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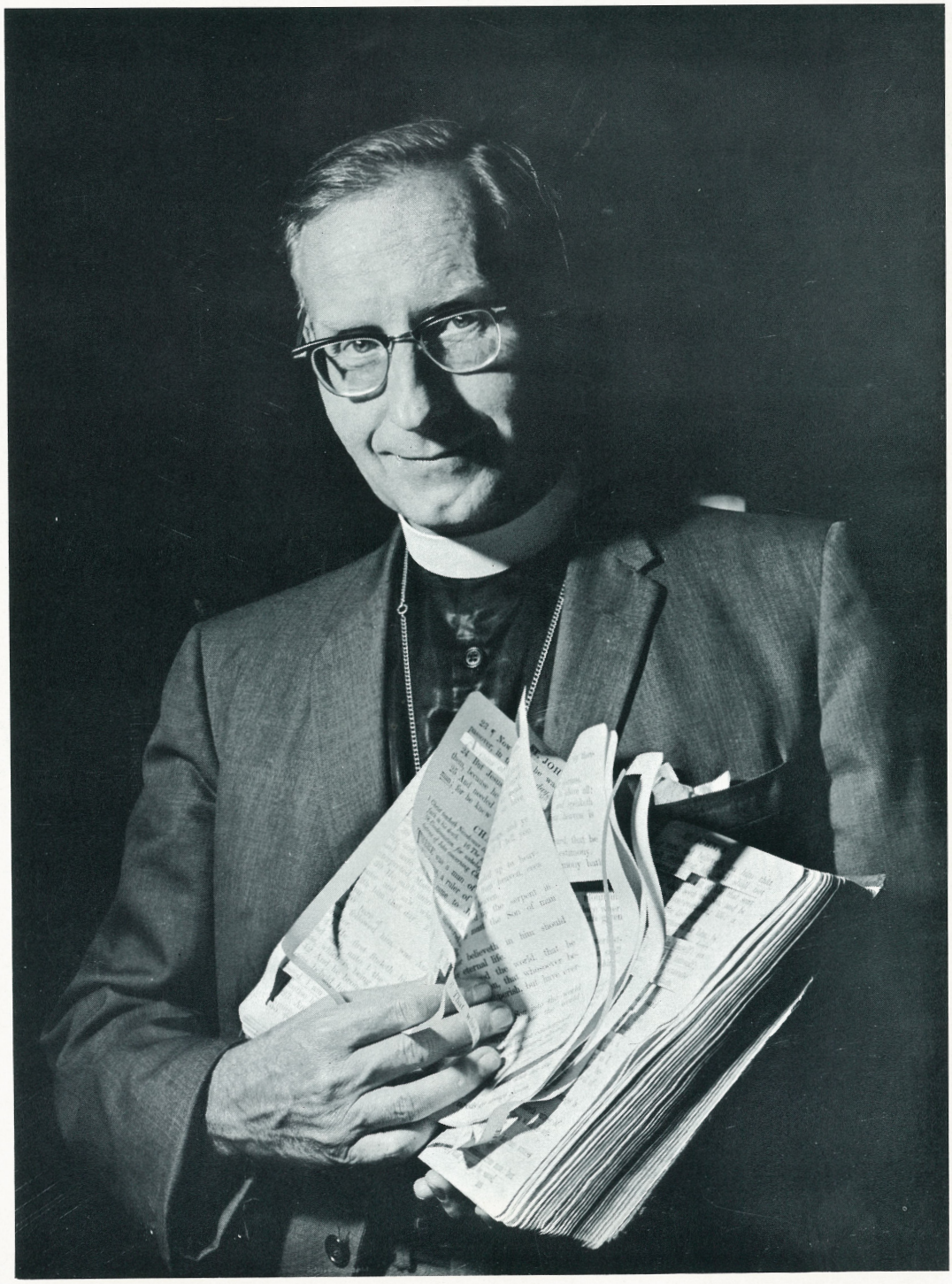
TRINITY

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



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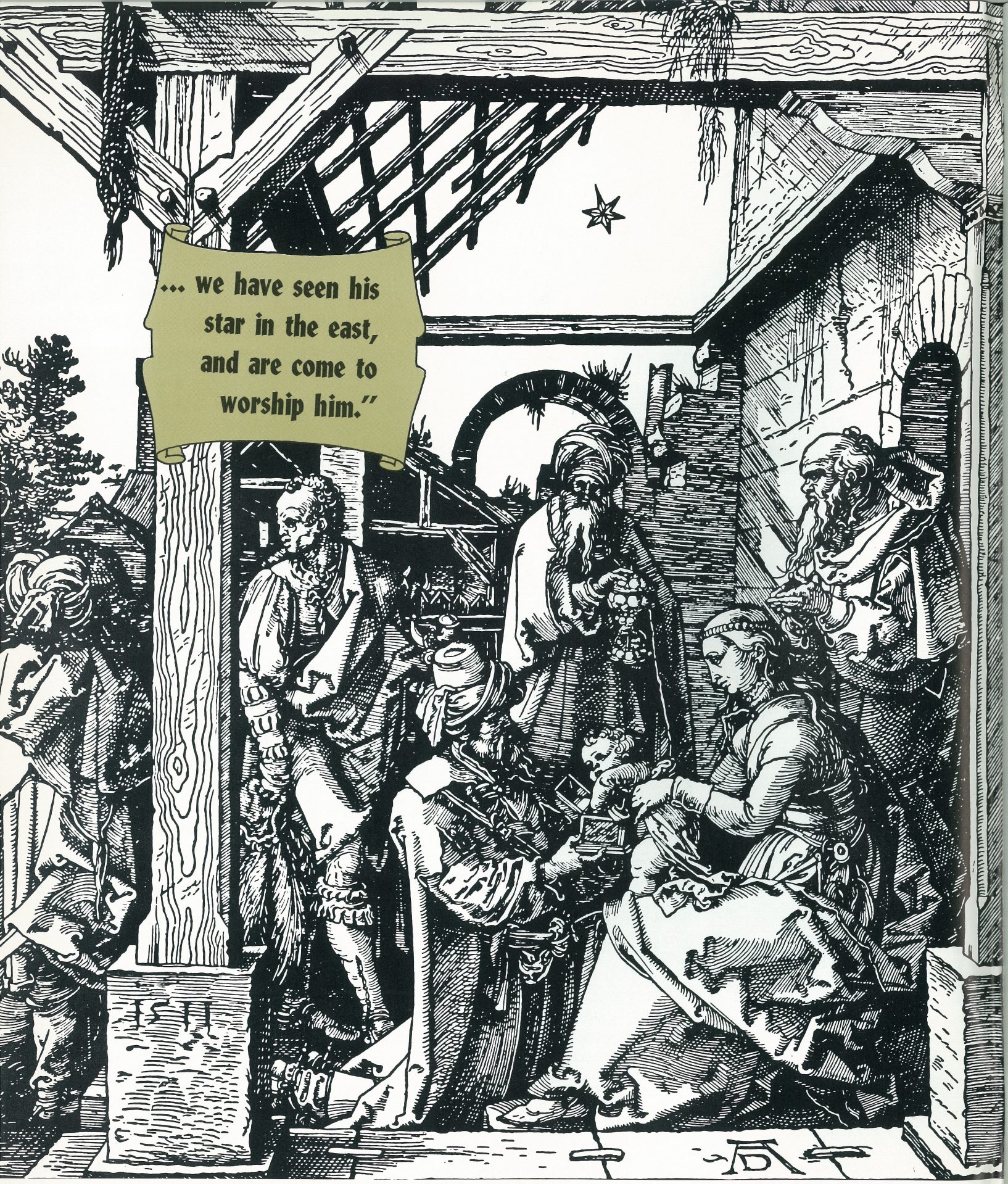

ON THE COVER: the Rev. Morton Kelsey (Story on page 2).

CHRISTMASTIDE 1965-66

λόγος TRINITY

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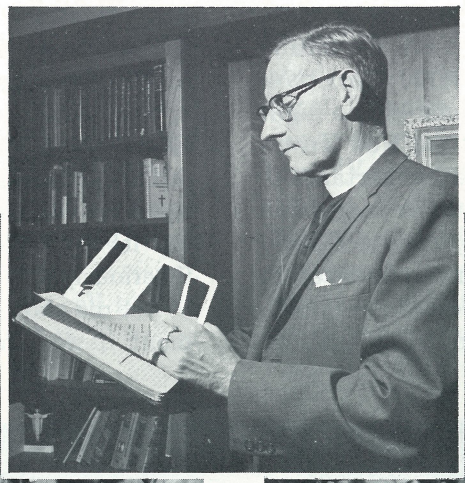
THE EXPURGATED AND ABRIDGED NEW TESTAMENT

BY THE REV. MORTON T. KELSEY

"If you dismiss tongues and the other miraculous phenomena which accompany it, you literally cut your New Testament to ribbons."



Mr. Kelsey makes his point to the people in the Chapel of the Blessed Trinity Society with graphic illustration.





TONIGHT I WANT TO BRING to you not only a psychological, but a Biblical point of view about the whole matter of tongues. My thesis is that every sensible Christian should take tongues seriously. You don't have to have the experience, but you must be open-minded to your New Testament to consider this matter.

If you dismiss tongues and the other miraculous phenomena which accompany it, you literally cut your New Testament to ribbons. It is my conviction as a Biblical critic that unless we allow a proper place in our Christianity for the direct intrusions of God into our lives our Christianity becomes meaningless, shallow, and dead. Tongues is only the most obvious of these intrusions, but one which a vital and living Christianity simply cannot afford to ignore.

I myself have not had this experience, but observing from the outside I see a real evidence of the supernatural character of this world, a world much more mysterious than we ordinarily think. We need to look at this mysteriousness and allow it to penetrate into the deepest recesses of our lives.

Here is a New Testament. If you ask the average Christian, "Do you believe this book? Do you take it seriously?" he will say, "Oh, yes, I take it seriously." Does he? Does he really believe it? There are other elements of the New Testament besides tongues which are not taken seriously. This is a chapter which the editor wouldn't let me put in my book . . . . . he said it was extraneous to the point, but I'm going to write another book about that chapter . . . . . then all I have to do is find a publisher!

Consider dreams. How many of you Christians take your dreams seriously? Tertullian said everybody dreams and this is borne out by modern research. A dream is a fantastic thing. It is the intrusion into our consciousness of something completely beyond our consciousness. We are so used to dreams that we do not realize what fantastic things they are.

Of course you know God spoke in a direct way to all the fathers of the Church in the New Testament and the Old through dreams. Today there are more Christians who believe in handling snakes ritually than there are who believe in taking their dreams

"Challenge" is a word well worn by Churchmen in stirring (or trying to stir) others to action. However, in more than one sense, Mr. Kelsey, in this address given at the Blessed Trinity Society, presents to every person who reads it or hears it (see p. 49), exactly that: a challenge.

seriously, this in spite of the 65 years of modern psychology which tells us that they are terrifically significant. I doubt if one out of 1,000 Christians pays any special note to the intrusions of the night which every great religious leader of the New Testament and the early Church considered important.

Next, there are numerous references to angels and demons. In an appendix to my book, *Tongue Speaking*, there are four hundred fifty-one references to angels and demons in the New Testament alone. What are we going to do with them? How shall we interpret them? For those of you who want a serious interpretation of these, I can recommend a book by Victor White called, *God and the Unconscious*. He says there is not much difference between an autonomous complex and an angel or a demon. As I deal with people in depth I find that humans are overwhelmed by something that they cannot control. Very seldom does anyone come to me and say, "I did not know what I was doing": they say, "Something swept over me and I could not handle myself in this situation." Why do you think Jesus preached love? Because he knew that judgment seldom ever built up the core of an individual so that he had more strength against those powers which seek to destroy.

Then there is the healing aspect of the New Testament. I'm sure I don't have to spend any time on this subject with this group. A good one-fifth of the Gospel narrative is devoted to healing, more than to theological discussions, more than to discourses, more than to parables. This, too, then is a direct intrusion of God's power into our lives.

Next there are those strange passages concerning supernatural knowledge, wisdom, and faith where we know of this world that which we could not know of it, and we know of the other world in a way where knowledge simply does not exist.

Then lastly there are prophecy, tongue speech and interpretation. Basically the only difference between prophecy and tongue speech is that prophecy comes in the language native to the speaker and tongue speech is in one which is not native to the speaker. Every one of these things is a breakthrough into our ordinary conscious life of something over which we have no control, of something which breaks in and has its say. We can either avoid it, or we must take it seriously.

Let me show you what happens to the New Testament if we ignore all of these things. For, why on earth should we take tongues seriously and not these others, or why should we take angels and demons seriously and not dreams? These are all of one piece; they are all knit of the same fabric and Paul shows us this clearly when he says, "Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith, [Have you ever worked up faith? It's a gift] . . . ; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits, [And my brethern, how can you discern them if they do not exist?]; to another divers kinds of tongues; to another the interpretation of tongues."

Here St. Paul is enumerating all these things in one passage. The dream, of course, was the way *par excellence* through which God broke into human life and gave of His providence and His knowledge and His wisdom. Angels and demons, indicated by the discerning of spirits, and healing are mentioned, as well as super-human knowledge (usually given through dreams and visions, although sometimes

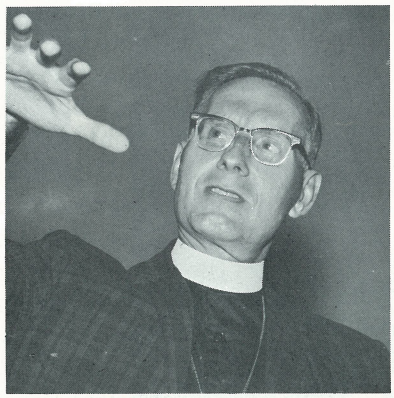




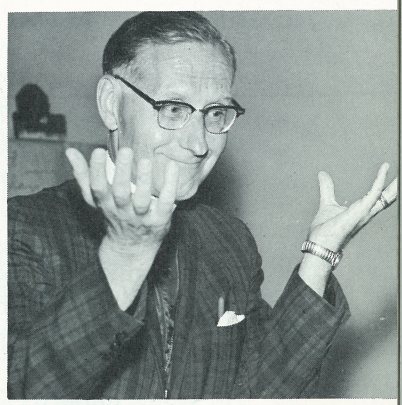

through spiritual intuition, shall we call it? We now call it ESP, extra-sensory perception), prophecy, tongue speech, and interpretation, all together in one passage.

Let us take two very famous stories and see what happens in them. Consider first the conversion of Paul. What would happen to this story if we eliminated all these things which I have mentioned? Paul was on the road to Damascus and he had a vision, a wham-doozer of a vision. Now you can call this an epileptic fit or anything you please, but it was a vision, a vision which picked Paul up and turned him right around. He had an extraordinary experience, he was blinded by a negative miracle, he heard a voice and his whole life was turned upside-down.









At the same time there was a man in Damascus named Ananias who prayed faithfully and regularly and he, too, had a vision. In this vision he was told, "There is a man by the name of Saul who needs you, Ananias." Ananias wasn't going to be taken in by anything like this. He said, "I know all about him, Lord, and I don't want anything to do with him!" The Lord said, "No, you go and see Saul and lay your hands upon him." Ananias was even given the street address. This is what is now known as ESP knowledge among scientists. It's also known as informing by the Spirit.

Ananias went, laid his hands upon Paul and the blindness disappeared; he was healed. We also know from the 14th chapter of I Corinthians that Paul then spoke more in tongues than all the rest of them.

Even better than this is a less known story and one of my favorite ones in the New Testament, the story of Cornelius. Cornelius was a good man, he said his prayers regularly and he gave greatly (and I'm not taking up an offering). These two things were characteristic of a man who meant what he was doing. He got down on his knees before God and he gave to other people. Cornelius was praying and he had a vision of an angel, no less. And what was Cornelius' reaction to the angel? Cornelius was terrified, and that's the only proper reaction to an angel. It makes the cold shivers go up and down your spine, if you've ever met one. The angel said to him, "Your prayers have come up to God and your charity, and God is going to show you what to do." Then he gave him some more ESP information (God was pretty prodigal with it in those days, as He is now if we will listen to Him). The ESP information was that he was to send two men to a nearby town to the house of Simon the Tanner, get the guy who was there, and bring him to preach to his friends. Now how absurd can you get? But you see this man believed the Spirit. It did not occur to him to disobey. It never occured to him he might be made a fool of, so he turned to his orderlies and said, "Go."

The Lord also knew Peter and that he had to be softened up a bit. Simon Peter, waiting for his lunch, had gone up onto the roof in Joppa, and looking out over the Mediterranean Sea he want to sleep. He went into what is called in Greek, an ecstasy. It means a standing apart; it means he saw something other than his own consciousness and this is what every dream really is. What an amazing thing a dream is! If I had more time, I'd like to tell you more about the mystery and wonder of dreams and the way God speaks through them.

Peter's dream was a very interesting one. A thing (that's what the Greek word is, a "thing") came down from heaven in front of Peter, then opened, and in it were all sorts of animals, dirty animals, animals unclean under the Jewish law, and a voice said, "Up Peter, kill and eat." Peter, like Ananias, said, "You know, Lord, I wouldn't do anything like that; I'm a good Jew and I wouldn't eat those dirty things!" The Lord had to bring the vision three times before he got it through Peter's head. Just then there was a knock at the door and the two men

from Cornelius stood there. Peter said, "Who are you?" (It's beautifully done in the Greek. You can tell that Peter was standoffish at first.) Then he connected the dream with these people as they told their story, and what else could he do but go?

Cornelius, in another amazing act of faith, had gathered his friends together before he even knew that Peter was coming. It's faith like this that moves mountains. So Peter came into the assembled multitude and began to preach. You ought to read that sermon at the end of Acts 10. It's not particularly astounding, just the Gospel. There aren't any particularly good illustrations, just the straight Gospel. And as he preached, the Holy Spirit fell on these Gentiles and they spoke in tongues. And they hadn't even been baptised; they were Gentiles on top of that! And Peter said, "Who am I to deny baptism when God gives them the Holy Spirit?" So with that they baptised them.

Peter went back to Jerusalem and met with the head council. They had heard that he'd been letting Gentiles, dirty Gentiles, into the Church. Do you know how he talked his way out of that one? "Why," he said, "the Holy Spirit came upon them just as He came upon us at the beginning." Here we have prayer, giving, a vision, ESP information, a dream, amazing faith, an angel, and tongues all in one passage; see how closely it parallels I Cor. 12.

Now I have an even more interesting thing. There is a book by Bultmann called, *The Demythologizing of the New Testament;* it really might be called, *The De-Christianizing of the New Testament.* But this very interesting book simply eliminates everything that it cannot understand. What I want to do is show you what happens when you eliminate the dreams and visions, the angels and demons, the healing, supernatural knowledge, prophecy, tongue speech, interpretation and the references to the supernatural, the Spirit, and the Kingdom of God. I have a new version of the New Testament to read to you. It is the expurgated edition of the Gospel according to St. Mark. Mark, scholars tell us, is the earliest and most factual of the Gospels. Listen carefully, and see if you can tell what has been eliminated.

"Here begins the Gospel of Jesus Christ the Son of God. And so it was that John the Baptist appeared in the wilderness proclaiming a baptism in token of repentance, for the forgiveness of sins; and they flocked to him from the whole Judaean country-side and the city of Jerusalem, and were baptized by him in the River Jordan, confessing their sins.

"John was dressed in a rough coat of camel's hair [this is good hard fact], with a leather belt round his waist, and he fed on locusts and wild honey. His proclamation ran: 'After me comes one who is mightier than I. I am not fit to unfasten his shoes. I have baptised you with water.

"It happened at this time that Jesus came from Nazareth in Galilee.

"Jesus was walking by the shore of the Sea of Galilee when he saw Simon and his brother Andrew on the lake at work with a casting net; for they were fishermen. Jesus said to them, 'Come with me, and I will make you fishers of men.' And at once they left their nets and followed him.

"When he had gone a little further he saw James son of Zebedee and his brother John, who were in the boat overhauling their nets. He called them; and leaving their father Zebedee in the boat with the hired men, they went off to follow him.

"They came to Capernaum, and on the Sabbath he went to synagogue and began to teach. The people were astounded at his teaching, for, unlike the doctors of the law, he taught with a note of authority.

"On leaving the synagogue they went straight to the house of Simon and Andrew; and James and John went with them.

"Very early the next morning He got up and went away to a lonely spot and remained there in prayer. He answered, 'Let us move on to the country towns in the neighborhood; I have to proclaim my message there also; that is what I came out to do.' So all through Galilee he went, preaching in the synagogues."

Now let me show you what we have left out, remembering this is the way the average modern Christian reads his New Testament. We left out thirty verses referring to spirit and Holy Spirit, baptism with the Holy Spirit, angels, demons, the devil, miracles, signs, powers, healing, visions, prophecy, knowledge, wisdom, faith and the kingdom of God. Those are the supernatural references which we have left out.

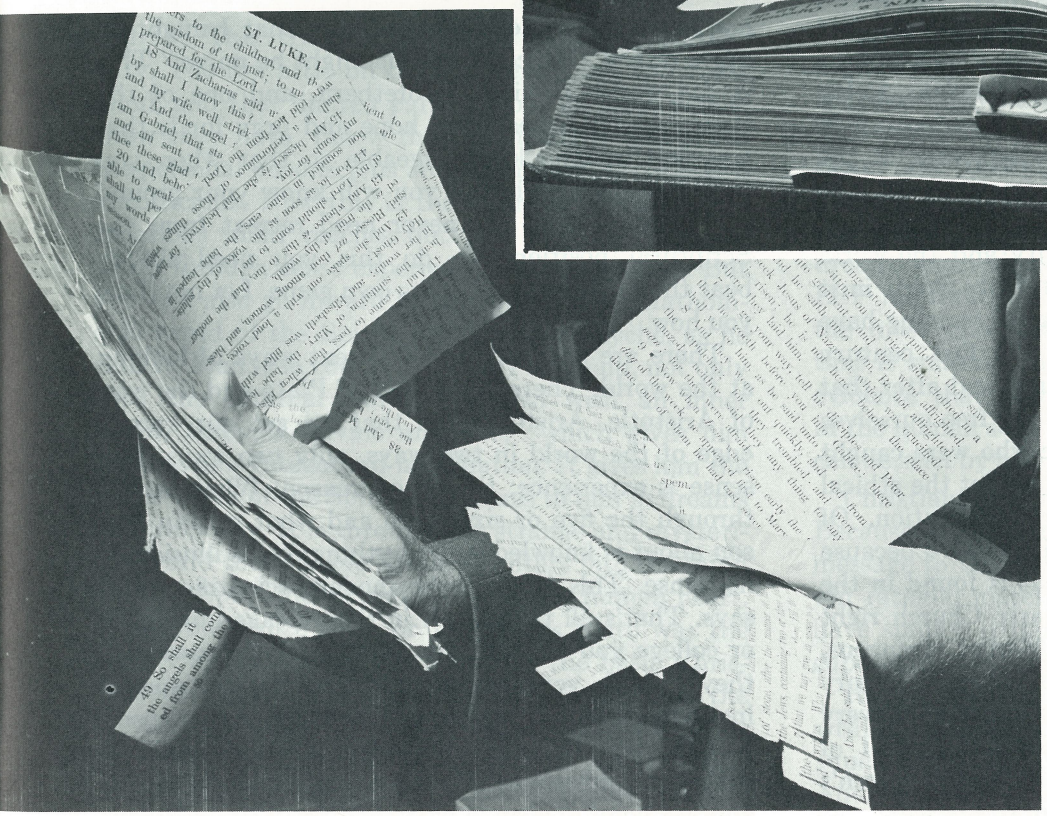
To show you graphically what happens to the Bible if you do this, I have taken an old New Testament (I hope nobody will be offended) and I have clipped out the passages which have to do with these things. See? The Gospel according to Bultmann! Here are the passages clipped just out of the four Gospels. This is what modern Christianity does to the New Testament.

