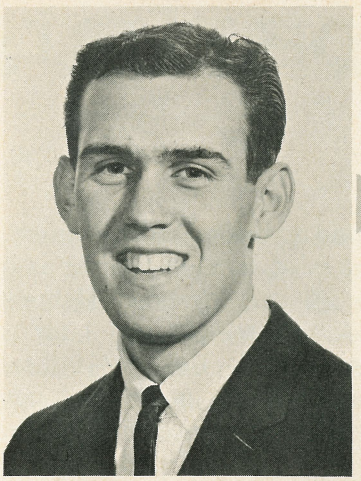
While I sat there I began thinking of Jesus as she suggested; my thoughts were that I already had the Holy Spirit; the Jesus in me was saying "I am already here." I knew this.

Mrs. Stone approached me and stood there a moment. She put her hands on me. And that feeling went all through my body. I won't call it a sensation because you might try to think of it as some ordinary sensation, one that we've felt before. Yes, I spoke, one sentence but while her hand was there I repeated it, once, twice. There were other hands on me but when she removed hers the feeling ended. I remembered the words but have forgotten them now. And I cried a little.

When those words return later I shall try to spell them. I know what they mean but I don't know what language it was. It sounded kind of African; really gone.

They mean, as you will find them in a dictionary somewhere, sometime, "I am already here."

Afterwards? Well, I walked back to the dorm alone — if you call a Christian alone. I'm here now and must prepare for tomorrow's classes. Still don't know whether I can continue this French major before seminary. Most pre-seminarians seem to be majoring in religion; I'd still like to wait for that study. Maybe a religion minor will be sufficient until seminary, now that I have the New Testament experience along with the New Testament. ✝



BY DAVID PETERS, *Modesto Junior College, Modesto, Calif.*

"IN THE SECRET OF HIS PRESENCE HOW MY SOUL DELIGHTS TO HIDE"

Until a few months ago, my entire Christian life had been spent in an evil complacency which stunted my growth as a Christian. I had sat back and judged other Christians, never daring to look at my own faults for fear I would have to yield my life completely to Christ.

A little over a year ago, I noticed that certain members of our congregation were talking about some strange doctrine that had to do with speaking in an unknown tongue. Right away my curiosity was aroused and I donned my righteous attitude and proceeded to judge these people. Imagine my shock when I discovered that my father, who is the minister of our church, and my mother had also had this experience. Even then I could not help but see the change in their lives.

Before I could recover from this first blow, we received news from my sister, who was attending Westmont College, that she had received the fullness of the Holy Spirit and the gift of tongues. This news, along with the knowledge that my mother and father were filled, set me to thinking.

Since the time when the movement of the Holy Spirit first began in our church, the Spirit-filled members held Friday night prayer meetings. After debating with myself, I decided to attend one of these meetings. When the meeting started I made up my mind that I would not be affected by anything that would happen. As the meeting progressed I felt the Holy Spirit moving in a tremendous way, but managed, somehow, to stick to my decision of complacency, at least as far as outward appearance. However, I was moved by testimonies given and news of the Spirit working in other places, and I had to admit that I had never seen such sweet and wonderful fellowship as this.

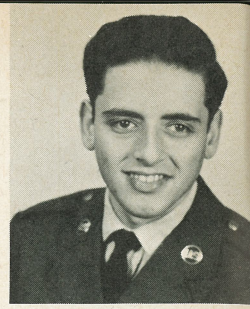
After that it was conviction that kept me going to the Friday night meetings and I began to realize more and more that, compared to these Spirit-filled people, my life was empty and without purpose. As I saw power grow in their lives, and their hearts overflow with love and peace, I desired this security and shelter for my meaningless life.

Weeks and months went by and there I was, too scared to be prayed for by the Spirit-filled Christians and still not yielded enough to ask Jesus Himself for this wonderful gift. More and more I was convinced as I saw people instantaneously healed and heard the glory of an unknown tongue, followed by an interpretation, and praise. During this time of conviction others were praying for me, but, to my surprise, they did not try to push or pressure me, instead they simply trusted in Christ to deal with my soul.

Finally, I decided that this experience was what I was looking for, and that I would allow the Lord to give me the gift which he had offered for so long. The Lord provided for my need a few days after I made up my mind by sending Jean Stone to conduct a special Monday night service at our church. Instead of staying at my college boarding house Monday night, I took the bus home. I came to the service that night with expectation in my heart, praying that I might not do anything against the will of the Lord. Hearing my prayer, the Lord made the answer clear to me, and after being instructed, a number of us were prayed for. That night I praised God with another tongue and with a joy in my heart that I never felt before, for I knew that I was in His presence.

The Lord has provided a way for His servants to offer Him praise, and to grow in His love. Therefore, we should take this gift and use it according to His Holy Word and for His glory, that we might know the secret of His presence in all its full meaning. ✝

...in the airforce



BY ALLAN G. HARTMAN, USAF

In August of 1962 I found myself attending church. Oh, I had been in places of worship before; as a child in Columbus, Ohio, I had attended Hebrew School at a Reformed Jewish temple and later a Christian Science Sunday school. But my father, though brought up in an Orthodox home, had not truly observed the Jewish faith since his youth. Mother, also of Jewish descent, had not adhered closely to the Christian Science training she had received, so when my dislike for religious schooling was repeatedly aired I was withdrawn. It was decided I would be allowed to choose my own beliefs later in life. I next set foot in a church in June, 1961 when I was called upon to attend two mandatory Protestant chapel services at Air Force basic training in Texas. But now it was different—now I was in church by choice.

After several lonely months at Oxnard Air Force Base, California, I was introduced by some of my buddies to a couple of Christian families in nearby Ventura. The warm welcome these people gave me and the wonderful family fellowship I found in their homes led me to quickly accept all the invitations to dinner and to young people's picnics and gatherings. Invitations to church services accompanied the many others and soon I began to accept these, also.

This step ushered in the greatest period of change my life has yet undergone. I began to hear the Gospel preached ,and through the faithful witness of a few close friends and a weekly Wednesday night discussion group I began, with difficulty, to understand what I heard. At least where I didn't understand I found myself wanting to.

Then one Wednesday night our group was discussing a part of the third chapter of 1 Corinthians when my eyes fell on verses 18-20. I was puzzled. I asked our counsellor to explain the message to me and as he did the true concept of faith became real to me for the first time. That night I took God at His Word, by faith, not by wisdom, and in so doing applied for citizenship in the Kingdom of Heaven. It was no sooner asked than given.

There followed for me a long period of attempted self-improvement as I strove to attain the "Christian life," listening intently to every sermon, seeking advice from every Christian I met. But the sermons seemed to lack the very essentiality I searched them for—they told me what my life should be like but not how to make it so. And the advisors to whom I looked for help could do no better. They seemed, in fact, to be resigned to the concept that they would never be able to overcome their temptations and lead a completely victorious life.

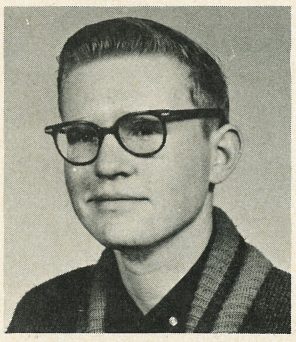
I already had every appearance of being an average clean-living young churchgoer, for that, in essence, is what I was. It was with the inner me that I needed help; the side of me no one saw but God, where I was defeated daily by sins that only He and I knew of. My spirit sank as I beheld a hypocrite in the mirror and could find no solution. I began to question my own salvation and even the very existence of God, my faith growing weaker and my prayers in turn availing me less and less.

I realize now that what seemed to me an eternity of helpless failure was the Lord's way of humbling the headstrong, cocky individual I was and better fitting me for service. When I had been sufficiently reduced in my own sight, to the point at which I realized and admitted that I myself can do nothing for Christ, I began to see what He had been trying to show me all along: clues to a closer walk with Him.

It is necessary here to condense a long story into a short paragraph, but suffice it to say that by God's grace, through seeking His will for me rather than His blessing of my will, I found the key to a positive, powerful life in Christ. This key is not a new outlook toward God or life or the Bible, nor is it a point eventually reached through gradual spiritual growth, but rather it initially was and is and continues to be a definite and wonderful experience; one which, just as salvation, was mine for the asking. With this experience, however, entered a Peace, a Love, a Joy, a Strength, a Fullness of the Spirit far greater than those which came with my original acceptance of the Lord Jesus as Savior.

Life with and for Christ has really just begun for me, and it grows better each day. I now have an increasing depth of faith I had never before imagined possible for me and a new language, given of God, with which to pray and serve Him. The "secret" of the victorious Christian life is really no secret at all. It is plainly given through the Bible: SEEK GOD'S WILL ON HIS TERMS, for He has promised, "ye shall seek me, and find me, when ye shall search for me with all your heart." (Jer. 29:13) ✝

....even in highschool



BY DAVID HOLT

IT HAS BEEN almost three years since God put into motion His divine plan for my mother and I to meet our beloved Lord and His Holy Spirit.

We were both attending church, but it was a worship service of the past. We were praying to the Lord of 2000 years ago, not the Lord of today. We were worshipping a God that was not alive to us.

In early 1961 we sold our home in Torrance, California, and moved to Montana. By June of 1961 we were settled in Lewistown, Montana, where we continued to attend church, but something was different. We hungered and sought for we knew not what and a dead form of worship did not satisfy us.

Then the Lord caused us to meet the Rev. Milton Cookson of St. James Episcopal Church and we noticed there was something different about him and the church.

Within a period of 3 months I was introduced to Spiritual Healing, and received permission from school to attend every Wednesday healing service for my diabetes. My mother was healed of both ulcer and a skin condition but I still did not connect healing with the Holy Spirit. In fact I didn't understand the Holy Spirit very well.

It was from my school bus driver I first heard of "speaking in tongues." One day he asked me if our church believed in it. I had never head of it, so I said, "No." When I arrived home I asked mother. She surprised me by saying, "Yes, it does." "I'm going to a prayer meeting tonight where this gift is in operation." After she explained to me what it was I became very disturbed with her for getting into things of the devil.

The next morning I sarcastically inquired if she "spoke in tongues." She admitted she did and told me how it had happened. That afternoon I went to see Fr. Cookson. I asked him to explain speaking in tongues. He showed me a copy of TRINITY Magazine. I sat in his living room and read several articles in TRINITY and he showed me scripture verses on speaking in tongues—verses I had read dozens of times but had never seen it the way I was seeing it now. I went home puzzled. At home I asked Mom if we could go to the church together and let me hear her speak in tongues.

That night we went to the church, and while we were praying she began to speak in tongues. It was the first time I had heard anyone speak in tongues and it made me feel funny. The love and power that was in the church was tremendous. It felt like the whole church was going to fly into Heaven. Mom laid her hands on me and I bowed my head and said, "Yes Lord, I want the Holy Spirit." What happened next I'll never forget. Power flowed through my body and love came bursting out. I felt like an overheated motor boat.

Although I felt the power of the Spirit, I did not receive the speaking in tongues then, but kept on seeking. In October of 1962 at an Episcopal Youth Convention I met Fr. Stube. He laid his hand upon me and a beautiful language I did not know came flowing forth. Praise the Lord! It came easily, no struggle at all, and no requirements except to give Him my life.

Since then I've witnessed to five adults and four teenagers who have received this experience. We have seen all of the gifts of the Spirit in action.

To see the Lord Jesus Christ work today as he did 2000 years ago is wonderful. Indeed, my God is a wonderful and living God, who loves and works today. He is alive and as real to me as my own Father. When I come to Jesus for healing I expect it just as much as I expect the sun to come up, even more, for someday soon the SUN won't be coming up, but the SON will be coming down.

Knowing this we recognize the importance of fulfilling Christ's Commission to "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." But are you forgetting the very next verse? "And these signs shall follow them that believe; In my name they shall cast out devils, they shall speak with new tongues. They shall take up serpents; and if they drink any deadly thing it will not hurt them, they shall lay hands on the sick and they shall recover." Are these signs following your ministry? ✝

THE OUTPOURING OF *The Holy Spirit*

The Only Answer for the Church Today

BY THE REV. ROBERT F. RICE

Mr. Rice is a Presbyterian missionary to Korea and has been doing extensive research on glossolalia.



A Breakdown in Protestantism

Early in life I remember dropping a silver dollar into the velveted Sunday school collection plate each Lord's Day. My Church said to both members and passers-by: "I am rich, I have prospered, and I need nothing," (Revelation 3:17). It is still a sight-seer's option in a celebrated residential district: the Country Club . . . Church. Even to its unusual name, how well it typifies nominal Protestantism. By inward thought, not outward contrast, there is a Congregational Church of Christ designated "The Most Photographed Church in the World." A dynamic renewal of spiritual gifts has lifted this Church from the nominal to reality. The pastor describes the awakening:

> "Our new ministry is a body ministry, a ministry by the whole Church, not by the minister alone. As each and every one is being filled with the Holy Spirit, these individuals gain a direct access to God's throne of grace. As such, they can go directly to Him and ask anything in His name; and whatsoever they ask in His name shall be granted unto them. When they come to the Church to worship, they come not to expect the minister to pray for them: they can do the praying themselves. They come not as mere spectators, passively expecting to receive a message from the minister: they come as participating members, actively ready to receive a direct message from God, when He chooses to give it to them. As members witness a fresh manifestation of His Spirit at work, God no longer is just a Name in their vocabulary; He becomes a living reality in their lives! Truly, one real demonstration of His Spirit and power is worth more than a thousand well-thought-out sermons delivered in His Name!
>
> "Some may ask, 'Why do you need a spiritual revival when you are getting along so well as a Church, with good attendance on Sundays and so many loyal and faithful members to carry on its work? Why don't you leave well enough alone? Why . . . the infilling of the Holy Spirit and subsequent supernatural phenomena...?'
>
> "That's just the point: we have been doing so well that we have grown cold and complacent, unconcerned, and even insensitive to the needs of others. Therefore we do need a spiritual revival to stir us up, and to set us on fire so that we will press forward to serve others more faithfully in a spirit of love, as unto the Lord . . . In former times, a lukewarm Christianity might have sufficed; but not in these latter days of tragic events and great human needs."

A Lutheran pastor who with his congregation is

also a part of this revival, speaks of the ethical considerations involved, as the critical "growth area," saying:

> We *must* at all costs, avoid falling into a legalism . . . must discover a *truly pneumatic ethic.* Luther's great discovery — "salvation by grace" — must be paralleled in our day by a teaching that sanctification too, is a work of grace. That the Spirit comes precisely to conform us to the image of Christ. The "gifts" of the Spirit must be fitted into this kind of a framework.

Socially and otherwise, the general ineffectiveness of Protestantism today provides background for seeing in sharp relief our needs not for an intellectual or even theological, but the need for a pneumatically based ethic.

Only when we know what is given the body of Christ, what is ours by right, can we come into the proper ethical perspective of our duty. God gives before He demands. Bonhoeffer says:

> "The place which in all other ethics is occupied by the antithesis of 'should be' and 'is,' idea and accomplishment, motive and performance, is occupied in Christian ethics by the relation of reality and realization, past and present, history and event (faith), or, to replace the equivocal concept with the unambiguous name, the relation of Jesus Christ and the Holy Spirit . . . attention is being drawn also to the fulfillment of all rights when Jesus Christ through the Holy Ghost shall give to each his own."

Werner Elert emphasizes that, "Any system of Christian ethics must, therefore, make an attempt to arrive at a precise understanding of the Holy Spirit . . . In receiving the Holy Spirit and under his direction they perceived the fulfillment of the promise Christ had made to them. At the moment the promise was realized they also knew what the word *pneuma* meant."

Jesus' promise to the disciples he was leaving, and to us today, is power for witness. This power is revealed in the gifts and in the fruit of the Holy Spirit in our lives, — the promise fulfilled, "to each his own." The sum total of Christian witness, yesterday and today, is manifested in the world around us by the *gifts* and the *fruit* of the Holy Spirit in our lives. Apart from these two evidential realities in the body of Christ, the church can only simulate Christianity on the one hand and on the other fall in line somewhere conforming to the cultural thought and life of our respective communities. Ethically speaking, as Christians we have a duty to receive and manifest the gifts of the Spirit and to possess the fruit of the Spirit, if our life and witness is to have value or power.

The Bishop of Oxford said many years ago: "It is on the basis of a new life introduced and active in the world that all Christian ethical theory is erected. The human life that is under discussion is a fuller thing than had been supposed before, the area of human action is enlarged so as to take in the whole spiritual world."

Neither liturgical form nor ecclesiastical tradition, their presence or their absence, can account for the puerile witness and breakdown in Protestantism today. The symptoms lie deeper. Our churchgoing generation unconsciously feigns the fruit of the Spirit; and to the average churchgoers, "gifts of the Spirit," is a completely nebulous term. An individual who by nature is agreeable and mixes well, who has no rough edges and a genial aplomb, is easily mistaken for one possessing the fruit of the Spirit. Human rationalism requires that "sinners love those who love them," (Luke 6:32). With our plush standard of living this is all the easier to effect. A Lt. Commander in the Naval Air Force said, "Although we had been reared in Christian homes, been baptized when we were children, and had accepted Christ, we had moved far from God. We were living a moral life, but not a Christ-centered life. I had been what might be termed a respectable agnostic for many years, full of doubts and cynicism. One of my friends recently described me then as 'a nice average Christian'." How can we assess *average* Christianity today? Where true gifts and fruit of the Spirit are lacking, spiritual power and effective witness are equally nonexistent, and ethical values are correspondingly recessive.

Another reason for the breakdown in Protestantism is in the commonly unconscious refusal to take a serious look at evil and the power of the adversary. We want to forget that "the invisible struggle" is going on; and that "Satan envies us every crumb of bread that God grants us." (Elert). Bonhoeffer summarized our day:

> "One is distressed by the failure of reasonable people to perceive either the depths of evil or the depths of the holy. With the best of intentions they believe that a little reason will suffice them to clamp together the parting timbers of the building . . . If evil appears in the form of light, beneficence, loyalty and renewal, if it conforms with historical necessity and social justice, then this . . . is a clear additional proof of its abysmal wickedness. But the moral theorist is blinded by it. With the concepts he already has in mind he is unable to grasp what is real and still less able to come seriously to grips with that of which the essence and power are entirely unknown to him."

We do not want to come to grips with anything, and although we sense the reality of the connotation we will not let ourselves take seriously Boris Pasternak's word: "These are apocalyptic times. This is the last judgment. This is the time for angels with flaming swords and winged beasts from the abyss." We prefer John Peter's naive observation: "Most of us, if we were honest enough to admit it, are looking for something that might be called: How to Survive in Comfort Without Really Trying. We even cherish the vagrant hope that, from the reaches of outer

space, a more advanced society may send us some magic formula, some easy way out of our present morass."

Protestantism has come to a point of diminishing returns by rendering itself unable to truly discern both the evil and the holy. In our spiritual dilemma our wills have suffered dystrophy. George Thomas says, "One of the greatest needs of our time is for serious thinkers to rediscover the meaning of 'spirit' in our long religious and philosophic tradition and to reinterpret it in such a way as to throw light upon the special problems of ethics." William James describes the saint as one whose center of energy has become habitually spiritual, pointing out that for such a person ordinary inhibitions and evils seem to fall away. From what center of energy do we live as Christians? T. S. Eliot's poetic comment reminds us that we are "consumed by either fire or fire"; that ours is either the fire of the flesh or the fire of the Spirit. Because it applies so broadly, George L. Hunt makes a near understatement saying, "There are persons who can know a great deal about Jesus and even testify to him but who still need also to know that there is a gift of greater power waiting for them when they receive the Holy Spirit." When this power is received the Spirit creates a new ethic which is spontaneous rather than traditional, proving its moral and spiritual mastery over circumstances as they arise. James Stalker says the normative for Christianity when he says that we must rediscover those "experiences by which man rises from the depths of sin to the heights of virtue . . . that Christianity received the first name which it ever bore, when it was called the Way . . . those experiences in which the very essence of religion consists."

Modern liberalism in Protestant Christianity has been guilty of succumbing to pride in human achievement, to the exclusion of the superhuman and eternal. Refusing to discern the evil, they have looked for the "holy" in purely humanistic terms. The philosophies of modern Humanism and Idealism have stressed the spiritual nature of man so exclusively that many have believed man's moral possibilities unlimited. The direct result has been no sense of need for power from on high, and no seeking. The spiritual dereliction left in the wake of liberal Protestantism is a major cause in our moral and spiritual breakdown today.