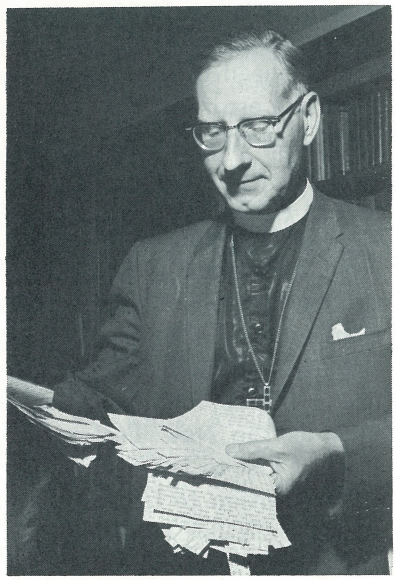
Now my feeling is that you who are interested in the Charismatic movement are trying to re-insert these pages in your New Testament, and it's time somebody did. I know there are some people who question the value of statistics, but they are so fascinating that I simply cannot avoid giving you some



"See? The Gospel according to Bultmann! Here are the passages clipped just out of the four Gospels. This is what modern Christianity does to the New Testament."







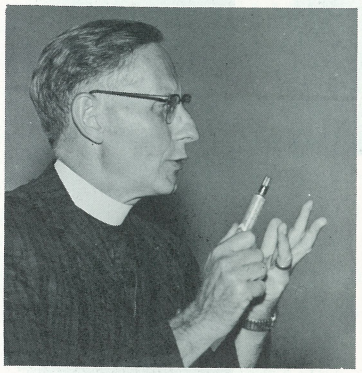
figures which speak for themselves. More than 50% of the verses in the New Testament contain references to the supernatural element. Moreover, because of the frequent reference to several experiences in one verse, the total impact of them is even greater. Paul's letter to the Philippians contains the lowest number of references to the supernatural; but even in this, 21% of the verses refer to it. Since the book of Revelation is one long vision, it's about 90% in this category.

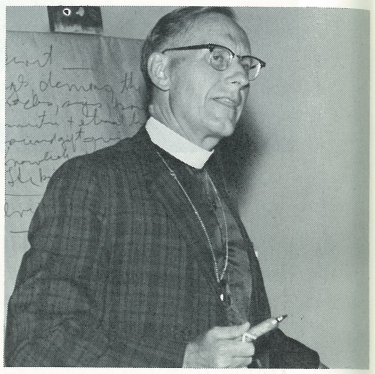
In the great majority of the books in the New Testament, from 40% to 50% of the verses contain references to supernatural agencies and realities. The Four Gospels and Acts carry a slightly higher proportion of the supernatural than do the Epistles as a whole, but some of the Epistles, such as I Corinthians, have over 50%. In the first five books of the New Testament the percentage of verses referring to the supernatural are as follows: 54% in Matthew, 57% in Mark, 48% in Luke, 54% in John and 46% in Acts. It is also interesting that Mark and I Corinthians, recognized by scholars as two of the earliest and most authentic books of the New Testament, have a larger share of the supernatural than any of the others. These facts cannot easily be dismissed or ignored. But what can we make of this? Why do we find this in the New Testament and yet our own Age is so completely different?

There are three leading lights in theology today whom I hope you have not had to meet too much. If you go from one seminary to the other of the Church you will discover what I sometimes call the unholy trinity: Bonhoeffer, Bultmann and Robinson. All propound a view of Christianity and the world which has no place for God or the Holy Spirit in it at all. Those who have had theological training have been given the famous line that the first century world simply believed in these things and after that people wised up. And what we do is "free ourselves from the error" of the poor people who were caught up in this stupid world view. Then we get the ethical milk of the Gospel without any adulteration. Of course people who say this are a little naive because exactly the same point of view that is found in the New Testament is found in the early Church right up to Thomas Aquinas. Justin Martyr, Iranaeus, Clement and Origen, Cyprian, Augustine, Gregory the Great, Chrysostom, Athanasius, Tertullian; every one of these men held exactly the same point of view as the New Testament. Well then, we aren't limited just to the first century world, are we?

In addition to this, do you realize that the entire Greek Orthodox tradition goes along with all of these things which we cut out? They still take their dreams very seriously; exactly the same services of healing are to be found in the Greek Orthodox church as in the time of Chrysostom, 500 AD; angels and demons are still the subject of many icons; super-human knowledge is a common thing and prophecy and tongue speech are known there, too. So the change has taken place only in the western world and western Christianity. What has happened?

I spoke once to a group of clergy, and afterwards I was approached by one of the group who said, "I suddenly realize that I have simply assumed that the New Testament is naive. It never occurred to





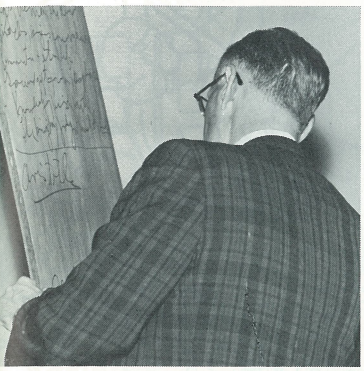
me to even consider the possibility that I might be naive or the 17th century plus might be naive." This is the world we live in, brethern, and one of the things which I plead and hope and pray for is that you will become knowledgeable so that when you meet this lack of belief, you will know your ground well enough that you never need retreat from the Scriptural position. To do this you need simply beat the modern world at its own game. Let me show you how.

There are basically two different ways of looking at the world. There is the way of Plato and the way of Aristotle. Aristotle said that we get our knowledge of the world in two ways, only two ways. One sense is experience; the other, reason. What we get through the five or six senses and what we can reason about is knowledge. Everything else is illusion or nonsense. This is what the modern scientific world says. That's all there is. If in the average university or college you suggest any other kind of knowledge, they'll think you escaped from the nearest mental institution. Any other kind of knowledge is suspect. But the trouble with our modern scientific world is that it is philosophically naive and forgets there is another point of view.

There's that of Plato. He said that we get knowledge in three ways. First, there is sense experience; second is reason; third he calls "divine madness."

Divine madness. Do you know how we get divine madness? We get divine madness in four ways: through prophecy, through dreams, through artistic inspiration, and (the last is pretty wonderful) through love. Plato says there is another kind of knowledge, a completely different kind of knowledge that gives us direct access to the world of the Spirit, to the non-physical world.

This is exactly what Dr. Jung says, too, for Dr. Jung states that we have three kinds of knowledge. He shows it in 20 volumes of his collected works, but I'm going to draw it. I can't really do this well unless





I draw. This triangle represents a human personality. The top little bit of it up here is our conscious mind, and that limited part is about all most people know they have. Below this, according to Jung, are the personal unconscious and lower yet, the collective unconscious. Now this is the interesting thing. This conscious mind reaches out this way to the outer world through sense experience and reason, see? But you can also go inward to the absolutely unfathomable world of the Spirit, the objective psyche, as he calls it. Man is in contact, just as Plato said, not only with the external world, but also with an inner world, through "divine madness," which gives him a whole new category of information. It gives him the whole world of the Spirit who comes to him in dreams and prophecy. It is through this strange and mysterious world that tongue-speaking enters into the mind and the Spirit moves and blazes in the human heart.

Do you realize that for 1100 years Plato was the basic Christian theologian? He was the basic Christian theologian until another man came into the picture, a man by the name of Aquinas. It was about the year 1200 that the philosophy of Aristotle was re-discovered through the Arabs, and like wildfire, swept through Europe. Aquinas had to "protect" the Christian message, to re-interpret it to make sense in terms of Aristotle. My brethren, we don't need to re-interpret the Christian message in terms of anything. We need to have a world view which fits our Christian message. And what we Christians need to do is change our world view; otherwise we will not have any real impact.

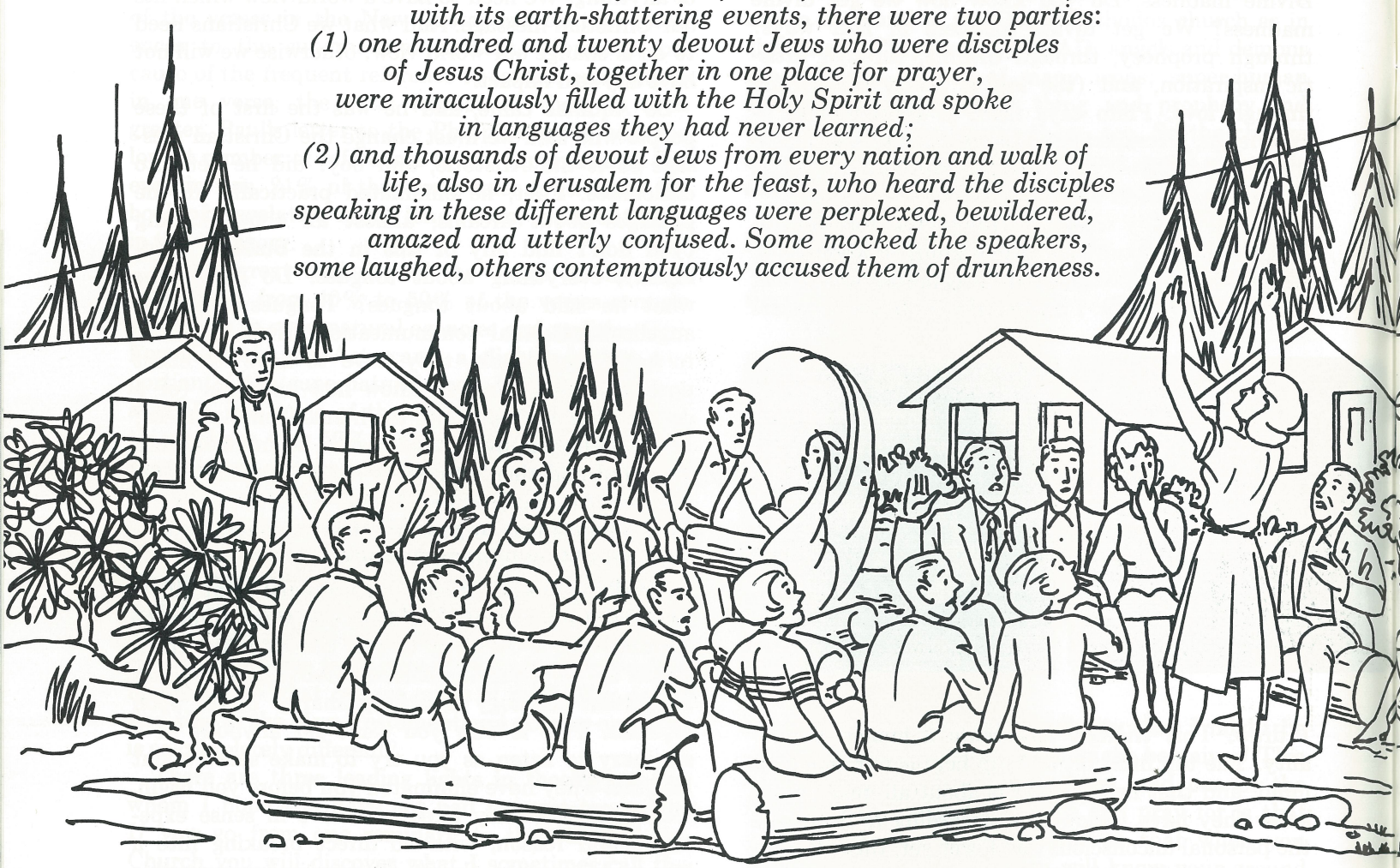
So Aquinas came, and he was the first of these people who said we must change the Christian message so it fits Aristotle, and boy! did he get into difficulties. First, he eliminated practically all the passages about dreams, almost all about healing (you don't find any of this in the Summa Theologica), everything about tongues. Do you know what he said about tongues? Tongues is purely angelic intellectual communication. Next, in order to believe in angels, they have to have an effect upon the body. Do you know how an angel (or a devil, either one) gets into the human consciousness? He kicks up the liver, which sends up humours into the mind and then you get a vision and that's how you see the angel or the demon. That's the extent that Aquinas had to go to in order to make Christianity sensible in terms of Aristotle.

"Well," you say, "it isn't very serious; what difference did Aquinas make?" I'll tell you what difference Aquinas made. First, he is still the standard theologian for all Roman Catholics. Second, all modern Protestant theology is still primarily based upon Aquinas. This is why you can't get anybody in a seminary to listen as you try to make sense about tongues. They have eliminated you before you begin. You see, since they already believe in sense experience and reason, with no direct breaking into a human life by the Spirit, tongues is an impossible and ridiculous thing before you begin. As also are dreams and visions, angels and demons, healing, and ESP information. Since I am theologically oriented, the most important thing about tongues to me is that it smashes this whole world view and presents evidence that there is something else which moves in the human soul, which is concrete and obvious and can be seen by other people.

Christianity at the present time is in a sad way. Because we have tried to accommodate the Christian message to the world view of the present time, modern rational materialism, Aristotle and Aquinas, we have simply stripped the New Testament of all its supernatural elements.

Really, it comes down to a decision of whether we wish to take Jesus of Nazareth with His belief in the supernatural, or whether we want Aristotle and Aquinas. And if we take Jesus, then we have to take His view of the world seriously again. And as Christians we have to do some thinking and some work to re-establish a Christian world view. Or, my brethren, our world is lost. ✝

At Jerusalem when the day of the feast of Pentecost had come, with its earth-shattering events, there were two parties: (1) one hundred and twenty devout Jews who were disciples of Jesus Christ, together in one place for prayer, were miraculously filled with the Holy Spirit and spoke in languages they had never learned; (2) and thousands of devout Jews from every nation and walk of life, also in Jerusalem for the feast, who heard the disciples speaking in these different languages were perplexed, bewildered, amazed and utterly confused. Some mocked the speakers, some laughed, others contemptuously accused them of drunkeness.



I'VE BEEN A MEMBER OF

By CHARLA PEREAU

A LITTLE PENTECOST

Several years ago some three hundred devout Lutherans from all over California were assembled together for prayer around the campfire at Family Bible Camp. The woman sitting next to me stood and began to pray, almost hysterically, and spoke in a loud, shrill voice and then in an unfamiliar language. One of the pastors crossed the circle, laid his hand on her shoulder, prayed and dismissed the assembly to their cabins with the benediction. Then pandemonium broke loose — utter confusion, dismay, antagonism, just like an anthill when stepped on. Each little group was in a quandary as to the proper solution.

"Have they called the doctor?"

"I'm not going to have my children exposed to this kind of hysteria."

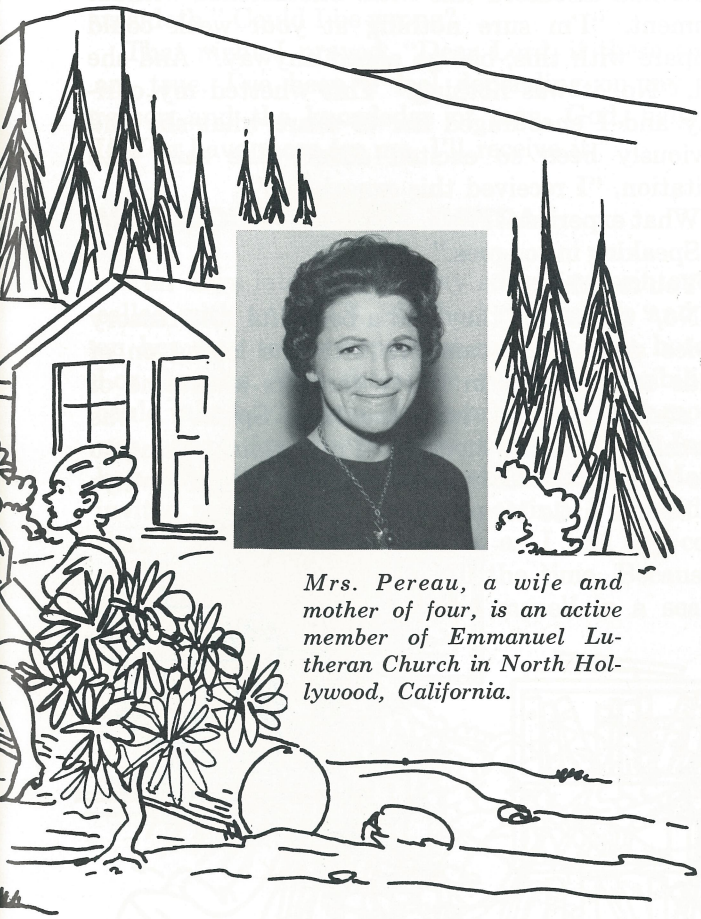
"If they don't put her out of camp, I'm leaving."

"Is she crazy?"

"I think that's what the Bible calls 'speaking in tongues.' "

"She must be either demonic or a mental case."

Then the pastors, seeing the confusion, asked if the people would assemble and bring their Bibles to the Chapel. The Reverend H. O. Egartson of Concor-



Mrs. Pereau, a wife and mother of four, is an active member of Emmanuel Lutheran Church in North Hollywood, California.

BOTH PARTIES

dia Lutheran Church gave a beautiful biblical analogy on the baptism of the Holy Spirit and the supernatural gifts. The other pastors, in agreement with Pastor Egartson, stressed that we as a camp must be united in open love toward this woman who had behaved so unseemly. My reaction toward her was vehement and now three pastors for whom I had great respect had actually taken the biblical stand that the manifestations of the Spirit were not gone with the apostolic dispensation. This was a teaching I had never heard in the Lutheran Church or as a child in the Baptist Church.



I'M GOING TO TELL THE PASTOR

One of the first things upon returning from camp was a visit to our pastor to report the bizarre happening and the unorthodox view of the gifts of the Holy Spirit as shown by the camp staff. He quietly listened, then said, "Charla, there are many members of our congregation that have had the gift of tongues and other gifts for more than ten years. And without exception these people have assumed positions of leadership in the church, are noted bible teachers, humble servants who love the Lord and bear the fruits of the Spirit. A good number of our Lutheran pastors have recently had this experience. You've heard of Larry Christenson's position?"

"No, I haven't."

"Study the Scripture on this subject and make love your aim."

"He's nuts too!" I thought.



I CAN MEET THE CHARLATAN

As divine providence would have it, Tuesday's mail contained a postcard invitation from our church Homebuilder group to a family beach party: the special speaker was to be the Rev. Larry Christenson. I wouldn't miss it! The date couldn't come soon

enough! After an afternoon of good Christian fellowship and fun on the beach, my opportunity to speak to Pastor Christenson presented itself. "Pastor Christenson, I understand you speak in tongues." He said, "Yes, the Lord has given me this precious dimension of spiritual prayer." I said, "You don't understand what you're saying or praying, then of what earthly value is it?" He answered, "It's not earth-bound; it's spiritual communion with God; my spirit can pray free of confused reasoning and prejudice." Then I said, "I understand you're fostering this movement."

"One can hardly compare the Book of Acts with a recent history of Christianity without asking, 'Where is the power?' Has the Holy Spirit withdrawn from His more dynamic manifestations, or have we quenched His free operation by our unbelief? I look to the day when this blessing will be sought and received by people in our Lutheran Church, clergy and laity alike, that we might become His more perfect witnesses." He had disarmed me for the present. As we drove home from the beach I told my husband of my conversation with Pastor Christenson. He was not what I had imagined a pastor promoting this spiritual heresy would be. He was humble, soft-spoken, full of love, and had a certain quiet magnetism. However, in my opinion, he was certainly deluded!



POOR LUCY!

Some dear friends of ours were unable to join us for that first week of Family Bible Camp, but went to the second week. I could hardly wait until they returned to tell them about the experience that had dampened our enthusiasm for the camp. The day of their return, I called and extended a dinner invitation. Lucy came bubbling in that evening and said, "I can't wait to tell you about our week." I injected, "I've been waiting a week longer to tell you about our week," and proceeded to relate the atrocious evening and the heretical views of the Lutheran pastors I had discussed this with. She listened without comment. "I'm sure nothing at your week could compare with this, but go ahead anyway." And she said, "No, it was nothing." This whetted my curiosity and I encouraged her to share what she had previously been so excited about. She said with hesitation, "I received this experience."

"What experience?"

"Speaking in tongues."

"You're kidding?"

"No," she said, "they had a beautiful intercessory service around the campfire with the laying on of hands and more than thirty campers and some of the staff were filled with the Holy Spirit." I was speechless . . . and thought, "I'm certainly going to have to pray for Lucy. She's easily led and always has been a little bit emotionally unstable."



A PHARISEE'S QUEST FOR TRUTH

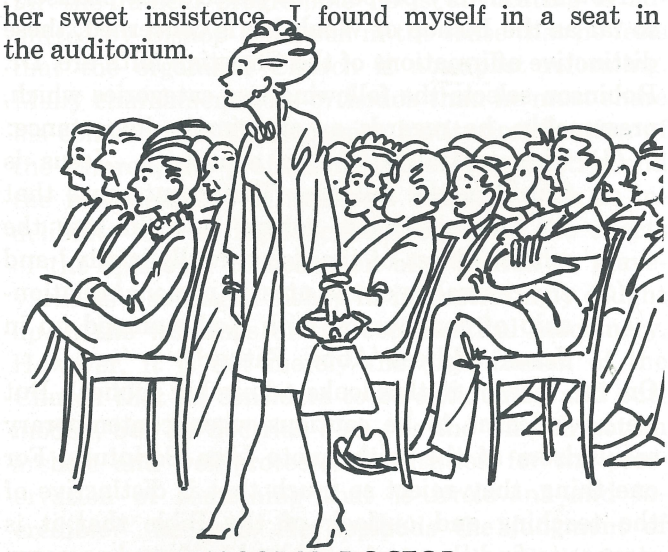
In the three months that followed, I launched out on an earnest quest for truth. I read everything I could find on the baptism, infilling and gifts of the Holy Spirit. The pages of Acts, Corinthians and Ephesians in my Bible were literally worn. My self-assurance was reinforced in the knowledge that many notable theologians shared my views. My favorite radio minister, J. Vernon McGee, is extremely vocal about the evils of this charismatic renewal. I sent for his books on the subject to add to my stockpile of ammunition. I was glad for every opportunity to question those who professed to have had this experience. On one of my numerous trips to the public library, I was surprised to find that many of the notable saints in the past had supernatural gifts and visitations (later than the apostolic church). In Spuer's *History of the Christian Church*, I found Martin Luther was a "speaker in tongues and inter-

preter in one person endowed with all the Gifts of the Spirit." The words of his well-known "A Mighty Fortress is our God" came to my memory, "The Spirit and the gifts are ours through Him who with us sideth." Could I be wrong?

That night I prayed, "Dear Lord, if these things are true, I've been a fool depending on my own reason and the knowledge of man. God, help me. If You have more for me, I'll receive it."

MY GOOD DEED FOR THE DAY

Ten days later my Sunday school superintendent called with an S.O.S. She had car trouble and was on her way to an important meeting at a hotel in Los Angeles. Was there the remotest possibility I could take her? Again, divine providence: my mother was caring for our three-week-old adopted Indian boy. After I parked the car at the hotel, Mrs. Matson invited me to join her in the meeting. I assured her that I did not mind the wait as I had my correspondence course along to fill the time. Because of her sweet insistence, I found myself in a seat in the auditorium.

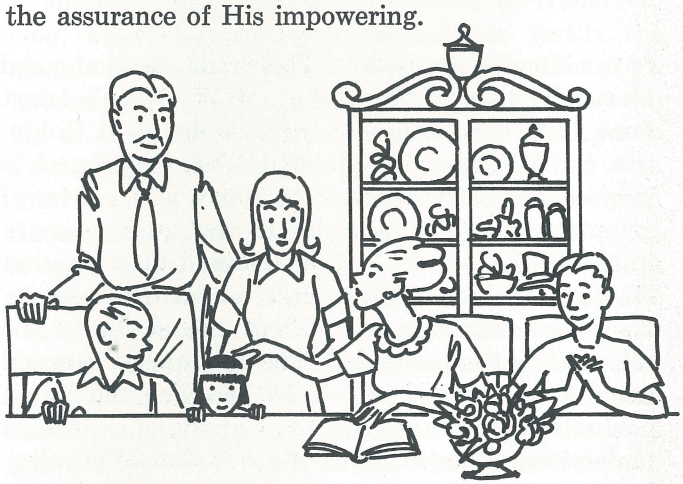


HIT BY AN EPISCOPAL DOCTOR

I had not been there five minutes when from the back of the room came a message in tongues, followed by the interpretation. My first thought was, "Dear Lord, can't I get away from this kind of thing?" However, when the morning speaker was introduced, I was filled with anticipation for I had just completed reading Catherine Marshall's *Beyond Ourselves*, in which a chapter was devoted to the ministry of this doctor. Following his message an invitation was given to all who were seeking the baptism in the Holy Spirit. I was certainly not a seeker, but I found myself halfway to the front before I was aware of my self-conscious reserve. The speaker prayed for me and about ten minutes later I was quietly, almost in a whisper, using some unfamiliar words in prayer. There was no elation, joy or physical feeling or emotion involved in my experience. I was deep in thought on the way home. How would I explain my new enlistment in the other party? I had thoroughly convinced my husband and many others that the views of those who deny a secondary experience to conversion and supernatural gifts today, are on sound biblical ground.

BEHOLD, I CAN MAKE ALL THINGS NEW

In the past three years each day has been filled with a new dimension of our Lord. Has this gift changed my life? Does a loving Father give useless gifts to His children? My once almost prayerless life is now filled with sweet communion, praise, adoration and thanks to the Lord that Christ could bestow even the least of the gifts on the likes of me. I have been painfully aware of my wretched self and sin, and His marvelous love and redemption. I have found a new joy in witnessing, and a zeal for study of the Scriptures and spiritual enlightenment enabling me to become a more effective Bible teacher; there is also a love and concern for others that was non-existent. To be able to pray in tongues at will has given me confidence of His continual presence and the assurance of His impowering.



IT'S A FAMILY MATTER

Our fourteen-year-old daughter, who is an outpatient of the John Tracy Clinic in Los Angeles, had a seventy per cent loss of hearing in one ear and thirty per cent loss in the other. When she received the baptism of the Holy Spirit the Lord unstopped her ears and she now has normal hearing in both ears.

I am thankful to God that my entire family with the exception of the baby have had this infilling of the Holy Spirit. We have a new and precious spiritual fellowship around our table each night as we pray and sing in His wondrous love. ✝



REFORMATION or DEFORMATION?

By THE REV. PHILIP E. HUGHES

Many have inquired concerning a book called Honest to God, *by the Rt. Rev. John A. T. Robinson, Bishop of Woolwich, England. The following review appeared as an editorial in the September 1965 issue of* The Churchman, *an Anglican theological quarterly edited by Dr. Hughes, who is himself a prominent theologian, professor and priest. We believe this critique will answer your inquiries concerning both of Bishop Robinson's books,* Honest to God *and* The New Reformation? — *Ed.*

THE NEW REFORMATION? This is the question posed as the title of the Bishop of Woolwich's latest book (*The New Reformation?* by John A. T. Robinson, S.C.M. Press, 142 pp., 6s.). That the Church is in need of a new reformation today is a matter of general agreement; nor should the question-mark in the title of his book be interpreted to imply that Dr. Robinson is uncertain either about the necessity for a new reformation or about the nature of the reformation that is needed. The only query, it would seem, is whether others will fall into line and march behind him. The adjective "new" may, of course, be understood either in terms of renewal or of novelty: it is novelty rather than renewal that is distinctive of Dr. Robinson's prescription for the curing of the ills of Christendom. He calls for a radically new departure involving a break with Christianity in its classical formulations; so much so that one feels bound to ask whether the scheme he propounds should not be described as a "new formation" rather than a "new reformation." Be that as it may, he sees himself cast in the role of a reformer for our time. Indeed, he tells of one writer who "committed the extravagance of comparing *Honest to God* with the nailing of Luther's theses to the church door at Wittenberg." At the same time, Bishop Robinson expresses gratification at the sympathetic reception accorded to his views in Hindu and Buddhist circles —though he is careful to declare that he has "not the least desire to weaken or deny the distinctive affirmations of the Christian faith."

Now it will very properly be asked what precisely, so far as the Bishop of Woolwich is concerned, these distinctive affirmations of the Christian faith are. Dr. Robinson selects the following two categories which, presumably, he regards as of primary importance:

(1) The centrality of the confession 'Jesus is Lord,' in the full New Testament sense that 'in him all things cohere' and 'in him the whole fulness of the deity dwells bodily,' and

(2) the centrality of the utterly *personal* relationship of communion with God summed up in Jesus' address 'Abba, Father!'

On the face of it this looks admirably biblical. But we have learnt to be cautious when contemporary secularizers of the faith quote from Scripture. For one thing, they reject so much that is distinctive of the teaching and outlook of the Bible that it is strange to find them using biblical texts and passages in a manner that would delight a fundamentalist. For another, it is a far from satisfactory procedure to pass over so much in Scripture that is inimical to their position and yet to seize on and brandish certain expressions to which, so they believe, their thought can be accommodated. And again, it is common practice nowadays to impose on biblical statements interpretations which are alien to the sense as intended by the apostolic authors and as understood in historic Christendom. Thanks to the frankness with which Bishop Robinson has laid bare his mind for us, we are able to conclude that the confession that "Jesus is Lord" and "in him all things cohere," would be interpreted by him to mean that Jesus is authoritative as a universal point of reference and

as a paragon of fully integrated, self-giving manhood, and that he would understand the assertion that "in him the whole fulness of the deity dwells bodily" in terms of the subjectivity of God as the depth of the being of the man Jesus which is, in effect, the identification or equating of deity with the ideal of humanity as manifested in the man Jesus. As for "Abba, Father," since Dr. Robinson rules out the objectivity and otherness of God, this has to be explained in terms of human interpersonal relationships, of deep calling to deep, as between man and fellow-man. It is scarcely surprising that the Bishop of Woolwich's questioning of the necessity of what he calls the supernaturalist cast of thought should appear "to Hindus, as well as to modern secular men, to make Christian truth less alien to them." The big question is whether it is in fact Christian truth, and not something alien to Christian truth, which is proving less alien to the non-Christian and the anti-Christian world.

The impropriety of the appellation "reformation" for the radical programme he is advocating is admitted by Bishop Robinson in the sense that he feels that the organized Church is now past reforming. Many churchmen more orthodox than he must share his concern over the excessive institutionalization of the Church, the professionalism of its ministry, and the recrudescence of medieval concepts such as indelibility and of legal fictions regarding the effects of the episcopal consecration of a church or graveyard. As a suffragan bishop he is frustratingly caught up in the workings of the ecclesiastical machinery. However, it is not merely the organization of the Church that he considers to be antiquated and outmoded, but its doctrine also. "Is the Church not an archaic and well-protected institution for the preservation of something that is irrelevant and incredible?" he asks. He applauds the judgment of Professor William Hamilton that the God of the Augustinian-Reformed tradition is not only remote but absent, indeed dead. And yet he speaks of the Reformation of the sixteenth century as a movement of the Spirit; and it is in this respect that he seeks to justify the application of the term "reformation" to the movement which he himself is anxious to promote. He wishes to persuade us that this too is a movement of the Spirit. Sensitivity to what the Spirit is saying is, he admonishes us, the prerequisite of reformation. But here, once again, we come up against the serious problem of semantics. Unexceptionable though such an admonition is to orthodox ears, we must pause and ask what he means by "the Spirit," and the explanation must follow that, given his own premisses, he cannot mean the Holy Spirit, the Third Person of the Blessed Trinity, whom we profess in the creed as the sovereign Lord and Life-Giver, totally other than man, but the Spirit of God (for what such words are worth) understood as, in depth, one and the same with the spirit of man.

This helps to throw some light on the Bishop of Woolwich's peculiar methods of appealing to history for vindication of his radicalism. For him, the message of history would seem to be an extreme form of the evolutionistic dogma of a bygone age, that everything must change (and change radically) or perish. The classical doctrine of God as self-consistent and His truth as unchanging, is entirely incompatible with the view that the Spirit is moving us in the twentieth century in a direction radically opposed to that in which He moved the Church in the sixteenth century, so that we are now required to believe that the doctrines of the Reformation (which were, after all, only the re-affirmation of the doctrines of the New Testament) are irrelevant and incredible — unless compatibility is argued on the basis of the identification of the Spirit of God with the inconstant spirit of man and the denial of all absolutes in favour of a complete relativization of reality, which makes it possible, if not indeed certain, that what is true today will be false tomorrow. A similar appeal to history is found in *Honest to God*, where Bishop Robinson seeks to justify the assault now being mounted by him and other secularizers of the faith against the historic understanding of Christianity on the ground that the Apostle Paul assailed the beliefs and "gods" of his day with the "new religious truth" which he was proclaiming. According to this philosophy of history, therefore, it is logical and proper that Paul and his teachings should in turn be assailed and overthrown by the "new religious truth" of our day. The genuinely *Christian* procedure, one would have thought, would be to probe the contemporary ideologies of each succeeding generation, including our own, with the same sword of apostolic truth as was wielded by St. Paul. The whole system of contemporary "secularized Christianity" seems, however, to be infected with a form of casuistry which manipulates history and terminology and by some feat of mental prestidigitation robs them of their classical significance.

The standard of authenticity which we are being asked to accept is that of our own restricted (not to say fallen) humanity, and in consequence the only absolute becomes that of our inescapable relativity. "For," says Dr. Robinson, "as soon as we pass beyond the limited area verifiable in the experiences of our relationships with other people and with things, there is nothing to count for or against the truth of

our assertions." This can only mean goodbye to any concept of revealed religion and the loss of confidence in "the great classic doctrines" (to give Dr. Robinson's own list) "of the creation and governance of the world, predestination and election, preexistence and immortality, the generation and procession of the persons of the Trinity, angels and the Devil, heaven and hell, the last judgment and the second coming" — a pretty large chunk of historic Christianity! What, indeed, is there left to have confidence in except mere humanity, which is precisely the thing in which the Gospel admonishes us to have no confidence?

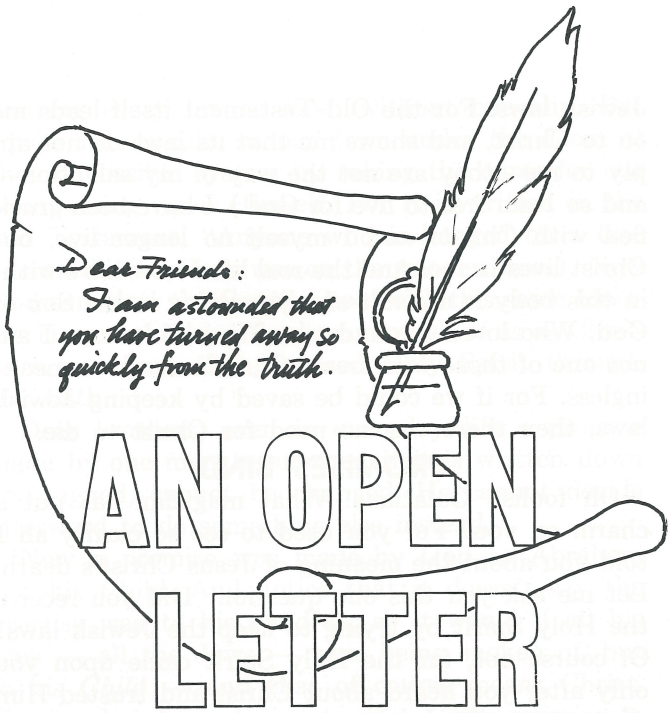
If the basic problem of the old Reformation was "How can I find a gracious God?" the basic problem of the "new reformation" is, so we are told, "How can I find a gracious neighbour?" And the solution offered to this basic problem is that we find Christ, not in Himself as unique, but in the identity of each person we encounter. In fact, the uniqueness of Christ becomes purely that of a subjective value-judgment: "Christ is a perfectly ordinary human being . . . who is *unique for me*" (the emphasis is Dr. Robinson's). While, as we would expect, the Bishop of Woolwich rejects the charge that he is an atheist, he expresses every sympathy for the atheism of our day (such as Sir Julian Huxley's) which maintains that the God of classical Christianity is intellectually superfluous (modern science, potentially, has all the answers), emotionally dispensable (modern man must accept responsibility for his own destiny), and morally intolerable ("The God who could have sent 'twelve legions of angels' and did not is exposed as the God who failed even his Son!"—a comment which unhappily indicates a failure, rather, to understand the apostolic Gospel, which is the very heart of the Christian message). No wonder Dr. Robinson advises us that God is dead, "as 'God' has traditionally been understood," and that, placed as he is, he finds himself in an apparently schizophrenic state—"Is not the situation of many of us today that we feel we *must* be atheists, and yet we *cannot* be atheists?"

A slick command of the sales-talk of the new deal in religion is displayed by Professor Thomas J. J. Altizer of Emory University, Atlanta, in an article entitled "Creative Negation in Theology," which appeared in *The Christian Century* of 7 July last. We are not disposed to dispute Dr. Altizer's assertion that "the whole established order of Christendom is eroding about us," but we deny that the necessity logically follows of "opening ourselves to a radically new form of faith." Employing a historical technique similar to that of the Bishop of Woolwich, he declares that, as a result of the Exile, "Judaism was created out of a faith that dared to negate its original forms and structures (which would seem to be a most misleading statement). This leads to the posing of the rhetorical question: "Just as the Jew was born out of the passage through the death of his own sacred history, may we hope that a new Christian will be born out of the death of Christendom?" We are assured that "the contemporary theologian" (a tendentious generalization, synonymous in this same article with the even more question-begging expression "the Christian theologian") "is not a Christian in any sense that could be drawn from the creeds and confessions of the historic church." On the contrary, he must uncompromisingly proclaim the death of God and attack "the very possibility of 'God-language' in our situation." Moreover, the Christ to whom he points must be "the kenotic Christ, who has finally emptied himself of Spirit in wholly becoming flesh" — so kenotic, it would appear, that "the contemporary Christian" (who is this?) "is perhaps now losing the ability to speak the name of either 'Jesus' or 'Christ.' " "Christianity" is reduced to this, that "we speak the Word when we say Yes to the moment before us," and contemporary Christendom is fortified with the glorious assurance that "the Christian Word becomes a new reality by ceasing to be itself"—a prize piece of dialectical jargon which deserves a place of honour in the museum of the meaningless.

Thus the long portended night of theology without God and Christianity without Christ is rapidly closing in on us. We have a Light to walk by. Let us see that others have it too.

* * * *

It should not be imagined that it is only the world of Protestantism which is being invaded by the forces of this "radically new form of faith." There is evidence to show that Roman Catholicism, so far from being, as some like to think, dogmatically impregnable, is already extensively penetrated by this same radicalism. In it, indeed, we may well discern the developing shade of a new world religion in which there will be room for all kinds of faith or none. The contributors of articles to this issue of *The Churchman*—a distinguished Roman Catholic layman, a dignitary with anglo-catholic sympathies, and two scholars of evangelical persuasion (each of whom is, of course, responsible only for what he has written)—share this in common that they are all deeply concerned, especially in the face of current trends, for the propagation of the authentic Christianity of the New Testament. Concerning its truth and its survival they have no misgivings. ✝



AN OPEN LETTER TO TWENTIETH CENTURY CHRISTIANS

Dear Friends:

I am astounded that you have turned away so quickly from the truth. God invited you to share the eternal life He gives through Christ; and now you are already following a different "way to heaven," which really doesn't go to heaven at all. For there is no other way than the one we showed you; you are being fooled by those who twist and change the truth concerning Christ. Let God's curses fall on anyone, including myself, who preaches any other way to be saved than the one we told you about; yes, if an angel comes from heaven and preaches any other message, let him be forever cursed. I will say it again: if anyone preaches any other Gospel than the one you heard from us, let God's curse fall upon him. You can see that I am not trying to please you by sweet talk and flattery; no, I am trying to please God. If I tried to please men I could not be Christ's servant.

Dear friends, I solemnly swear that the way to heaven which I preach is not based on some mere human whim or dream. For my message comes from no less a Person than Jesus Christ Himself, Who told me what to say. No one else has taught me. You know what I was like when I followed the Jewish religion — how I went after the Christians mercilessly, hunting them down and doing my best to get rid of them all. I was one of the most religious Jews of my own age in the whole country, and tried as hard as I possibly could to follow all the old, traditional rules of my religion. But then something happened! For even before I was born God had chosen me to be His, and called me — what kindness and grace — to put His Son within me so that I could go to the Gentiles and show them the Good News about Jesus. When all this happened to me I didn't go and talk it over with anyone else; I didn't go up to Jerusalem to consult with those who were apostles before I was. No, I went away into the deserts of Arabia, and then came back to the city of Damascus. It was not until three years later that I finally went to Jerusalem for a visit with Peter, and stayed there with him for fifteen days. And the only other apostle I met at that time was James, our Lord's brother. (Listen to what I am saying, for I am telling you this in the very presence of God. This is exactly what happened — I am not lying to you.) Then after this visit I went to Syria and Cilicia. But the Christians in Judea still didn't even know what I looked like. All they knew was what people were saying, that "our former enemy is now preaching the very faith he tried to wreck." And they gave glory to God because of me.

A CHRISTIAN ERROR

Then after fourteen years I went back to Jerusalem again, this time with Barnabas; and Titus came along too. I went there because of definite orders from God to talk with the brethren about the message I preach to the Gentiles. I talked privately to the leaders of the church so that they would all understand just what I had been teaching and, I hoped, agree that it was right. And they did agree; they did not even demand that Titus, my companion, should be circumcised, though he was a Gentile. Even that question wouldn't have come up except for some "Christians" there — false ones, really — who came to spy on us and see what freedom we enjoyed in Christ Jesus, as to whether we obeyed the Jewish laws or not. They tried to get us all tied up in their rules, like slaves in chains. But

we did not want to confuse you into thinking that salvation can be earned by being circumcised and by obeying Jewish laws. And the great leaders of the church who were there had nothing to add to what I was preaching. (By the way, their being great leaders made no difference to me, for all are the same to God.) And when Peter, James and John, who seemed to be the pillars of the church, saw how greatly God had used me in winning the Gentiles, just as Peter had been blessed so greatly in his preaching to the Jews — for the same God gave us each our special gifts — they gave Barnabas and me the right hand of fellowship. They encouraged us to keep right on with our preaching to the Gentiles while they continued their work with the Jews. The only thing they did suggest was that we must always remember to help the poor, and I too am eager for that.

But when Peter came to Antioch I had to oppose him, speaking sharply to him because what he did was very wrong. For when he first arrived he ate with the Gentile Christians who don't bother with circumcision and other Jewish laws. But afterwards when some Jewish friends of James came, he wouldn't eat with the Gentiles because he was afraid of what these friends of James would say; and then all the other Jewish Christians and even Barnabas followed Peter's example, though they knew better. When I saw what was happening and that they weren't being honest about what they really believed, and weren't following the truth of the Gospel, I said to Peter in front of all the others, "'You are a Jew, and yet you haven't been obeying the Jewish laws; so why, all of a sudden, are you trying to make these Gentiles obey them? You and I are Jews by birth, not mere Gentile sinners, and yet we Jewish Christians know very well that we cannot become right with God by obeying our Jewish laws, but only by faith in Jesus Christ to take away our sins. And so we too have trusted Jesus Christ, that we might be accepted by God because of faith — and not because we have obeyed the Jewish laws. For no one will ever be saved by obeying them." (But what if we trust Christ to save us and then find that we are wrong, and that we cannot be saved without being circumcised and obeying all the other Jewish laws? Wouldn't we need to say that faith in Christ had ruined us? God forbid that anyone should dare to think such things about our Lord. Rather, we are sinners if we start building up again the false idea we once destroyed, of being saved by keeping Jewish laws. For the Old Testament itself leads me on to Christ, and shows me that its laws do not apply to me—they are not the way of my salvation—and so I am free to live for God.) I have been crucified with Christ: and I myself no longer live, but Christ lives in me. And the real life I now have within this body is a result of my trusting in the Son of God, Who loved me and gave Himself for me. I am not one of those who treats Christ's death as meaningless. For if we could be saved by keeping Jewish laws, then there was no need for Christ to die.

PROMISES BIND

Oh foolish Galatians! What magician has put a charm on you? For you used to see so clearly all I told you about the meaning of Jesus Christ's death. Let me ask you this one question: Did you receive the Holy Spirit by trying to keep the Jewish laws? Of course not, for the Holy Spirit came upon you only after you heard about Christ and trusted Him to save you. Then have you gone completely crazy? For if trying to obey the Jewish laws never gave you spiritual life in the first place, why do you think that trying to obey them now will make you stronger Christians? You have suffered so much for the Gospel. Now are you going to just throw it all overboard? I can hardly believe it! I ask you again, does God give you the power of the Holy Spirit and work miracles among you as a result of your trying to obey the Jewish laws? No, of course not. It is when you believe in Christ and fully trust Him.

Abraham had the same experience. For God declared him fit for heaven only because he believed God's promises. You can see from this that the real children of Abraham are all the men of faith who truly trust in God. What's more, the Scriptures looked forward to this time when God would save the Gentiles also, through their faith. God told Abraham about this long ago when He said, "I will bless those in every nation who trust in me as you do." And so it is: all who trust in Christ share the same blessing Abraham received.

Yes, and those who depend on the Jewish laws to save them are under God's curse, for the Scriptures say very clearly, "Cursed is everyone who at any time breaks a single one of these laws that are written in God's Book of the Law." Consequently it is clear that no one can ever win God's favor by trying to keep the Jewish laws, because God has said that the only way we can be right in His sight is by faith. How different from this way of faith is the way of law which says that a man is saved by

obeying every law of God, without one slip. But Christ has bought us out from under the doom of that impossible system by taking the curse for our wrong-doing upon Himself. For it is written in the Old Testament, "Anyone who is hanged on a tree is cursed" (as Jesus was on the wooden cross). Now God can bless the Gentiles too, with this same blessing He promised to Abraham; and all of us as Christians can have the promised Holy Spirit through this faith.

Dear brothers, even in everyday life a promise made by one man to another, if it is written down and signed, cannot be changed. He cannot decide afterward to do something else instead.

Now a promise was made by God to Abraham and his Child. And notice that it doesn't say the promise was to his *children,* as it would if all his sons — all the Jews — were being spoken of, but to his *Child* — and that of course means Christ. Here's what I am trying to say: God's promise to save through faith — and God wrote this promise down and signed it — could not be canceled or changed four hundred and thirty years later when God gave the Ten Commandments. If obeying those laws could save us, then it is obvious that we would not be saved in the same way Abraham was, by accepting God's promise.

Well then, why were the laws given? They were added, after the promise was given, to show men they are guilty and in need of God's help that comes from having faith. But this system of law was to last only until the coming of Christ, the Child to whom God's promise was made. (And there is this further difference: God gave His laws to angels to give to Moses, who then gave them to the people; but when God gave His promise to Abraham, He did it by Himself alone, without angels or Moses in between.)

Well then, are God's laws and God's promises against each other? Of course not! If we could be saved by His laws, then God would not have had to give us a different way. But the Scriptures tell us that no one has ever yet kept God's laws; all have sinned by breaking them, and so no one is saved by obeying them. The only way left to get what God promised is through faith in Jesus Christ, and the promises are given to all who believe Him.

Until Christ came we were guarded by the law, kept in protective custody, so to speak, until we could be delivered over to faith in the Saviour Who was coming. Let me put it another way. The Jewish laws were our teacher and guide to lead us to Christ, so that we could be given right standing with God through our faith. But now we have come to Christ and we don't need those laws any longer to guard us and lead us to Him. For now you are all children of God through faith in Jesus Christ, and you who have been baptized into Christ have become like Him. You are no longer Jews or Greeks or slaves or free men or even merely men or women, but you are all the same — you are Christians, you are one in Christ Jesus. And now that you are Christ's you are the true children of Abraham, and all of God's promises to him belong to you.

FREEDOM OR SLAVERY?

But remember this, that if a father dies and leaves great wealth for his little son, that child is not much better off than a slave until he grows up, even though he actually owns everything his father had. He has to do what his guardians and managers tell him to, until he reaches whatever age his father set. And that is the way it was with us before Christ came. We were slaves to Jewish laws and rituals for we thought they could save us. But when the right time came, the time God decided on, He sent His Son, born of a woman, born as a Jew, to buy freedom for us who were slaves to the law so that He could adopt us as His very own sons. And because we are His sons God has sent the Spirit of His Son into our hearts so that we can rightly speak of God as our dear Father. Now we are no longer slaves, but God's own sons. And since we are His sons, everything He has belongs to us, for that is the way God planned.