But those within the fundamentalist sector of Christianity also now recognize chronic weaknesses: "In our preoccupation with the sword of the Spirit, we have tended to play down the fruit of the Spirit. Fundamentalism . . . now needs a deep-reaching reformation. In fact, every doctrinal corrective inevitably grows so exaggerated and lopsided that in time it cries out for reformation," (Dr. Vernon Grounds). Fundamentalism today may be compared to Kierkegaard's pointing out the weakness of Lutheranism in 19th century Denmark, that of magnifying *belief* and minimizing *practice*. Here we have an intellectual, if not sophisticated, subscribing to an orthodox creed. Right doctrines make one right regardless of what he does or fails to do. To fundamentalism as well as modernism, the words of William Law in his *Address to the Clergy* wing their way up through the centuries: "Everything else, be it what it will . . . is dead and helpless, but so far as it is the immediate work of the Spirit of God breathing and living in it." The President of a conservative Bible College says: "From our point of view, here are some of the dangers facing the fundamentalist.

> First, pugnaciousness . . . Second, censoriousness . . . Third, negativism . . . Fourth, phariseeism . . . Fifth, individualism . . . Sixth, self-seeking."

The late Dr. A. W. Tozer interprets Biblicism as begetting the cult of texualism and in turn unethical carnality, saying,

> "The Word died in the hands of its friends . . . The Voice of the prophet was silenced and the scribe captured the minds of the faithful . . . An unofficial hierarchy decided what Christians were to believe . . . all joined to promote the cult of textualism . . . It assumes, for instance, if something is in the Bible, it is in us. If we have the doctrine, we have the experience . . . And if we persist in stressing the sword more than the fruit, we shall remain theologically right, but we shall degenerate spiritually; we shall deteriorate ethically; and in the end we may disintegrate organizationally!"

Where does Protestantism stand in its present breakdown? On the one hand we are marking time on some very real spiritual reserves, we are living on our Protestant heritage. On the other hand, unmindful of the future, we are not replenishing or realizing new reserves. The meaning of "Spirit" becomes of acute concern to Christian ethics, mainly because of its lack and absence. In the church, which should be the source of spiritual power and renewal, we are willing to take but not give out or store up. We are willing to receive any *outward good* of status or conscience that comes from traditional Protestantism; but we are not willing to pay the spiritual price of receiving and manifesting the *inner gifts and fruit* of the Spirit which alone will reanimate our reserves and rebuild our resources. "For to every one who has will more be given, and he will have abundance; but from him who has not, even what he has will be taken away," (Matthew 25:29). How long will our dwindling reserves last? In Korea even the poorest farmer could not be persuaded a single year to take fruit of his soil and do nothing to rebuild that soil. Today, words such as "sanctification" and "perfection" (so dear to the followers of Wesley) are irrelevant. Thomas reminds us:

"Unless sanctification aimed at perfection is regarded as essential to the Christian life . . . Christians will not think it their duty to strive for an even more perfect love, for 'the measure of the stature of the fullness of Christ.' They will be satisfied with a limited change in their lives. The result will be a spiritual and moral complacency which will paralyze their efforts and lead to the cessation of moral growth. Compromise with their own moral imperfection will be accompanied by a resigned acceptance of social injustice. This is a very real danger in Protestantism at the present time."

There are ministers who, dealing repeatedly with the alcoholic and with problems of immorality in their own congregation, say that the problem is becoming chronic. Less dispassionately Thomas says,

"The current disillusionment with optimistic Liberalism and the strong emphasis of Neo-Orthodoxy upon man's sin have combined to destroy in some circles the doctrine of Christian perfection as the goal of a process of sanctification. The result of this tendency, if unchecked, is bound to be a loss of moral earnestness and ultimately a growth of moral cynicism. The nerve of the modern Christian concern for social justice will also be cut . . . when the Church ceases to respect saints and does not attempt to produce them, when it has forgotten what it means to be a follower of Christ."

This Princeton University professor is precisely right; and he depicts as well as prophesies.

B. Dimension of the supernatural

How do spiritual gifts, the *charismata,* resolve problems common to liberalism or fundamentalism? In seminary days, myself a serious evangelical, I wondered why one liberal and carefree classmate was even near a seminary. Today the two of us have an older friend who has since confessed that before the charismatic revival, he was a rank liberal thinking the millenium had arrived when they laid the cornerstone at the United Nations building. Now, both of my ministerial friends have long since forgotten liberalism. Their theology and witness are now doctrinally sound and passionately evangelical. Spiritual gifts are working in and through their ministries abundantly above their most liberal dreams or aspirations. My brothers in Christ could each write a full book on how the gifts of the Spirit have afforded them entirely new ministries. My classmate reflects,

"Once I was a self-sufficient Presbyterian minister who never dreamed he needed the Holy Spirit. I had degrees from Ursinus College and Princeton Seminary — plus a prep school background oozing with culture and prestige. What more could a man want for a successful ministry?

"I found, in the summer of 1955, that there is a degree bestowed only by Christ Himself, and I needed that degree . . . I still wanted to be a Presbyterian — and I hope to be one always —but I wanted to be a Presbyterian who was redeemed, filled with the Spirit, and walking close to God . . . The outpouring of the Holy Spirit around the world among denominational ministers and laymen, including great numbers of Presbyterians, is extremely inspiring."

Alan Richardson says, "Without a living, energizing worship the Church can accomplish no useful work in the world . . . men shall be challenged and empowered to rebuild . . . It is our contention that if Modernism is redeemable, . . . it must be a spirit, an ethos . . ." Redeemable or not, modernism can be made over and only the Holy Spirit has the answer; He alone energizes and gives power to our human spirits, inspires the gifts and enables the fruit. A panel of seminarians noted: "It is interesting in reading about the Episcopal churches in which this is happening to notice that there is a new evangelical spirit which is unseen in most Episcopal churches." The point of departure for Christian ethics is not the reality of one's self, or the reality of the world. It is not the reality of standards and values. It is the reality of God revealing Himself in Jesus Christ, through the Holy Spirit. Only this dimension of the supernatural can give us any real clue to a Christian ethic.

A Reformed Church pastor, formerly having strong liberal leanings, bears witness to his spiritual pilgrimage:

"I went to New York City and became Public Relations Secretary for the World Council of Christian Education, . . . I went to Washington, got resolutions introduced into Congress, spoke to President Harry Truman, and enlisted him as a sponsor. Then I got the King of England and about five or six other Heads of State . . .

"Yet within me was this still small voice questioning, 'Is this really Christian education? Is it really Jesus Christ that these vast sums of money are being used to exalt, and to bring these children to, or is it money going to wheels within wheels, so that the organization is becoming an end in itself, rather than a means?' I didn't want to answer that question, because I was afraid it would cost me my job . . ."

As an end of his searching,

"I said, 'Jesus, make me after Thine own heart!' . . . I realized that our God is a broken-hearted God; that the thing that breaks His heart is not the sins of the sinners, but the satisfiedness of the saints; that we are satisfied in having so little of Him and in His having so little of us! . . .

"Let us, every minister of every denomination, first receive the Baptism of the Holy Spirit, and then let us allow the Holy Spirit to minister through us! He, the Spirit of Truth, will lead us into all Truth, and will lift up Jesus, Who will draw all men unto Himself!"

The pastor of a Methodist Church in the inner-city relates his experience of the supernatural in his own ministry; this blessing having been passed on to him by a fellow Methodist who has a strongly charismatic ministry. The pastor says:

"I was at the point of utter frustration in my ministry. Up till then I was an introvert, frightened to death unless I had full detailed notes in delivering a sermon. At that time I received a freedom in preaching I never sensed before . . . I believe it is a type of prophecy. My mind was illuminated and a series of sermons emerged. I wrote as fast as possible . . . everything down, illustrations and all. Before, sermon preparation was normally an excruciating process and everything had to be in manuscript form. For the first time in my life I went into the pulpit completely at ease and under the power

of the Spirit. From then on I have been *free* in my preaching ministry. Since this was not asked for, this to me is miraculous . . .

"An alcoholic who needed prayer came to our Church. My wife had been needling me about the laying on of hands and praying for the sick . . . I did not want to lay hands on him, but because of the pressure of the moment I gave way and it happened! He said it was, 'Like an explosion in my chest, and then out to my arms and legs; the alcohol craving was completely driven out of my body.' This man is now being led to preach and is going to alcoholic missions . . ."

Glossolalia has become a vital, and to many the initial part of the whole armor of God. "In a day like ours," says Dr. Samuel M. Shoemaker, famed Episcopal churchman, "we need every weapon in the arsenal of God, including speaking with tongues."

"Speaking in tongues," observes *The Living Church,* independent Episcopal weekly, "is no longer a phenomenon of some odd sect across the street. It is in our midst and it is being practiced by clergy and laity who have stature and good reputation in the Church.

". . . Its widespread introduction would jar against our esthetic sense and some of our strongly entrenched preconceptions. But we know that we are members of a church that definitely needs jarring.

". . . If God has choosen this time to dynamite . . . 'Episcopalian respectabilianism,' we know of no more terrifyingly effective explosive."

Traditional church assemblies are increasingly evincing keen concern for the role the *charismata* should be playing in the church. An official pastoral letter of the Amsterdam Synod of the Dutch Reformed Church, entitled "The Church and the Pentecostal Groups," exhorted: "We cannot say that in our time there is less need of these gifts than in the beginning of the Church. Are we opposed by less demon powers than in that time? Is heathenism of the present day less aggressive than that of the time of the Apostles?" With such encouragement it is not surprising that many Dutch Reformed ministers are receiving the infilling and the gifts of the Spirit. In America, too, Reformed ministers are receiving the gifts: a pastor in Washington relates, "The results have been transforming. My life and that of others has taken on a new dimension. Joy and power in Christ are at last realities. We have weekly prayer meetings for those who have received and others interested. Several have the gift of tongues, also gifts of interpretation and discerning of spirits. All is orderly with no excesses."

As President of the Reformed Church in America, Dr. Henry Bast capped his state of religion report at the 1961 Synod with these words:

"Christianity has been in retreat in the western world for more than a century . . . We have exalted the Church above the Gospel, the Institution above her Lord, and judgment has come upon the Church. Whatever others may do in this time of judgment, let us, at least, repent.

"Let us confess our pride and self-confidence and our desire to do it our way instead of God's way. Above all, let us recognize that in spite of our great institutions and wealth, we are as impotent today and as helpless before the world, as the Disciples were before the Roman pagan world of the First Century. Therefore, let us, like them, wait on the Lord. Let us obey the command of Christ to wait for 'the promise of the Father.' Let us seek anew the power and blessing of the Holy Spirit in our Church."

Concerning the supernatural, a former Presbyterian Seminary professor and now pastor in an inner-city parish, says, "God has been very, very kind. What has it meant in terms of ministry? I think there are many around . . . who could tell you. Healing — so miraculous that we're frightened. Lives changed without the gimmicks of our ministry; simply the power of the Holy Spirit to transform personality. Things so seemingly providential, and they never happened before six months ago." There are many who can say with Catherine Marshall, "This spiritual world is a real world. Of that some of us have abundant evidence."

C. Inferring ethical implications.

Those exercising the gifts of the Spirit point us to a renewed and vital Christian ethic as they receive at one and the same (1) spiritual quickening and power as individuals, and (2) a closer communion with one another and with their risen Lord Jesus Christ. "The Spirit is seen as a power from God entering this world and announcing thereby the renewal of all things . . . Every generation, in communion with the long chain of witnesses who have preceded it and under the guidance of the same Spirit, must grasp anew the tasks that the Lord of the church sets before it." Suzanne de Dietrich so presents our ethical duty in the light of the Spirit's guidance, and goes on to say that it is possible "for the Spirit of Pentecost to create a unity from above — the divine counterpart to all Towers of Babel." However upsetting the Holy Spirit is to the nominal and the structured in Christianity, He unites those who are being led of Him to do the will of the Father and the work of His Kingdom. It is in this contact that we find an ethical force and conviction which the world can never duplicate, and on which society is desperately reliant.

A pastor in London speaks for our nation as well as his own, when he writes:

"As the Gospel according to the Holy Spirit transcends the perception of the meaning of Christ represented in the Gospels, so the ethical vision and experience of Pentecost transcend those of the pre-Pentecostal period. The real centre of investigation into the ethical meaning of Christianity is the time after Pentecost. The Holy Spirit opened a new spring of ethical activity which at once sharpened the perceptions of Christian conscience and bestowed power to realize the vision. The fresh vital force . . . of the early church . . . was set in motion by the Holy Spirit; and it was intended to be the true deliverance of all mankind. The present-day church means

so little in the world because it feels so little of the *ethical conviction* which moved the early church . . . It feels so little of the ethical conviction which moved the early church because it has never reached the experience from which that conviction was derived, namely, the infilling of the Holy Spirit. But the Pentecostal life, a life inspired by love and guided by knowledge, is the only hope of the world; and the redemption of the world waits upon the surrender of the church . . .

"The evangel of Pentecost is not proposed as an economic programme or a social scheme, but it is mighty to the dissolution of those influences which separate men. Pentecost initiates a social and ethical force of incalculable significance . . . the human and social factors involved in our economic life are susceptible to spiritual and ethical influence."

We need to realize anew in our own day that the basis of apostolic conviction and ethical vitality was the experience which is born of the Holy Spirit. Montesquieu wisely ascertained that, "It is not enough for religion to establish a doctrine; it must also direct its influence." As the influence of the Wesleyan revival saved the social and economic structure of England, so in our day can a spiritual awakening save a nation and its people.

Paul's question to some new disciples at Ephesus, "Did you receive the Holy Spirit when you believed?" (Act 19:2), is not peripheral. But were this asked modern day disciples, experimental knowledge of their faith would not pass the historical Jesus; just as the Ephesian believers knew little beyond John's baptism. Though we know *of* the Holy Spirit today, our receiving Him and just when and how, would become a matter more speculative than experimental. An experimental knowledge of the Holy Spirit who leads us so clearly and dramatically to our Saviour and to His gifts, is sadly lacking.

Even so, the fullness of charismatic gifts is coming into the traditional churches in an unparalleled manner, and without noticeable division or excess. Here and there the Paraclete is returning to the side of the broken body of Christ, and is making all things new. While traditional Pentecostals are becoming like other denominations; historical church pastors with many of their laity are becoming Pentecostal within their customary ecclesiastical traditions. This advances profound implications for the future of the church and of society. Brunner's question on the powerlessness of official church doctrine in light of what is really needed, is being answered:

"The Word of God is truly and effectively in the Church as the word of the Holy Ghost, implying therefore a unity of 'logos' and dynamic energy which lies beyond all comprehension . . . It forms the secret both of the fellowship and of its moral power . . . The significant mark and the essential being of this communion consists in the quality of *agape* — the new ethos of the fellowship and its members . . . It is so much easier to discuss from an intellectual and theological standpoint the ideas implied in the revealed Word of God and to analyse them conceptually than it is to allow oneself to be transformed at the centre of one's life by the action of the Holy Ghost . . . but of what use is the best officially declared teaching if it shows that it is powerless to make the members of that church living followers of Jesus and that church itself a living fellowship with Him? . . .

"It is not an organized unity of the churches that we most need; on the contrary, such a thing could in the last resort merely serve to increase the fundamental evil — the misunderstanding of the Church — by identifying once more, Church and institution. What we need is the Holy Ghost who is promised to faith in Jesus Christ and who, where He is powerfully operative, brings about that freedom in obligation and that sense of obligation in freedom, that responsibility in fellowship, which is as far removed from all collectivism as it is from all individualism. What we need is first and foremost this understanding of things which would set us free from a false ecclesiasticism . . ."

How true it is that help from the Holy Spirit as the only answer for the church is being reiterated and reemphasized. William Barclay says:

"No Church can dare to face the needs of a generation adrift from its moorings without the help of the Holy Spirit . . . Without the Holy Spirit, and without an intense belief in the Holy Spirit, no Church can have any real growth and development in its faith and in its belief . . . that Christ died for men in a glorious truth; but that Christ lives for men in the Holy Spirit is an equally glorious truth . . . The real test of a Church lies not in the statistics . . . but in the presence or absence of the Spirit. To possess the Holy Spirit and all His gifts is to know, even if it be distantly, what heaven will be like."

The power of the Holy Spirit expressed in the lives of those receiving and manifesting His gifts today is not a vague influence for good. He comes not as an imperceptible immanence, but as one with transforming moral life and ethical vitality. Maurice Barnett's study of the gift of the Spirit is revealing:

"As we study the experience of the Spirit in the New Testament, we bear in mind certain data with regard to the experience:

a. The Spirit-concept is always approached by way of a living experience rather than by any system of teaching. There is no such teaching in Jewish literature.

b. The Spirit's operation is known through human experience as the divine energy invading and dominating human personality.

c. The presence of the Spirit is evidenced by certain symptoms of abnormal and supernormal phenomena. These extraordinary phenomena lead to the conclusion that they are due to the Spirit's presence.

Such is the environment and background of New Testament thought . . .

"The crucial declaration of the New Testament is that the soul, or personality, of any man can be utterly transformed by the gift of the Spirit. All human needs are met; the warfare of the flesh is overcome; the fruit of the Spirit is produced; and victory over the devil and the world is accomplished. So then, the objective dynamic of Christian ethics is the Holy Spirit, or God exerting moral and creative power. We must remind ourselves again that, 'The Spirit is not simply the immanent Spirit of God, as that is generally viewed. Its character is revealed and its power acts through Jesus. A great moral activity of God has been manifested in the life and death of Jesus, which makes the beginning of specific ethical Christian experience possible . . .' *(Ency. of Rel. and Ethics.)* There can be no divorce between Christian experience and Christian ethics.

"It can happen again to our world that is bruised, bowed down, and bleeding, because of sin and circumstance. Commerce can be redeemed, the twist can be taken out of business life, international dishonesties can go, every detail of international and domestic relationships can be

totally renewed — but not by human achievement alone! Such a colossal redemption is abnormal and supernormal. The Christian declares that we need a power to descend from the invisible world to lift us — that is the power of the Spirit . . . at the end of all things it is goodness that matters, the personal integrity of redeemed and dedicated people."

Why society tolerates any emphasis on emotion save religious emotion, is in itself indicative of serious spiritual deficiency. Basic to the charismata and their relation to a Christian ethic for our day is their power to renew the emotional life of man. A word fitly spoken will not let us forget the importance of the emotional life:

"Just so, the Spirit will recharge our emotions today. Sometimes I think this is the most vital work of the Spirit in the twentieth century. It has been said of our civilization that it deadens emotion . . . If part of our problem today be lack of great passions, intense beliefs, then how is the Holy Spirit an answer? Because of his power to revive men's emotional life . . . For millions of people in our thing-surfeited Western world, life has become tasteless . . . Creative thought and work wither, since there are no emotional springs to nourish it . . . apathy is the symptom of a sick and dying spirit."
(Catherine Marshall)

The imperative of a new emotion, cleansed and redeemed, comes to us in a Congregational pastor's testimony: "Upon witnessing the cleansing effect it has had upon so many of our people, especially upon our own thirteen-year-old son, Dennis, as he confided in me saying, 'Daddy, I feel clean all over; now I know what it really means to be born again,'—I am certain that the experience is real, thus casting all my previous doubts aside. Upon hearing of broken friendships being restored, husbands and wives being reconciled, bad habits being overcome, and everyone testifying to their unspeakable joy, I cannot help but accept these as real evidence of a true revival. This I thank God . . ."

Without the new emotion that the spiritual gifts bring the Church, its spiritual and ethical contribution to society can only further hasten to a defunct status. Dr. James I. McCord states:

"The . . . question is primarily a question of the Holy Spirit. Are we willing as a Church among Churches to let the Holy Spirit be responsible for the Church's life? It is disturbing that the World Council of Churches has not dealt with this question as a major theme in any General Council. Nonetheless, it is precisely because our institutions are at stake that ours must become the Age of the Spirit, of God active in the world, shaking and shattering all our forms and structures, and bringing forth responses consonant with the Gospel and the world's needs.

"This is why in our own age the Pentecostals have begun to attract the attention of classical Protestantism. They have been able to move into countries with a flexibility we do not possess, and through their ministry produce the fruits of the Spirit in the lives of men. We who have stifled the fire of the Spirit of God now see it blazing up in other groups as judgment upon us. For God's Spirit refuses to be stifled even by the Church. No, especially not by the Church, for judgment begins in the house of the Lord."

In an editorial, Dr. McCord further reflects on the way the New Testament deals with the Holy Spirit:

"It does not inquire whether one believes in the Holy Spirit; it asks, 'Did you receive the Holy Spirit?' (Acts 19:2). Finally, . . . this emphasis on the Spirit offers a clue to a Christian ethic that will go beyond the authoritarianism of scholasticism and the broken and jerky decision-making that is the ethical imperative of the Lordship Christology. The emphasis on the Spirit should teach us the meaning of community and enable us to understand the meaning of persons in such a way that the spiritual life will again take on a fullness and a relevance that it has not had in much Protestant expression . . . in the spirit of prayer, a prayer that we could not pray without the presence of the Holy Spirit already in our midst, we shall come together and seek to be open to the Spirit's presence, voice and power . . . using the Holy Spirit not merely as a pious and empty phrase, but addressing that One who comes as the instrument of Him who makes all things new."