Before you Gentiles knew God you were slaves to so-called gods that did not even exist. And now that you have found God (or I should say, now that God has found you) how can it be that you want to go back again and become slaves once more to another poor, weak, useless religion of trying to get to heaven by obeying God's laws? You are trying to find favor with God by what you do or don't do on certain days or months or seasons or years. I fear for you. I am afraid that all my hard work for you was worth nothing.

Dear brothers, please feel as I do about these things, for I am as free from these chains as you used to be. You did not despise me then when I first preached to you, even though I was sick when I first brought you the Good News of Christ. But even though my sickness was revolting to you, you didn't reject me and turn me away. No, you took me in and cared for me as though I were an angel from

God, or even Jesus Christ Himself. Where is that happy spirit that we felt together then? For in those days I know you would gladly have taken out your own eyes and given them to replace mine if that would have helped me. And now have I become your enemy because I tell you the truth? These false teachers who are so anxious to win your favor are not doing it for your own good. What they are trying to do is to shut off from me so that you will pay more attention to them. It is a fine thing when people are nice to you with good motives and sincere hearts, especially if they aren't doing it just when I am with you! Oh my children, how you are hurting me. I am once again suffering for you the pains of a mother waiting for her child to be born — longing for the time when you will finally be filled with Christ. How I wish I could be there with you right now and not have to reason with you like this, for at this distance I frankly don't know what to do.

Listen to me, you friends who think you have to obey the Jewish laws to be saved: Why don't you find out what those laws really mean? For it is written that Abraham had two sons, one from his slave-wife and one from his freeborn wife. There was nothing unusual about the birth of the slave-wife's baby. But the baby of the freeborn wife was born only after God had especially promised he would come. Now this true story is an illustration of God's two ways of helping people. One way was by giving them His laws to obey. He did this on Mount Sinai, when He gave the Ten Commandments to Moses. Mount Sinai, by the way, is called "Mount Hagar" by the Arabs — and in my illustration Abraham's slave-wife Hagar represents Jerusalem, the mother-city of the Jews, the center of that system of trying to please God by obeying God's laws; and the Jews, who try to follow that system, are her slave children. But our mother-city is the heavenly Jerusalem, and she is not a slave to Jewish laws. That is what Isaiah meant when he prophesied, "Now you can rejoice, oh childless woman; you can shout with joy though you never before had a child. For I am going to give you many children — more children than the slave-wife has." You and I, dear brothers, are the children that God promised, just as Isaac was. And so we who are born of the Holy Spirit are persecuted now by those who want us to keep the Jewish laws, just as Isaac the child of promise was persecuted by Ishmael the slave-girl's son. But the Scriptures say that God told Abraham to send away the slave-wife and her son, for the slave-wife's son could not inherit Abraham's home and lands along with the free woman's son. Dear brothers, we are not slave children, obligated to the Jewish laws, but children of the free woman, acceptable to God because of our faith.

INTERIOR WARFARE

So Christ has made us free. Now make sure that you stay free and don't get all tied up again in the chains of slavery to Jewish laws and ceremonies. Listen to me, for I really mean it: if you are counting on circumcision and keeping the Jewish laws to make you right with God, then Christ cannot save you. I'll say it again. Anyone trying to find favor with God by being circumcised must always obey every other Jewish law or perish. Christ is useless to you if you are counting on clearing your debt to God by keeping those laws; you are lost from God's grace. But we by the help of the Holy Spirit are counting on Christ's death to clear away our sins and make us right with God. And we to whom Christ has given eternal life don't need to worry about whether we have been circumcised or not, or whether we are obeying the Jewish ceremonies or not; for all we need is faith working through love.

You were getting along so well. Who has interfered with you to hold you back from following the truth? It certainly isn't God Who has done it, for He is the one Who has called you to freedom in Christ. But it only takes one wrong person among you to infect all the others. I am trusting the Lord to bring you back to believing as I do about these things. God will deal with that person, whomever he is, who has been troubling and confusing you.

Some people even say that I myself am preaching that circumcision and Jewish laws are necessary to the plan of salvation. Well, if I preached that, I would be persecuted no more — for that message doesn't offend anyone. The fact that I am still being persecuted proves that I am still preaching salvation through faith in the cross of Christ alone. I only wish these teachers who want you to cut yourselves by being circumcised would cut themselves off from you and leave you alone!

For, dear brothers, you have been given freedom: not freedom to do wrong, but freedom to love and serve each other. For the whole Law can be summed up in this one command: "Love others as you love yourself." But if instead of showing love among yourselves you are always critical and catty, watch out! Beware of ruining each other.

I advise you to obey only the Holy Spirit's in-

structions. He will tell you where to go and what to do, and then you won't always be doing the wrong things your evil nature wants you to. For we naturally love to do evil things that are just the opposite from the things that the Holy Spirit tells us to do; and the good things we want to do when the Spirit has His way with us are just the opposite of our natural desires. These two forces within us are constantly fighting each other to win control over us and our wishes are never free from their pressures. When you are guided by the Holy Spirit you need no longer force yourself to obey Jewish laws.

But when you follow your own wrong inclinations your lives will produce these evil results: impure thoughts; eagerness for lustful pleasure; idolatry, spiritism (that is, encouraging the activity of demons); hatred and fighting; jealousy and anger; constant effort to get the best for yourself; complaints and criticisms; the feeling that everyone else is wrong except those in your own little group; and there will be wrong doctrine, envy, murder, drunkenness, wild parties and all that sort of thing. Let me tell you again as I have before, that anyone living that sort of life will not inherit the kingdom of God. But when the Holy Spirit controls our lives He will produce this kind of fruit in us: love, joy, peace, patience, kindness, goodness, faithfulness, gentleness and self-control and here there is no conflict with Jewish laws.

Those who belong to Christ have nailed their natural evil desires to His cross and crucified them there. If we are living by the Holy Spirit's power, let us follow the Holy Spirit's leading in every part of our lives. Then we won't need to look for honors and popularity, which lead to jealousy and hard feelings.

TRUE TOLERANCE

Dear brothers, if a Christian is overcome by some sin, you who are godly should gently and humbly help him back onto the right path, remembering that next time it might be one of you who is in the wrong. Share each other's troubles and problems, and so obey our Lord's command. If anyone thinks he is too great to stoop to this, he is fooling himself. He is really a nobody.

Let everyone be sure that he is doing his very best, for then he will have the personal satisfaction of work well-done, and won't need to compare himself with someone else. Each of us must bear some faults and burdens of his own. For none of us is perfect!

Those who are taught the Word of God should help their teachers by paying them. Don't be misled; remember that you can't ignore God and get away with it: a man will always reap just the kind of crop he sows! If he sows to please his own wrong desires, he will be planting seeds of evil and he will surely reap a harvest of spiritual decay and death; but if he plants the good things of the Spirit, he will reap the everlasting life which the Holy Spirit gives him. And let us not get tired of doing what is right, for after a while we will reap a harvest of blessing if we don't get discouraged and give up. That's why whenever we can we should always be kind to everyone, and especially to our Christian brothers.

I will write these closing words in my own handwriting. See how large I have to make the letters!

Those teachers of yours who are trying to force you to be circumcised are doing it for just one reason: so that they can be popular and avoid persecution they would get if they admitted that the cross of Christ alone can save. And even those teachers who submit to circumcision don't try to keep the other Jewish laws; but they want you to be circumcised in order that they can boast that you are their disciples. But God forbid that I should boast about anything except the cross of our Lord Jesus Christ. Because of that cross my interest in all the attractive things of the world has been killed long ago, and the world's interest in me is also long dead. It doesn't make any difference now whether we have been circumcised or not; what counts is whether we really have been changed into new and different people. May God's mercy and peace be upon all of you who live by this principle and upon those everywhere who are really God's own.

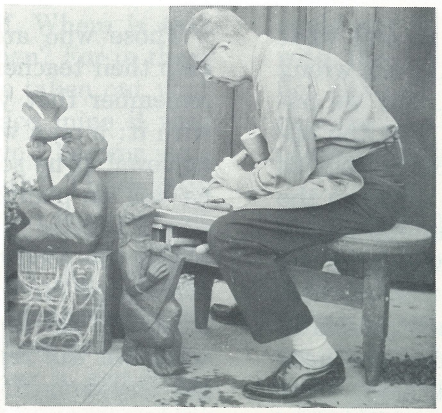
From now on please don't argue with me about these things, for I carry on my body the scars of the whippings and wounds from Jesus' enemies that mark me as his slave.

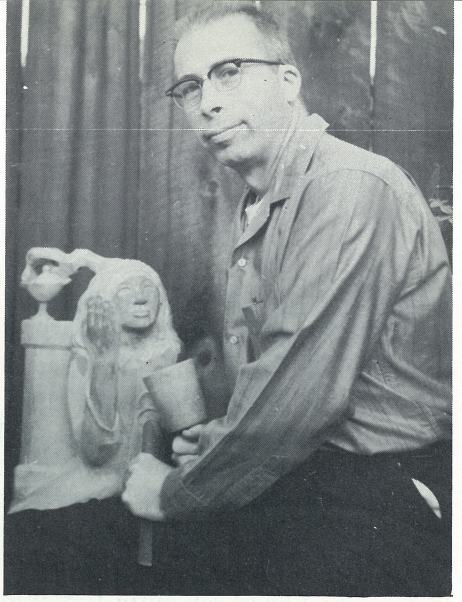
Dear brothers, may the grace of our Lord Jesus Christ be with you all.

Sincerely,
Paul

The foregoing has been taken from Galatians of Living Letters (The Paraphrased Epistles) *by Kenneth N. Taylor, copyright 1962 by Tyndale House, Publishers. No changes have been made other than paragraphing.* Living Letters *is available in both clothbound and paperbound editions.* ✝

CHRISTIANITY IS A FAMILY AFFAIR





BY PERRY, RUTH, AND RALPH WILSON

PERRY SAYS:

PRAISE GOD THAT I not only know Jesus as my Saviour, but these days I know Him also as a personal friend! All my life I have known Christ and tried to serve Him to the best of my ability. I had been brought up in the Church to believe that regular attendance, Sunday School teaching, and committee membership made me one of the elect. I was indeed one of the elect of the institution, but I found myself at the same time a long way from God. Just recently as my wife and younger son came to the experience of Spiritual infilling and I belatedly sought to follow their example, I realized how much of my life was unsurrendered to God.

Then came a full surrender of self. "In all your ways acknowledge Him and He will direct your path," came to be my guiding motto and continual standard. Only after much surrender was I ready to receive the fullness of the Spirit.

But when I would try to relax as instructed and let the Spirit take over, I was literally conscious of my neck growing stiff. I'd heard of "stiff-necked Presbyterians" for years, but never before had I realized how graphic and personal was the phrase. First I needed prayer for God to take the resistance from my heart.

Dennis Bennett, possibly discerning that I was a teacher, said, "Some of us intellectuals find it much harder to receive than humbler men." That helped to open doors of my heart where I had previously shut out God.

Hurrying home that night with a few new sounds of a strange tongue on my lips, I was elated. My intellectual pride, however, still kept me spiritually mute until Saturday night. I went to bed with great fatigue right after supper. Then the thought came, "Lots of people say you can receive the manifestation of the Spirit right in bed." Completely alone in the back of the house I raised my voice in praise, then let my lips and tongue return to some of those strange sounds I had used the previous Tuesday.

Suddenly there poured forth such a gush of joy in a strange tongue that I was astounded. I got up on one elbow and thought of my previous two months of effort at meetings in all parts of the San Francisco Bay Area and laughed out loud to realize how wonderful and how easy it was. I jumped from bed and ran through the house and shop to tell the other three members of the family. A few minutes later I was back again to report another tongue and a little later a third one.

Since those wonderful days nothing has been the same for me or my family. Our older boy in the Air Force attended a meeting at Merced near his base and received the Spirit through the hands of Joan Baker. What delight the four of us have had meeting, praying, praising the Lord with others and in our own home together. Ralph is at college now, and John is stationed overseas, so the family unit is altered, but God is dealing with each of us. In my own case there was a growing intimacy with the Lord in His word and prayer and praising Him in tongues.

This year He has made His guidance intensely real even in the smallest things. In May, I knew I was to resign from my school position of art teacher after a varied career of 22 years in schools of all levels. Since June, under His guidance, I have begun a series of wood sculptures, each with a message. He has suggested that these be published as illustrated tracts with a picture of the carving on the cover of each. Just now I am getting ready to begin the fourth carving and He has begun to plan the fifth in my

mind. Also a new ministry of teaching is opening up as I am being invited to speak to groups about the special message of each of the carvings.

Certainly I had never imagined such a work, yet it is one I enjoy thoroughly. His presence and voice are so constantly apparent that He has become a very real Companion to me, from Whom I wish never to be separated. Praise the Lord!



RUTH SAYS:

At seven years of age I stood before a small Presbyterian congregation in North Dakota, where my father was the pastor, and "joined the Church." This was the first overt Christian step in a busy, involved life, growing up in a minister's family, graduating from a Presbyterian college and serving 13 years on national mission fields in Kentucky, Utah, Arizona and New Mexico.

In Albuquerque, New Mexico I met my husband, Perry Wilson, who had come from an equally "involved" Presbyterian family. Together we busied ourselves for 20 years in the many activities of the Presbyterian churches in the cities where he taught. Our two boys found with us that life revolved pretty much around our Church and its activities.

One might think that proper Christian nourishment, but an essential ingredient was lacking in the diet. For years I had been hungry, and though I had read many books, heard outstanding Christian world leaders and taught the Bible for six of my years on the mission field, life came to a rather grinding halt a few years ago. Diagnosis: ulcers.

Praise the Lord for ulcers! For it was about that time that I began to search the scriptures in depth, looking up every reference I could find on the Holy Spirit. A friend had loaned me some 40 hours of tape recordings on the Holy Spirit in the lives of people attending E. Stanley Jones' Ashrams and Glenn Clark's Camps Farthest Out. Then came the book *With the Holy Spirit and with Fire*, by Dr. Sam Shoemaker and Catherine Marshall's, *Beyond Our selves.*

Many were the times I knelt and pleaded for reality in my life. I had said the right words and held the right concepts for a beautiful Christian life, but I was only a spectator on the sidelines—wanting to be in the game but, feeling helpless to take part.

One of the many verses that helped in those days was John 14:21 "The person who has My commands and keeps them is the one who really loves Me, and whoever really loves Me will be loved by My Father. And I too will love him and will reveal myself to him—make Myself real to him" (Amplified N.T.).

Little did I realize that the Holy Spirit was descending on hundreds of other seeking souls in what was spoken of as a "new outpouring of the Holy Spirit in our time, particularly in the historic churches." At that time I had thought little of the gift of tongues and what it might mean, except in the prejudicial way common to most of us in the formal churches, and kept the idea at arm's length.

Then a *Voice Magazine* came into our home and I practically "devoured" it. It told of wonderful transformations taking place in lives that had seemed as destitute of "life" as mine.

From that day on I began to amend my prayers of, "O Lord, there is nothing in the world I want more than your Holy Spirit dwelling within me," and to add "and if in these days when people receive your Spirit, the gift of tongues comes also, then I'm ready for that, too."

Next came a copy of TRINITY Magazine, and David Duplessis', *The Spirit Bade Me Go*, the witness of some friends, and an announcement that Jean Stone would be in Sunnyvale, California, to speak. Our 17 year-old son, Ralph, and a friend went with me that night to hear her, and in the prayer room after the meeting the Holy Spirit came to us in an unmistakable, supernatural manifestation. Ralph received in a quiet, beautiful unknown language. To me came the reality of God's presence I had

so long sought, and the unknown tongue poured forth as though the floodgates had burst at last and the Spirit's praise was never to be silenced.

My baptismal certificate in the Spirit is dated December 5, 1962, and while there are those who are still questioning God's boundless gifts and deciding which of them they will seek and which receive, this one called by some the "least" has become for me the threshold to countless other gifts and promises toward which my Lord is leading me. "If with all your hearts ye truly seek Me, ye shall ever surely find Me, thus saith our God."



RALPH SAYS:

I have lived in a Christian home all my life; both my parents have always been active in the church. I grew up in a small Christ-centered Presbyterian church pastored by a man who knew Christ and preached Him in the pulpit. When I was about ten I went forward at the end of one of his sermons and gave my life to Jesus Christ. It was a real time of decision for me.

But when we moved to a new church in Hayward seven years ago, I didn't find much spiritual nourishment. I was a Christian, but I had no real Christian joy or the indwelling sense of God's presence which I wanted. November of my senior year in high school I talked to my mother about this and we realized that we saw a similar lack in both our lives. I praise the Lord that it is His will to fill these gaps in our spiritual lives if we will let Him. I didn't know then just how He would do this, but in the next few weeks He led us to several people who shared with us what the Holy Spirit had done in their lives. On December 5, 1962, under the ministry of Jean Stone, the Lord gave me a new tongue with which to praise Him.

Now I have many fine Christian friends whom I know have the Holy Spirit in their lives who have not spoken in tongues, so theologically, I can't tell you precisely what I received from God that night, but I can tell you what happened in my life and in the life of my family since then. The Lord filled me with a joy and life for Him which I had never known before! He gave me a new sense of His reality; He changed my outlook on life so He was really in the center; and He brought my family closer in Christ than we had ever been before.

I'm not going to say that all my problems vanished —in fact one came along as a result: Satan got interested in me. I came to Occidental College as a freshman and found how easy it was to walk out of God's will just far enough to know I was a Christian but without the Abundant Life. However, the Lord didn't let me stay in that rut very long. He showed me that being a Christian demands surrendering *every* part of my life to Him and He taught me that life in the Spirit isn't just a mountain-top experience but a constant, daily walk with Christ along the ridge.

Now, as a junior, when I look back on my growth since God gave me that gift of His Spirit three years ago, I can certainly thank Him for what He has done for me. He has given me a fulfilling life in Christ, a rewarding fellowship with other Christians, a meaningful witness on this campus, a new language of prayer and praise, and a growing understanding of what Christian love means. I can see a certain parallel in my experience to that of Jesus' disciples. After He had ascended, they believed in Him, but they were a pretty dejected and fearful lot, not exactly preaching their lonesomeness from the rooftops. Similarily, most of my life had been spent in belief in Jesus, but not in joy nor in witness. But after Pentecost, the disciples were on fire for Jesus Christ. Since my Pentecost He has given me a relationship with Him which I am eager to share with others. Now I don't claim that my life is on a spiritual par with that of the disciples, but just as Jesus gave them an additional gift at their spiritual level, so He did at mine; as it enriched their lives, so it has enriched mine. I was thankful three years ago when the Lord gave me His Gift of the Spirit, but I am even more thankful today for the closer walk with Christ into which He has led me through that Gift. ✝

Psychology and Christianity AN ANALOGY

The following article has been written anonymously by a new Christian who himself had deep psychological problems. Since receiving Christ and subsequently the Baptism of the Holy Spirit he has successfully witnessed for Christ and has made real progress in his personal life.

As a person who knows Christ (though since only recently) and as a counselor who has dealt with individuals experiencing varied emotional and mental problems, I have become increasingly aware of the psychology of Jesus and the divine healing of mind. In this writing I shall attempt to show a comparison between spiritual healing and the balance arrived at through counseling. I should like to emphasize that in order to envelop this topic completely it would take many more pages than have been prepared here. Therefore, I shall only call your attention to a few phases of treatment in order to give you a quick overall picture. This may leave you with certain questions, which perhaps can be answered in later articles. In progressing with Christ, some Christians who once regarded their lives prior to conversion as having been moderately sound and steady in purpose become aware of the former lack of unity of their whole person. They start to realize in retrospect that what once seemed a reasonable pattern of living actually bordered on the unstable and sometimes irrational. They recognize the gap more strongly as the Lord takes over their lives and instills in them a sense of balance so necessary to the Christian life. Harmony replaces past discord, guilt is released and the mind and intellect is set free, and life acquires a new meaning as aspirations and goals are more marked.

In observing the lives of some Christians, however, many people feel they have justifiable reasons to refute what I have just written, for oftentimes in the Christian life disharmony is apparent and there is an imbalance and confusion of mind. This often results, when noticed, in an amount of criticism by

other Christians and non-Christians as well. If we had, though, a partial knowledge of the meaning of the Christian life in its entirety and had a practical understanding of the plan and effect of Christ's healing, we could then more fully understand ourselves, as well as be able to empathize with other Christians.

On a scale which is inferior in degree I should like to draw a parallel between the psychology of Christ and His child to that of the counselor and patient. To be specific, I shall cite a concrete example of an individual undergoing treatment for a compulsive problem of drinking. Whereas this example is in dramatic contrast to the average individual, it is mentioned here only to emphasize my point. It is not unusual during the first two or three sessions of counseling for the counselor and patient to uncover and skim the causation of the compulsion. The patient for the first time becomes aware of certain relationships, feelings, philosophies of life, and interactions with people which had a bearing in establishing the pattern of his life. Because of this new realization the patient often feels the problem has been solved. He reasons to himself that he could not have altered his compulsion before because of the lack of insight into the difficulty, but now knowing the causation he can control his actions. The relief he feels over discovering some of the bases of his problem frequently turns into an unrealistic ecstasy. This emotion is particularly dangerous in the sense that the patient feels he has power to control his urges and as a result he many times will abandon counseling. It is only through the skill of the doctor during this time of unreality on the patient's part that he is brought back into counseling and caused to face the full extent of his problem.

As the patient advances in treatment he encounters a change in his conception of moral behavior, and he begins to acquire a feeling of obligation to do right or be good. In short, his destructive defenses proceed to break down as he recognizes the need to conform to the dictates of an awakened conscience. This recognition is greatly resultant of his realization that his compulsion is impractical and conflictive with living comfortably in society. During this step in counseling the patient is struggling with a twofold problem — one being that of an awakened conscience and the other of establishing constructive defenses. Since exerted effort is mandatory on his part to deal with both problems and his therapy sessions frequently become excruciating experiences, he again feels driven to return to his natural impulses and cease seeking assistance. If he should revert to his past habits, the counselor may incur critical comments from both the patient and others, and the patient is accused of not having benefited from the counseling.

What is not generally understood by the patient's reactions at this time is that he has been frightened into returning to past habits because he has profited from counseling in gaining an understanding of the impracticalities of this compulsion. He is vague and uncertain as to how to adjust to a new way of life, of replacing prior destructive habits with constructive ones. Therefore, it is easier to avoid further struggle and return to a way of life with which he is more familiar.

Assuming the patient continues in counseling, the final outcome should be the diminishing of the former destructive compulsion through the practice and employment of constructive defenses and patterns of living. He finds it necessary to rely heavily on the counselor during this reconstruction period, and his progress is determinant on his desire to change.

I should like to pause here before I endeavor to draw a parallel between the above example in clinical counseling and the vital balance attained through the psychology of Jesus. Three points I wish to make clear: (1) Again I reiterate that the steps in counseling outlined above were purposely brief and not intended to be an intensive examination of counseling in its entirety. The purpose of such an example was solely to assist in the following analogy. (2) I am not intending to derive a general conception from any particular discussed in the example. This is true not only of what I have written in regard to clinical counseling but also in regard to our individual Christian experiences. It would be delusive to think that the Lord deals with us in one way and one way only — instead the Christian life is all the more exciting in its marked individuality. (3) An individual benefits from counseling only as much as he wishes; similarly, the Christian acquires more power in his life only to the extent that he yields himself to Christ.

It is pleasant and often thrilling to reflect back on the time when Christ entered our lives. This meeting may have been a mountain-top experience or it may have been a subtle awakening, but nevertheless it is an experience which we cannot and do not wish to forget. Too often, though, we tend to ride along on our conversion experience, not realizing that the power which can be ours only comes through growing in Christ and by spending time in His presence. We still retain many of our former

ways, desires and patterns of living.

Our conversion does not mean that we have an instant panacea for all our difficulties; rather, the miracle of our conversion is evidenced in our continual surrender to Christ's demands and conformity to His desires. Just as the patient did not have the power to conquer his compulsion through the mere knowledge of its causation, so we as new Christians do not have innate power just because we are Christians. If we negate communion with Him and feel, "all is well now, and I don't have to worry because Christ has taken care of things," we are headed for a jolt. God's arch-enemy stands by ready and waiting to exploit our weaknesses, and our power for standing against his attacks on our spiritual well being comes only from spending time in God's presence. I feel that Satan's primary objective is not to get us to sin, but simply to make it easy for us to do so by leading us away from the strength which is ours through Christ. If we are not prepared to meet the enemy then the battle is already won by him.