The manifestation of the spiritual gift in the body of Christ—how deep the ethical implications for this day and hour! How far have we neglected this aspect of the Biblical revelation? Are we now seeing the fire of the Spirit of God in other groups as a judgment against us, as Dr. McCord so strongly intimates? Yes, and no. Does not the root of the matter go deeper? Keeping church history in retrospect and with empirical observation of the current revival of spiritual gifts in the denominational churches—can we not simply say this is God's Time? In the unfolding plan of Redemption and Consumation, God's Sovereign and Unpredictable Spirit begins to move, calling to service a gift and gifts which He has allowed to slumber for a time. We are not asked to apologize or atone for the past, but simply to respond to God's move and call in our own era.

F. W. Dillistone is prophetic when he writes: ". . . there is an Order of Redemption in which God through His Word calls man into relationhip with Himself, and that relationship becomes established through the Spirit. . . . Now through the outpoured Spirit, the power is being plainly manifested in the very midst of human life. . . . 'by words and deeds, through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem . . . I have fully preached the Gospel of Christ' " (Romans 15:18,19).

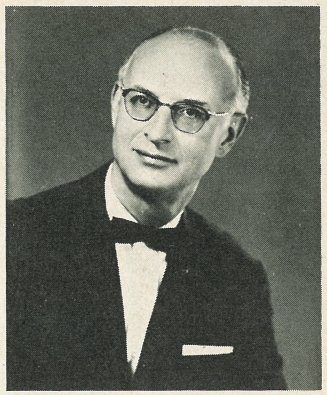
May the renewing power from on high which preserved and prospered the church of Christ through its early centuries be our clue to a Christian ethic today, enabling us to join with St. Augustine saying,

"We are inflamed by thy gift and we are borne aloft. We glow as we go.

We mount up along the ascents of the heart and we sing the Song of the Ascents.

By Thy fire, Thy good fire, we are enkindled and we proceed since we go up to the peace of Jerusalem."
(Confessions, XIII, 9:10) ☩

THE TWO-FOLD PURPOSE OF GLOSSOLALIA



BY THE REV. H. J. SMITH

Mr. Smith is the director of the Christ Faith Mission, Los Angeles, California.

EVERY GREAT REVIVAL has featured some new, neglected, or little-understood truth. With such enlightenment and better understanding of God's plan and purpose, churches have been revitalized, evangelism stimulated, and church organizations born.

Glossolalia, or the speaking with tongues, had its beginning early in the church age, in fact on the day of Pentecost. This speaking in "tongues of men and of angels" was accepted by the early church as accompanying the baptism with the Holy Spirit. To Peter and to Paul the speaking with tongues was accepted as a part of God's great provision for the Church in this dispensation of the Holy Spirit. The speaking with tongues was known and practiced by many in the following centuries after the initial outpourings at Pentecost and shortly thereafter.

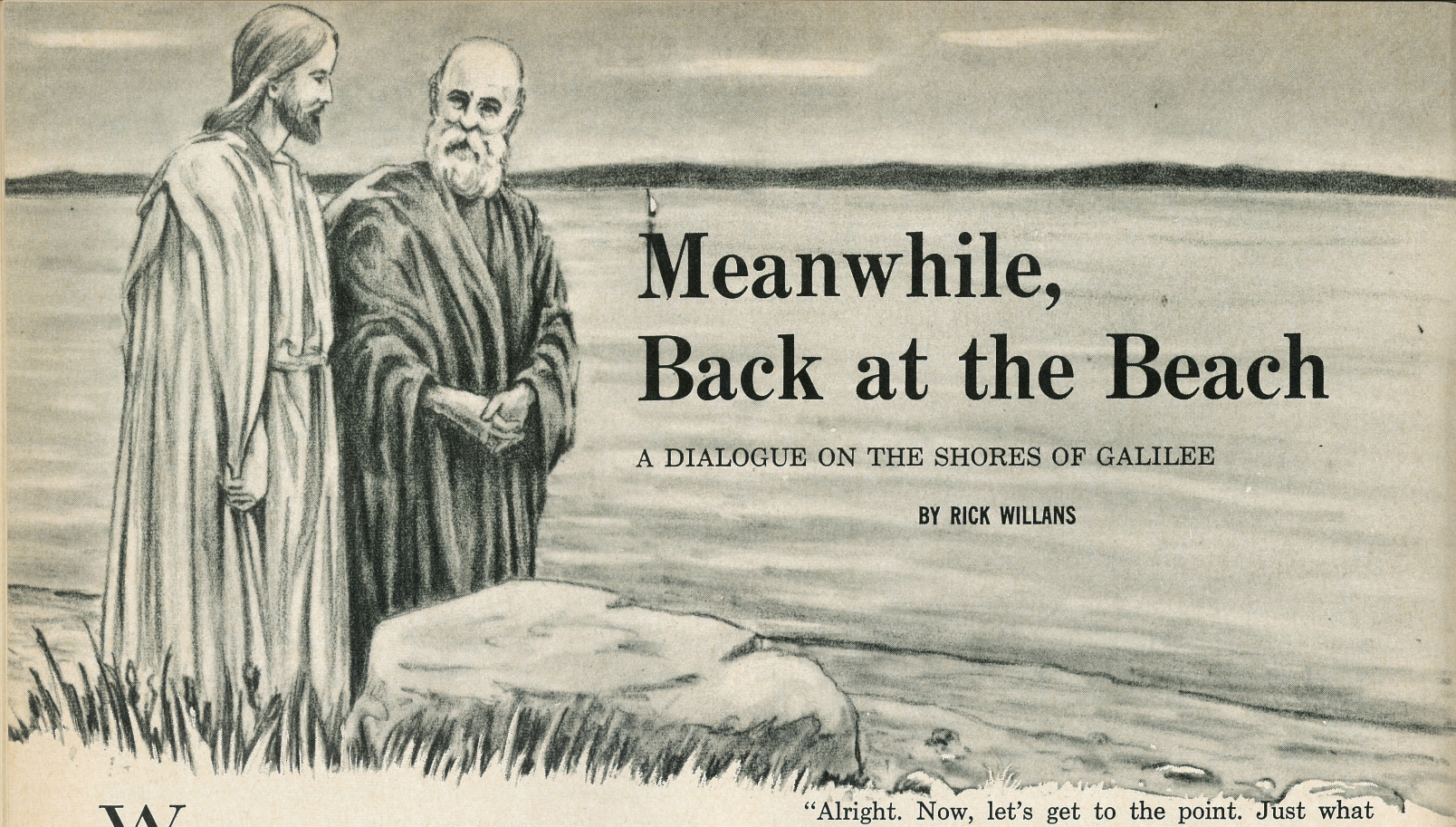
Though there is a thought that perhaps the value and the use of Glossolalia was not as well understood as it might have been, it nevertheless was accepted as a part of God's order for the believers. However, it was not until the advent of the Pentecostal revival at the beginning of this 20th Century that "tongues-speaking" really became known throughout the world. It is now estimated by some that because of this great movement, between ten and twelve million in our age now speak with tongues. This Pentecostal movement, which began a few decades ago as a persecuted cult, has now been called by some theologians "the third force in Christendom." No longer can it be called the religion of the illiterates, for now included in its ranks are well-known leaders of many recognized denominations. In spite of the many efforts toward church unity and understanding, it seems evident to many that the baptism with the Holy Spirit and its accompanying manifestation of speaking with other tongues is the only truly ecumenical movement that seems to be accomplishing divine purpose.

In the early part of this century glossolalia was featured much as God speaking through man. There were many so-called "messages in tongues," and in spite of some evident excesses, there is no doubt that most of these utterances were authentic and inspired by the Holy Spirit Himself. The blessings brought to congregations and conferences of believers and to unbelievers as well proved to the satisfaction of most honest hearts that this vocal gift of the Holy Spirit when accompanied by its companion gift, interpretation, compared favorably in value with the gift of prophecy itself.

It seems, though, that in the past few years since the speaking with tongues made its unexpected appearance among the traditional Christian churches, there is developing a more balanced understanding of the true purpose of Glossolalia. We are beginning now to hear instruction given to those newly filled with the Holy Spirit to "speak with tongues daily . . ." It is a "spiritual ability given by God to make possible the soul's true communion with his maker in a language he has never learned." Now more clearly understood are the scriptures in I Cor. 14:2, 4 and 14.

Thus, Glossolalia, or speaking with tongues, is not a one-way road, either from earth to heaven, or from heaven to earth, but rather a two-way means of communion between a soul and his God, *and* between Christ and His Church. Associated with interpretation, it is a vehicle of exhortation, edification and comfort as is prophecy. Did not Isaiah prophesy in Chapter 28, verses 11 and 12 that "with stammering lips and another tongue will He speak to this people. To whom He said, This is the rest wherewith ye may cause the weary to rest: and this is the refreshing . . ."?

Let us not limit God by our finite understanding, our fear of excesses in the church, or our desire to be accepted by Christians of other persuasions. God speaks to His Church through tongues of men and angels today, and it is the blessed privilege of "those who believe" to "speak with new tongues" and through such spiritual communion find a very real access to the throne of mercy where we shall "find grace to help in time of need." ✝



Meanwhile, Back at the Beach

A DIALOGUE ON THE SHORES OF GALILEE

BY RICK WILLANS

"Well, Rocky, how's the boy?"

"Dazed, Lord, dazed."

"Oh? Sit down here on this rock and tell me about it."

"Well, Lord, you know me . . ."

"Yes, I suppose you might say I know you."

"Yeah, heh, heh. Well, anyway, it's about yesterday; it really shook me, and I'm still shook."

"You mean Pentecost; we called it The Big "P" on the planning board. Yes, it was somewhat traumatic to a lot of people; I had been planning it for quite some time and thought I would really do it up big. But I did tell you . . ."

"Yes, I know you told us, but we still never thought of anything like *that*. I guess I just always have to be shown."

"You're from Missouri."

"Huh?"

"Never mind. Another time, another place. Go on."

"Well, the house-shaking wind and the little flames were strange enough, but Isaiah's house was shook, too, and filled with smoke to boot, when he saw you on your throne; and lots of times fire has shown that you're around, like when you made a covenant with Abraham, and at the burning bush where you talked to Moses, and . . ."

"*Hold* it! Just a minute! Don't get scholarly on me; I didn't choose you for that."

"I'm sorry."

"Alright. Now, let's get to the point. Just what was the problem?"

"Well, . . . Lord, . . . it was the *tongues!* Why on earth *tongues?*"

"Well, as I recall, Rocky, you explained that to the crowd yesterday."

"Yeah, sure, you flashed me that prophecy of Joel's, but it doesn't say anything about tongues. My face gets red thinking about it now: there we were, babbling away in front of all those people! Phew! I'm just glad those foreigners understood what we were saying, because there were a couple of my old fishing buddies there who were in town for the feast. They knew me in the old days and were yelling out stuff like, 'Hey, Rocky is looking pretty rocky this morning!' and, 'The "Stone" is really stoned, just like old times!' You know, a lot of folks have had a lot of laughs out of that name you tagged me with, and those guys sure were laughing it up yesterday, for a while anyway. But I have to hand it to you, Lord, you sure put the words into my mouth, just when I was about to try to protect myself with the excuse that it was too early in the morning to be drinking. I still can't believe it: Simon 'Rocky' Bar-Jona, preaching like that, and to a *crowd* like that! And I couldn't even explain to my kid how to fix a fishing net without going over and over it. The kid's smart, but I just don't talk so good. But the way you gave me words was amazing!"

"And that sermon won three thousand souls, Rocky."

"Three thousand! I could see there were a lot more than I could count, but three thousand!"

"And that's just the beginning. I fed five thousand on one occasion, and the apparent resources were just as sparse as they were yesterday, and I have said that you would do greater works than I. Yesterday was just the beginning."

"But, . . . still, Lord, . . . why *tongues?*"

"Haven't I told you that it is what proceeds out of your mouth that can defile you, rather than what goes into your mouth?"

"Yes."

"And isn't it true that if a man can bridle his own tongue, he can bridle his whole body also?"

"Say, yeah, that's good; mind if I write that down?"

"Don't bother; I have someone else in mind for that. So, then, isn't the tongue important?"

"Yes, more than I thought before."

"And when you speak in tongues, it is I, rather than your own mind, giving the words, correct?"

"That's true, Lord."

"So that you are submitting yourself to and giving voice to my perfect will when you pray in a tongue that I give you, correct?"

"True."

"And when the language I give you is understood, either supernaturally or naturally, as was the case yesterday, is this not a sign to the unbeliever and edification for the believer?"

"Oh yeah! The speaking in tongues was what really amazed all those foreigners and opened them up to the message of the cross and the resurrection! and when *we* found out what we were saying . . . well, Lord, I felt like I did that morning when I saw your graveclothes lying there in the tomb!"

"And, finally, didn't I plainly tell you that one of the signs that would follow you who believe would be the speaking with other tongues?"

"Oooooh! So *that's* what you meant! That shot right over my head at the time; I didn't understand!"

"And tell me again what happened after you spoke in tongues."

"You then used me to win three thousand souls!"

"Yes, you received power; and just as one confesses me and is baptized as a sign of having received my love, so it is that you all spoke in tongues yesterday as a sign of having received my power. And as I told you, yesterday was just the small beginning of the task for which I have empowered you."

"It begins to scare me, Lord . . . ouch!"

"See this hair that I just pulled out of your head?"

"Yes, but . . ."

"It is number one thousand seven hundred and twenty-three."

"But . . ."

"Rocky."

"Yes, Lord?"

"Pick up one grain of sand."

"O.K., Lord, here it is, one grain of sand."

"Do you want to know the number of it, its volume, or perhaps the distance it has traveled in the last hundred years?"

"Enough, Lord, forgive me!"

"You've got the point."

"Yes, I've got the point."

"Would you like to take a little walk?"

"Sure."

"O.K., let's go this way."

"Straight out into the *lake?* . . . er . . . sure, let's go this way."

"Remember last time?"

"Remember! I don't think I'll ever forget!"

"It's different this time, Rocky; you *know* that you shall not perish."

"I know that, Lord, and you know it, but the water is up to my knees, and I'm still walking on the bottom."

"You shall not perish."

"Yes, Lord, even though the water is up to my waist now, I believe."

"You shall not perish."

"Yes, Lord, though the water is now up to my neck, I believe!"

"You shall not perish."

"I know, Lord . . . but this is strange; the lake must be shallow all the way across here, because here we are more than halfway across and I'm still walking on the bottom with my head above water . . . . . Well, here we are on the other side. That wasn't so bad, except my clothes are . . . wha? My clothes are dry! ! ?"

"Yes, Rocky, and the lake is thirty feet deep where we crossed."

"What?"

"A miracle is not always seen in the appearance of things. The children of Israel crossed the Red Sea on dry land, and you crossed the lake with just your head above water; yet, which was the most miraculous crossing? And if the lake had been shallow where we crossed, would your being sustained be any the less miraculous, since it is in my power to pull the very bottom out of the sea? For I tell you it is equally wondrous, whether I sustain the natural order or disrupt it, for all things are in my hands. Whether I give or take away, I am the God of miracles and the God who keeps my covenants. Remember this: I AM, and I am with you, even unto the end of the world." ☩

AN ANGLICAN PRIEST and the HOLY SPIRIT



BY THE REV. MICHAEL HARPER

TESTIMONIES ARE POTENTIALLY dangerous. As Christians we should do everything "to the glory of God," and this is difficult when one is writing about himself! After Jesus had raised Lazarus from the dead we are told "the people came not only on account of Jesus — but also to see Lazarus." Even if Jesus has raised me from spiritual death, I hope that this testimony will point to Him, and not to me. I am very happy to write — because of the great blessings other testimonies in TRINITY Magazine have been to my wife and myself. Our prayer is that this testimony will be to the glory of God.

I was baptised with the Holy Spirit in September, 1962, under unusual circumstances, but I must fill in the background of my Christian experience up to that date. I was converted to Christ through the faithful witness of Christian students at Cambridge University. It happened on Whitsunday, 1951. As the weekly prayer meeting of the student Christian Union was in progress, and prayer was being made for me, I was walking down the famous "Backs" of the Colleges. Without premeditation I went into one of the most beautiful buildings in the world — King's College Chapel. A Communion service had just started. I stayed, and for the first time in my life began to understand the meaning of the Cross. I believed Jesus Christ was my Saviour and dedicated my life to Him. I came out of the Chapel a new person, determined to live a new life by the grace of God. I stayed another four years at the University and took a degree in Law and Theology — moving to Ridley Hall Theological College to train for the Ministry of the Church of England. I was ordained on Trinity Sunday, 1955. After three years in a Church in South London, I was invited by the Rev. John Stott to join the staff of All Souls, Langham Place, in the center of London. For the last six years I have been responsible for work amongst the business people in our area and have been chaplain to five large department stores in Oxford Street.

Towards the end of September, 1962, I was led into a deep experience of the Holy Spirit which radi-

cally changed my life and Ministry. As with St. Paul, it did not come through "conferring with flesh and blood." As with St. Peter, "flesh and blood" did not reveal it to me. The experience came as I was undertaking my normal pastoral ministry. I knew little about the baptism in the Spirit as an experience subsequent to conversion, and strongly disapproved of what I did know. I believed that every Christian was baptised in the Spirit at conversion. "Tongues" was a complete enigma to me — I put it down to the childish eccentricities of Pentecostalism. I had never been to a Pentecostal meeting or had hands laid on me (apart from those of the Bishop at Confirmation). I say all this because there is value in this part of my testimony. I hope I am not proud of all this. But the truth of the matter is that I was not seeking an "experience," but was simply reading the Scriptures when my eyes were opened and my hard heart was touched and softened by my Lord and Master.

I was due to speak at a Church Conference on the subject of the Epistle to the Ephesians, and the light dawned as I was preparing. I was particularly led by the Spirit to read carefully the two prayers of St. Paul in chapters one and three. The first prayer was that Christians might KNOW — that they might have "a spirit of wisdom and of revelation in the knowledge of Him." The second prayer was that Christians might HAVE, "that . . . He may grant you." Then follows a breathtaking list — ending with "that you may be filled with all the fullness of God." It is good to KNOW but better to HAVE! The Spirit continued to teach me. I next realized that all the verbs were aorist in the Greek. Aorist is the "crisis" tense. Then the thought came to me, "But what about those who cannot understand Greek?" The Holy Spirit's answer was, "Look at the verbs." I did. "Strengthened," "dwell," "rooted and grounded," "filled." I knew that I had never experienced anything like this before. But was it for me? Then I was arrested by the words "with all the saints." Yes, for me — the least of all the saints perhaps, but still one in the sense of the New Testament use of the term. This prayer then was the birth-right of every child of God. This led me to look quickly at the other Epistles. I realized suddenly that the early Christians were expected to experience the kind of life which I never thought possible. I read, for instance, that St. Paul prayed for the Philippian Christians that they might be "pure and blameless for the day of Christ filled with the fruits of righteousness, which comes through Jesus Christ."



Then I went to the Conference. To my utter amazement I began to experience what St. Paul had prayed so many years before. I was "filled with all the fullness of God" and had to ask God to stop giving me more — I could not take it. For a fortnight I found it impossible to sleep, so filled was I at one moment with "joy unspeakable and full of glory," and then deep conviction of sin as the Holy Spirit revealed areas of my life and ministry which had not been under His sovereign control, and then wonderfully fresh revelations of truth in His Word. I experienced as I had never before the love of God literally poured into my heart, so that I loved people I had previously only just tolerated. I found liberty and power in my ministry which I had never thought possible. The Bible came alive to me, and for several months it was the only book I wanted to read. Prayer was a new experience of intimate communion with my Master, and the element of worship, which had been almost totally absent before, became an important part of my devotional life.

When I returned home from the Conference, almost before I had opened my mouth, my wife Jeanne noticed that I was a different person. She, too, sought for the same blessing and, praise God, received four days later what she asked for. My wife and I have been brought very much closer to each other as a result, and have been able to learn together in the exciting new ministry which has opened up for us.