Often then Christians are brought down from the glories of their conversion experience because they have not through a day-by-day maturing walk with God prepared to face with reality the force of sin which can pull them away from Him.

Even as the patient matured in realizing the error of his compulsion and acquired an awakened conscience, so may the Christian as he matures derive a new conception of right and wrong as he becomes more aware of the sin in his life. I am not speaking here of those corporate and social sins of which we are all guilty. I am rather referring to our personal weaknesses which cause gaps in understanding the will of Christ in our lives.

In order for the Christian to reach this point, however, he must experience pain, for it is not pleasant to see ourselves as we really are. Until we have this consciousnss of sin, we lack the understanding for what Christ is trying to do in our lives. It seems to me that if a person attempted to be a Christian without this consciousness of sin, he would feel a certain resentment against God as one who is always making impossible demands. As we perceive our weakness — a realization which becomes more apparent as we grow in Christ — it appears inevitable that we shall see God's goodness. In recognizing and admitting to our weakness, we acquire a willingness to have Christ reconstruct our lives.

As we pray to know more of Christ's will, we should not be surprised if He takes us into difficult and painful situations. Our capacity for knowing God increases as we are brought by Him into circumstances which oblige us to exercise faith. When we are faced with difficulties we should thank God He is taking trouble with us and lean hard on Him. Only through Him do we have power in our weakness. Christ's will is many times appreciated most in retrospect for often it is some time before we realize the importance of past trials, and can see them as stepping stones to Christian maturity. Because of our innate weakness, we will stumble. But even in our falling we are made stronger and are more matured because again we are forced to realize the necessity to rely heavily on God.

Summing up this analogy, the patient can only expect to reorganize his life through a sincere effort and pain on his part and patience and understanding on the part of the counselor; if Christians wish maturity in their lives, they too must expect an amount of pain and confusion at times as to the purpose and direction of their lives. Their highest activity must be response and surrender to God.

Here I wish to make a break in my parallelism. True, there is a concern on the counselor's part for the patient, but love for the patient is not necessary to deal with his problems. With God we can know the full extent of love in our lives, which is the strongest healing agent, and it is through responding to His love that our lives do change. In our conception of God's love we like to think of His kindness. There is kindness in love, but kindness and love do not necessarily have the same boundaries. When kindness is thought of as mere benevolence and giving in, it involves a certain indifference to its object. Kindness as such is only concerned that the object escape suffering and not whether it becomes good or bad. It is for people we care nothing about that we demand happiness: with our friends, our mates, our children, we would rather see them suffer much than be happy in situations which would not be profitable in the end.

A sketch made quickly to amuse a child may not take much effort, and the artist may be content to let it go even if it is not exactly as he meant it to be. But over the work of art which is his life — the work of art he loves — he will take endless trouble. There are times when he is struggling with this work of art, wishing it were only another sketch which could be completed in a minute. In the same way, it is only natural for us at times to wish for a less arduous and confusing Christian life, but then this would not be wishing for more of God's love, but for less. ✝

THE NATIONA

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MONDAY, OCTO

"Rabak Saka Chuka . . ."

'Tongues' and the Historic Churches

NEW YORK CITY.

The voice offering the prayer in the blue-carpeted ballroom of the Statler-Hilton trailed off amid a crescendo of sound in the audience. Suddenly a female voice pierced the ecstatic mumbling and silenced it.

"Ramiya rabelata. . . . rabak saka chuka. . . ." Fluent, beautiful, the strange syllables flowed forth for a full minute. Then, silence. In a moment a stumpy, dark-complexioned man two rows from the stage extended his arms to interpret. "I am the Lord thy God!" he shouted in a high-pitched monotone. "I have created heaven and earth! . . ."

The occasion was an October convention of the Full Gospel Business Men's Fellowship International; the participants, practitioners of the fast-growing phenomenon of speaking in tongues. The zeal of Full Gospel members who swarmed over the Statler-Hilton—old-line Pentecostals and "Spirit-filled" members of mainstream Protestant churches—testified to the strength of a movement that is receiving careful attention from many Protestant and Catholic leaders.

The Pentecostal movement, says the Rev. Henry P. Van Dusen, retired president of Union Theological Seminary in New York, is nothing less than "a revolution comparable in importance to the establishment of the original apostolic church and to the Protestant reformation."

Speaking in tongues, widely publicized in 1960 when first reported among Episcopalians, has now quietly infiltrated every major Protestant denomination. Once the province largely of the unlettered and the unsophisticated, it now flourishes also among the debonair and the highly educated.

Those Who Are Speaking

Catherine Marshall LeSourd, author of the best-seller *A Man Called Peter* about the late Peter Marshall, her former husband, spoke in tongues for the first time a few months ago. McCandlish Phillips, an urbane reporter for the New York Times and a member of the fashionable Broadway Presbyterian Church, has been speaking in tongues for some time. Colleen Townsend, a former Hollywood starlet now married to a Presbyterian minister in California, experienced "tongues" recently.

The Pentecostal experience has come to 600 members of a huge Presbyterian church in Hollywood, Calif., and to a few members of an Episcopal church in tiny Alice, Texas. It has appeared in a Methodist church in rural Beach, N.D., and in a Baptist church in Baltimore's inner city.

The Rt. Rev. Chandler Sterling, Episcopal bishop of Montana, speaks in tongues; in Europe, two Anglican bishops have offered to help finance the movement surreptitiously. The Rev. Jolly Harper, Methodist district superintendent in Shreveport, La., with 50 ministers under his supervision, tells of "a great gladness in my heart" when he first spoke in tongues. And the Rev. Francis E. Whiting, an official of the Michigan Baptist Convention, defends charismatic, or divinely inspired, experiences such as speaking in tongues by warning that the choice is Pentecost or holocaust.

They Won't Acknowledge It

The strength of the movement in mainline churches is hard to assess, for publicity often exposes laymen to ridicule and ministers to censure. One denomination, for example, refused to ordain a candidate for the ministry in 1960 when it learned he had spoken in tongues. Five Methodist ministers in a single conference, a region in an East Coast state, have engaged in the practice but refuse to acknowledge it publicly.

The most precise estimates possible indicate that more than 250 of the 5,000 American Lutheran churches have groups that speak in tongues, at least occasionally. Some 3,000 Episcopalians in the Los Angeles area alone are reported active in the movement.

Professional research on glossolalia, or speaking in tongues, has been almost nonexistent until recent months. Now, however, the Lutheran Medical Center in Brooklyn has a team—a psychiatrist, a clinical psychologist, and a linguist—conducting a study of glossolalia under a grant from the U. S. Department of Health, Education, and Welfare. And Prof. Stanley C. Plog of UCLA since the spring of 1963 has been conducting a cultural and psychological survey of glossolalia, searching especially for what attracts people to the movement, what they believe they have been lacking in their religious lives, and what they are discovering.

Two Books Published

With interest increasing among mainstream Protestants, two large publishers have come out with books on the practice this year. Doubleday has published *Tongue Speaking,* a sympathetic account by an Episcopal priest who has not spoken in tongues, the Rev. Morton T. Kelsey of Monrovia, Calif. Last week McGraw-Hill published *They Speak With Other Tongues* by John L. Sherrill, an Episcopal layman and the son of a former Southern Presbyterian moderator. In the book Mr. Sherrill, senior editor of Guideposts magazine, relates how he began speaking in tongues.

Why do Christians speak in tongues? Is there any Biblical basis for the practice?

Biblical scholars find seven direct references in the New Testament to speaking in tongues, plus eight descriptions in which glossolalia is apparently referred to.

The New Testament event that places the greatest emphasis on speaking in tongues is recorded in Acts 2, which tells of the Day of Pentecost and the first outpouring of the Holy Spirit on the new church: "Suddenly there came from the sky a noise like that of a strong driving wind, which filled the whole house where they were sitting. And there appeared to them tongues like flames of fire, dispersed among them and resting on each other. And they were all filled with the Holy Spirit and began to talk in other tongues as the Spirit gave them power of utterance."

The Apostle Paul devoted an entire chapter, the 14th chapter of his first letter to the Corinthians, to the subject of speaking in tongues. His purpose was to place the practice in its proper perspective.

"Put love first," Paul wrote. "When a man is using the language of ecstasy he is talking with God, not with men; for no man understands him; he is no doubt inspired, but he speaks mysteries . . . The language of ecstasy is good for the speaker himself, but it is prophecy that builds up a Christian community . . . I say, then, that the man who falls into ecstatic utterance should pray for

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the ability to interpret. . . . In short, my friends, be eager to prophesy; do not forbid ecstatic utterance, but let all be done decently and in order."

Tongue speaking apparently occurred regularly in the early church. Wrote St. Augustine, who lived in the Fourth Century: "We still do what the apostles did when they laid hands on the Samaritans and called down the Holy Spirit on them by the laying on of hands. It is expected that converts should speak with new tongues."

The practice has continued in the Eastern Orthodox Church without attracting much attention; it is, after all, no more mystical than other practices in the Eastern tradition. In the West, however, it soon became associated more with demons than with angels. This became the official position of the Roman Catholic Church, expressed in the Catholic book of public services, the *Rituale Romanum.*

Quakers and Mormons

Down through history speaking in tongues has been quite common at the beginning of great religious revivals. Early Quakers spoke in tongues. So did early Mormons until their leaders discouraged the practice "because it has brought ridicule and disrespect from the ungodly"; many elders of the church spoke in tongues at the dedication of the Mormon Temple in Salt Lake City.

Isolated instances of tongue speaking were reported in Rhode Island, Arkansas, and even among Presbyterians in Kara Kala, Armenia, during the Nineteenth Century. But only when a one-eyed, sloppily dressed evangelist named William J. Seymour started speaking fluently in strange tongues in an old Los Angeles livery stable in 1906 did the movement begin to catch fire.

The committed and the curious came from all over the nation to receive the "baptism of the Holy Spirit" as evidenced by speaking in tongues. The message they carried back home produced the old-line Pentecostal churches, whose aggressive evangelism has resulted in a membership today of 2,000,000. From the Pentecostal Fire-Baptized Holiness Church, with 574 members at the latest count, to the Assemblies of God, with over 500,000, some 26 denominations consider themselves Pentecostal.

Few denominations have made a more spectacular statistical record than the Assemblies of God. Their membership has increased tenfold since 1925. From their modern headquarters in Springfield, Mo., they support more than 800 foreign missionaries—half the number sponsored by the Foreign Missions Board of the missionary-minded Southern Baptists, who have a membership 20 times as large.

Spiritual Refreshment

Until 1960, enthusiasm for speaking in tongues was confined almost exclusively to the Pentecostal churches, even though scattered ministers and laymen in the historic Protestant churches had experienced the phenomenon in private prayer. Then the Rev. Dennis Bennett, rector of a large Episcopal church in Van Nuys, Calif., found spiritual refreshment by speaking in tongues, and the refreshment proved contagious. Conflict rent his church, and he resigned amid wide publicity. The spark within mainstream Protestantism turned to fire.

Mainstream Protestants who spoke in tongues formed the Blessed Trinity Society, with headquarters in Van Nuys, to spread word of the charismatic revival. Under Mrs. Jean Stone, wife of a Lockheed Aircraft executive, the society began publishing a slick-paper quarterly called Trinity, aimed at the sophisticated.

Many mainline Protestants have begun speaking in tongues while participating in prayer groups. Mrs. Stone estimates that some 75 prayer groups with "Spirit-filled" members are meeting weekly in the San Fernando Valley; in one of the largest, 10 to 20 persons speak in tongues for the first time each week.

Tongues have erupted in student fellowship groups on many campuses—Yale, Princeton, UCLA, Stanford, Massachusetts Institute of Technology. And Full Gospel Business Men's Fellowship, formed by Pentecostals in the early 1950s, has tailored its appeal increasingly to members of mainline churches.

Form of Private Prayer

The new tongue speakers differ in several ways from the old-line Pentecostals. They have no intention of splitting off to form new churches, but try instead to make tongue speaking an added dimension of the Christian experience in mainstream churches. They place more emphasis on the use of tongues as a form of private prayer, less on dramatic displays in public. They usually show little emotion when they speak in tongues; although they appear to be in a trance, they rarely shake, weep, moan, or roll on the floor as many Pentecostals do—a practice that inspired the derisive term "Holy Roller."

The Pentecostals tend to regard speaking in tongues as the only conclusive evidence that a person has been filled with the Holy Spirit, and thus as the only road to salvation. The new practitioners stress that the Apostle Paul considered tongues only one of many gifts of the Spirit (others include faith, healing, and miracles). "Some people approach tongues as if it will solve all their problems," says Catherine Marshall LeSourd. "But it's not a panacea. They 'receive' and they still have problems. They lose their tempers, and their egos are still all over the place."

Mrs. LeSourd, a close friend of the Sherrills, says that the experience took Mr. Sherrill "from the historic Christ to the contemporary Christ," from a rational view of Jesus to an intimate awareness of Him as a person. "Whenever you have an experience like that," she says, "it's pure gold. You must keep a spiritual experience in perspective, but if it's truly Christ-centered, you're on safe ground."

An Engineer's Experience

What's it like to speak in tongues?

Ask George Muffly, a sales engineer from Akron, Ohio. Mr. Muffly, an active Congregationalist, learned about the Full Gospel convention while in New York on a business trip; intrigued by the little he had read about tongue speaking, he dropped in one night at the Statler-Hilton. Two hours later, in a plush room off the main ballroom, Mr. Muffly began speaking in a strange tongue as a "charismatic counselor" stood over him.

"It seems a certain amount of joy and peace comes over you," Mr. Muffly told a visitor of whom he had been totally oblivious moments before. "There's something to it, all right. I want to keep on coming."

People can first experience tongues while others hover over them, as perhaps 15 experienced tongues that night in the anteroom, or they can burst out initially when they are completely alone. Dr. Robert Frost of Baylor University Medical School first spoke in tongues as he was opening a can of soup for his children's lunch. M. G. Robertson, son of Sen. A. Willis Robertson of Virginia, says he began speaking in tongues while he and his wife prayed at the bedside of their sick boy.

"When you're speaking in tongues in private prayer," says Mrs. Stone of Trinity magazine, "you're praying up to God. When you speak in tongues in public, it's usually God speaking down to His peo-

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'Rabak Saka Chuka . . .'

Speaking in Tongues Gains Ground In Mainstream Protestant Churches

Continued From First Page

ple." In public, someone always interprets what the tongue speaker has said.

But It Isn't Gibberish

The tongue a person speaks can be a distinct foreign language he contends he does not know, such as Hebrew or Japanese, or it can be a stream of apparent words that linguists cannot recognize.

It is not gibberish. John Sherrill once slipped two samples of gibberish among religiously inspired tongues onto tapes that linguists were studying, and the linguists instantly recognized the gibberish as different from the tongues.

A high proportion of the tongues are known languages the linguists can recognize; they have not determined whether tongue speakers sometimes create their own languages, for they note that there are some 2,800 known languages and dialects spoken in the world. They are working, too, to discover whether persons who speak in common languages such as Japanese have had any contact with it in their past.

A person's first experience of speaking in tongues almost invariably gives him a spiritual lift. A dentist in West Hartford, Conn., described the experience as like a jolt of electricity—painless but stimulating. Mr. Sherrill recalls he was "bathed in, surrounded by, washed through with love." A highly educated Scottish Jew once wrote that it "lifted me into a higher realm and gave me a sense of the nearness of God."

Bursting Into Tongues

Tongue speakers often use the phenomenon in connection with physical healing. One morning, after a worship service at the Statler-Hilton, a "charismatic counselor" prayed over a 71-year-old woman from Minot, N.D., that her arthritis go away; she burst into tongues, leaped up, and ran across the room. "I haven't been able to run for 20 years!" she exclaimed.

Then a Baptist minister, who had been talking calmly with a visitor, went forward for healing himself. "Lord God," prayed the counselor, "I want you to curse that cyst on the left side of this man's back and burn it out." A torrent of peculiar words poured from the Baptist minister's mouth. Then he rose, brushed past the visitor without a glance, and paced alone at the back of the room for perhaps five minutes. "Praise Lord Jesus," he murmured repeatedly. "Bless Lord Jesus."

Speaking in tongues unquestionably gives people an evangelical fervor. "What does it do for you?" asked a Methodist businessman from Pitman, N.J., as he grabbed the lapel of his questioner's coat in the busy lobby of the Statler-Hilton. "Man, it makes you a better Christian." Trinity magazine's Mrs. Stone estimates she has helped convert 10,000 persons to Christ; before she spoke in tongues, she had helped convert none.

How It Appeals

Catholics who encounter tongue speakers, wrote the Rev. Daniel J. O'Hanlon, a Jesuit, in America magazine, "will find much to admire and possibly even a few things to imitate." He listed the tongue speakers' emphasis upon an "intimately united community" and the simplicity of their faith as two especially appealing characteristics.

Tongue speaking can have negative aspects. It sometimes causes serious conflict within congregations. It has attracted "gift seekers" interested only in an emotional "jag" and not in the religious commitment that is supposed to follow. Tongues can stunt religious and psychological growth if not kept in perspective. And if a person tries but fails to experience tongues, psychological damage can result. Finally, the very enthusiasm—the "holy boldness"—of tongue speakers has a way of making others feel like second-class Christians. "Better felt than tell't," admonished a Full Gospel official as he tried to persuade an acquaintance to try speaking in tongues.

'Heresy in Embryo'

Reactions among leaders of mainline denominations have ranged from shock to forbearance. The Rt. Rev. James A. Pike, Episcopal bishop of California, advised his clergy not to participate in services promoting tongues and directed that they "exert no pressure in any form" to induce tongue speaking in any person. The practice, he declared, is "heresy in embryo."

Last summer the American Lutheran Church dismissed an evangelist for promoting glossolalia. "I would rather speak five words with my understanding that I may instruct others also," said the Rev. Fredrik A. Schiotz, American Lutheran president, paraphrasing Paul, "than 10,000 words in a tongue." The Rev. Dr. Schiotz sees the movement as "a reaction against the tendency to over-intellectualize the Christian faith."

But the Rev. John A. Mackay, retired president of Princeton Theological Seminary, has been deeply impressed by the vitality of the charismatic revival. "If it's a choice between the uncouth life of the Pentecostals and the esthetic death of the older churches," he says, "I for one choose the uncouth life." —LEE E. DIRKS

Glossolalia: science or gibberish?

Glossolalia, or "speaking in tongues," a rapidly spreading phenomenon among some orthodox Protestant groups, will be subjected to a special psychological and linguistic study under a United States federal grant.

The Lutheran Medical Centre in New York has announced it has received a substantial grant from the U.S. department of health, education and welfare. The full-scale study of glossolalia will be the first ever made on a non-theological basis.

When experiencing glossolalia, a person makes ecstatic utterances unintelligible to his hearers and even to himself. Sometimes the outpouring is followed by an "interpretation" in English given by a second person. In other cases, there is no such interpretation.

Speaking in tongues is recorded in Acts 2:4 in the New Testament, when on Pentecost the apostles "were all filled with the Holy Spirit and began to speak with other tongues as the Spirit gave them utterance."

SPREADING

Until recent years the manifestation usually was confined to Pentecostal groups. More recently it has erupted in the U.S. Episcopal Church (Anglican) and spread among other denominations, including Lutherans, Baptists and Presbyterians. In California, outbreaks of speaking in tongues among the Episcopalians has been front page news.

In Metro, a number of non-Pentecostal ministers practise glossolalia, including Rev. Bernard Warren, Alderwood United Church, Rev. Moore Smith, St. Matthias Anglican, and Rev. Don Basham of Hillcrest Church of Christ (Disciples), who recently left for a U.S. pastorate.

The Lutheran Medical Centre said the study of glossolalia will be made by a professional team composed of a psychiatrist, a clinical psychologist and a linguist. All those on the team have strong religious interest.

BATTERY OF TESTS

The study will concentrate on Lutheran congregations in California and Montana where glossolalia has taken dozens of churches by storm.

Those who speak in tongues will be given a battery of psychological tests to determine if there is a particular personality type which is more susceptible to the phenomenon than others.

Some psychologists have suggested that persons who speak in tongues usually are suffering from a deep personality conflict. However, Dr. John P. Kildahl, chief psychologist at the Lutheran Medical Centre, said that glossolalists report dramatic changes for the better in their lives.

"These people have told interviewers," Dr. Kildahl said, "that they have achieved increased marital harmony, a new sense of purpose and meaning in their lives, greater vocational stability and much less consciously experienced anxiety. "From a psychological point of view, the common denominator of the experience seems to be a marked lessening of conflict and anxiety."

HOW LASTING?

The study also will try to determine the extent and duration of the feelings of "well being," "joy" and "release" which is experienced by those speaking in tongues. In other words, do the good results last?

The final phase of the research will be a systematic analysis of tape recordings of glossolalia to find possible similarities with known languages, or any features which will stamp glossolalia as a genuine language and not merely gibberish.

How do those who have spoken in tongues interpret the experience?

Rev. Earl Kulbeck, editor of the **Pentecostal Testimony**, official publication of the Pentecostal Assemblies of Canada, comments:

KNEW EXPERIENCE

"Historically, there have always been isolated occurrences of glossolalia in the Christian church. In the middle ages the experience broke out among the Waldensians and the Cevennes, who were early French Protestants. The early Methodists knew the experience. It has appeared in many groups during times of religious revival.

"The Pentecostal movement, which first systematized the experience theologically, emerged in 1906. This was a mighty moving of the Holy Spirit. It marked the return of the church to its primitive New Testament experience, and we believe it also is a preliminary to the second coming of Christ.

"For Pentecostals, speaking in tongues is a profoundly important experience. It is the physical sign which accompanies what we call the Baptism of the Holy Spirit--a crisis experience subsequent to conversion which endows the Christian believer with added spiritual power and a greater capacity to worship God.



REV. EARL KULBECK
A "return to Christian roots"

WHAT THE ARCHBISHOP SAID ABOUT THE HOLY SPIRIT

A sermon preached by Dr. Coggan, the Archbishop of York, in St. Paul's Cathedral, on October 24, 1964

" *A noise like that of a strong driving wind . . . tongues like flames of fire, dispersed among them and resting on each one* " (*Acts 2 : 2, 3, N.E.B.*).

HOW very alarming! Nature's two most devastating agents —wind and fire. Have you ever been in the path of a hurricane? Have you ever seen a beautiful structure razed by fire? If you have you will not easily sentimentalize about these elements; and maybe you will think again before you sing

> " And His that gentle voice we hear,
> Soft as the breath of even,
> That checks each thought, that calms each fear,
> And speaks of heaven."

" Gentle? " It was a gale! " Soft? " It blew to pieces their old and most cherished patterns of life! " Checks each thought? " It stimulated them to such furious thinking that they could scarce get down to papyrus the ideas that came rushing to them! " Speaks of heaven? " Maybe—but first of earth, with its pain and sin and ignorance. They found themselves blown into a perfect vortex of problems, to share them, to wrestle with them, to master them in the name of their Lord. True the wind renewed, revived, freshened, but it also blew away the cobwebs and broke down the barriers. There was pain as well as joy in the experience of Pentecost.

And the fire—while it warmed the chill it had an awesome way of burning the dross and of bringing about union by heat, as when in welding two hitherto separate pieces of metal are made one. Fire rages and ravages. It is an untidy element, an unpredictable one. Like the wind it " bloweth where it listeth, and thou feelest the heat thereof, and canst not tell whence it cometh or whither it goeth." If you are playing for safety do not play with fire.

An anæmic doctrine of the Holy Spirit

For the last half century or more, in the sphere of Christian doctrine, our attention has been focused on the doctrine of the Church more than on any other subject. We have been busy pondering on, writing on, conferring on the Church—its nature, its unity and disunity, its glory and its shame, its function in society as the body of Christ, and so on. This has been good. But have we been so occupied with the doctrine of the Church that we have given little thought to the Person and work of the Spirit? Have we concentrated on the body and neglected the breath?

If the answer to these questions be " Yes," we may excuse ourselves by recalling that there is a certain " self-effacingness " about the Holy Spirit. It is of the essence of His work to take of the things of Christ and show them to us— " He shall not speak of Himself." And we remember that in the early centuries of the Church's history attention is fastened on the work and Person of the Holy Spirit only after the Church had dealt with the doctrine of the Person of Christ. All this is true, but it is no excuse for twentieth-century Christians having a feeble and anæmic doctrine of the Third Person of the Blessed Trinity.