About the same time as this, a Christian architect whom I knew very well (he was a member of the lunch-hour congregation which I ministered to) received the baptism in the Spirit. Eric Houfe's testimony has also been in TRINITY Magazine. His offices were only a block away from us, and so I invited him round to our home to hear his testimony. Imagine his surprise when I gave him mine! We re-

alized then that God had been dealing with us quite independently of each other. He then gave me a copy of TRINITY Magazine, which I had never seen before. In my ignorance I thought that my experience had been very unusual, and I was trying to figure it out theologically. Suddenly I realized that this was happening to Christians all over the world. What a relief! I read the magazine avidly. I noticed soon enough that there was one difference between their experience and mine — they all seemed to "speak in tongues," and I didn't. I can remember reading the magazine and hoping that there would be someone who had this experience without "speaking in tongues" — but I was disappointed. This led me to take "speaking in tongues" seriously for the first time in my life, and I studied the subject carefully. I was amazed at what I discovered, and how prejudice had caused me to misunderstand the whole matter. I realized that in the early Church "speaking in tongues" was the normal accompaniment of receiving the gift of the Holy Spirit. I asked to be given the ability to do so by the Spirit. I did not have to wait long.

When Pastor Larry Christenson and his wife were staying with us—in the early hours of the morning in extreme discomfort (I was sleeping on the floor as another American was staying with us as well!) I remembered Larry's words to me about speaking out in faith — and did so. The Holy Spirit gave me a fluent tongue, a gift which I have continued to exercise for spiritual edification ever since. It is interesting that languages was my weakest subject at school! There was nothing emotional about it — it just seemed the most natural thing in the world, and it made me surprised that I had so foolishly neglected this wonderful gift of the Holy Spirit for so long.

It would take far too long to recount all the blessings God has given to my wife and me since those early days. For the first time we began to take divine healing seriously, and we began to see healings take place. Then exorcism — a new sphere of ministry opened up. "Hopeless" cases become "hopeful." Then the Spirit began to teach us how to lead others into this experience. I was given new liberty and authority in preaching and wisdom in counselling. But most wonderful of all has been the deeper fellowship we have enjoyed with the Lord and His people.

We are leaving All Souls Church this summer after six happy years of ministry. At the time of writing our future is uncertain. We are finding more and more people in the churches of Britain who are thirsting for a new experience of God and the fullness of the Holy Spirit. We feel that God may be calling us to minister in this needy sphere — "for how are they to hear without a preacher?" ✝



CHU
NE

'TONGU

Now establishing itself on this side of the Atlantic after making its mark in the Protestant Episcopal Church of the U.S.A. is the "tongues" movement, in which a number of Church of England clergymen are becoming interested

One diocese has a group o clergymen who are studying th matter; among them are one two enthusiastic supporters the movement and at least o man who claims to have receiv the gift of tongues. "It has made any immediate differen to our theological conviction says this scholarly clergyman. has resulted, he says in a m deeper spiritual life, and animated the doctrines he ho (This man, incidentally, is from being an evangelical; wears vestments and believes the Real Presence, though would not describe himself definite Anglo-Catholic).

Another clergyman in same diocese, who comes fro evangelical background (t he dislikes party labels) supports the movement. H plores the Church's ignora

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ES' MOVEMENT GROWS

the power of the Holy Spirit.

Anybody who is interested in the "tongues" movement will sooner or later find his way to the magazine *Trinity*, published by the Blessed Trinity Society of California.

Trinity (published four times a year) recently celebrated its second anniversary. In one of the 1963 issues the first article was by the Rev. George T. Pattison, until recently Dean of Caledonia and Rector of St. Andrew's Cathedral. At the time of writing Dr. Pattison was living at Trinity House, a home for "displaced persons," as the magazine explains. Dr. Pattison decribes how he came to be there after leaving his deanery. No parish was offered to him, and with four children "the temptation to compromise, to recant was very strong." "Truly it was the voice of an angel!" he writes of the time when the offer of a place at Trinity House (provided by the Blessed Trinity Society) was made to him.

In the Cathedral

Dr. Pattison describes his conventional ministry — a delightful parish, a kind congregation, a bishop whom he loved — and then: "I received the Baptism alone in the Cathedral as I knelt at the Altar following my daily office." His ministry was transformed — "The Lord laid messages on my heart that I was nearly afraid to preach . . ." Dr. Pattison said he was never asked to resign by his parish or his bishop, but it was agreed that his ministry at the cathedral should be terminated.

A clergyman of the Protestant Episcopal Church in the U.S.A. describes his experiences in the same issue. By name David Knight, this cleryman says that "when at the altar rail of All Saints Church in Opportunity, Washington, I spoke in other tongues as the Spirit gave me utterance." This resulted in his overcoming "personality problems" and in a more effective pastoral ministry. Healing miracles and the casting out of demons have followed, and Mr. Knight was "called on the carpet by the Vestry of my church."

In another issue of *Trinity* is an article by Mr. E. A. S. Ho[illegible] an architect in partnership with the late Sir Albert Richardson. Mr. Houfe describes how he received the gift of tongues while in his bath. "My mind was perfectly clear and I was listening with great interest and noticing recurring words." Since the bath-water was beginning to get cold, Mr. Houfe dried himself and found the praise continuing.

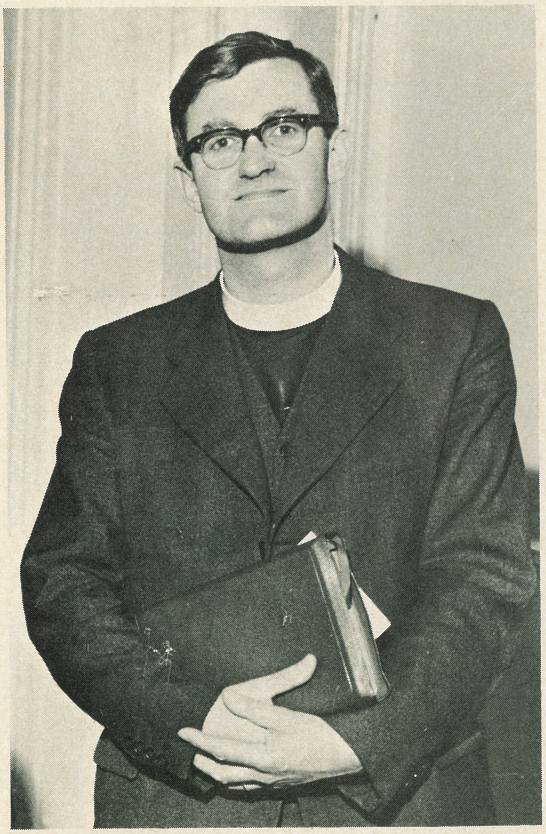
"We have been missing out the supernatural," says one young London clergyman who has the gift of ecstatic utterance. "It is a disturbing experience but as long as the Holy Spirit is doing the disturbing it is all right."

The gift of "tongues," etc., is making its appearance in one or two churches in the Midlands, as well as in the Home Counties. Women find a new ministry opening to them and sometimes it is said, the gift is given while driving a car.

Naive and bizarre though this movement may seem to more conventional churchmen, it is [illegible]

"Glossolalia

-a phenomenon rather unusual in contemporary Anglicanism"



BY THE REV. P.L.C. SMITH, M.A.

Mr. Smith is Rector of St. John's Church of England, and Burslem Parish Church, The Church of England.

FOR MANY MONTHS I had felt overburdened by parish responsibilities, and I was increasingly conscious of my spiritual dryness and lack of real Christian joy and peace. Lesser activity did not seem to help, and an earlier morning Quiet Time only left me more tired later in the day. Many times I cried out to God in prayer to show me what was wrong, and to give me the victory over my natural moodiness and melancholy disposition.

At the same time the Lord was preparing the way for me to receive His blessing by bringing before me articles in church newspapers and periodicals giving news of the outpouring of the Holy Spirit in Pentecostal power upon many members of the Protestant Episcopal Church of America. I still have the press cuttings, going back to April 28th, 1961, when an article appeared by the Archdeacon of Chicago, entitled "Glossolalia — a phenomenon rather unusual in contemporary Anglicanism." Gradually I was becoming aware that you could have a Pentecostal experience without being compelled to leave your own church. The final straw which broke the back of my resistance to the Baptism in the Holy Spirit and speaking in tongues came in September 1962, when I read the editorial by Dr. Hughes in my copy of THE CHURCHMAN. My immediate thought was, "Well, if Dr. Hughes has returned from a personal visit to the American Episcopal Church with such a glowing report of charismatic renewal and Holy Ghost revival — and he being an unbiassed observer — then there must be something in it."

On September 28th, 1962, my wife decided that if God had any further blessing for us through the Baptism of the Holy Spirit, then we ought to be willing to receive it. We had both read a scholarly work on the theology of the Baptism, and our minds were satisfied it was Scriptural teaching. As far as I was concerned I was not particularly enthusiastic at my wife's suggestion, but I passively agreed. For me, this fact will always demonstrate the wonderful miracle of God's working. I had spent no long periods of prayer and fasting in order to prepare for the Lord's blessing. I only knew that I had a great spiritual need and longing of the soul. I had known Jesus Christ as my Lord and Saviour for twenty years, and had received much blessing from Scriptural holiness teaching and other evangelical move-

ments. But there was still something missing in my Christian life. I had little consistent joy in my life. I was an "up-and-down" Christian, and how often I used to envy other Christians who always seemed to be happy and smiling. I found, too, that it became harder to witness in a personal way to people whom I met or visited. Yet how could I tell my congregation to speak to their friends about the Lord Jesus Christ, if I was not practicing what I preached?

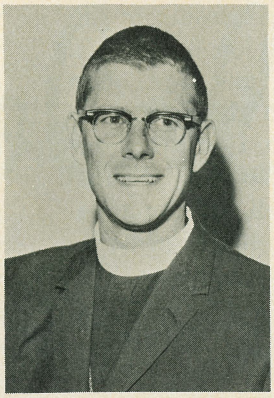
Thus is was that later that Friday evening, after I had taken a Confirmation preparation class, R— and his fiancee, M—, who had both been baptised with the Spirit, came to the Rectory, and in our lounge the four of us knelt in prayer. I had always been on guard against any form of emotionalism, whether in evangelistic campaigns or other religious meetings, but I felt sure I would be safe in my own lounge. R— prayed with me, and laid his hands upon me, while M— prayed with my wife. R— prayed and praised in English and also in other tongues, which I now heard for the first time, but I wasn't put off! Then God worked the miracle. His Holy Spirit in all His mighty power just filled the room, and came upon me. I was filled with deep joy and overflowing praise, and my lips were forced upward into a smile, when the last thing I felt like doing was smiling. I had been baptised and filled with the supernatural power and joy of the Holy Spirit in the quietness of my own lounge. I quietly said, "Praising heart and praising lips," and as I was encouraged to praise God in words which the Holy Spirit would give me, I somewhat reticently uttered two strange words which God gave me. There was no more flow of tongues, but I felt as if I were indeed bathing in the Holy Spirit, filled with tremendous elation and radiant joy, praising God, not in any words, but with my whole being. Never before had I had such a supernatural experience of the mighty power of God, the Holy Spirit, flowing over me and filling me. Praise our gracious God, He had answered the unspoken prayers of my heart: He had baptised me in His Holy Spirit, and filled me with His joy, and given me a praising heart and rejoicing lips. I for one know that miracles did not cease with the Apostolic Age, as some would have us believe. Nothing short of God's miraculous power could have compelled me to praise and rejoice and smile in the Lord that night. I praise God that my wife was also baptized in the Spirit at the same time, so that we have always been united in this experience. As the Holy Spirit filled her, her joy soon overflowed into praising the Lord in tongues, as He gave utterance.

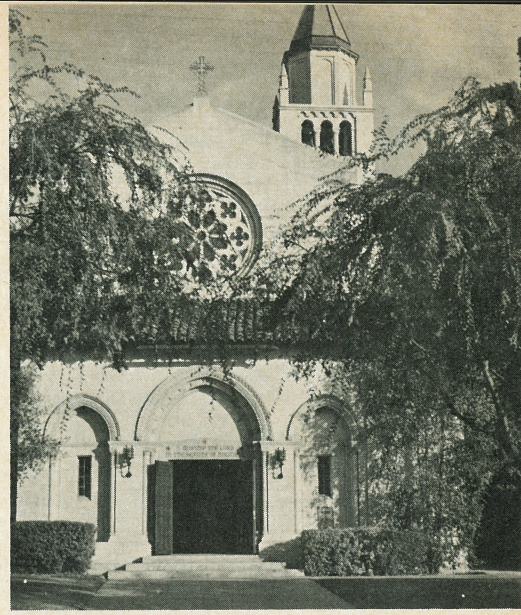
It may well be asked, does this experience last? Yes, indeed. I have never before known such continual joy and desire to praise the Lord for all His wondrous goodness, nor have I had such liberty in witnessing to others of my Lord and Master. As often happens, when the Lord does a mighty work, Satan counter-attacks with all his forces. In fact, this warning was one of the very first prophecies which the Spirit gave to us, as He manifested His gifts among us. I became ill through months of overwork and letting responsibilities "get me down." I was off duty for four months, but through the ministry of doctors and nurses and medicine, and in answer to the prayers of many, God has wonderfully restored me to health. Praise His Name! In spite of this testing time, which Satan could easily have used to make me recant, the joy and praise and peace and desire to witness still remain as strong as ever. And although at first the speaking in tongues seemed strange, I now have a natural desire and delight to so praise my Lord, as the Spirit giveth utterance. If Peter and the Mother of Jesus and the other 120, and Paul and the rest of the early Christians were not ashamed to praise in other tongues, even at the risk of their being thought mad or drunk, then I am content to be in their company.

Of the twenty or so members of our congregation who have been baptized with the Spirit, the majority are teen-agers or are in their early twenties. Over the past eighteen months we have held open air meetings and evangelistic youth rallies, and at least thirty young people have professed faith in Jesus Christ, but so far very few have been built up into the worshiping fellowship of the Church. Most of them get little or no encouragement from their homes, and the pull of the world and their old friends proves very strong. We pray that we may be faithful in the Lord's service, that these young converts may grow in grace and in the knowledge of God. (I Cor. 4:2 and 2 Pet. 3:18)

We praise God for all that He has done for us, and is continuing to do in us and through us. Of course we do not wish to cast doubts on other Christians' experience of the Holy Spirit's power in their lives. We can only speak out of our own experience and from our belief that the Baptism with the Holy Spirit with speaking in tongues and the other gifts of the Spirit are Scriptural, and that what God has done for us He can and is willing to do for others. I cannot thank God enough for so graciously giving me this Pentecostal blessing which has revolutionized my ministry and Christian life. I have never known such joy and desire to praise the Lord, and I have never lived so close to Him in my daily walk with Him. Satan is ever active as well and in some respects I have never before known the subtlety of his attacks. But the victory is the LORD'S. PRAISE HIM! ✝

When the Spirit fell on ST. LUKE'S





BY THE REV.
STUART G. FITCH

THE SPIRIT FELL on St. Luke Episcopal Church Monrovia,in a new flow of activity and quickening in the fall of 1959. This was at about the same time as the increased power and witness of the Spirit in Monterey Park, Van Nuys, and other parts of Southern California, although we were not aware of the synchronicity at the time. A small supportive prayer group was praying simply for an increase of Spirit when the Holy Spirit fell and manifested Himself through tongues, interpretation and prophecy, and the tremendous deep-seated joy that one experiences when he knows the Holy Spirit in so personal a way. The small group enlarged and there has been a steadily growing fellowship of Christians who are receiving the many gifts of the Spirit and know the Holy Spirit as an experience and a possession. Our witness to the power of the Spirit is open and free at St. Luke's. The power of the Spirit is preached about, explained and taught in our classes, and experienced in our worship, study and prayer times together. The rector, the Rev. Morton T. Kelsey, has lectured on glossolalia at the St. Luke's Wednesday Evening Forum and his book *Tongue Speaking—An Experiment in Religious Experience*, will be released by the Doubleday Publishing Company in July. However, we have never pushed one gift over another at St. Luke's and continue to pray for a "daily increase in . . . Holy Spirit more and more until (we) come unto (the) everlasting kingdom." (Prayer Book, p. 297).

As the parish had long been interested in the tools of psychology as religious tools, it is not surprising that the renewing power of the Spirit for many at St. Luke's has turned inward. It is almost as if the evangelistic call has been first to the inner man, and then outward toward other men through lives that are being released and transformed. The growth and witness has not been just to an experience, but is outpictured in the lives of those who are being released from bondage, becoming more mature, more whole. Our Lord said "Be ye perfect." We believe he meant "be ye whole—discover to the best of your ability that image of God within that is really your true self." This is not in any way to be considered self-salvation. Only Jesus Christ saves and first and foremost we must confess our faith in Jesus as Christ, the Son of the Living God, and pledge to follow Him as our Saviour and Lord. The tools offered by psychology are used in the perfecting of the saints—to point up those things which we must offer for the Spirit's work. For we would become the manifest sons and daughters of God, showing forth that image of God that is "me" and no one else; that unique son of God that is "me" and which mirrors His honor and glory. This we feel follows the way of Jesus Christ. He went apart in the wilderness to discover who He was and what His role in life was to be. During His many times of prayer He undoubtedly checked this out—seeking daily to determine the will of the Father and to see if there was to be a change in direction or emphasis or life. As Paul writes in Galatians 6:4 (New English translation), "Each man should examine his own conduct for himself; then he can measure his achievement by comparing himself with himself and not anyone else. For everyone has his own proper burden to bear." We need to discover who we are and hence our role and burden in life. As we "work out our salvation with fear and trembling" we need to offer our projections, our masks, our ideas of self in order for the Spirit to reveal the real Self. Our search is for the "I am" within, the Undiscovered Self (not to be confused with the ego-centric self). When Bill Jones faces the Judge and King he will not be asked, "Why were you not Tom Smith?" Rather he will be asked, "why were you not Bill Jones?"

So the work of the Spirit at St. Luke's has been

largely dealing with the inner man, striving to reveal him as the image of God in which he was created; striving to make him known even as he has been known. The work of the Spirit has been to bring the hidden things of darkness into light, there to become light. We have learned to use the tools of psychology as the Spirit's searchlight—looking at our "out-of-proportion feelings" (both positive and negative) and asking the Spirit to reveal what they tell of the inner man. We listen to our dreams as messages from our unconscious. In some cases dreams of "out-of-proportion feelings" have pointed up our inner enemies we need to love, the inner adversaries we need to come to terms with quickly; and in other cases, the inner hidden strength and resource which is our inheritance as sons and daughters of God which we have not yet claimed and used in our service of the Living God.

An example may help: There was a woman in the parish toward whom I felt hostility without reason. It was an "out-of-proportion feeling." I prayed about it, felt guilty about it, but still could not overcome the feeling. I learned through a psychological tool that what we see outside is a projection from inside. So I asked in prayer that the revealing Spirit help me discover what there was within me which was causing my reaction to the woman outside. What was I projecting onto her? In prayer the Spirit spoke—this was Essie, the governess who shared in my upbringing. I had loved Essie as a child, but without knowing it had resented her too. She had a smothering kind of love which never allowed the little boy to be hurt or wrong. There was just enough similarity in the woman in the parish in both appearance and action to Essie that made me project the unconscious resentment feelings onto her! As soon as the Holy Spirit revealed the real problem here, I had an immediate change of feeling toward my parishioner and she is now one of my closest friends. But then I had to deal with "the Essie within" myself and come to terms with her! I took the memories of my life involving this governess to Holy Communion as my special intention, asking our Lord to bring me into proper relationship with "the Essie in me." I also received the laying on of hands for this period of my life and any residual ties that still remained alive in me. The next conviction I received from the Spirit was that I had been treating my own son in this same way (unconsciously of course). I had exhibited smothering love, over-protected and excused, not allowing him the growth that comes from suffering and guilt. Bobby would have every reason to resent me for this. It bound him. I then took this father-son relationship to Holy Communion as my offering and received the laying of hands for a right attitude and reaction to my son and his release from any claims that I had on him in this subtle way. The next day my son, who usually made a horrible fuss when I left him at school, got out of the car and with a smile waved, "goodbye Dad." He had not known about my discoveries through the Spirit, but the sword of the Spirit had severed the unconscious chains that had bound us both. This is but one of many exciting examples of freedom brought about through my use of psychological tools and the power of the Spirit working together to transform my life. Psychology alone would be dead.