Obedience to Him who is wind and fire

I turn to another aspect of the life of the Church. We have been accustomed to think, in discussions about unity, of the two elements which can generally be characterized as Catholic and Protestant. But there is a third element, which we can neglect only by shutting our ears to the facts which are shouting at us. I refer to what can roughly be called the Pentecostal element. Its roots are in the New Testament, even if some of its fruits are, to our thinking, not always in strict accord with New Testament teaching. If we do not see a great deal of it in this country, let me remind you that in Latin America four out of five non-Roman Christians are Pentecostals. We may complian that they are deficient in many of the things we hold dear. We may complain that their worship is at times noisy (a complaint that cannot be levelled at most Anglican congregations!). But to pass by on the other side and neglect what is one of the most extraordinary features of religious life in the twentieth century is to show lack of responsibility or an unreadiness to face evidence.

Why this phenomenal growth?

Why is it that these sects are growing at such a phenomenal rate? Is it possible that they have gifts of the Spirit which we have not? Do we need to heed the reminder of Bishop Stephen Neill that " not infrequently true religious life is to be found in the sects when it has died in the orthodox; the nonconformists have been from time to time the salvation of the Church? " And if this offends you, as well it may, remember that one of the effects of the Holy Spirit on the members of the early Church was that they were so joyful that people thought they were drunk. And—if I may be allowed to press the point—may I ask when that accusation for identical reasons, was levelled (a) against you as an individual, (b) against the church where you worship, and (c) against the Church of England?

New things in a new way in a new age

Do not run away with the idea that I want to see the Church of England engulfed in a wave of emotionalism. Far from it. I recall that the marks of the Holy Spirit as outlined in Isaiah 11 are primarily intellectual. Perhaps the first thing He is calling us to do today is to engage in some clear, hard, antiseptic thinking. But I am asking for an openness to new ideas, a willingness to experiment, which will not stifle the Holy Spirit if, as I believe He does, He wishes to do new things in a new way in a new age. This means that, if we give Him a chance, He will make Jesus real to us so that we shall see Him not as a figure of ancient history but as our great Contemporary ; and the results are not likely to be less disturbing than they were nineteen centuries back when He walked among us in the flesh. It is recorded of Him that He was driven by the Spirit (into the wilderness). The word is a forceful one. St. Paul says they are sons of God who are driven by the Spirit of God—the word is identical. Wind is a driving force—" a strong driving wind " was the early Church's description of its first experience of Pentecost. Is God trying to say to the Church today: " Less toiling and moiling at the oars ; greater willingness to set our sails to the wind of the Spirit. Less trust in organization ; more attention to the mind of the Spirit.

ASSESSING THE " NEW PENTECOSTALISM "

Letter in the *British Weekly*

WE hear much today about the unique situation in which the Church finds herself, and above all about the difficulty she finds of communicating, with power, to the world. But is the situation really so different from what it was in other ages? The Church has been " behind locked doors " before. The disciples knew all about lack of power and the problem of communication. Is the problem quite as complicated as we are led to suppose, and must the answer be a new answer? There seems to be mounting evidence from within the historic denominations of signs of renewal very much after the pattern of renewal recorded in the Acts of the Apostles. One thinks of Michael Harper's booklet *Power for the Body of Christ* and the unsophisticated, but one feels deeply significant, account of David Wilkerson's work in East Harlem in *The Cross and the Switchblade*. Might we be given an assessment of this so-called new Pentecostalism in the pages of the *British Weekly*?

ALAN BRAYBROOKS.

"THE SOVEREIGN UNPREDICTABILITY OF THE SPIRIT"

The following extracts are from an article published in the CHURCH TIMES *a year ago. It was written by Michael Harper. Although a year has elapsed we feel it is now truer than ever.*

" THE call to the ministry," says Dr. Henry P. Van Dusen, " is to be alert to discern every movement of the living, confounding, uncontrollable Spirit of God in what someone has called ' His sovereign unpredictability.' "

For a few years now such a movement has been gathering momentum in North America, and is now appearing in this country. One feature, the most spectacular perhaps but not necessarily the most important, is the reappearance in most of the historic churches, including the Roman Catholic, of the *charismata*—the nine gifts of the Spirit listed by St. Paul in 1 Corintians 12 : 8-10, which had previously been regarded as the monopoly of the early Church and the undisciplined excesses of fanatical cults.

Baptism in the Holy Spirit

In this movement a wide variety of ministers and people are experiencing what Christ called " the baptism in the Holy Spirit." This is an enduement of power which transforms life and ministry. Individually or in groups, with or without the " laying on of hands," this experience also results in the ability to worship or pray in the Spirit—speaking to God in a language which is unknown to the speaker, although sometimes recognized as a definite language by others, as on the day of Pentecost. Those who receive this blessing continue to use the gift in their private devotions.

In America those affected by the Holy Spirit's power are drawn from very different theological backgrounds. In its initial stages it was the more catholic wing which was affected, but now the evangelicals are being touched. When this happens a unity of fellowship is achieved in the Holy Spirit which decades of " coversations " could never bring about. Perhaps it is true to say that, for the first time since the Reformation, churchmen of completely divergent viewpoints are finding themselves united in a way previously thought impossible.

Thus the vicar of an Anglo-Catholic church in North America writes: " We experience so much of what you mention in the overflow of love between Christians of many traditions. In the last month I have heard the confessions of a United Church girl and Baptist woman who received the baptism in the Spirit immediately afterwards. . . . We had a Salvation Army major helping us as we prayed with someone. . . . The Lord showed us that we were like the old seidlitz powders that had to be mixed together, and then effervesced with great bubbling and sparkling."

This is a miracle of the Holy Spirit.

" Orthodox but rather long " says Bishop

In prayer groups, however, the other gifts of the Spirit are sometimes manifested. Thus healings have taken place, evil spirits have been exorcized and messages received through prophecy or the gift of tongues with interpretation exactly according to the pattern of St. Paul in 1 Corinthians 14. The fruit of the Spirit has blossomed also alongside the gifts. Those affected have a greater love for the Word of God and appreciation of the sacraments of the Church. There are very varied results—the Holy Spirit does different things with each individual according to his or her need.

If we are honest, it is solely the inadequacies of our liturgy that are to blame for sub-Christian worship, and the spiritual insufficiencies of the worshippers. This movement is helping to restore the spirit of worship to Christian people. For instance, last February, at a conference held in this country for those Anglicans who have been affected by this movement, there was no incongruity in the fact that the Sunday morning service lasted three hours and the holy communion another two. We were " in the Spirit on the Lord's Day." This movement is proving that it is possible to marry formal disciplined worship to the spontaneous and charismatic.

Thus, in America, at a communion service, one of the servers gave a message in tongues, which was promptly interpreted by the priest at the altar. The diocesan bishop happened to be present, and when asked what he thought of the service he replied: " Quite orthodox, but rather long." It had lasted four and a half hours!

Hardened atheists confessing Christ

More than a decade has passed since Dr. Billy Graham first conducted a full-scale crusade in this country. His visit probably marked a peak of evangelistic influence here. Dr. Graham himself expressed the view that this country was on the verge of spiritual revival. This unfortunately did not take place. Today the spiritual condition of many churches has waned.

It is sadly true that evangelicals, who are very ready to criticize others, are less prepared for self-criticism. It is often taken as a sign of disloyalty. But evangelism should be the deep concern of every Anglican, and this movement of the Spirit of God could play a real part in revitalizing the witness of the Church. Without the power of the Holy Spirit evangelism will be ineffective and conversions will lack both depth and quality.

But in America the reappearance of miraculous signs and wonders is bringing many hardened atheists to confession of Christ and membership of His Church. Even " speaking in tongues " is sometimes having this effect on the outsider. The early Church could never have been accused of being dull—but this is all too true a criticism of the contemporary Church.

FULL-BLOODED AUSTRALIAN ABORIGINE

Baptized in the Holy Spirit

Apostolic Church missionary reports hundreds of Holy Ghost baptisms.

WHILE compiling my missionary report for the council, statistics reveal much blessing being evidenced throughout the whole of our missionary work. Our hearts burned within us as Pastor E. E. Okon, the superintendent of our Calabar area, tells of many thousands being baptized in the Holy Spirit, while both Pastors G. P. Selby and J. M. Rankin report that in each of their areas over 900 Holy Ghost baptisms have been evidenced during the past year, with the saints speaking with new tongues. News is also to hand in a recent letter to Pastor W. R. Hawkins from Pastor and Mrs. S. Denton that brother Darson Wumi, the husband of Biddy Kelly, has received the baptism of the Holy Ghost. While others of our aborigine friends were having a wonderful time during a recent tarrying meeting a special anointing of the Holy Spirit rested on the service in praise and worship, when Biddy's husband came right through with a very clear tongue. The following Saturday evening they had another tarrying meeting, where he was again free in tongues, and received a fresh anointing. Brother Darson Wumi will be the first full-blooded aborigine to receive the baptism of the Holy Ghost in the far north-west of Australia.



CONSIDER THE LILIES . . .

By THE REV. SAMUEL EUBANKS

In this article Pastor Eubanks discusses the territory which we often designate "off limits" to God.

BEING FILLED with the Holy Spirit has affected many areas of my life. One outstanding example is the way in which the Holy Spirit has influenced my attitude toward material things and especially toward finances. In this area He has brought into focus a concept entirely new to me. It is a more blessed and rewarding approach to the necessities of life.

Jesus Christ taught some strange principles when He was on earth, such as described in Matthew 6:25 & 26: "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they?" In the succeeding verses we find His teachings concerning God's providence and what should be the first concern of our lives.

Consider also Luke 6:38: "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again." These are strange teachings because they are the opposite of the way men do things. In essence Christ said, "Give in order that you may receive." These laws of Christ's Kingdom have now been made possible to fulfill by the coming of the Holy Spirit in His fulness. We are astonished to discover how much more effective He has made our witness and that signs now follow our lives of faith. But I have also found that the infilling of the Holy Spirit allows me to live within the scope of these teachings concerning faith and giving — teachings which were formerly foreign to me.

On one occasion after being notified of a financial problem at the Blessed Trinity Society, I was prompted by the Holy Spirit to give fifty dollars. At the time I happened to have fifty dollars in my tithe fund, the ten percent of my income set aside for the work of the Lord. I happily got out the money but the thought came to me, "You haven't *given* anything yet; that money already belongs to me. How about the fifty dollars that came in the mail today?" Yes, fifty dollars had come in the mail so even though I needed many times that for a pressing personal matter, I said, "Allright Lord, I'll match you," and I took $100 to the BTS offices. A week

later my own problem was taken care of; for God supplied me with many times what I had given—and in a most fantastic fashion. "Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over."

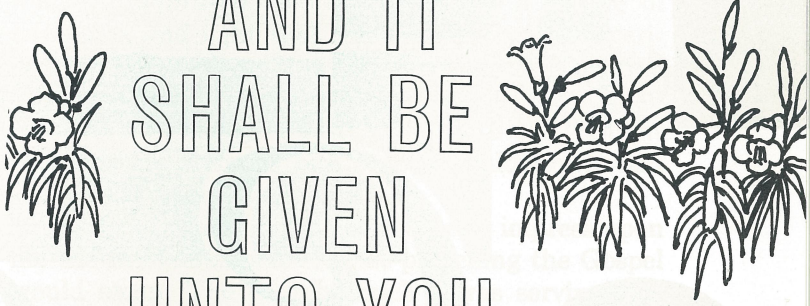
In the Book of Acts the early Christians reacted to their personal Pentecost with a magnanimous spirit. Immediately concern was shown for others in the newborn Church of Jesus Christ. They were rewarded with happy, useful lives. As one reads the record one sees that generosity is one of the outstanding fruits of their being filled with the Spirit of God.

I have seen a present day equal to this in my association with the leaders of the Blessed Trinity Society. The same spirit of generosity prevails in this Christ-centered work, as in the Book of Acts. It has, without doubt, been one of the most refreshing experiences of my life. Over and over again they jeopardize their personal finances for the publication of TRINITY and its surrounding ministries, thereby bringing joy to many. Having been filled with the Holy Spirit they have become generous beyond measure in sharing with others.

If so much can be done by this small nucleus to bring the message of the Baptism in the Spirit to so many, how much more could be done if others would yield their lives and finances to the Holy Spirit and be generous toward this ministry of the Blessed Trinity Society?

To be set free in our inner person by the Holy Spirit, to become outgoing rather than self-centered, is reward enough for giving. The intangible and immeasurable happiness that comes from giving to God is good measure, pressed down, shaken together, and running over. Even if the Lord chooses not to reward us tangibly there is overflowing blessing as promised in Malachi 3:10: "Prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it." Many times I have given without having the Lord pay all of my bills at that time but in the overall scheme of my life I have yet to be in want and I see His hand of providence.

I am convinced that God's plan for meeting the needs of His work is by tithes and offerings, and that the key to giving is to allow the Holy Spirit to bring the fruit of generosity into the life of the believer. There will be no lack of finances for the spread of the Gospel when Christians obey the Spirit and take on the nature of Jesus Christ who gave without limit. ✝



AS MR. EUBANKS HAS POINTED OUT, it is the very nature of New Testament Christians to give. There are ever-increasing demands from literally all over the world for literature and Christian Advances. Will you who are in the bonds of Christ with us answer this call? Fill in the form below and mail it now as your thrust in 1966 for the charismatic advance of God's Kingdom.

BLESSED TRINITY SOCIETY
P.O. Box 2422 Van Nuys, California 91404

I pledge to the Lord Jesus Christ $_____ each month during 1966.

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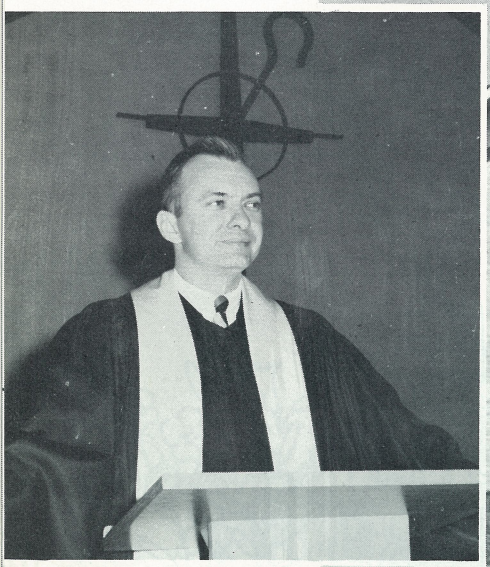




Church of the Good Shepherd, Elk Grove Village, Illinois.

Saul OF ELK GROVE

BY THE REV. LLOYD WEBER

IN ONE AREA OF MY LIFEWORK I feel I have been more effective than Saul of Tarsus: that area was in laying waste to the Church of God. He appeared before the believers as a ravaging wolf, while I appeared as a shepherd, cloaked in self righteousness. The Church knew Saul as an enemy of God, while I appeared to be a minister of Christ. In ignorance I directed the spiritually hungry to the barren area of church involvement rather than the fullness of Christ. I could not help them, for I was blind, and had not seen the Lord.

I was confirmed in the Evangelical & Reformed Church. For as long as I can remember I wanted to be a minister, and this compulsion kept me in school and in the ministry even during difficult times. From two years in confirmation class I received the excellent advice from my Pastor to pray for a helpmate, a wife. After including this request in my prayers it was wonderfully answered when Marge, a Salvation Army lassie, and I were married in 1953, one year before seminary graduation. When I attended Salvation Army meetings and was invited to know Christ, I was most offended — after all I was a student of the seminary.

What a waste, to be exposed to confirmation, four years in a denominational college and three years in seminary and all the time have blinded eyes and a veil hiding the truth. After conversion "we all, with unveiled face, beholding the glory of the Lord, are being changed into His likeness from one degree of glory to another, for this comes from the Lord who is the Spirit" (II Corinthians 3:18). How much

easier it is to teach and understand when student and teacher have the Holy Spirit as instructor.

I served churches in Wisconsin, Indiana and now Illinois. My ministries in the first two areas were acceptable according to the standards that were prevalent at the time. A feeling of frustration was beginning to grow in me concerning my work, and it became quite acute in my second church. At times I felt there would be no graceful way to ever leave the ministry, and the thought of spending the rest of my life being engaged in what seemed to be a meaningless activity caused me great despair. I would watch people join the church, become involved and gradually lose interest.

I would watch others attend regularly out of habit; others had a nominal affiliation with the church and honestly declared that the church had nothing that they needed. Lives were not transformed through my ministry. We merely made an attempt to conform to the world view of Christianity. One was called upon for services during "hatching, matching and dispatching."

If one could divide the grace of Christ, in this way I believe that I knew Him as Saviour, but I had not accepted Him as Lord. I looked for direction not from Christ who should have been the Lord and Master of my life, but rather to the church members and church officials whom I respected. Even as a child when I felt the closeness of Christ I looked for guidance from the people in the church. As a minister in the United Church of Christ I made an attempt to conform my ministry to the known standards, and men I respected. This deprived me at that time of the close relationship with Christ that I have come to experience and love since I have been able to put my ministry under His direction.

It happened a little over a year ago when one of the members of the church informed me that he was no longer attending our church because I was "not preaching the Bible." He went on to say that he was attending another church where the Bible was being preached. Determined to be an understanding minister I asked him if I could accompany him to his church. As I recall the service was not particularly memorable, but when we later retired to our kitchen over coffee I noticed that his conversation was based on the question, "If the church does not proclaim the Gospel, what other function does it have?" It seemed that my answer always began, "Yes, but you must understand." We talked for hours and concluded the evening with prayer without having come to any conclusion. The events of the evening gnawed at me, and I finally admitted to myself, "You know he was right—there are other organizations and mediums to take care of the other needs of life. If the church does not preach the Gospel, who will? From now on I will not talk about current events or social issues or attempt to entertain the people, but I am going to preach the Gospel." Upon completing this thought my whole being was flooded with another presence. Even though I was not depressed before, there came a feeling of happiness and light that I had never before experienced. For the next several months I devoured scripture because of a spiritual hunger that I had never known before. I read it not with the thought of preparing sermons but because suddenly it had such great meaning for me.

The Lord waited but a short time to impress upon me the full realization of what preaching the Gospel would mean. The church which I was serving was considered to be very liberal and its membership consisted of people from thirty different denominations. No real commitment had been required of them when they joined the church, but rather it was with the understanding that we will accept you where you are in your spiritual growth and it will be our responsibility to help you grow toward the fullness of Christ. As I was reading scripture and experiencing fear of the Church's acceptance of the message the verse of scripture from the Book of Acts stood out as a beacon to catch my eye: "Be not afraid, but speak, and hold not thy peace: For I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city." (Acts 18:9-10). I began preaching "rebirth."

After a short period of time it became clear that I could no longer use the term "rebirth" because of the feelings against it. Consequently, I discarded this word and described the experience and tried to picture the goals that the Christian could attain. Bible study began to thrive. We were studying the Book of John, and a number of people in the church found new meaning in their spiritual life as they came to know Christ as their Lord and Saviour. Now I realize that in part I was failing these people, be-



Pastor Weber and wife Marge with, left to right, Tommy (4), Judy (5), Patty (6), Cindy (11), and David (9). Since Tommy and Judy, both adopted, are Korean and Chinese respectively, and a new addition, Linda (15, not shown) is a Negro, this is a rather cosmopolitan family. Linda and Bobby are foster children.

cause I did not have wisdom or the power to witness effectively to them. I caused them to desire a closer walk with Christ and then I should have been able, through the power of the Spirit, to usher them immediately into His presence; but because I myself lacked the fullness of His Spirit, I was forced to abandon them as they struggled in their own helplessness. I was still partially blind and could not give the assistance that I feel capable of giving now.

My ministry was beginning to have meaning — there was a purpose; however, there was also the understandable cry from a number of the people, "We joined a liberal church and we want it to stay that way." Yet this conversion experience was so real I felt I had to continue telling the saving Gospel of Jesus Christ, especially since many of the people in my church had admitted to me that they could not believe in Christ as the divine Son of God and Saviour of the world. Neither could they accept the fact that no man could come to the Father except through Christ. I had turned my preaching over to the Lord and this seemed to be the only message that I could preach.

About this time I receeive a copy of *Voice* magazine. There for the first time I read of people having the experience of the Baptism of the Holy Spirit with the outward manifestation of speaking in tongues as the Spirit gives utterance. My attention was drawn again to John 16:12. It emphasized the helplessness I felt in bringing others to the full knowledge of Christ and the helplessness I experienced before conversion. I though of the church and the ministers I had listened to who seemed to be seeking desperately for the relevance of the Christian message to twentieth century living. As I listened to them I remember thinking that we could not possibly help anyone since we seemingly did not know the way ourselves.

The thought occurred to me that there was probably a good reason why I felt so helpless in the ministry. Could it have been possible that at ordination the clergy were saying to God in answer to His offer to give power to witness, "I have studied Greek and Hebrew, Pastoral psychology and I have even been in group therapy classes. I really do not need the power of the Holy Spirit — Father, I can do it myself."

I began reading everything I could find on the subject of the Holy Spirit: I could find no one to talk to who had had the experience of the Baptism. It happened that the International Convention of the FGBMFI was meeting in my area the following month, and I immediately decided to attend. It was only because I was so desperate to learn more of the Holy Spirit that I stayed in the meetings beyond the first hour. Their ways were very strange. At

times I felt I was witnessing a spiritual orgy; yet I noticed that Christ was truly the Lord of that meeting. The people present carried their well worn Bibles, and their conversations in the meetings and in the lobbies were of Christ Jesus and what He had done in their lives. The thought kept going through my mind completely unbidden, "God uses the foolish things of this world to confound the wise."

I had about come to the conclusion after several days of meetings that if this was of the Lord I did not want it, when I attended a ministers' luncheon conducted by Dr. Howard Irving, David DuPlessis and others. It was here I met a Lutheran minister, the Rev. Robert Taylor of Texas, who later introduced Marge and me to David DuPlessis. This man made a tremendous impression on both of us with his kindness and concern. At the time he was conversing with us he was needed in another room for there were several hundred people waiting to receive the Baptism of the Holy Spirit, yet he made us feel that he had much time for us and that he would not leave us until he had answered our questions to our satisfaction.

Now I knew that in order to continue my ministry I had to have this experience. It was in the middle of summer, and I tried to receive it by myself through prayer. I spent hours in the nearby forest preserve in study and prayer, but to no avail. It was brought to my attention that an Episcopal minister in Wheaton, Illinois, had helped many in this experience. I found the church and became acquainted with Father Winkler. He greeted me warmly and invited me to attend the Thursday evening healing services with prayer service following. In this prayer service I saw the same devotion and love for Christ that I had seen in the Full Gospel Services. Yet there was a dignity about their prayer and manifestations of the gifts of the Spirit that was more appealing to both Marge and myself.

I asked to be prayed for, and I was tremendously impressed by their willingness and obvious happiness for the opportunity to do so. This was truly an ecumenical service, for I found there were people from every denomination praying for me that night.

That night I allowed the Spirit to give me only one word: I could not overcome my self-consciousness and gain fluency in this new language. I went home disappointed and unsure of this experience.

Later that evening Marge asked me to pray that she might receive the infilling of the Holy Spirit. In the darknes of the bedroom we knelt beside the bed and I did as she requested. In a short time she gained fluency in praying in the Spirit; however, I was not so fortunate. For the next several days I had but a few words and I quickly discarded them thinking that I was making them up and that it was not of the Lord. For two months I continued to seek this fluency. I know now that I had received the Holy Spirit that night in Wheaton, but I seemed to be more obsessed with the outward sign or the tongue than with Christ and His nearness. Then I read in a publication that almost everyone had the same difficulty in believing that their new language was truly of the Lord. Immediately I went to the church, locked myself in and in prayer accepted the gifts that the Lord had already given me and asked Him again to give me the fluency, the outward sign of the Baptism of the Holy Spirit so that I would have no reason to doubt. As I was praying aloud in English I found that I was suddenly unable to speak. Frantically I tried to force words from my lips with such effort that tears of exertion were flowing from my eyes. Then the disconnected thought came to mind, "You want to speak in tongues, you want to pray in tongues — now pray!" In an instant my voice was clear and I prayed in an unknown language fluently for at least an hour. When I had finished I felt a tremendous spiritual release — I felt that finally I had said the things that I needed to say for a long time. I felt I had been praising God in a way that I had never praised him before.