The truths of psychology were probably those truths (without the label "psychology") which enabled the great saints of the past to be such able confessors and be so remembered in history. Their function was far more than to assign penance and pronounce absolution. They knew the deep nature of man as revealed to them and could use and share this knowledge creatively with the penitent traveling the Way. The outpictured behaviour spoke to an inner thing that needed to be discovered, come to grips with, rooted out—whatever the case might be. This will remove the beam from our eye so that we can help our brother remove his splinter. This process of introspection (alone or with a counsellor or confessor) is really "theo-spection" or looking in with God. It is to discover the chains that still bind us in old behaviour and reaction patterns, so that the sword of the Spirit can sever these chains and restore us to free and creative action. Our Lord said, "Ask and ye shall receive." Too many of us are not making the progress we want to make as "born again" Christians because we are taking care of only the surface manifestations and don't know what to really ask for! When I discovered the reason for my reaction to the woman in my parish I knew what to ask for in prayer. Then God's work could be more swiftly accomplished. Too often we try to get rid of the measles by a prayer for removal of the spots. Actually our prayers should be for the healing of the measles, then the spots will go away. The transforming work of the Spirit is done on the deep level, then made manifest outwardly.

And so at St. Luke's Church there has been a unique blending of the sacramental and prayer life of the Church with the truths of psychology and an outpouring of the Holy Spirit. This continues to be one inclusive religious experience of sanctification—being made whole, being made holy. We are finding ourselves coming into more honest relationship with ourselves, our neighbors and our God, so that the Summary of the law is not just a commandment, but a possibility, and in this koinonia we are experiencing transformation and change so that we can be yet clearer vessels through which God can work. ✝

A Dentist discovers

"And the disciples were filled with joy and with the Holy Ghost." (Acts 13:52)

THE USUAL ROLE of the nominal Christian accompanied my upbringing. I was baptized in the Baptist church when I was seven years old. I was always elected to some office in my Sunday school or training class and was considered to be one of the more spiritual teenagers. God spoke to me when I was sixteen years old, during a revival at our church, but I shrugged it off and went my way. Cynicism began to take hold and by the time I reached dental school I had become an agnostic.

In dental school I received an award from the Student American Dental Association for the best laboratory model of fillings. I was editor of the dental section of the Emory yearbook; staff writer of the dental news column in the school weekly newspaper; one of two representatives on the University Senate; member of the Publications Council; and received an award from the American College of Dentists for the best paper in their annual essay contest. I was also chosen as one of two outstanding seniors for campus activities. But through all of this, I was unhappy with my lot and possessed by a vague feeling of discontent. Doubtless, all those who are out of fellowship with God feel this emptiness.

After passing the Florida State Board of Dentists examination I entered practice with a group of dentists. Life still did not satisfy me, but I did well financially and thought I had really accomplished something.

My wife, Dot, and I started back to church and while she began to seek more of God, my attitude remained the same. I waxed hot and cold, never seeming to be convinced that God manifest in the Lord Jesus Christ was a reality.

Several years ago, I expressed a desire to my associates to go out on my own and, since I had invested heavily in the group's office, feeling ran high at times. The situation became unpleasant. Arranging for the property for my new office proved difficult. As the summer wore on I began to despair. Angrily I faced Satan in some vivid encounters. Heretofore I had doubted his existence. I knew now I had to make my decision as to whom I was going to serve: I had ridden the fence too long.

Labor Day I resolved to give one tenth of my gross income to God. The words in Malachi 3:10



BY J. MITCHELL KREHER, D.D.S.

Dr. Kreher helps patients more than medically. He is shown here counseling with a patient in his office.

a new Filling

especially impressed me. The previous year Dot desired to attend church which I agreed to do although I really didn't care one way or the other. Now I began to take an active part and shortly afterward was elected superintendent of the junior department. God began to move in my life.

In January, I met a young evangelist whose faith for healing astounded me. Meeting him was another step forward in my spiritual life. My faith continued to rise and the following week I led my first soul to Christ. At our Friday night prayer meeting I sought and received the baptism of the Holy Spirit. Praise God, Christ, through His Holy Spirit, filled my life to overflowing and made my heart His throne. At last I knew that in myself I was nothing. Pride had to go; my life had to be cleaned up; love had to come in. Shortly after this, the Holy Spirit came upon me in a strong way impressing me with the grief Christ bore when He took our sins and failures on Himself. I wept — something I had not done in ten years.

A week later, I performed two difficult surgical extractions for my pastor. We prayed and asked God to perform a healing miracle and He did. I have continued to pray for patients and for those who express a need wherever they may be. God has always answered in a marvelous way. A recent case involved a preacher's wife for whom I prayed after dental treatment. She related that she had been nervous and unable to keep her mind on whatever she was doing. Not only did the Lord heal her dental problem, but He gave her peace and comfort so that once again life afforded the expectancy Christ promised.

God has blessed my practice and it has steadily grown. My assistants and technicians are fine Christians and are testimonies to answered prayer. Each day when we have dismissed the last morning patient, we have a fifteen minute devotion and prayer time. Small personal Bibles are provided for all patients, and, wherever possible, we share the wonderful news of life in Christ. I am convinced that the Holy Spirit empowerment is given first and foremost to fasten our witness for the Lord Jesus Christ on the hearts of our fellowmen with irrefutable conviction and love.

The joy I find in serving my Lord increases as does my hunger to know Him more. My daily prayer is to be used for His Glory, to be worthy of His love, and filled moment by moment with His Spirit. ✝



The Newly Aware

- A PARABLE

In all the land of the Silent Ones there was not one person who could hear anything. And this is not strange, for each citizen had been born with corks fitted tightly into his ears, which shut out all sound. However, in spite of this handicap, the Silent Ones lived a very contented life in planned communities of much beauty and comfort. Indeed, there never had been one among them who was aware that he lived with a handicap.

There would be no story to tell about Silent Land if it had not been for one man who did not share the general contentment. For some reason this man had begun to feel a vague discomfort in his ears, which caused him to rub them often. One morning after a particularly uncomfortable night this man fell asleep on his garden bench and awoke much later feeling exceedingly peculiar. When he put his hands to his ears, as was his habit, he was astounded to discover that the corks were gone. Just then the first sound that he had ever heard reached his consciousness. It was an experience so awesome that it filled him with wonder and amazement. Looking up, he saw that the sound came from a dove, cooing on a branch above him. As the dove flew away, the man thought he saw something resembling a cork fall from the bird's perch. Then there came a second sound, the rustling of leaves in a light breeze.

Clutching his ears, the man rushed into the house. "I can hear! I can hear!" he shouted at his bewildered wife who, of course, understood nothing but saw her husband gesticulating most strangely. Looking very pleased, the Newly Aware man ran from room to room of his home, throwing open windows, leaning out of them briefly, and then clapping his hands with joy.

Such behaviour could not go unnoticed for long, especially as his wife sent for help. Neighbors came hurrying to restrain him, but in vain. By sheerest coincidence, just at this moment a parade band from a neighboring town passed down the street. All of the marchers were blowing enthusiastically on their instruments and moving with precision, but neither they nor the townspeople had the slightest idea that they were making any music. Participation in precision drills was an accepted part of life in Silent Land, for the citizens found the discipline beneficial and the blowing on instruments wonderfully healthful for their lungs.

As the sound of music and marching feet reached the Newly Aware man, he was at first incredulous. Then he began to laugh with glee. Grabbing a friend by the hands, he whirled him into a joyous cavorting, and while this friend danced along quite against his will, the corks in his ears began to be loosened until suddenly they flew out. As the music now flooded upon him, he joined the Newly Aware man in expressions of amazement and began to laugh and to shout, "I can hear, too!"

By now the commotion became quite general with many in the crowd shaking their heads in disapproval. They reasoned that such behaviour was entirely foreign to Silent Land, and therefore entirely improper. Indeed, some shook their heads so hard that a cork was loosened in one ear or another and muffled tunes of the band began to penetrate to them, effecting an immediate reversal in behaviour. Those who had scoffed at once began to help one another to pry out the corks. As fast as this was accomplished, they either joined in the dance or sank down weeping,

overwhelmed by beauty they had never known existed. The parade passed on and the intensity of the reaction diminished, but not before a large crowd of citizens had become Newly Aware.

The days which followed were unique in the history of Quiet Town. The Newly Aware began to gather frequently in one of the homes where there was a record player. This piece of furniture had been imported as a curiosity from another land some years before. The Silent Ones had sometimes amused themselves by watching the records spin, and all had admired the handsome console. But now that the Newly Aware had discovered the real purpose of it all, they could scarcely wait to listen to every available record. Of course the Silent Ones immediately reacted to these gatherings by insisting that they were ruining the comradeship of the community. No matter how often they were urged, the Silent Ones refused to try to rid themselves of their own corks and they refused to come to any of the happy gatherings — although often they would stand for hours outside the home, sulking and writing notes to one another about the divisive spirit their friends were manifesting.

Finally the mayor decided that it was up to him to take action. He began writing a series of articles for the local paper, *The Quiet Town Quietus*. In his first article he pointed out how the Newly Aware, by meeting together, were acting contrary to the general good of Quiet Town and even Silent Land. He declared that he was writing only out of love and desire to help the Newly Aware to become rehabilitated. All would be forgiven and forgotten if the record player were closed permanently and if the Newly Aware would desist from this foolish activity they called "listening."

The mayor's second essay was more philosophic. It was concerned with "the restlessness which leads to seeking an experience instead of being content with objectivity."

"We all have ears," he wrote. "We were all born with them perfect and complete. There is nothing further to be desired concerning them, and there is grave danger in seeking to have an experience with them." Some of the dangers which he specified were that hearing might come to be a means of escape from reality for those who indulged in it; that the more one heard, the more he might desire to hear; and that listening had already produced fanatical enthusiasm which was not in keeping with the sobriety of Silent Land.

"Perhaps," he conceded, "for some who have not yet learned the discipline of objectivity, there may be some temporary benefit in this purely emotional release, but it is to be hoped that such persons would restore the corks to their ears in time to forestall any unhealthy exaltation of mere experiences."

The Newly Aware chuckled as they read the *Quietus*. "Now experience has become a naughty word," one commented, (for having learned to hear, they had also learned to speak). "I'll bet His Honor hasn't stopped to consider that he hopes a lot of people will have the *experience* of reading his article tonight!"

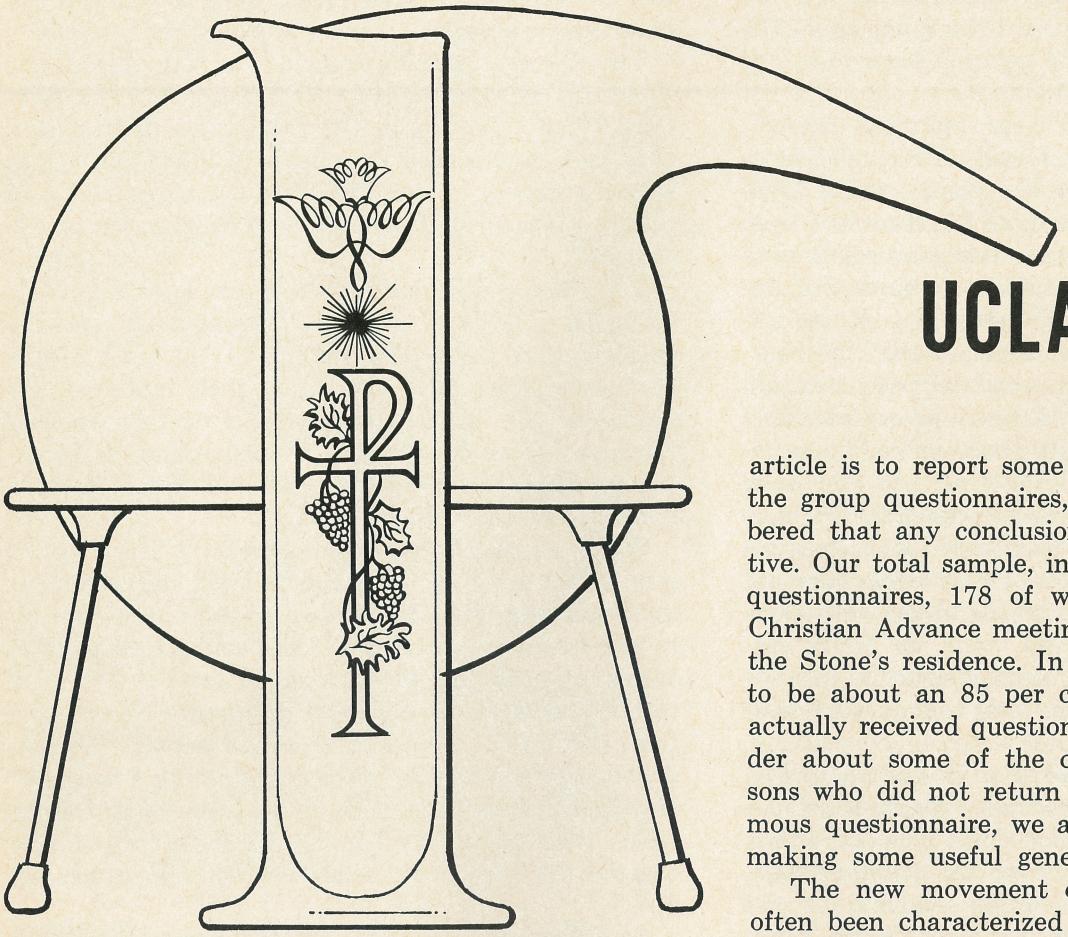
The Mayor regarded his third article as a masterpiece. In it he dealt with the laws of music and the mathematical basis of harmony. "It is quite proper to discuss these laws and enjoy their mathematical precision," he wrote, "but it is altogether another thing to expose ourselves to the experience of listening to music. Such activity can only produce pride and is to be determinedly avoided."

When an article appeared entitled, "The Subversive Effect of Secret Meetings," it fell rather flat, as everyone knew that the Newly Aware enthusiastically and frequently invited all the people to their gatherings. So the Mayor decided at last to attend a meeting in order to replenish his supply of ammunition. Out of that evening grew his article, "Self-induced Hysteria Leading to Discriminatory Practices." Having not heard one note of the Hungarian Dances which were played that night, he could only dourly observe the general jubilance, feeling very much left out.

So clever and passionate was this presentation that the people of Quiet Town could no longer contain their annoyance. Carrying placards which read, "They think they're better than we are," a large mob came to the door one night when the Newly Aware were listening to lullabies. The mob was pacified only by receiving promise from the Newly Aware that they would leave town. Then the Silent Ones became jubilant, but the Mayor suddenly became alarmed at the prospect of having so many persons depart from his town. Secretly feeling that he might have done them an injustice, he hurriedly composed a final article which he hoped would mollify his previous statements. This was an injunction to the citizens to "Seek Not, but Forbid Not." He urged them to be charitable toward those who felt the need of this controversial stimulus.

But it was too late. The very next day the Newly Aware loaded the record player, records and a few possessions into a truck. Following in their cars, they began a pilgrimage to carry the message of "hearing" throught Silent Land. And, as in the case of a certain piper of old, wherever they went, for those who had ears to hear, there was music.

Cordelia Erdman Barber



UCLA CONDUCTS

BY STANLEY C. PLOG, Ph.D.

Associate Director of Social and Community Psychiatry, Department of Psychiatry, UCLA Medical Center, University of California, Los Angeles.

As many of the readers of Trinity Magazine know, I have been privileged to work with the Blessed Trinity Society for about a year in gathering research information about the growth and development of this new charismatic movement. Information has been collected through individual interviews with approximately 80 persons (as of mid-March) as well as group questionnaires distributed at public meetings. As I have promised all of you who have been kind enough to cooperate with me and my research assistants, I plan to offer brief, periodic reports on our research progress and findings.

Our first task was to develop a coding system to use on the group questionnaires which were distributed during the last evening of the recent Christian Advance meeting in Los Angeles (November 21, 1963), and during two meetings at the home of Don and Jean Stone in Granada Hills, California, (February 3 and March 2, 1964). The purpose of this article is to report some of the initial findings from the group questionnaires, though it must be remembered that any conclusions reported here are tentative. Our total sample, in this report, consists of 272 questionnaires, 178 of which were gathered at the Christian Advance meeting, and the remaining 94 at the Stone's residence. In each case, we consider this to be about an 85 per cent return from those who actually received questionnaires. While we may wonder about some of the characteristics of those persons who did not return the brief, one page, anonymous questionnaire, we at least feel confident about making some useful generalizations from our data.

The new movement of speaking in tongues has often been characterized by some of its leaders and followers as integrative and ecumenical among Christian denominations. This description has some basis in fact, at least in terms of the social and religious characteristics of the persons who are interested in the new revival. Over 40 separate Christian denominations are represented in my samples, with theologies varying from conservative to extreme liberal. The largest representations, with slightly over 11% of the total for each, are the Episcopal church, the Presbyterian church, and the National Baptists. Following close behind are the Assembly of God (8%), the Lutheran church (5%), the Pentecostal churches (5%), and the Community inter-denominational groups (6%). Also representative of the movement's broad social support is the fact that each of the three meetings polled have included persons with monthly incomes under $100.00 to individuals who receive considerably more than $1,600.00 a month (the highest code on the "income scale" of the questionnaire). Occupational breakdowns cut across most of the major categories utilized in the U. S. census code, and variations in educational level range from persons with less than three years of school to individuals who hold advanced professional degrees (Ph.D., M.D., L.L.D., D.D.S., etc.). For someone who is ac-

RESEARCH ON GLOSSOLALIA

customed, as I am, to studying religious groups which have very specific appeals, it is truly amazing to watch a new movement grow which has such a broad base of social support. It will be interesting to see if this continues to be the case in the future.

Some of the more specific breakdowns and comparisons between the Christian Advance meeting and the monthly meetings at the residence of the Stone's are very interesting. On sociological dimensions, the two samples are quite similar. The Christian Advance meeting had 59% women and 41% men, while meetings at the Stone's residence had 51% women and 49% men. This nearly equal representation of men and women also would not be predicted by observation of other contemporary religious movements or denominations, since women usually outnumber men quite heavily in all religious practices. The average (mean) age for the November meeting is 44 years and for the Stone's residence is 42 years. Since our scale for income is not extended sufficiently to include upper limits of wealth, it is probable that the median figures we have of $613.50 for monthly family income at the Christian Advance meeting and $628.50 for the persons who attend the more informal gatherings at the Stone's would be modified upward somewhat if more complete information could be obtained. Political party affiliation is strongly in favor of the G.O.P., with Republicans outnumbering the Democrats by a margin of 7 to 1 in the meetings in Granada Hills (76% Republican, 11% Democrat, and 13% Independent or no answer), and by a 3 to 1 margin in the November Advance meeting (62% Republican, 24% Democrat, and 14% Independent or no answer). For both samples, the most frequently represented occupational groupings are "professional and technical" (34%), "housewives" (24%), and "clerical-secretarial" (17%).

On religious dimensions, the two research samples are also somewhat similar, as might be expected, with the exception that the Christian Advance contains more uncommitted or curious persons while the meetings at the Stone's residence have more people who are strongly committed to the movement. While 73% of the respondents at the November meeting in Los Angeles indicate they currently speak in tongues and 95% attend church, over 85% of the persons visiting the residence of Donald and Jean Stone practice tongues and all (100%) attend church. This more intense interest is also evidenced in the fact that 71% of the people at the Granada Hills meeting speak in tongues at least several times a week, while this is true for only 54% of the individuals at the Christian Advance meeting. The Granada Hills sample also contains a higher percentage of persons who have just recently spoken in tongues, i.e., within the past two or three years (61% vs. 47% for the November Christian Advance).

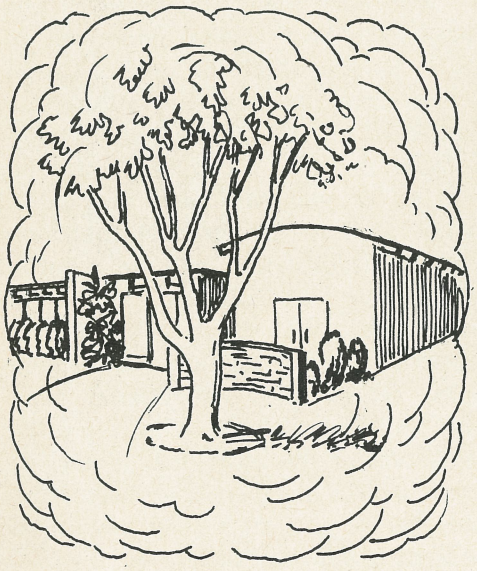
Though all of these statistics are interesting and informative, they obscure what is probably the most interesting fact. I am referring to the great warmth and cooperation of the many persons — within the Blessed Trinity Society and at the public meetings of the society — who have made this research possible. Though there have been several important revivals of speaking in tongues since the time of Christ, this will be the first time that accurate information will have been collected on the growth and development of one of these revivals. I can only offer my humble thanks to all of you who have cooperated thus far in the study and, in turn, promise that more interesting and useful information will be reported as larger research samples are collected. As we collect more questionnaires, we will be able to run tabulations comparing specific religious or denominational groupings, occupations, educational backgrounds, etc. Also, in time we will be in a position to report on the results of the individual interviews, which are designed to give more specific insight into the lives of people before and after they have made their new commitment to spiritual belief. ✝

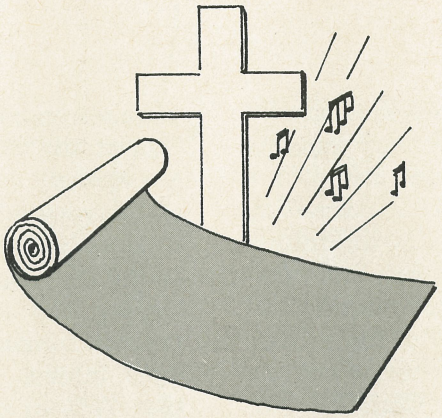
εὐαγγέλιον

GOOD NEWS

BUILDING GIVEN

The Lord has given TRINITY a new home. In the last issue we told of the need for new headquarters, since the ministry of the Blessed Trinity Society has outgrown the table top in every direction, and we called such a building a "dream" that you could help make a reality. Little did we know how soon this would actually happen. Through your prayers and contributions, what was a dream in the last issue, is in this issue a reality. Located in Van Nuys, this structure could not fit TRINITY better if we had designed it ourselves. It has ample office and storage space and a chapel just right for prayer meetings. Although the down payment has been made, TRINITY's operating expenses will now be doubled because of the monthly mortgage payments. You can help by praying and pledging.