Now my ministry became wonderfully exciting. I shared my experience in the beginning with members of the Bible class and several other people I knew would be interested. I had been warned not to tell the church of my experience. Within a few weeks eight other people in the church had received the Baptism of the Holy Spirit, some in the quiet of their own devotions, several others had gone to Father Winkler.

One Sunday morning, after having previously announced my sermon topic, I found that I would be unable to deliver the planned sermon, and that I must instead tell of my experience with the Holy Spirit. I had not prepared it and was very fearful



Mr. Weber is the pastor of the Church of the Good Shepherd (United Church of Christ) which was Congregational prior to the merger between the Congregational and Evangelical & Reformed churches. Shown with him are Bobby and Tommy.

through the entire presentation, yet several members of the congregation made the statement that it was one of the smoothest sermons they had heard me give. The congregation as a whole was quite sympathetic and many seemed to be interested in the experience.

At one Wednesday evening Bible study class, after having discussed the work of the Holy Spirit, I announced to the group present that unless anyone had any objections I would proceed to pray for each one in turn to receive the fullness of the Spirit. No one left. I was very shy and inexperienced in doing this. Three of the people present received the gift of the Spirit immediately and began speaking in another tongue, and most of the others received the gift with the manifestations within a week.

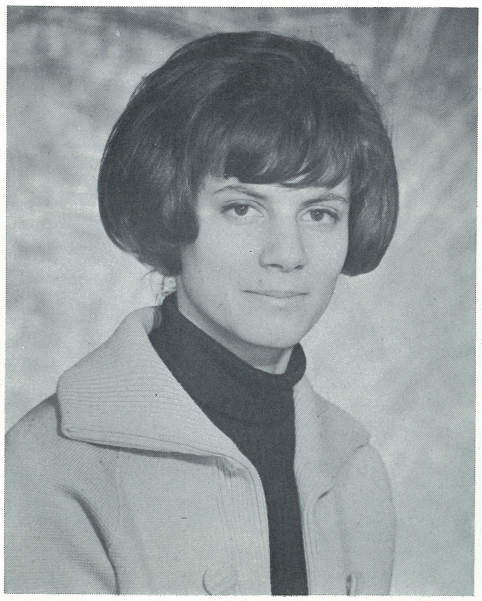
During the succeeding week approximately twenty additional people had the experience of receiving this gift of Christ. One High School science teacher tells that he was nearly an atheist when he attended one of our Bible study sessions and left that night knowing the Lord. Later that same night he received the Baptism of the Holy Spirit with speaking in tongues without ever having heard anyone pray in tongues. To date approximately ten percent of our congregation (580 members) has received this blessing.

The most satisfying result of this experience is having the power to witness through the Holy Spirit. Usually after preaching or witnessing people either become very interested or very angry. I am coming to understand that this anger toward me is not really a personal thing, but rather it is the result of the conflict that is going on within them. The Holy Spirit is bringing them under conviction and this anger is often a prelude to their entrance into the fullness of the Lord.

Now we are engaged in a spiritual warfare — the opposition is strong, yet his power has been broken by the Saviour. It is far better to be engaged in this warfare than to not know that a battle is being fought. We are finding in many cases that people who were the farthest away from any religious faith have been the most attracted, and that those who already have a meaningful relationship with Christ are wondering why the fuss. We want to make every effort in our church life to cause both those who have received the gift of the Holy Spirit, and those who feel that their Christian faith is quite adequate, to feel comfortable.

Upon receiving the Baptism of the Holy Spirit I was told that the magazine I would want to subscribe to was TRINITY. I have found this to be excellent advice. Recently we have had the privilege of having the editor of the magazine, Jean Stone, in our church to speak to the congregation and interested people in the community. This has been a milestone in our growth in the Holy Spirit. She has a clear way of presenting the mysteries of the Gospel in layman language. While she was with us twenty people received the Baptism of the Holy Spirit, and we are still reaping the benefit of her visit as we find that more and more people have received a clearer understanding of this blessing.

We do not know why the Lord chose our church or why He chose me to be His witness, but we know without question that He has picked us for a wonderful work. We cannot question Him, we only praise Him for allowing us to see His wondrous works. At times I am ashamed of the fear that I still feel as I look down on the black water and see the foreboding darkness in the sky. But as we continue to grow under the influence of the Holy Spirit and His faithfulness we *will* be found worthy of the trust that has been given to us. ✝



THE HOLY SPIRIT AND GAIL CASTLE

BY GAIL CASTLE

ON LABOR DAY WEEKEND, 1960, I went to a home prayer meeting with my father. That night I accepted Jesus Christ as my Saviour and was filled with the Holy Spirit and spoke in a language of which I had no previous knowledge. My experience was uneventful in that I did not undergo any immediate changes in my life nor did I have any particularly moving emotions. But I did know that the atmosphere in that home was like nothing I had ever experienced, even in church. When the people around me prayed, there was power in the room — God was there. And these people were genuinely happy. Their laughter bubbled from within. This was not the hollow laughter of someone laughing at a joke. These people, as I can explain personally now, were laughing because they were at peace inside. Sure, they had problems, all kinds of problems, but they knew in the end that everything was going to be all right. They knew they were going to heaven to be with Jesus. As a fifteen-year-old kid I was pretty impressed by this real joy I witnessed.

The following four years were spent doing just about nothing with my Christian experience. During this time I finished high school and one year of college. I was secure in the knowledge that I was going to heaven, but I did not know how to tell others about my meeting with Jesus when they expressed disbelief in a God. I did not know why I was a Christian and they were sinners. I knew I was different, and yet I did not act any differently than they. We all told little "white" lies, lacked respect for our parents and teachers, were concerned primarily with ourselves and our own interests, were catty, and all the other things that teenagers are. I lacked what it takes to make people say, "There is something different about that girl. What is it?"

I lacked then the real zeal and enthusiasm that I found other Christians have who pray in their God-given languages daily; who read their Bibles with concentration; who share their daily Christian experiences with others. Part of this lack was caused by the inability to share my questions and feelings about my experience with other Christians. As I found out later, communication with other Christians is important in one's walk with God. Without other Christians near by, I tended to follow the crowd.

In June, 1964, I moved to the San Fernando Valley where the Blessed Trinity Society is located, and where I found Christians to talk to. I began to learn why I was a sinner before I was converted; why I needed Christ; why it is important to pray in the Spirit frequently and most important, why I want to continue being a Christian.

Once I had begun to grow as a Christian, I was able to introduce a schoolmate of mine to the Lord, and several weeks later she received the baptism in the Holy Spirit. Through connections from my job, my mother was reborn in Christ and was baptized with the Holy Spirit, and another friend from high school, already a Christian, received the infilling of the Holy Spirit. I have found that a Christian's life is a full, exciting life, not one simply of *do's* and *don't's* as I had once imagined it.

Now, as a young adult, almost twenty-one, I can say that I am more glad than ever that I am a Christian. As I grow and mature I am confronted with many of the same problems and anxieties as anyone my age, but when the going gets rough, I have Someone to turn to — Someone who knows and understands me. I can never complain that no one understands me and that is why I failed in something that I attempted to do. For I have the *most* understanding Father, and He is out of this world. ✝

The DEVIL
His tools and his ways



BY MAURICE NELLES

Satan brooding over his expulsion from Heaven — by Gustave Dore

The following article was referred to by Mr. Nelles in the Whitsuntide 1965 issue of TRINITY. *We are hereby printing it by popular request.*

IT HAS BEEN COMFORTABLE to asume that the Devil is a subject of fashion and now he is out of fashion. We have wished him away and many think the Devil no longer exists or is not our great adversary. This is as he wants it to be for he can operate unnoticed. In the meantime he can silently snare the people of the earth and send them tumbling to eternal perdition. We must redisplay the Devil in full view and examine the tools he uses and how he uses them so that we can be prepared to contend with his snares whether they be brazen or cunning, overt or subtle. It is only by knowing him and his weapons that we can successfully fight him.

The Devil, Satan, Lucifer, the Serpent, Beelzebub, the Prince of the World are all names of the same despicable personality. He is not a mere figment of someone's imagination. With the exception of the Holy Trinity, he is the biggest fact of the universe. When we accept what the Scriptures reveal about Christ, God and the Holy Spirit we must also accept what the Scriptures tell us about the Devil. He has been on earth since before Adam and Eve were created, and is mentioned in the Bible from the first few chapters of Genesis to the last few verses of Revelations. He is still here and has sophisticated tools and well polished ways of accomplishing the downfall of those who are transient inhabitants of this earth. We speak of God as a person and also speak of Satan as a person. It is difficult to conceive of them as persons because we are used to thinking of persons as human beings. From another point of view, personality is a synonym for the identification of a being, or the totality of an individual's characteristics. A person is one who has identification. In this sense God, angels, Satan, and demons are persons. Though invisible to the material eye, they differ and are individually distinguishable.

Even in the beginning, the Devil exercised methods which are hardly equalled by modern sales techniques. Examine the third chapter of Genesis. It tells of the Garden of Eden. There are two mortals, each possessing the ability of free choice. They may eat fruit from every tree but one. There is an abundance of everything so this one tree poses no problem of necessity. To partake of the fruit from this one tree would be to disobey the Master. It would be to put self above the Master. It is interesting to note how Satan accomplishes his task. He begins by asking Eve a question: "Hath God said ye shall not eat of every tree in the garden?" This seemingly innocent question of course started Eve to thinking many thoughts: "Am I not free? Why am I limited? Why shouldn't I have complete freedom? Why is this tree different from all the others? If God loves me would He retrict me? If He really loves me would He punish me?" and many more questions. After the question has set the stage Satan flatly contradicts God's command, saying, "Ye shall not surely die." The knowledge of the vanity of humanity is the key to the next part of the sales approach. The Devil then tells Eve, "God doth know that when ye eat of the tree, ye shall be as gods." The key is, "ye shall be as gods." She was tempted by the false promise of being supreme and self-centered. It gave birth to the idea of the superiority of self over God. She gave up much to pamper her ego. It marked the drop from God-consciousness to self-consciousness. God will not coerce man to love and obey Him but man must take the results of his choice. Satan won in Eden and is still winning.

This scene in the Garden of Eden gives us a glimpse of the Devil and his ways. It also brings into sharp focus the most important aspect of our relationship with God. God is our master. He is our Lord. He makes the rules and we are not to question them. We are not to justify the rules in our minds by any rationalization other than God said, "Do this; don't do that." Any deviation, albeit logical, scholarly, philosophically correct or the dictum of a prelate is the sure way to be counted with the Devil and be eternally lost. Satan's chief aim is to disrupt the Master-servant or Father-child relationship.

Satan comes into full view in the book of Job. God asks him from whence he comes. He answers, "From going to and fro on the earth." He is pictured as keeping a vigilant eye on his vast mundane domain. God points out to him that there is one on the earth that is upright; namely, Job. Satan questions Job's integrity and indicates that he can get Job on his side if God will give him a chance to go after Job. The Devil says, "I will prove to you that Job's love springs from all the blessings you have showered on him. Let me destroy them and put Job in a tight place and he will curse you." Satan is given the chance and terrible blows fall on Job. He loses his loved ones. He loses all his possessions. He is given a loathsome disease and his friends leave him. But the Devil is unable to shake Job. Job has completely renounced self and accepted God as Master for better or worse. The result is that Job is restored with twice as much as he had before. It is important to note that Satan's power is established but God

sets the bounds and can overrule. The Devil is capable of direct awful action as well as subtle efforts. We must be prepare to recognize both in whatever form they are used.

The ways and tools of the Devil are as varied as the flakes of snow. Some are obvious and need only to be listed so that one does not forget. Others are contributory in that they beguile and mislead and are stepping stones to greater sin. Others are tricks that divert the individual's attention from his proper relationship with God. Each of the tools and ways listed here could form the chapter of a book. They are here enumerated under thoughts, words, actions, and direct attack by Satan. Of course these categories overlap, but the following organization is simply used for convenience.

THOUGHTS

An important thing to remember about the suggestions of Satan to our minds is that temptation is itself not sin. Christ was tempted in every way that we are, but never sinned. Sin begins when we *hold on* to those evil thoughts that seem to just "pop up" in our minds, instead of immediately rejecting them. For if an evil thought is allowed to grow into a desire, we are already sinning in our minds, as Jesus pointed out. And for desire to become action, only opportunity is required.

Consider, then, these areas of thought, or inward activity of the personality in which the Devil attempts to get to us: negligence of prayer, the beginning in many a Christian's life of a host of problems and defeats, prayer being the necessary conversation, communion, between a human soul and God; pride, that desire to believe when Satan whispers in one's ear, "You are the most important person in the world, number one!" and a root cause of myriad sins; accepting philosophies or teachings other than Scripture to be as believable or authoritative as Scripture itself, which leads to many falacies, for example complication of the inherently simple gospel and making conversion a matter of intellectual gymnastics; a peculiar type of "open-mindedness," which I prefer to call perverse-mindedness, embodied in the popular cliché, "It doesn't matter what you believe as long as you're sincere," which looks with an air of noncommittal aloofness upon the holy in general and God's authority in particular; idolatry, worshipping or devoting oneself to someone or something (The self, another human, an idea, nature and "life-force" are examples.) other than God, the logical consequence of the previous two errors; covetousness, a "natural" wish for something that by nature leads to jealously and stealing; vicarious living, daydreaming or wishing oneself to be in the place of someone else, perhaps a hero or heroine, be they real or fictional, (This is one of the chief ill effects of novels, motion pictures and television when we allow them to affect us inordinately.) taking pleasure and fulfillment through their lives, thus diverting oneself from God's purpose for him as an individual; competitiveness, a helpful attitude in certain areas of life within limits, but a potentially destructive force in spiritual matters or if allowed to become one's ultimate principle, for instance, in business; dishonesty, (frequently arising from competitiveness, by the way) a temptation which almost invariably presents itself to the mind as something other than what it is, e.g., "the accepted practice," "practicality," or "necessity"; passion, extreme emotion of various types, which can be holy or unholy, depending upon its direction, but in *either* case a prime target of Satan, hence the many crimes committed in the moment of extreme fear, rage, lust, etc. on the one hand, but also the surprising presence of such things as illegitimate births amidst religious revivals, times of great emotional excitement, on the other; hatred, a destroyer of emotional health that has many causes and usually links up with unforgiveness, cruelty and revenge; worry, a time-consuming profitless activity of the mind produced by, and in turn producing, lack of faith in God as well as leading to discouragement, dispair, self-pity, underestimation of oneself, distrust, impatience and retaking old bad habits; forgetfulness, or the art of sinning without really trying, an apparently innocent character trait until we realize the damage done by sins of omission.

WORDS

One need only read the third chapter of the Epistle of James to realize how important our words are. "If any man offend not in word, the same is a perfect man, . . ." (v.2).

With this in mind, let us look at the ways Satan would have us use our speech for evil: blasphemy, words which are a direct offense against God, including taking His name in vain and any talk of God or sacred things in an irreverent manner; idle words, mentioned here right after blasphemy because, in spite of our tendency to think of them as being trivial, Jesus said very strong things about them, such as, "every idle word that men shall speak, they shall give account thereof in the day of judgment," (Matthew 12:35), and, "whosoever shall say, Thou fool, shall be in danger of hell fire," (Matthew 5:22), for psychologists seem to realize more clearly than Christians how even homes are being broken today over

verbal pokes made "only in fun, just teasing"; oaths, swearing by something (God, His Word, Jesus, heaven) to perform a deed or that one is telling the truth, which is contrary to Christ's teaching in Matthew 5:33-37, for that which is sworn by is dishonoured as well as the swearer if his words prove untrue; abusive speech, which includes dishonouring parents, backbiting, name-calling, destructive criticism and argument for the sake of argument; slander, which can be accomplished unintentionally through gossip (again, idle words are *extremely* harmful), or intentionally by direct statement, or insinuation, usually more effective, or damning with faint praise, the most subtle example: "Yes, he should do quite well in his field if he matures . . ."); lying, which can be done by saying or by doing (or *not* doing, as in breaking a promise), telling a lie, which is bad enough, or *living* a lie, which usually indicates some more serious mental or spiritual problem; boasting, the verbal product of pride, and, although controllable through effort, a vice which can only be truly eliminated by an *inner* change through the Holy Spirit, as is the case with most vices; apologetics, attempts to "justify" the Faith by logical arguments rather than proclaiming the Word with personal experience, a pitfall most effective among high school and college students (Thomas Aquinas said of his own enormous work, the *Summa Theologica*, that it was all as straw).

ACTIONS

Actions, like words, are outward manifestations of inner motivations, unless one is deliberately distorting or attempting to hide the inner motivations. This is hypocracy, and the temptation to commit it (perhaps Satan's most successful temptation) is common to every person who finds himself in a society (nation, city, community, church, or any group) having standards he either does not accept or to which he has not yet inwardly totally conformed, even though he accepts them. In either case, the Devil's objective is that the individual give the *appearance* of conforming — hypocracy.

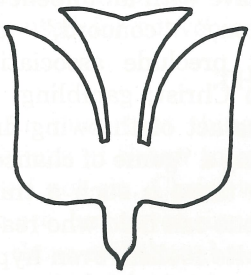
But now let us go to actions that are consistent with the inner self and that indicate authorship by the forces of evil rather than by God: breaking God's commandments, Jesus' commandments, or Apostolic commandments found in the New Testament, all of which are familiar to most of us, the important point to remember being the *strategies* used to get us to break them, such as, "There is no logic behind this commandment today; it must have been only for Biblical times," the age-old Satanic delusion that man's own logic is his ultimate guide, rather than God's revealed wisdom, or, "Everyone does it; it's quite acceptable," the error of thinking that truth is decided by a majority; excesses in food, drink, recreation and other pleasures, harmful mainly because such excesses divert energy and devotion from God to temporal things, but also in some cases harmful to health; bad stewardship, the disuse or misuse of possessions, talents, and advantages, such as position or influence; being unequally yoked with unbelievers, a difficult problem to pin down since some Christians take II Cor. 6:14-16 to mean they should totally withdraw from the world, thus clipping their witnessing in the bud (Jesus spent most of his public life among sinners of all types.), not realizing that the key words in this passage describing what a Christian cannot have with an unbeliever are "fellowship," "communion," "concord," and agreement," which does not preclude associating with someone to win them to Christ; gambling, by which we mean not simply the act of throwing dice or some other *method* of playing a "game of chance," but the general attitude that there *is* such a thing as chance, which certainly no one can hold who really knows God, thus making it quite foolish, even hypocritical, for a Christian to give his money away or take someone else's because of so-called "luck."

DIRECT ATTACK

Besides enticing, suggesting and deceiving, Satan is also capable of attacking directly, as we have seen in the case of Job. There is no need to elaborate here on the multitude of diseases, the pain and suffering and just plain weariness to which mortal man is subject. What does need constant repeating is that Jesus went through suffering, weariness, pain and death and *conquered* all the physical, mental, and spiritual attacks that Satan can mount. This conquest was on our behalf and, through faith in Him, it can be made real in our lives right now as well as in the life to come.

The Devil has these tools, knows these techniques, and not only these but also many more. It would be overwhelming if the armor of God were not simple and effective. The recognition of God as Master, a close personal attachment to Christ, constant prayer, keen self-judgment, frequent study of the Bible and the development of a sensitive conscience are sure defenses against the Devil and his demons. Tell the Devil to go to hell. Ask God to intercede for you when your own power is not enough. That is all you need to do and be to have your name in God's Book of Life rather than in Satan's book of destruction. You must make the choice. You must see that you are trained for the battle and you must, with the help of God, fight and win. ☩

SEEK SPIRITUAL GIFTS



BY JEAN DARNALL

Member Board of Directors Blessed Trinity Society

"FOLLOW AFTER CHARITY, and *desire spiritual gifts*, but rather that ye may prophesy." (1 Cor. 14:1)

The Apostle Paul extends his plea to the Christians to pursue love and desire spiritual gifts. Love is necessary to spiritual life and the gifts are necessary for spiritual service. They go together to fulfill divine order, but if separated from each other they tend towards disorder. Love motivates spiritual gifts and controls their action.

Saint Paul's words are not a mere polite suggestion, but an urgent plea. The Amplified New Testament displays the power of his words: "Eagerly pursue and seek to acquire this love (Ch. 13),... make it your aim, your great quest; and earnestly desire and cultivate the spiritual endowments, especially that you may prophesy... that is, interpret the divine will and purpose in inspired preaching and teaching."

Paul's appeal was like a trumpet call to a drowsy church to awaken them, that they would not be a loving people at ease, but a powerful people moved with compassion toward others. They, like Jesus, were anointed to go about doing good, healing all that were oppressed of the devil. Their Christian love was to motivate them to put in action the divine will of God, to interpret the divine purpose.

This hour of Church History calls for more spiritual endowment to the believers than ever before. Paul's words should create a deep desire in every Christian to earnestly seek and acquire love-motivated spiritual endowments. The Church needs servants of the Lord that are anointed of God and able to interpret the meaning of our times to the people today. What relief it brings to the oppressed of the devil to know that God lives today to heal the broken hearted, to release the captives, to deliver those who are bruised and crushed down by calamity. God has provided through the ministry of the Holy Spirit power and passion, love and gifts, for the Church. When the Church, the believers, deeply desire these provisions, then the world will not be able to accept the modernist's pronouncement that God is dead. It is being said today, "God is dead, and the Church is His tombstone!" You are the Church today... the promise is "unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call," (Acts 2:39). Desire these promised gifts, for desire is the power behind prayer, the foundation of faith, the vision that fires the seeker to success.

All of God's gifts are contained in Calvary's atonement. Recall God's great love gift presentation. in John 3:16. God still loves the world and still gives all things richly to us through His Son. This is *the* Gift worthy for all to receive. When we look at Calvary we see Jesus crucified, God's Gift upon the tree. There is more to this wonderful Gift than meets the eye. When you accept Jesus Christ as Saviour, it is as if you had just accepted a great package that awaits your discovery. He is, if I may use modern vernacular, "the package." All God has for the Church is within Him. All the fullness, all the power, all the gifts, all the miraculous ministry of the Church is in the package, Christ Jesus. Have you accepted Jesus as Saviour? Then why don't you look into so great a salvation and discover what

it contains for you?

A visitor in a large city hospital became interested when he noticed that nurses were making frequent trips back and forth through the visiting room. They rushed through the swinging doors, carrying gift-wrapped packages, hurried across the room and through the swinging doors on the opposite side. Then he would hear giggling and excited talk. Each nurse returned through the room with the gift intact. Finally he asked one of them, "What are you girls doing?"

"We are going to have an exchange of gifts later at a staff party. We found the room where the gifts were stored, and have been taking them under the fluoroscope to see what is inside."

The Apostle's plea should excite us to do the same thing. Look into, explore the possibilities of God's gifts for you. May God grant you spiritual vision to understand what His great promises contain for you. How? Desire and make it your great quest to know more about Jesus. He is the Gift of God, God's love manifested. Do you love Him? "If you love me you'll keep my commandments," is His reply. There is a legacy for you at Calvary. "If I go away I will send Him unto you." Who? The Comforter, the Counselor, who is to abide in close fellowship with us. The spiritual life is rich with invaluable spiritual blessings bestowed upon those who believe. They are not rewards to be earned, but gifts bestowed upon those who desire more than anything else to receive all that is contained in their great Gift of Salvation.

Why do not more Christians today desire these spiritual gifts? Many are ignorant of them and they would have to say, like the Ephesian believers, "Why, we don't know that there is such a thing as the Holy Ghost!" It seems such ignorance would be impossible today. However, there are Christians today that are ignorant about spiritual endowments because they have not seen them in the Church. They know of the Saviour, born in Bethlehem, who lived and ministered upon this earth, died upon the cross, was buried, rose again, and is ascended unto the Father. In their minds He took with Him all the miracles, all the supernatural aspect of worship to be stockpiled in heaven for our enjoyment in the hereafter. It is no wonder then that the Apostle urges believers to seek love-motivated, gift-endowed ministries in the Church, so that teachers and preachers can interpret the will and purpose of God to the people.