THE CROSS AND THE CARPET

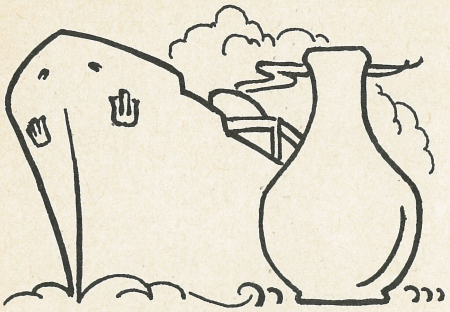
If you would like to give a memorial to the new Blessed Trinity Society Chapel, there are three important furnishings that you can help to place there. First and foremost, a large cross is needed over the altar (we have found a beautiful 8 ft. cross for sale). Second, we are piano-less. We have a wonderful pianist in Lois Smith, TRINITY secretary, but no piano for her to play. And third, we would like to cover the bare floor with a carpet of red, the color of Pentecost. We know the Cross is closest to your heart, but the chapel really needs all three of these things to be comfortable and complete.

YOUNG TRINITYITES

"Let the children come to me, and do not hinder them; for to such belongs the kingdom of heaven," (RSV). Children may come together to Him on the first Saturday of each month, at eleven o'clock in the morning, at Trinity House, 10417 Rubio, Granada Hills, California. The informal meetings include singing, praying, talking about Jesus, and reading from a children's Bible. This is an opportunity for children who have received the fullness of the Holy Spirit to worship and fellowship with one another; it is also an opportunity for children who have not received this blessing, or who do not know Jesus as Lord, to hear other children tell of their experiences, and to be prayed with, if



desired. Afterward, there follows a little excursion to the beach under the supervision of no less than two adults. If you would like your children to come to these meetings, give them a lunch, bathing suit and towel, and bring them out. Regarding age, we have found that children from five to twelve get along fine together and are not self-conscious because of the age difference.



ADMIRALS AND VESSELS

Two new reprints of articles from TRINITY are now available. **"I Was Sick and Tired of Being Sick and Tired,"** by Rear Admiral W. T. Griffith, USN (Ret.), appears in this issue (page 10), and is available at the same price as our other reprints, $10.00 per hundred. **"Earthen Vessels,"** by J. David Bigelow, is a series of articles that has appeared in several successive issues. These articles have been brought together in a very attractive booklet of the same title, and these booklets may be ordered at five for $1.00.

REPRINTS

The following reprints of TRINITY articles are now available: **"The Charismatic Renewal in the Historic Churches,"** by the *Rev. Harald Bredesen* and *Jean Stone;* **"Nature and the Supernatural,"** from the *Rev. Harace Busnell's* book of the same name, edited by the Rev. Robert Rice (dealing with the continuation of miracles and spiritual gifts); **"Mirum est . . ."** by the *Rev. Paul Berg* (testimony of salvation and the infilling of the Holy Spirit by an Episcopal priest); **"Power for the Presbyterian Ministry,"** by *E. B. Vereide*, graduate of Princeton and Presbyterian missionary; **"Review of Current Religious Thought,"** by the *Rev. Dr. Philip Hughes*, Anglican theologian (reprinted from Christianity Today on charismatic movement). All reprints $10.00 per hundred.

SWELTERING SEMINARS?

No. If you are of high school or college age, you may attend seminars this summer in air-cooled comfort at the new headquarters of the Blessed Trinity Society. These seminars will deal with many facets of the Faith, in the light of your experience with the Holy Spirit. If you are interested, please write or call us for further details.

MONDAY NIGHTS

Beginning the first Monday in May, the prayer meeting previously held in the home of Don and Jean Stone will be held weekly on Monday evenings in the Chapel of the Blessed Trinity Society, at 7831 Burnet Street, Van Nuys, California. Those who have attended these meetings will have somewhat nostalgic memories of the crowded living room, dining room, and kitchen, and of the many people sitting on the floor. The new chapel will comfortably seat the number of people who usually attend, plus a few more, and the unsore backs and un-asleep feet will undoubtedly make up for the loss of some of the "homey" atmosphere. This atmosphere depends largely upon the informality of the teaching time, upon the fellowship-over-coffee, upon the time of intercessory prayer, and upon the freedom-in-order in the Spirit. These elements will remain the same.

FOR YOUR CONVENIENCE

Enclosed in this issue is a postage paid self-addressed envelope for your convenience in communicating with us. Feel free to use it for subscriptions, prayer requests, suggestions, gifts and pledges for the general support of the ministry of TRINITY or for any of the special projects listed.



SPECIAL ONE-TIME OFFER

By ordering now, you may obtain four popular back issues of TRINITY at a reduced price. For $3.75 you will receive the tremendously popular "Yale issue," and three others that are classics in their own right: Volume II, Number 4, with its striking article by a Jesuit priest; Volume III, Number 1, containing a "Pros & Cons" section for which we have been called both brave and stupid; and Volume III, Number 2, with its abundance of Methodist contributors. This combination of TRINITY's for $3.75 is an offer that you certainly don't want to pass up, so order now.



I shall serve Him forever

The experience of a University Professor

BY HAYNES R. FRASER

THAT I MIGHT BE His maidservant forever!

As the sixth year of my conversion wore on, I desired more of my Lord than I knew. The joy of the experience of salvation from a life of worldliness and sin and, above all, separation from God, was behind me. What had seemed unique and historic—the peace that passes all understanding—was, of course, unique and historic in my experience. But my Christian life did not satisfy me. Although I regularly attended an Anglo-Catholic church, worked with an outstanding private religious group, daily read the Word and prayed, it was not enough. Also, I had (since my experience of rebirth in the Spirit) undertaken my work sacramentally on the counsel of my priest, who advised against my going into one of our Episcopal orders on the grounds of my interest and success in my chosen field. Still it was not enough.

In this time of vague dissatisfaction, the recollection of a sermon dating from my conversion days came to mind again and again. I remembered a dear mystical priest who had once preached on the Hebraic Law of 7-year release of slaves, although the slave might voluntarily take upon himself the status of lifetime servitude. Sharing my hope for a guarantee of eternity and my fears that I myself might in some way lose Him, I asked others to pray that I might have a sign that I was His forever.

Meanwhile, as a foreign policy researcher, I was fully occupied in a presidential campaign and confidently looking forward to a White House stint when staff service might permit me to help bring into being some ideas with which I had prayerfully been inspired.

One night, the Lord awakened me in the late hours and led me to the Scriptures. John 15 and the parable of the true vine was my divine message. I rejoiced overwhelmingly in the reference, "I have chosen you." But as yet, I had no comprehension of the Spirt-filled life.

When my candidate lost the election, the matter of professional employment became an issue. Inasmuch as my husband, who was not employed, had come to Washington only reluctantly for me to take part in the campaign, we were in some measure dependent upon my earnings.

About that time, a class was offered to me at a nearby university. The subject, history, was more general than my training although my prayerful inclination was to take the opportunity. My leading was correct, for within a year I was promoted from the rank of associate to full professor with a full-time schedule available and the opportunity to teach American diplomatic history. Coincidentally, I had been reliably informed that the head of the department of political science (which was actually my specific field of training) would not even hire a woman.

So I began to teach. University work was not new, but the subject and framework were. I prayed before every class. At the end of the first term, the senior member of my class—a fine old colonel due for retirement who had himself taught at the War College—stood up to voice his appreciation for the course. The rest of the group applauded. I gave thanks to my God, who is capable of meeting our every need when we follow His will.

Meanwhile, I had begun to have intimations of a larger significance to the work. Here was a magnificent opportunity within the context of academic freedom to give officers and men genuine insight into the principles for which America stands, so they might fight with conviction of Truth. Also, whereas rationalism and the devil have deleted the record of God's movement in history, here was a prime opportunity to re-discover that role. What a thrill to convey a George Washington on his knees at Valley Forge; what an inspiration to communicate the picture of the Founding Fathers on their knees as they began deliberations at the Constitutional Convention! Now a greater charge began to emerge: was not this nation conceived under God that it might carry the message to all the world? How exciting the vista. No class saw me without prayer, and I was receiving more education than any of my students!

Also, from time to time, our Lord gave me a private opportunity to witness, and I thanked Him that I could be used. Then came a time of purging, a time when I had to lay everything on the altar: husband, child and career, but then as God so often does, He returned them all to me a hundredfold. It isn't so much that He wants us to sacrifice as it is that He wants us to be obedient was the truth I learned from those months of pain.

He led me to some Christians who prayed for me and I received the infilling of the Holy Spirit. Waves of electrical current energized my soul for hours, and I spoke in a new language. Now, I knew without a doubt that I should serve Him forever. The days raced as I undertook work increasingly done at the bidding of the Spirit. I assumed the position of Prayer and Worship Chairman of my Diocese, with more than 100 churches. There was no other Episcopalian spokesman in the Diocese for the gifts of the Holy Spirit, and little awareness of the infilling of the Spirit of God. What was more incredible was how few members of the Church were converted to Christ.

In January 1963, I joined the small and goodly fellowship of the oecumenical group with whom I pray in the Spirit; the Methodist wife of a leading patent attorney; the Methodist wife of a Naval Captain; the wife of a disarmament expert whose church I have not ever bothered to inquire about; a Pentecostal grandmother; and at least one Lutheran and Presbyterian. We were gathered together in the name of re-dedication and much occurred. New projects: painting, music, sculpture; several persons have been newly baptized in the Spirit, and it has gone from glory to glory. One work of the Lord is no more important than any other work of the Lord, nor more miraculous: on one occasion an open door to the Secretary of State; on another, a chance to pray for the salvation of a drunkard who claimed the Lord's forgiveness in minutes.



A new year has rolled around, and a new answer to re-dedication has begun to be revealed. A chance to "teach all nations" appears to be in the offing, and it appears that the experience of teaching during the last three years might have aided in equipping me to convey America as a nation under God to visiting trainees in extensive numbers from abroad.

I can assert unequivocally that God is the ultimate and only worthwhile reality; that his Son is lovable beyond all things; that the work we undertake in the Holy Spirit is blessed.

To be His slave is bliss. ☩



HE made HIS ways known to MOSES

BY THE REV. EUGENE FORD

Father Ford is the Rector of St. Martin's Episcopal Church, Moses Lake, Washington.

"HE MADE KNOWN his ways to Moses, his acts to the people of Israel." (Ps. 103:7*)

That is what made the difference between Moses and the people of Israel — he knew God's ways while they knew only God's acts. They lived on the manifestations of God while he walked in fellowship with God. And this was God's evaluation of their wilderness wandering: "They saw my works for forty years," yet "they have not known my ways. As I swore in my wrath, they shall never enter my rest." (Heb. 3:9-10)

Today we are hearing a great deal about the manifestations of God, especially the nine manifestations of the Spirit listed by Paul in I Corinthians 12. This is important. God is acting among His people. Many are being baptized with the Holy Spirit and speaking in other tongues. All of this was simply taken for granted in the early church. The necessity for the baptism with the Spirit is so elementary and so basic in Christian experience that one wonders how it could have been missed for so long by those who take the Bible seriously. But just because Christians have been so long without such basic equipment as the baptism with the Spirit and the manifestations of the Spirit, they are in danger of settling down with manifestation experiences as if those were the ultimate in Chistian maturity.

It was exactly this concern which prompted the author of Hebrews to write:

> "Wherefore leaving the doctrine of the first principles of Christ, let us press on unto perfection; not laying again a foundation of repentence from dead works, and of faith toward God, of the teaching of baptisms, and of laying on of hands, and of resurrections of the dead, and of eternal life."
> (Heb. 6:1-2 A.S.V.)

The Christians to whom he was writing were settling down with the experiences of Christian childhood (among them the teaching of baptisms and the laying on of hands) and he was exhorting them to "leave behind the first principles," and to "go on unto perfection."

Neither should we forget that Paul wrote to the Corinthians, who came behind in no manifestation of the Spirit:

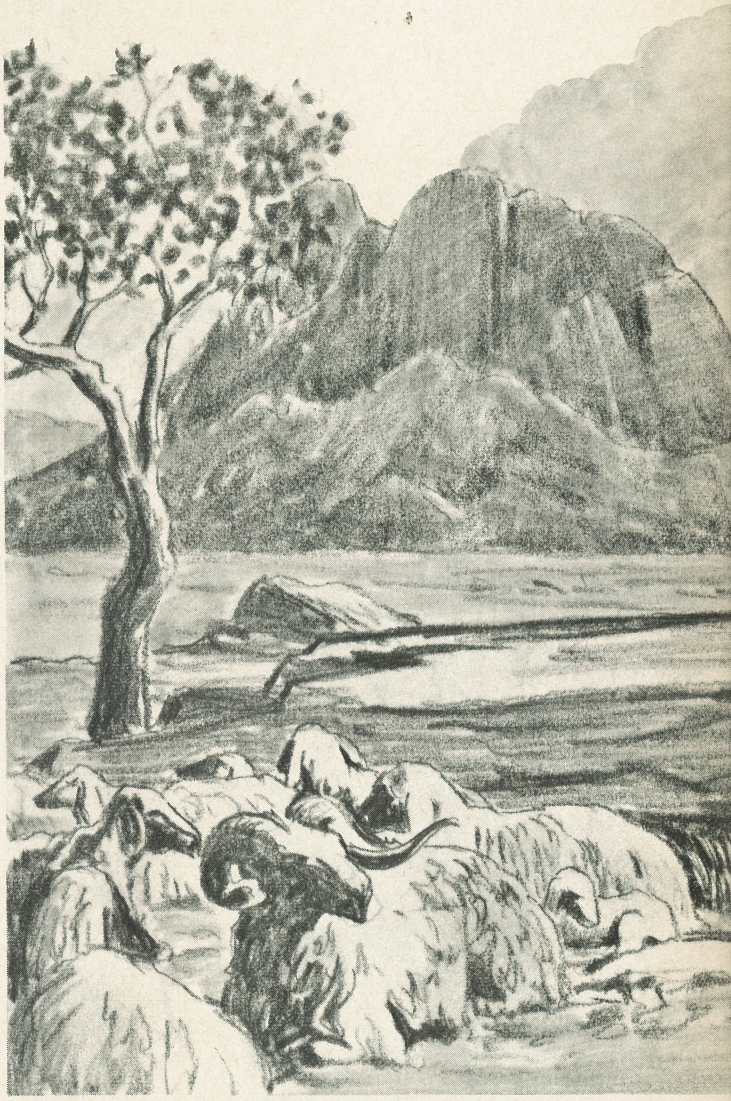
> "But I, brethren, could not address you as spiritual men, but as men of the flesh, as babes in Christ. I fed you with milk, not solid food; for you were not ready for it; and even yet are not ready, for you are still of the flesh. For while there is jealousy and strife among you, are you not of the flesh and behaving like ordinary men?"
> (I Cor. 3:1-3)

It isn't that there is something wrong with milk. Babies thrive on it and mature adults drink it, too. But while for a baby it is the basic ingredient of his diet at the beginning, for an adult, milk takes its place among a host of other enriching foods.

Moses' experience is representative of the course which one normally should follow to Christian maturity. First, there was desperation over his utter failure to meet the needs of life out of his own resources; then came the "drawing near time," when God drew Moses unto Himself and finally manifested Himself to Moses at the burning bush; and finally there was the "coming to maturity time," when Moses asked to know God's ways and entered into a supernatural walk with God, living not out of his own life but out of the life of God.

Moses had been raised in the Pharoah's palace. His mother, who was appointed his overseer, had doubtless acquainted him with the history of his people. So even though he was raised and educated as an Egyptian, he was identified in his heart with the Hebrew slaves in Egypt. When he went out one day "and saw an Egyptian smiting a Hebrew, one of HIS brethren," he used a means available to kill the Egyptian and hid his body in the sand. Moses had expected that his efforts would be appreciated by his kinsmen only to find that they weren't appreciated at all.

**All scripture quotations are from the Revised Standard Version unless otherwise noted.*



In desperation he had to flee the country. The Egyptians would have killed him and the Hebrews wouldn't have him. So he went out into the desert of Midian and by the providence of God wound up herding sheep for forty years. Now if he ever expected to have much influence in Egypt again, that was an occupation he should have avoided, "for every shepherd is an abomination to the Egyptians," (Gen. 46:34). But right there God was beginning to show Moses that His ways are not our ways. For forty years Moses herded sheep as God was drawing him unto Himself. Then one day he had one of the most tremendous spiritual experiences of his life. God manifested Himself to Moses in a bush that burned but was not consumed. As Moses drew near and worshipped, the Lord said to him, "I have surely seen the affliction of my people that are in Egypt, and have heard their cry by reason of their taskmasters; for I know their sorrows; and I AM COME DOWN TO DELIVER THEM . . . AND I WILL SEND THEM UNTO PHAROAH, THAT THOU MAYEST BRING FORTH MY PEOPLE THE CHILDREN OF ISRAEL OUT OF EGYPT. And Moses said unto God, Who am I that I should go to Pharoah, and that I should bring forth the children of Israel out of Egypt?" (Exodus 3:7-11 A.S.V.)

Bear in mind what Moses had gone through when He heard God's call. Trained in the military tradition of a Pharoah's son, an expert in military science, he had gone to the rescue of the Hebrew slaves with all his available powers expecting to deliver them from bondage by military means. But the Hebrews spurned his leadership and he wound up having to flee the country instead. His bridges were burned behind him. He was an outcast among the Egyptians and unwanted among the Hebrews. Besides that he had now become a herder of sheep, a despised occupation among the Egyptians. And IT WAS AFTER ALL that God said to him, "I will send thee unto Pharoah, that thou mayest bring forth my people out of Egypt." No wonder Moses cried out, "Who am I that I should go to Pharoah?"

It looks like, and is, madness from a human point of view. From the human point of view you use the best resources available to do God's work. What Moses couldn't understand and what thousands of people today can't understand (people who have been baptized with the Spirit and have seen a burning bush) is that GOD DOESN'T WANT US TO DO HIS WORK. He doesn't want our unbroken talents and abilities engaged in His behalf.

Christians are not infrequently heard to say concerning a prominent pagan in the community, "What an asset he would be to God's Kingdom if we could get him converted." There are several things wrong



with that kind of remark. But the thing most wrong with it is the supposition that the work of God would be advanced by the personality, talents, education, business acumen or whatever of this attractive non-christian. The truth lies in just the opposite direction. That man would be a liability to God until his natural faculties were broken in some Midian desert. "Moses was instructed in all the wisdom of the Egyptians and he was mighty in his words and works," but before God could use him He had to break all that mightiness and bring Moses down to the place where he had NOTHING to offer God but obedience.

"That which is born of the flesh is flesh," said Jesus. Everything which comes out of the flesh can only bring glory to man, not God, and to that rule there is no exception. I have been preaching the Gospel for fourteen years. For over twelve of those years I labored assidiously every week, studying, doing research, writing, re-writing, practice reading and everything else I could think of to be able to preach a "good" sermon every Sunday. I read a hundred books a year. I spent about fifteen hours a week just writing the sermon. As far as the average sermon by the average preacher in the average church goes, I think my Sunday performance would have measured up pretty well. I liked to preach. I liked to be looked upon as a good preacher. I took delight in my skill as a preparer of sermons. And I liked the compliments which usually rewarded the labor. But over all of it had to be written these words, "THAT WHICH IS BORN OF THE FLESH IS FLESH."

The time came when God crippled all that natural energy which went into preaching; when I knew that if I stood up to speak and He didn't give the words, if I spoke when He wasn't speaking; if the words were just mine even though they were about Him and spoken in His Name, that I was preaching myself and not Christ Jesus the Lord.

While before I loved to preach, now a holy reverence comes over me when I stand before men in the name of God. Once I placed a premium on eloquence and on the preaching art. Now all that matters is that Life goes forth and that God speaks His Word. What the world and many Bishops, churches, clergy, and laymen would have considered an asset was really a liability to God. He had to bring me down from all that self-effort to the place where I would have nothing to rely on in preaching but Him.

Before Moses went through the crippling process in the Midian desert he relied upon his natural abilities. He sent himself out to deliver the Hebrew people —God didn't send him. He was trusting in his own power to do the job, not in the power of God. Had he been successful he would have gotten the credit, too, not God. One continually runs into Spirit-

baptized people who are serving God (really it's themselves they're serving) in this very way. They are witnessing for God, speaking to others about the Lord, setting up programs to do His work, and it all looks so spiritual. Only one thing is wrong with it—it is done out of the flesh, on the basis of human need and not on the basis of God's call and commission.

Watchman Nee makes this point with a story.

> "Once I met a young brother—young, that is to say, in years, but who had learned a great deal of the Lord. God had brought him through much tribulation to gain that knowledge of Himself. As I was talking with him I said, 'Brother, what has the Lord really been teaching you these days?' He replied, 'Only one thing: that I can do nothing apart from Him.' 'Do you really MEAN,' I asked, 'that you can do nothing?' 'Well, no,' he said. 'Of course, I CAN do many things! In fact that has been just my trouble. Oh, you know, I have always been so confident in myself. I know I am well able to do lots of things.' So I asked, 'What then do you mean when you say you can do nothing apart from Him?' He answered, 'The Lord has shown me that I CAN do anything, but that He has said, "Apart from me ye can do nothing." So it comes to this, that everything I have done and can still do apart from Him is NOTHING!' "

Many Spirit-baptized Christians are stopping with the burning bush experience, satisfied with the manifestation of God. Moses didn't stop there. He knew that if he was to be useful to God that He couldn't rely on his own resources and that manifestations weren't enough. He knew that he had to know God's ways.

It was after the experience of the burning bush; after the plague of frogs and the plague of flies; after the miraculous opening of the Red Sea and after many other tremendous manifestations of God that Moses said to the Lord,

> "Now, therefore, I pray thee, if I have found favor in thy sight, show me now thy ways that I may know thee and find favor in thy sight." (Exodus 33:13)

Moses had found favor in God's eyes. He had seen some tremendous manifestations of God and the deliverance of the people from bondage. But he knew that that wasn't enough. He knew that if he was to CONTINUE to have favor in God's sight that he had to know God's ways. And the Lord said,

> "My presence will go with you and I will give you rest."

The implications of walking in God's ways are endless and we could fill many volumes for many years to come with nothing else. But let us make this point now plainly and clearly—UNLESS WE HAVE LEARNED TO REST AND HAVE LEARNED TO WAIT UPON GOD AND WATCH HIM WORK WE CAN NEVER BE ANYTHING BUT A LIABILITY IN HIS SERVICE. God does not want us to work. He wants us to wait for Him while He works.

Everywhere one runs into people who are giving their lives for the work of God; who are sacrificing the best they have of intelligence, time and wealth; who have seen the tremendous need around them and are working to alleviate it the best they can. But they are wrong. They are wrong at precisely the point which, from a worldly point of view, looks most right. They are wrong because THEY are doing things for God.

Abram tried to help God fulfill His promise of an heir and begat Ishmael. Abram was trying to help God but God said it was all wrong. Moses tried to deliver the Hebrews from Egyptian bondage and God exiled him to the desert for forty years to teach him to listen to Him. God called Gideon to be the instrument through whom He would deliver the children of Israel from the foreign oppressor. Gideon thought that meant doing something for God so he went out and rounded up an army of 32,000 men. God said, "No! No! You'll have to get rid of 31,700 of them. All I want is a few men who will listen to ME." King Saul was commanded to take his army against the Amalekites and slay them all, including their sheep and oxen. He spared the best of the sheep and oxen because he thought it would be a good idea to sacrifice them to the Lord God. And God sent Samuel the prophet to tell King Saul that that "good idea" just cost him his throne. God isn't interested in people with good ideas. He is interested in people who will listen to Him and do what He says.

Here is the truth which the carnal mind cannot understand—that Abram's help and Moses' help and Gideon's help and Saul's sacrifice were acts of arrogance. They were acts of arrogance because God didn't ask the first three for their help nor Saul for his sacrifice. He asked them all to LISTEN to HIM and do what He said. But each planned a strategy of his own and carried it out. That is arrogance and disobedience. Offering his sacrifice of the best of the sheep and oxen, Saul must have looked, from the human point of view, like a humbly religious fellow. But the Word of the Lord which came to him was,

> "Behold to obey is better than sacrifice,
> And to hearken than the fat of rams,
> For rebellion is as the sin of witchcraft,
> And stubborness is as iniquity and idolatry." (I Sam. 15:22b-25)

Everywhere one goes today one finds people who have received the baptism with the Spirit and have witnessed the manifestation of God. But one finds in many of these same people an appalling ignorance of God's ways. They are still "serving" God on the same basis on which they served Him before they spoke in tongues.

All of us need to learn this truth and learn it well —God does not want our work, He wants us. He does not want our activity but our devotion. He does not want our doing but our dying. God didn't want Gideon to go out and do His work with an army of 32,000 men. God knew that if Gideon did the work, Gideon would take the credit. So the Lord reduced Gideon's army to such impotence that Gideon had to wait upon God or be slaughtered. That's where God wants us—weak before Him and powerless in ourselves. Then we won't go out, strong in ourselves to serve Him.

Wherever I see people busy doing God's work I want to remind them of Sarai and Abram who schemed to help God fulfill His promise of an heir and then produced Ishmael, an enemy of the son God finally gave them in Isaac. I want to tell them, "God has something HE wants to do in all of this. HE has a plan, but He won't begin to put it into operation until we stop all of our busy work and become quiet before Him. HE has something HE wants to do, but He won't do it until we stop doing all the things WE WANT TO DO FOR HIM and wait upon Him." I want to tell people who are busy serving God to read Isaiah 30. Just read it!

> "Woe to the rebellious children, says the Lord, who carry out a plan, BUT NOT MINE: that they may add sin to sin . . ." (30:1)

Our way is adding sin to sin. There is another way —God's way. Listen!

> "For thus said the Lord God, the Holy One of Israel,
> In returning and rest you shall be saved;
> In quietness and in trust shall be your strength.
> And you would not, but you said, No! We will speed upon horses,
> therefore you shall speed away . . ." (30:15-16)

So, what does the Lord do?

> ". . . THE LORD WAITS to be gracious to you . . . Blessed are all those who wait for Him." (30-18)

"What is He waiting for?" you ask. Very simply, He is waiting for us to wait for Him. So long as we're about our busy work, mapping out strategy, conferring with a hundred and one people, appointing committees to make plans and all the rest—He waits. He waits UNTIL we wait. Then, when we wait, He works. It makes my heart leap everytime I read Isaiah 64:4.

> "From of old no one has heard or perceived by the ear,
> No eye has seen a God besides thee,
> WHO WORKS FOR THOSE WHO WAIT FOR HIM."

The other day I shared with a friend the way in which God, in answer to prayer, had recently met a pressing need I had. My friend said, "That's all well and good but any normal person would have set about to solve the problem for himself." That's just the point—Christians aren't supposed to be "normal" people. They are supposed to trust in God. If I had set about to solve the problem for myself it would have been MY solution, or I might be still working on it. After a while with a lot of strain and sweat it MIGHT have gotten solved. BUT ALL THE WHILE GOD WOULD HAVE BEEN WAITING—WAITING TO BE GRACIOUS. Instead of doing the work myself and letting Him wait, I decided to take Him at His Word and watch Him work. When it happens that way He gets all the praise because there's nothing of us in it. It's just God.

Origin determines who will be glorified, God or me. "That which is born of the flesh is flesh" and can only glorify me. "That which is born of the Spirit is Spirit" and can only glorify God. It isn't so much what I do as what the origin is of what I do. That speech I made "for God," did it come out of me or did it come out of God? That man I witnessed to about Christ, did I do that or did God set it up? Jesus said, "the Son can do nothing of his own accord, but only what he sees the Father doing," (Jn. 5:19). Jesus drew His energy and Life from the Father (Jn. 6:57). If the only begotten Son could do "nothing out of Himself," how much less can we. If He needed to live and minister only out of the Father's Life, how much more do we need to live out of the boundless resource which is God.

Once Moses learned God's ways he wasn't busy any longer running around doing things for God. Rather, he simply lived out of God's Life and the Life of God pouring through him accomplished God's work. Before God could use Moses He had to get to the bottom of Moses. The Lord had to bring Moses down to the place where Moses had nothing but Him.

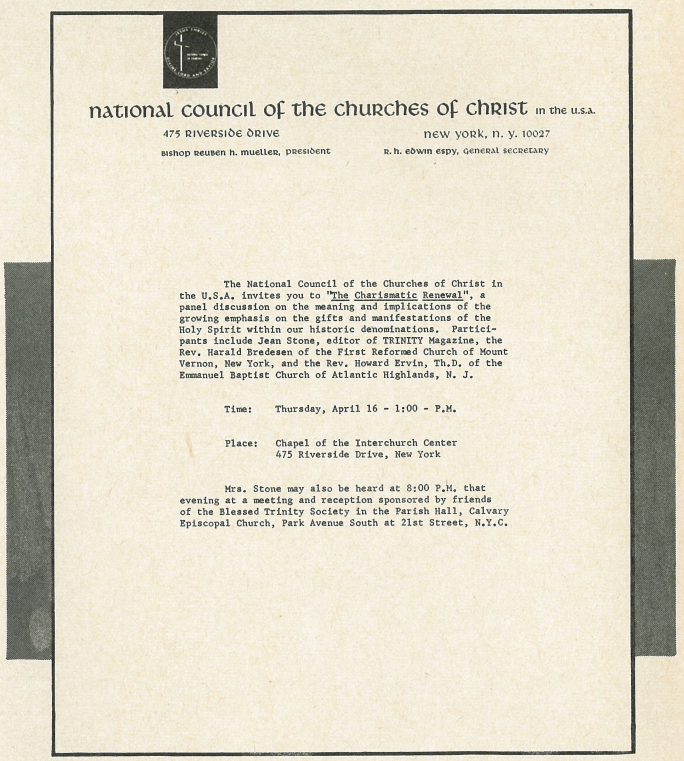
Are you willing to be exiled to some Midian desert for a while so that God can strip you of your natural abilities? If you are, the place to begin is with Moses' request, "Lord, show me your ways." Then lie quietly before Him and let Him get to the bottom of you. ✝

By My Spirit ...saith the Lord

BY JEAN STONE

I'M WRITING THIS in a plane as I wing my way toward New York where I have a week of interesting engagements including a panel discussion on the charismata at the National Council of Churches, dinner with John and Tibby Sherrill, of *The Cross and the Switchblade* fame, addressing Len and Catherine Marshall Le Sourd's prayer group, a radio interview, an interview for a profile by a leading religious publication, and addressing a group at Princeton on the gifts of Spirit.

From New York my husband and I will fly to London, England. There we will address a number of groups on the scope and impact of the charismatic renewal in America. I shall share with you the results in the next issue of TRINITY. We covet your love and your prayers.



national council of the churches of christ in the u.s.a.
475 riverside drive new york, n. y. 10027
bishop reuben h. mueller, president r.h. edwin espy, general secretary

The National Council of the Churches of Christ in the U.S.A. invites you to "The Charismatic Renewal", a panel discussion on the meaning and implications of the growing emphasis on the gifts and manifestations of the Holy Spirit within our historic denominations. Participants include Jean Stone, editor of TRINITY Magazine, the Rev. Harald Bredesen of the First Reformed Church of Mount Vernon, New York, and the Rev. Howard Ervin, Th.D. of the Emmanuel Baptist Church of Atlantic Highlands, N. J.

Time: Thursday, April 16 - 1:00 - P.M.

Place: Chapel of the Interchurch Center
475 Riverside Drive, New York

Mrs. Stone may also be heard at 8:00 P.M. that evening at a meeting and reception sponsored by friends of the Blessed Trinity Society in the Parish Hall, Calvary Episcopal Church, Park Avenue South at 21st Street, N.Y.C.

PHOTOGRAPHS BY WILLIAM GRIFFITH, 507 FIFTH AVE., NEW YORK, N.Y.

We received these photographs just before going to press. They illustrate some of the recent activity in New York City.



Left to right, Jean Stone, the Rev. Thomas F. Pike of St. Mark's-in-the-Bouewrie (Episcopal), and the Rev. Harald Bredesen, at the reception at Calvary Episcopal Church.



Jean converses and counsels with ladies at the reception.

CHRISTIANITY COSTLY?

People often write me inquiring why they do not have more joy and depth in their Christian experience. I wonder if it might not be because Christianity has not cost them enough. Jesus tells us that where our treasure is there our heart is.

Have you relinquished one precious thing to follow the Way of the Cross? Have you sacrificed church, position, friends, or income to follow Christ? Have you suffered physical hardships, persecutions, or incarceration? Have you actually sacrificed anything at all? Sometimes our so-called sacrifices cause me to recall the time I gave up candy for Lent and ate chocolate desserts instead, and I might add that I felt very self-righteous.

I have been told of a Jewish rabbi who had a shrewish wife. When he accepted Christ she repudiated him and he now has a newer and more congenial wife, although he talks much of the sacrifice.

An Episcopal priest I know used to smoke occasionally in the belief that it made him appear more a part of the group. He held the cigarette incorrectly, did not inhale and appeared thoroughly uncomfortable while he was about it. When he was filled with the Holy Spirit he told everyone the Spirit had made him sacrifice smoking. An excellent idea, but hardly much of a sacrifice.

HAS IT COST YOU?

When you count the price of following Christ in your life — how much has it actually cost? Did the things you surrendered pain you, or was it rather a relief to relinquish them? Did it make you feel terribly self-righteous when you gave up smoking and drinking? And when your friends chided you for your beliefs, wasn't it a bit of relief to switch to more congenial friends? Was an I'll-show-them attitude predominant when you changed churches, and didn't you passionately yearn for God to justify your stand? Even when the whole world seemed to be against you, wasn't it a bit of a challenge to prove them wrong?

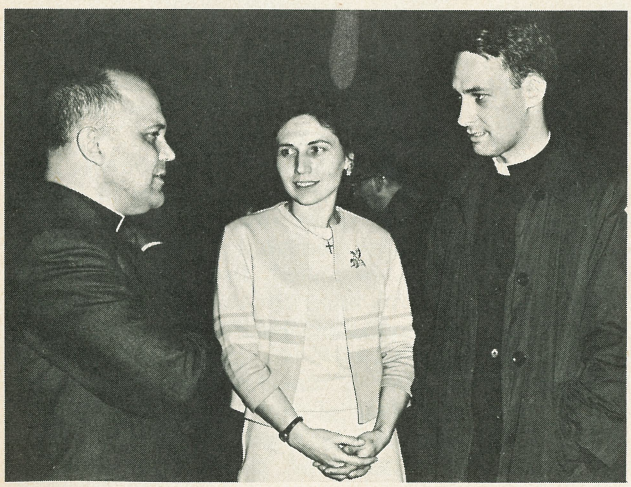
It would be difficult to imagine Abraham feeling very sanctimonious over killing his own son and I doubt that the early Christian martyrs got much of a charge over the fact that some later generation would justify them. When Paul was beaten and left for dead, he wasn't feeling particularly self-righteous.

THE WAY OF THE CROSS

Love is expensive. This is why some people avoid it. It costs to love — pain, heartache, and sacrifice. Those in love give, not merely receive. How much have you loved Jesus? Have you given, or only received? Have you sacrificed your own desires, your ways, your pleasures, in a word, yourself — or just the things that didn't pain you?

Obedience is better than sacrifice, but perhaps you have done neither. It may be that when He asked you to sacrifice, you did not hear because you didn't really want to give what He was asking for. The Way of the Cross is not an easy way. It means the surrendering of ourselves to Jesus. God says, "My ways are not your ways." It encompasses the giving up of our ways, our desires, and making His ways, His desires, ours. Have you done this? It may be that your failure to do so is the reason for the lack of the fullness of Him in your life.

"It is not by might, nor by power, but by my Spirit, saith the Lord." Allow His Spirit to do this work in you that "your joy may be full." ☩



The Rev. Thomas F. Pike (right), the Rev. Harald Bredesen (left) with Mrs. Joan Schneider (center), of the Seaford Presbyterian Church, Seaford, Long Island.



Participants in the panel discussion at the Chapel of the Interchurch Center, Jean Stone, the Rev. Harald Bredesen, and the Rev. Howard Ervin, of the Emmanuel Baptist Church of Atlantic Highlands, N.J.

Epistles to the Editor

Editor:

Enclosed is my check for $7.50 to cover membership in The Blessed Trinity Society, if I am eligible, and a year's subscription to TRINITY.

A friend gave me all four issues of Volume I and No. 2 of Volume II. If it will not throw your bookkeeping out of kilter, I would like to have for the $5.00 included in the check enclosed, No. I of Volume II and 3 and 4 of this same volume, II, and No. 1 of Volume III. Now, if this seems too complicated, just start me off with the current number. I wanted the complete file for circulation purposes.

Now, as to whether or not I am eligible for membership in the Society. I am earnestly seeking the Baptism of The Holy Spirit, have been ever since last September when a friend handed me a copy of the *Voice* and I read therein an article by Rev. Robert Vanderhart, Presbyterian minister in Ohio. Instantly I was convinced that here was a valid, meaningful spiritual exerience which would bring me the coveted realization of my at-one-ment with God. I was reared an atheist and so continued until tweny-four years ago when I turned to God for spiritual healing. I sought God at the only point acceptable to me at that time, Christian Science. I received much good in Christian Science, but a few years ago I came under what I call "divine discontent," the urge to seek further.

I attended the CFO meeting at Riverside last September-October and there fell in with many Spirit-filled folk headed by that blessed Tommy Tyson. At my request they undertook to pray for me for the baptism, only to be blocked by the fact that, so far as I knew, I had never received the prior salvation experience. I have no comprehension of what is meant by "taking the Lord Jesus Christ as my personal saviour." I do not understand what is meant by "having one's sins washed away by the blood." I am puzzled about the part Jesus plays in the Trinity. I am aware that ever since I turned from atheism to God, there has been a presence by my side, answering my questions, instructing me,—once it called me by name—saving me from accidents, healing me, saving me from insanity and suicide. That presence I took to be God.

As soon as I read Mr. Vanderhart's article, I turned to the Father and asked him to tell me more of this matter: I was led to the Foursquare Gospel Church here and heard a woman speak in a tongue. I was even more deeply impressed that this was what I had been searching for. I have continued my association with this church and a cooperating church, The Assembly of God. The ministers and the congregation have welcomed me warmly and have shown a deep concern for my spiritual welfare, praying earnestly and faithfully for me.

Recently another Spirit-filled friend took me to Monrovia to a communion and healing service at St. Luke's, and when the Rev. Stuart Fitch put his hands on my head and prayed in the Spirit, I really felt the power. Prior to that, on three occasions when the folks were praying for me in the two churches here, I had just a touch of the Spirit. I lifted my head and laughed the most natural, joyous laugh, and I knew that it was through no power of my own.

So I feel I am making progress, and I am sure that in due time the blessing will come. As I told Tommy Tyson, "I'm not going to tear my shirt over this; when the apple is ripe, it will fall." But I can see that I am becoming increasingly eager. I want so much to be endued with power and to know in what capacity I am to serve under the direction of the Holy Spirit. That I shall witness in some way I have no doubt, for I am by nature and disposition a witnesser. All my life, as soon as I got hold of a bit of truth, I could not wait to share it with some one.

Of course I am seeking fellowship with Spirit-filled people. I feel drawn toward the kind of people who write for TRINITY. I would like to talk with that Father Murphy at San Andreas who wrote "The Intellectual and the Simple Faith of Jesus." (Vol. II, No. 1, I believe.) And, of course, I would love to meet you. I am acquainted with Mr. and Mrs. Oliver Hanson and they gave me wonderful reports. They are now at Phoenix at a convention. I have asked them to make a report to a group that I will call together. I am so eager to have a part in this movement.

LAYWOMAN, *Hemet, Calif.*

Editor:

I was delighted to receive copies of the TRINITY Magazine. Already we are circulating these among our people here. During the last several weeks a Church of Christ Captain and a Lutheran lady (an officers's wife) who was raised as a Roman Catholic have been filled with the Spirit and speaking with other tongues. The result is that others of various denominations are interested in the infilling of the Spirit.

Again thank you for the magazines and may God's blessing rest upon your ministry.

CHAPLAIN, *North Carolina*

Editor:

Today it was my good fortune to meet several hours with the Rev. Harold Bredesen, whom you know well. He led a conference of Lutheran pastors in the New York area and the signs of the Spirit reflected in his ministry and in TRINITY Magazine were also evident there.

The quarterly *Una Sancta* has for 23 years been the voice of liturgical and ecumenical renewal in American Lutheranism. I am more convinced than ever that the renewal of the Church must also comprehend the several gifts of the Spirit so widely neglected now.

May I, therefore, suggest a press exchange of *Una Sancta* and *Church Renewal* (a monthly Newsletter) with TRINITY.

May the Spirit lead all of our efforts into fuller obedience to His direction.

MINISTER AND EDITOR,
Una Sancta Magazine,
New York

Editor:

Thank you for the pin and receipt which I received today. Please send memberships and a year's subscription to TRINITY to the following: [teacher and a hotel matron].

If you have any guidance on what one should do when there are only five or six Spirit-filled people in a community, and it is so new to all of us, we will be delighted to have it. If the information is contained in tracts, please send it to me and bill me.

Yours very truly,
LAYWOMAN,
Canada, (N.W.T.)

P.S. Have you other members this far North?

Editor:

Praise the Lord! By turning up the volume and paying close attention I managed to hear most of the 9:45 "By My Spirit" program here in San Ysidro last Monday morning.

In a few weeks I expect to be in L.A. again, and want very much to attend a meeting where Jean Stone will be speaking.

Can I trouble you to send me a little information on the enclosed postal card as to her schedule of activities for the next few weeks? Thank you very much.

I'm here with Marian and George Savich, whom some of you met at the Christian Advance in L.A. They are still glowing over what the Lord did there. Marian is sister to Martha Jacobson, one of my colleagues in Nigeria.

God bless you all.
Yours in His love,
MISSIONARY TO NIGERIA

Editor:

I have recently finished reading an issue of your magazine. It helped change my life.

Please credit me with a one-year subscription to TRINITY Magazine. I am enclosing a check for $5.00.

Thanking you very much and especially our Lord for using you people to shed light on Christians in the dark.

Sincerely,
LAYWOMAN, *New York*

Editor:

I was privileged to hear Jean Stone speak at the Good News Chapel in South San Francisco this morning. In speaking with her following the service I was given the gift of tongues through the Holy Spirit. As a graduate of a Nazarene College I had been warned about the "tongues people." The Nazarene Church in its beginnings was troubled over the question of tongues.

I only know that I was seeking for more power in my life and more of whatever God had for me. I believe the Lord in his mysterious ways had led me these past two months to the point, where today I was baptized with the Spirit.

I desire to take advantage of your two subscriptions for one. Please en- [layman and minister in California]. ter subscriptions for the following: Enclosed is my check for $5.00.

My thanks again to Jean Stone for her lucid explanation of the Spirit, and above all to the God who orders our steps.

LAYMAN, *California*

Editor:

We received the five copies of TRINITY Magazine. I think they are really wonderful. It will be fifty years next November and December since the Lord saved me and baptized me in the Holy Spirit; and, as you know, I have been a student in a number of schools. However, I feel that I have learned very little about the manifestation and operation of the gifts of the Spirit. This is one reason I appreciae TRINITY. God is making it a real blessing to me. Paul says (1 Cor. 12:1) "Now concerning the spirituals, brethren, I would not have you ignorant" . . . (Ivan Panin's translation). TRINITY is helping me to increase in the knowledge of "the spiritual." May the Lord continue to richly bless the Blessed Trinity Society.

DOCTOR OF THEOLOGY,
Florida

Editor:

In response to your letter of November 1, we need TRINITY Magazine.

LAYWOMAN, *California*

Editor:

Greetings from Macedonia in the majestic name of our risen Lord and Savior!

As missionaries we are especially interested in receiving your magazine since its main theme is to promote the glorious news of the great infilling of the Holy Spirit. This area of Macedonia, Greece, affords us many opportunities to proclaim this message as we have over 3,000 evangelicals living in our midst. I am an example of God's graciousness in giving a Southern Baptist this joyous experience in Him: However, unlike so many that remain in their churches, I was called out and attended Maple Chapel in Glendale where I received my call to come to Greece. During the time that I attended Maple Chapel I had the privilege of hearing Rev. Bredesen and others who along with my Pastor, Rev. Schoch, told of your ministry and TRINITY magazine.

If it would be possible we would each appreciate receiving a subscription as we are both interested in keeping these priceless periodicals which we will be able to refer to from time to time as the opportunity avails itself: However, if this is not possible I would be very thankful for one subscription. God also gives us the privilege of being able to have fellowship with some of the visiting evangelists of the large evangelical church and this magazine will be an added blessing to them also.

May the Lord continue to bless you in being a great instrument in getting Joel's message to all living in this great day of God's outpouring. "I will pour out my Spirit on all flesh."

Yours for Macedonia,
MISSIONARY

Editor:

Enclosed find a check for $12.00 to cover the cost of a three-year subscription to TRINITY. Please begin with Vol. III, No. 2, and also if available I would like a copy of Vol. I, No. 4. With this my series will be complete. Thanks very much for the eight other issues which you sent me. There is really a wealth of material in each issue and I believe thus far the articles have dealt with some issues that have been clouded in my own thinking. For this I thank the Lord.

LAYMAN, *Pennsylvania*

Editor:

Our most blessed Lord has done it again! Your December letter introducing "Operation Carry" surely did hit home with me and made much sense. The need was stressed because shortly after receiving the letter, I had to take a bunch of clothes to the laundry and because of the snow and icy conditions, decided to wait there while they were cleaning. There should be included an "Operation Laundromat" for there is time to spend there waiting for clothes and the reading material I saw there was very old, very ordinary—but very read, so I think that people would pick up the TRINITY out of curiosity, perhaps—but maybe for lack of anything else. Who cares *why*? Our Lord does speak to many through this media. (Thanks be to Him.)

But my husband's business has been slow so my support for this project has been entirely through prayer. Now our Lord has answered this prayer and tonight I received a note from my grandfather thanking me for doing some typing for him and enclosed with that note was the money which I am sending on to you for this work of spreading the good news of Christ's Living, Risen Power and Presence! Praise Him!

My subscription will be running out soon (if it hasn't already) but I know that a way will be provided for me to renew it—just as God provided the way for getting it in the first place and for this which is enclosed. He *does* care!—and takes care!

I thought, perhaps, you might know of someone who would like a year's subscription. I know that what ever is made of this gift will be for God's glory and I do most thank Him for letting me share in your work this way.

By the way, my TRINITY's have certainly proved a great blessing to many people. The first once I ever had was a copy of the one with "The Holy Spirit on Trial in Montana" which I received from Father Stube last April. That magazine has traveled over 6,000 miles for our Lord and is still going strong, passing from person to person and held together with much gentle, loving care and scotch tape. The more recent copies are on their way for Him.

All glory be to God and my thanks to you for the part you have played in my new life.

LAYWOMAN, *Montana*

Editor:

I am concerned about my debt to you. I do hope my cheque has reached your office by now; I sent it several weeks ago.

How refreshing it is to learn of what God is doing in so many churches in America. I do appreciate your magazine, the Archbishop here is just reading it now.

MISSIONARY, *Australia*

Editor:

Enclosed is a money order for $1.50. Would you please send me a recent issue of your magazine?

I was so very glad to find that members of other denominations besides the Pentecostals are receiving the indwelling of the Holy Spirit. I am Anglican and long for this experience.

LAYWOMAN, *Quebec, Canada*

Editor:

God's field is definitely "white unto harvest." Especially have I seen a hunger for Him in the lives of the students here on campus and across the river at the university.

Students are searching for reality in their religion and "those who seek, find."

As our prayer group has stepped out in faith seeking all God's fullness He has met us. The signs that are to follow the believer are being used by God to help hungry hearts see that He is a living, working God, with a desire to meet our needs even today. Students not only want assurance of salvation but they want the fullness of His power in order to be more effective witnesses for Jesus.

Jesus promised us more power and reality in our Christian walk by the presence of the fullness of His Holy Spirit in us, but the Spirit comes by hearing with faith. Many of our young people have never received the fullness of Christ's power because they have not realized it is available. The student body here at the seminary and the university are reading whatever literature they can find. All the copies of TRINITY I bought are circulating, but they are not enough.

Would you please send a subscription to our college library and, if possible, through your program of literature for colleges, send us ten more copies including two of the February, 1964 issue.

My prayers are with you for God's guidance and blessing in your work.

P.S. If possible would you also send subscriptions to the four colleges listed.

LUTHERAN STUDENT, *Minnesota*

Editor:

Our remittance is enclosed for one year subscription renewal to TRINITY Magazine. Please process this subscription order immediately.

NATIONAL COUNCIL OF THE
EPISCOPAL CHURCH
New York City

Editor:

Please find a check enclosed for a subscription to your magazine for the next year. I first saw your magazine while I was at the Anglican Congress and do praise the Lord for it and the witness it is giving to the Church as to what the Holy Spirit is doing in the lives of men and women. I received the Baptism of the Holy Spirit while I attended the Anglican Congress and I feel just like a new person and much better equipped to do the work in this area.

I would appreciate it if you could send me your last publication.

Thank you. May God's blessing continue on your work.

Yours in Christ,
CAPTAIN, CHURCH ARMY,
ANGLICAN CHURCH,
Canada

Editor:

Please send us a sample copy of your periodical and the cost of an annual subscription.

Sincerely,
LIBRARIAN,
THEOLOGICAL SEMINARY
Pennsylvania

Editor:

Please send me 100 reprints of "A Lutheran Pastor Speaks" by the Reverend Larry Christenson, Pastor, Trinity Lutheran Church, San Pedro, Calif.

I wish also to subscribe to TRINITY Magazine.

If possible I would like a recent copy of TRINITY Magazine that refers to a quotation from a church history that Martin Luther spoke in tongues and was used in the eight other manifestations.

I am enclosing $11.00 for the 100 copies of Pastor Christenson's article and my year's subscription. If you have the copy with reference to Luther, I will be happy to send the price of the copy to you.

MINISTER, *Ohio*

Editor:

I enjoy reading TRINITY Magazine so much and can hardly wait for the next issue to come out. Enclosed is $10.00 U.S. of which $5.00 is to renew my subscription for the New Year of 1964. Please notice the change of address.

The additional $5.00 is for a one year's subscription for a friend in the States. Name and address as follows.

May God bless you,

LAYWOMAN, *Hong Kong*

Editor:

And all that participate in the challenging work of the Blessed Trinity Society!

Your magazine BLESSED TRINITY, is a wonderfully inspiring magazine, its format is in elegant good taste and I only regret that we don't get it monthly.

Because I feel it is important to get this magazine out to as many as possible, I would like to have the following to be sent gift subscriptions: [bishop, chaplain, minister, two laymen, all in New Hampshire], also, please send me 100 mixed tracts and 25 booklets.

Enclosed please find check. Send tracts and booklets to me and

Thank you most sincerely,

LAYMAN, *New Hampshire*

Editor:

How happy I am to be able to support your work. TRINITY magazine has been a real joy and inspiration to me. Here in old Boston at Trinity Church anothed Episcopalian has had the wonderful experience of the Holy Spirit.

LAYWOMAN, *Mass.*

Editor:

I thank you for notification that Mrs. Buna F. Baker has subscribed for your magazine in my behalf. We appreciate having many various publications come to this desk weekly.

EDITOR, BAPTIST STANDARD

Editor:

At last I am in a place where I have a moment to write a line to you. I've really been on the jump . . . but I'm pleased to say that it seems I'm in step with God, for the blessings have been richly bestowed.

I just finished the first services in Australia . . . four in Melbourne, and one in a conference for the full gospel ministers of all Australia. The seminar for the ministers was really blessed of God. It thrilled me to see the unity God has brought among the full gospel people since I've been away. It amazed me to see fellowship among groups that had been so intolerant and unforgiving. Surely the Holy Spirit is working here, as in other places, to bring together the Body of Christ.

There were seven filled with the Holy Spirit . . . five or six first time conversions . . . several outstanding healings and a great number of people who had been away from God and the Church, who returned and reconsecrated themselves to God. The church I spoke in is rather small . . . as most are here . . . 80-90 attendance on Sunday would be a good "turn out." My first night there were 114 . . . and the fourth night it had gone to 300. Thank God.

God granted me the privilege of being televised on the Australia Broadcasting Co. program "Dialogue" in Melbourne. It is a weekly wrap-up of news . . . and they have a 15 minute segment on "Religion." I went for a preliminary interview. Before I went, God directed me to speak to the interviewer as one witnessing for Christ, not with the telecast in mind. So, when I met the surprisingly young woman who is first assistant in that department, I was asked, "How long have you been in the ministry?" "Since I was born again," I replied. "Born again?" she asked. "Yes," I said, "One is not born to be a minister . . . he is born again into the ministry." "What do you mean . . . born again?" was asked next . . . and then I was off . . . telling of my conversion . . . healing and baptism of the Holy Spirit." "Wait a minute," she said, "Do you speak in tongues?" I replied yes . . . and then she said, "I've wanted to talk to someone who spoke in tongues!" All of this conversation took place as she leaned back in her office chair, blowing smoke rings . . . a sophisicated little Anglican. Well we had a good long talk . . . about Pentecost . . . in the scriptures, in church history, and today. Your TRINITY Magazine played a role too. She had heard of it and you and wants some copies. The TV interview was about . . . you guessed it! Yes, the leading question was, "Mrs. Darnall, what is a Pentecostal?" I'm getting a tape of it . . . so you can hear it. This telecast covers the state of Citoria . . . and 70% of the population.

The pastor here in Victoria Park has a Christian Book Store . . . and would love to have up to 40 copies of TRINITY sent while I am here. The air-freight will amount to around $1.00 each. He asked me to inquire if you would send them air-freight and they will pay the postage. Send them air-freight COD. Could you send back copies as a donation for me to distribute on the West Coast while I am here this month? I'll be here until April 10. He would like to have mostly the Trinitytide 1962 edition that carries my article, so it will be good to use while I'm here.

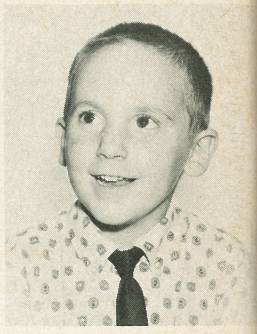
I'm sure that you would get a good many subscriptions from this . . . and I'll do all I can to get them while I'm here for you. There is a good climate here for your magazine . . . for the Anglican Church is being stirred, too. The Rev. Tracy is a good contact . . . respected by all . . . and will discriminately distribute them.

Lots of love and prayers . . . You are doing a wonderful work, or maybe, I should say God is doing a great work . . . and you are helping Him a great deal.

Your friend,
Jean Darnall



And to your children . . .



BY RITA REED

MELISSA MURPHY IS AN attractive four year old (will be five in April she declares!) with big, brown, inquiring eyes. She watched with interest the events in her seventeen-year old foster sister's life as Judy became a Christian one Sunday night and was baptized with the Holy Spirit that same evening. Father Spicer-Smith along with several other people laid hands on Judy and she received a language beyond herself to love our Lord with. The occasion was so intriguing that little sister wanted this experience too.

Wednesday night, three days after Judy's infilling, Melissa, too, received the Baptism with the Holy Spirit with the sign of speaking in a language supernaturally given. Her mother was the instrument used to bestow this blessing and Dick Aschenberg (see Vol. 3, No. 2) arrived on the scene (the wind bloweth where it listeth) to help thank the Lord for this miracle. When someone later asked Melissa how speaking in tongues made her feel she said, "It's happier than Christmas, and happier than Hallowe'en." When asked when she speaks in her new language she said, "I can do it anyplace, inside, outside, everywher." Later that night, while in bed, Melissa wanted to continue praying long after she should be asleep. Her mother told her that she must not pray out loud now but must go to sleep. Melissa said, "I'm not praying out loud now, Mommy, but it's going round and round in my heart."

The Murphy home is as a home should be, a house of prayer. Each evening the family (the youngest is two) gathers to thank God for His love and on Sunday they attend the local Episcopal Church. Mrs. Murphy can see a difference already in her children's lives. Since receiving the fullness of the Holy Spirit they have become less tempermental and more loving and manageable.

Now we have a thought as to why many artists paint a picture of heaven as a place filled with little children. It's so much easier for them to enter in. ✝

THE PHONE RANG at TRINITY Magazine and on the other end of the line was the cheery voice of Joan Weddle. She asked to speak to Rita Reed. She explained that her five year old son, Brian, had been pestering her all day to get her to pray for him so that he might be baptized with the Holy Spirit. The night before, his mother had helped him to receive Jesus as Lord, so in meeting this prerequisite he was a candidate as far as she could determine. Joan and Rita felt like saying, "But Lord, he's only five!" However, they knew that this desire had not been humanly instilled. When Joan had prayed for Brian nothing visibly had occurred although he had felt Jesus' presence. After naming several people Brian might like to have pray with him, he asked for Rita.

She arrived at Joan's home just as her four children were emerging from their baths all rosy like little angels—really new creatures. They played cowboys and Indians for a while and then Brian asked when he was going to be prayed for.

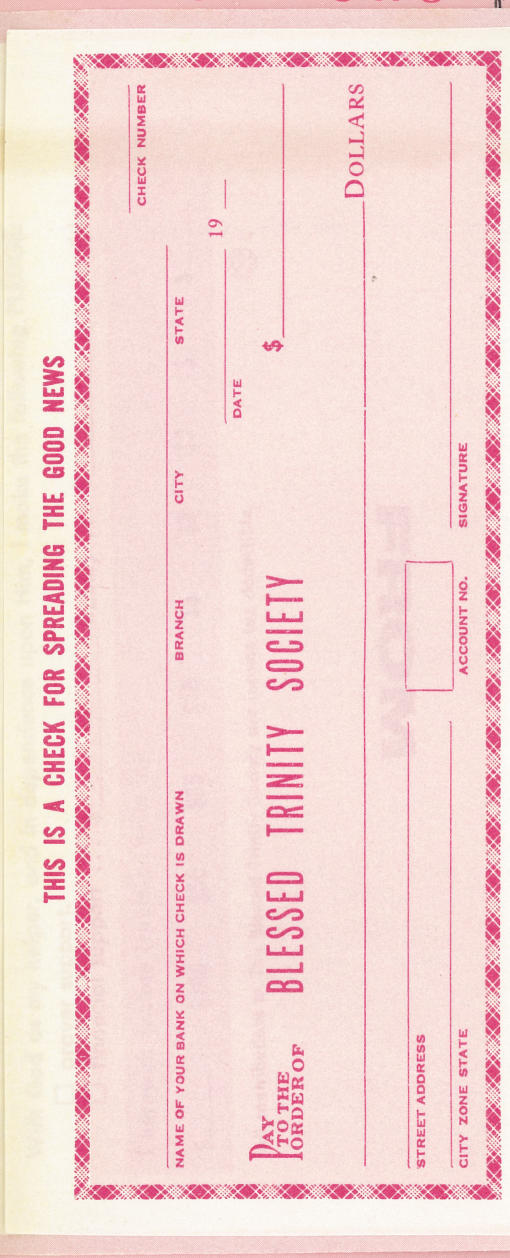
They went into the bedroom and conversed in a little more serious vein. "Brian," Rita asked, "Why do you want to be baptized with the Holy Spirit?" "Well," he said, "I want to be more like Jesus." "Who baptizes with the Holy Spirit?" she queried. "Jesus does," he replied. They then prayed that God would send the promise which Acts 2:39 states is to our children and to all afar off, even Brian. When he received his first unknown word it was such a polysyllabic one that they were all amazed. Brian opened his eyes and began to laugh. (Such a little boy and such a big word!) Then more words came.

The next day found Rita back at the phone calling Joan to find out how Brian was getting along. Joan said that at the beach that afternoon, he had been a real evangelist, trying to tell everyone he met about what Jesus had done for him.

The scripture says that a little child shall lead us. Let us pray that many will follow the example of Brian Weddle, the littlest fisherman. ✝

PUBLICATIONS

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



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In answer to many requests, we have reprinted those issues of TRINITY which were out of print and we can once again supply all numbers. The single copy price is $1.50, $1.25 each for 10 or more (assorted if you wish), and $1.00 each for 20 or more. Order from:
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