It would be wonderful if every pulpit in America would become a flaming witness that God lives today. Then every minister would be a messenger of God, telling the Church that the Baptism with the Holy Spirit, the fullness of the Spirit, including the gifts and the miracles, are for today. Then the people of God would start to claim their inheritance. Huge bank buildings across the nation are built, I am told, with the interest earned on unclaimed deposits left by deceased persons. Unclaimed, they lie in banks collecting interest, because people do not know they have a gift waiting for them. It must greatly grieve God, who through the death of the Lord Jesus Christ longs to bestow these blessings upon those to whom they were promised, to see the gifts of the Spirit unclaimed. The Church is robbed because many unclaimed, unused gifts are waiting to be given. Why unclaimed? Because many Christians are ignorant of them. I Cor. 12:1 declares, "Now about the spiritual gifts, brethren, I do not want you to be ignorant." Jesus encouraged us to seek these endowments: "How much more shall your Father which is in heaven give good things (or the Holy Spirit) to them that ask him?" (Matthew 7:11 cf. Luke 11:13).

Others have discovered the gifts of the Holy Spirit, they are not ignorant of them, but yet they do not claim them. Why? Because they are afraid of them. Some have been blessed with the evidence of an endowment in their Christian experience, but they have laid it aside. They are like the man with one talent who was afraid to use what had been given him. Some fear that they might abuse the gifts through ignorance or lack of experience. It is true that the abuse of the gifts is too often evident, but that is no more shocking than the disuse of the gifts. If some have unwisely demonstrated the gifts,

should those who would seek wisdom and act with love hide their gifts? It is the use of the gifts without love that causes them to be abused. They become as a noisy gong, irksome and annoying.

Those who have acquired the gifts with love are patient, kind, never envious. They are never heard boasting, or displaying themselves in an unmannerly fashion. Love-motivated gift ministry does not act unbecomingly. Those controlled by God's love demonstrate the gifts with the graciousness of Christ. When love abides in the heart the gifts take on an enduring, lasting value that places fadeless blessings upon them that receive them. Let the insincere, unloving ones who seek gifts for their own ego's sake, become outnumbered and obscured by those who sincerely, sanely, sensibly desire spiritual endowments that they might love as Jesus loved. His love was a powerful, constant demonstration of God's will. How spiritually rich the Church would become if it ministered with the personal interest of Peter the Apostle who with outstretched hand said to the beggar, "Such as I have, give I unto thee."

Every minister can act with such confidence, unafraid of uncontrolled reactions, if he knows his authority over the flesh and the devil. With these wonderful spiritual gifts God has also given control. He gives wisdom and discerning of spirits for the control of others, and the words of the Apostle, "the spirits of the prophets are subject to the prophets," assure him of his own self-control. The Apostle declares in our text that the Church needs teachers and preachers who will study these truths of I Corinthians 12-14 and declare them to the people, not only informing them, but exercising the gift-ministry. Let the leaders lead the people in the act of yielding to God, lead the people in the pursuit of spiritual power.

The master asked the man with one talent, "What have you done with the talent I have given you?" The Bible gives us his reply. He had hidden it, folded it in a napkin and placed it on a shelf. Why? Because he was afraid of the master. They had told him that his master was a hard man. So, he acted on what "they" said, rather than on what the master had commanded. Fear — fear of self, fear of failure, fear of what others say — robs the Church of spiritually endowed men and women. "I've saved it . . . here it is . . . here it is . . . I've not lost it nor have I used it," said the man with one talent. Not lost it? Oh, yes, he lost it. The master's reply, "Take what I've given him and give it to another," should cause every Christian who knows what the gifts are and is not using them to eargerly pursue and cultivate the spiritual endowments God has given.

The Early Church did not place great emphasis on the segregation of the people in the pulpit from the people in the pew. The believers were all leaders. They were all messengers. They went everywhere, and the Lord went with them. They preached the Word and the Lord confirmed the Word. They kept witnessing, and the Lord kept working by attesting signs and miracles with the Word. God still wants to work, and He requires that those who have received the Baptism of the Holy Spirit witness to it everywhere. Perhaps you received in a secret place alone with God, or at an altar through the ministry of laying on of hands; now tell people about it everywhere God leads you. You have the light; let it shine.

This is why God is blessing such movements as the Blessed Trinity Society, and prayer circles located in many denominations. God blesses them because they tell what God has done for them. Others who have received a gift but have wrapped it up in the napkin of silence and stored it away on the shelf of the secret closet are losing the Giver and gifts.

When we pursue spiritual gifts we pursue God. The gifts are not something apart from the Godhead. They are part of the Father: "How much more shall your heavenly Father give the Holy Ghost to them that ask Him?" They are part of the Son: "I will pray the Father and He will send you the Comforter, Who will speak of Me." They are part of the Holy Spirit. He is the Giver of the gifts. So when we lay aside, or remain ignorant of, the gifts and willfully ignore their use, we are insulting the grace of the Godhead. No wonder the Apostle

pleads, "Seek, pursue, make it your great quest to be endowed with love-motivated gifts." The plea came from a heart that was already feeling Godly grief and concern for the Church. He foresaw that the Church might lose its power and its passion for the lost that Jesus died to save. When the Church leaves off following Christ, it soon leaves off its love for the lost. Without the sense of urgency concerning its mission, the Church soon ceases to seek spiritual power to do the work that Christ called it to do. The absence of spiritual power in the Church is not an indication that God no longer gives it, but that the Church no longer sees the need for it and no longer claims it. The supply follows the demand.

"To them that ask Him . . ." This is the evidence of deep desire. Jesus described a child asking for bread and not receiving a stone, asking for a fish and not receiving a scorpion. Can you imagine how terrible it would be for a child, if asking his father for food, he received in his outstretched hand a crawling scorpion? How frightening! Imagine his disapointment if he, expecting the soft touch of nourishing bread, felt a hard tasteless stone! Some have that opinion of the Holy Spirit. They react to the gifts of God like a frightened child. They are not confident, do not have faith in God's goodness. Jesus assures us that if an earthly father would not do that to his son, how we can be much more confident that God will not give to his children anything that would be frightening or disappointing. The gifts are not scorpions and stones; they are fish and bread. They are vital, they are food, they are strength and life for Christ's Church.

Many in the past holiday season exhausted themselves in the pursuit of gifts. Perhaps you spent time, missed meals, concelled engagements so that you could spend time and energy to acquire gifts for your friends. You felt justified to do so, for you were getting gifts for others, not for yourself. My friend, if you love others, if you love the lost, if you love your fellow Christians, if you care about the Church and its witness today, then you will unselfishly pursue and seek after spiritual gifts. Appreciate the earnestness of the Apostle Paul. Feel his heartbeat in this appeal. Let us be diligent to enrich others spiritually. Let us bend our knees, let us take time and spend our energy in an effort to bring to the Church the manifestation of spiritual gifts for the sake of souls.

I have seen a shy young teen-ager quietly rise from her place in the congregation and, led of the Holy Spirit, lay her hands on a stranger whose eyes were like stones and commanded the sightless eyes to see. They were healed by the power of the Holy Spirit. A Jewish professor of ancient languages knelt at an altar and wept after hearing the Holy Spirit speak through a believer in an ancient Aramaic dialect that told him that Jesus was his Messiah, born of a virgin.

The Apostle Paul speaks from the first century down to us in this amazing year of 1966. We who are rich and seemingly have need of nothing; we who have full treasuries and empty hearts; we who claim to be followers of Him whom God anointed with the Holy Ghost, who went about doing good and healing all that were oppressed of the devil; we who are doing nothing about the sightless and sinful all around us, shall we say, "Silver and gold we have plenty, but we do not have the gift that can command a lame man to rise and walk." He calls us to pursue love and cultivate spiritual endowments. Will you answer and make it your great quest in 1966? When you do, the windows of heaven will open; the treasury doors of God will swing wide and heaven's coffers will open and spill gifts over the altars and pews of His Church, divine gifts, powerful gifts for an enriched Church to give to a poor, blind, starving world.

"Ask, and it shall be given you: seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened . . ."

"What things soever ye desire, when ye pray, believe that ye receive them and ye shall have them." Your praying, your believing and your receiving all spring from your desiring. What is your deepest desire? ✝

Layers from TRINITY

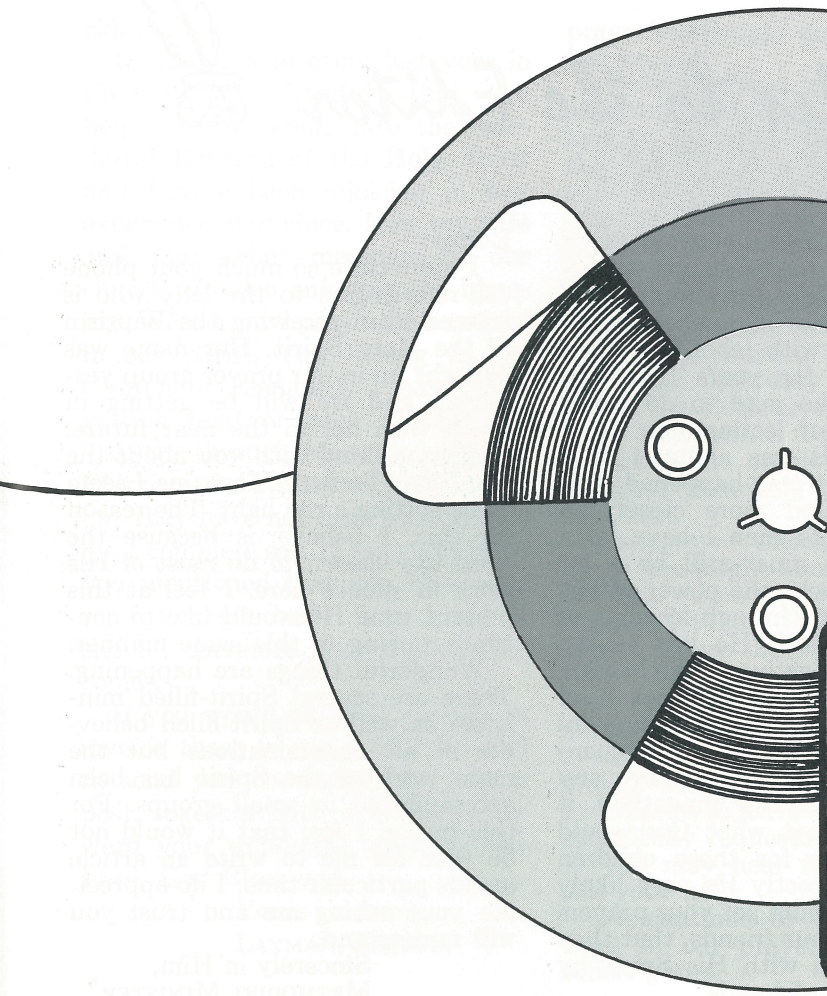
BY CANETH W. COOK

THERE WERE MANY THINGS I had been proud of: raised in a Christian family; a graduate of an aircraft mechanics school; a strong evangelical church background; a university and seminary graduate; a minister for two years; then five years as an aviation research engineer, and now nineteen years as a land surveyor; a successful businessman (even though I had failed as a minister due to poor health and nervous problems); a member of the Rotary Club for fifteen years; a deacon now in a Presbyterian church; and a wonderful wife and four children.

But something was missing. Why was it I found it necessary to go to a Christian minister-psychologist for help? I had known in a vague way for a long time it was because I did not love others — just as simple as that. Yet how does one make the leap to change? I couldn't force myself to be interested in other people or to love them. I was too proud of me; so why bother with them? How sinister are Satan's traps.

But thanks be to God for several Christian friends who began in late 1961 to show me truths in God's Word I had never seen. They didn't teach them in seminary. I attended a class for believers led by Anne White, where the baptism with the Holy Spirit was clearly taught. However I found it impossible of myself to accept what Jesus offered me. Satan used pride to hold me back. It took an illness requiring strong antibiotics, to bring me to the place where I truly believed I was dying, and could even see Satan standing on the other side of a door waiting for me. All I could think of was, "Jesus, Jesus, Jesus." I repeated His name audibly in bed that night at least a hundred times — not able to bring to mind any other word for a long time. Gradually as the fear and the grip of Satan left, I promised my Jesus I would be a fool for Him and follow His will for me, if He would only help me to love others.

During the following weeks I slowly gave into God and received speaking in tongues, and soon thereafter the gift of speaking in tongues and interpretation in public groups. The accompanying joy of the Lord was the impetus I needed and which now began to push me out in witnessing to people



TAPES ARE AVAILABLE TO YOU

It has been said that TRINITY *is "the voice of the Charismatic Renewal." It is therefore our pleasure to offer a vast variety of teaching and personal experiences from the "electronic memory" behind the voice,* TRINITY TAPES. *See inside back cover.*

for whom He had given me a new love.

Then came a strong urge to preserve for others the thrilling messages I was hearing in several churches and prayer groups I now attended. I had gone so long without these truths and wanted to help spread them but I was tied down in my land surveying business, and in raising my family — now at college age. How?

Tape recordings came as the answer. Something I had ignored up to now popped up as God's answer for me to use. A singleness of purpose now grew out of the four types of training I had gone through. Each one helped in some way in this meticulous and somewhat monotonous job — yet a job I like and praise Him for. Having been a mechanic I can easily manipulate and make repairs and adjustments on the four recorders I use. Having been a minister I am able to judge messages, subjects, doctrines and delivery style — so necessary in editing tapes. Having been a research engineer I can more easily envision and carry out a complete tape system: original, edited master, copies, recording techniques, filing and costs. Having been a land surveyor who constantly uses mathematics, I can apply this to recording, variable timing curves, indexing problems and programming of tapes.

I started with one recorder, but soon added another to make copies. Then in April 1964 I was asked to take over all the tape recording work for the Blessed Trinity Society. Soon two more recorders were added.

In the last nine months about 340 reels of tape have been sold or given away. This is equal to 750 hours of playing time, due to the long programs used. That's more than a month of playing time.

In the future only the Lord knows what will happen. Better and much faster recorders for copying are an anticipated blessing. If He sends more help and finances a rental library for tapes may be possible. Meanwhile, you may learn more of what these Trinity Tapes are, and their cost, by writing to the Blessed Trinity Society for a list. Checks for tapes should be made payable to the Society.

"He that hath an ear, let him hear what the Spirit saith unto the churches." May God bless you as you listen to Him. ✝



Epistles to the Editor



Editor:

Here is the letter I promised in my earlier telegram requesting your prayers for the 32 boys and 21 girls I have been training up for confirmation at St. John's Church this year . . .

First I had better explain that I am what we call here an honorary deacon; there are 8 or 9 of us in this Diocese and one honorary priest. We are in holy orders but work in our own trade or profession during the week. We have a dental mechanic, a horticulturalist, a lecturer in classics, etc., among our number, and I am a statistician. (At present I am conducting a pilot test of next years census operations among the indigenous peoples of New Gueinea. Hence my current address). My principal duty at St. John's is looking after the Confirmation School, which lasts from February to October each year. The children range in age from 11 to 15, but most are 12 or 13. This is the 5th year I have taken them and 53 is actually a bit below the average size of school. It covers about 40% of Anglican children of that age. The other 60% never get confirmed except a few as adults. During the year we get to know some of the kids very well . . . We see them twice a week, excluding school holidays, and the ones we get to know best are the 20-25 who stay behind on Tuesday nights, after the instruction period, for tea and games. Despite this, it's always the same every year, a gradual drift away after confirmation until we are left with only 2 or 3 more over the ones, whose parents are regular anyway; the 2 or 3 being the ones whom we have really been able to break through to, and who have tasted and seen how gracious the Lord is.

This year we seemed to be making less impression then ever and I was feeling that I was getting stale and the whole thing was hopeless. Then the Assistant Priest here, lent me some copies of TRINITY, among which was the article (I've forgotten its name) on Moses. The sentence which hit me was "God doesn't want you to do his work." I looked at this a bit stunned and then the truth of it dawned on me and I laughed with relief. My trouble has been for years that I've been trying like mad to do God's work instead of letting him do it through me. It was about 4 or 5 weeks ago that this happened, and I've known God more closely in those few weeks then I have for a decade. There must still be a lot in me that blocks the power of His Holy Spirit but through learning of the way in which He has visited you, and those active in the healing ministry like Emily Gardner Neal and Agnes Sanford, I am hopeful that one day I may also be a channel which He can use without any impediment. In the meantime it came to me that what God could not accomplish for these children through me directly He very likely would do if I could get your prayers and those of your friends, that they would be filled with His Spirit by the laying on of hands.

Meanwhile, please count me as with you 100% in your stand. I am praying that God in His mercy will sweep away the barrier in my life that is preventing Him from manifesting His power, and I am learning to desire Him more then the manifestations. Many thanks for what you have done.

Yours very sincerely,
HONORARY DEACON,
Anglican Church

Editor:

I was deeply impressed with the article by the scientist on "Seeking" in the last issue of TRINITY. In some ways I thought it was one of the very best of such articles I had ever read.

Please send me two more copies of the last issue with Cam's (Father Harriot) picture on it. Cam is working here at St. Luke's on a voluntary basis and we enjoy having him.

Sincerely,
EPISCOPAL PRIEST,
Monrovia, California

Editor:

I appreciate so much your phone call referring us to the lady who is interested in receiving the Baptism of the Holy Spirit. Her name was brought up in our prayer group yesterday and we will be getting in touch with her in the near future.

After talking with you about the article for TRINITY Magazine I seem to be getting a red light. The reason for this, I believe, is because the Lord has chosen to do most of His work in silence here. I feel at this present time He would like to continue moving in this same manner.

Wonderful things are happening. There are several Spirit-filled ministers as well as Spirit-filled believers in all denominations but the main work of the Spirit has been accomplished in small groups. For this reason I feel that it would not be wise for me to write an article at this particular time. I do appreciate your asking me and trust you will understand.

Sincerely in Him,
METHODIST MINISTER,
South Carolina

Editor:

I have enjoyed a few of the tapes from Van Nuys, as well as some of the tracts, and TRINITY. I am now wondering if it would be possible for you to offer a further assistance to the spread of Pentecost in our churches today?

I have just finished re-reading John Sherrill's book, *They Speak With Other Tongues*, and it occurred to me that his last chapter entitled "Wedding the Old and the New" has some helpful ideas and information concerning the integrating of this experience and those who have it with the life of the Church in general.

I would like to suggest that if possible the Blessed Trinity Society reprint in tract form the last chapter of the book.

May God continue to use you and the Society for His glory.

Sincerely,
BAPTIST MINISTER,
Porto Rico

Editor:

It was at a meeting last year in Caxton Hall, London, that you helped me to come into the wonderful Baptism of the Holy Spirit and I have been rejoicing in this experience ever since. Now my wife and four other members of our church are also enjoying the blessing. We are now praying for revival in our parish (we belong to the Church of England). I have been getting hold of back numbers of TRINITY through Mary and Charles Clarke, our distributors in England, but they have not been able to give me a complete set. In your last issue you mentioned that you have now reprinted all back issues and I should, therefore, like the missing copies.

If you would be good enough to invoice these to me, I will be glad to send you the money by return post, together with a donation toward your wonderful work for our Lord. God Bless you.

Yours sincerely,
LAYMAN, *England*

Dear Editor:

I should like to subscribe to TRINITY, and also acquire the back issues. So far as I can tell, there have been twelve issues prior to Whitsuntide 1965. 12 at $1.25 = $15, plus a two year subscription at $9 totals $24, which is enclosed. If I have misunderstood the number of back issues please juggle the books so that I will have one each of the back issues coming, plus a subscription of some length or other. I leave it to your discretion.

By the by, I do appreciate the art work that finds its way onto your pages. It has vigor and honesty that is refreshing — quite in contrast to the well meant treacle that too often typifies ecclesiastical ventures.

Cordially,
LAYMAN, *Colorado*

Editor:

My wife and I are led to bring a situation before you in your capacity in the Blessed Trinity Society, and ask that you give the matter prayerful thought and action if you feel so led:

A young priest in the Arkansas area and under the Bishop of Arkansas, received the Baptism of the Holy Spirit a few months ago and due to this I heard his testimony. This young man, Charles Griffith III (who has his family with him and is currently in a secular job) does not have a church. His bishop is not sympathetic with his new experience and has given him until February 1st to either resign the cloth or else be deposed since Mr. Griffith feels that he cannot obey the orders of the bishop to cease preaching the fullness of the faith.

I suggested Charles call you because you might know of a position for him. Charles says that he is willing to take a job as janitor in a church where the work of the Holy Spirit is not rejected. He has made contact with a small church in northern Kansas but the outcome is still uncertain. The Bishop of Arkansas has granted his permission for Charles to leave Arkansas—even specifically requested him to do so, so you may hear from Charles to ask your help.

We continue to remember your work in our prayers and likewise solicit yours.

LAYMAN, *Arkansas*

Editor:

I want to thank you first of all for sending me the tapes of some Christian Advance addresses which were your own personal copies. I regret that I have not returned them to you yet, but assure you that I will soon. They are being used by us and the Lord at the moment. When I wrote to you for them I had not received the Baptism in all its fulness and neither had anyone else that I knew in the Historic Churches in this city. However a couple of weeks ago, I received and was filled with the power of God and praised the Lord with Tongues. Last Sunday before Evensong three of my friends received in my study and after Evensong another young friend came in and asked me to pray for the Lord to baptise him with the Spirit; he also received. I have not yet told the Vicar but seek the Lord's leading on the matter. We were all wonderfully blessed and hope to go forward in His name and strength.

My, the very un-Anglican things that have been happening in my study! but praise the Lord for it all. One girl who received last week is the daughter of our Diocesan accountant and treasurer, and I can just see my monthly cheques being stopped!!!! or maybe he will be filled too and I'll get the cheques doubled. I feel that my Vicar will be very sympathetic as he has been interested for many years in the Church's Ministry of healing. If the Parish Staff are all filled then we can get the whole place revived.

Your tapes and literature have been of immense help and value and I look forward to receiving some more copies of TRINITY Magazine. What has happened lately? I am the third Anglican Priest that I know of to receive this and speak with Tongues, and I pray that there will be many more. It is really only beginning here but there is a real quickening and one can sense the future blessing we just know will come.

This letter is to tell you that I have changed my address but that it is still in the same Parish so it does not matter. Also that I have now at least received and would like to keep the tapes just a wee while longer and then I will return them to you and would appreciate some more afterwards. Also we feel we need some help through literature. I am stating a definite order in this letter but would appreciate anything else you have and which would be helpful too. Please send them poste haste as I feel things are really stirring and we need them. If you can give me a bill stating the cost, I shall send payment by return mail, and there will be no difficulty here.

How my ministry has changed in the last three weeks and also other people who have received this Gift of the Lord. I do praise Him for all this and know now why you people were all so enthusiastic. Any chance of you folk coming to N.Z.? Or do I have to come to the States to meet you? Actually I was thinking of coming next year for further study at one of the Seminaries. Any suggestions would be appreciated. My best wishes to you all, and blessing.

Sincerely yours in Christ,
ANGLICAN PRIEST
New Zealand

By My Spirit ...saith the Lord

BY JEAN STONE



IN THIS PARTICULAR HOUR of the history of the Church the Holy Spirit of God is moving at a pace which is astonishing to the beholder. Letters pour in from many parts of the world requesting literature and telling of the charismata being manifested in their particular locale. The mail has swelled beyond answering because the staff is small but still the letters keep coming: requests for prayer; invitations to speak; orders for tapes, magazines, books and tracts. We fill the orders, pray for those who write, and accept what speaking engagements we can but the need outweighs what we can accomplish. Many are writing for prayer that they might receive the Gift of the Holy Spirit; others want questions answered concerning the experience; some simply desire contact with someone who recognizes the need of the Church for the Spirit as a vital, motivating personality.

This is why your Christmas issue is so tardy. We keep telling ourselves that the magazine must come first but when someone interrupts with an urgent need we cannot help thinking that God is very concerned with individuals. At any rate, please accept our apologies and we shall do better next issue. Should you wish to include the Blessed Trinity Society regularly in your budget it would greatly help the Lord's work. As the income increases we will be in a position to have more than a skeleton staff and can accomplish much more for the Kingdom.

CHARISMA IN CHICAGO

On page 36 of this issue you will find an article by the Rev. Lloyd Weber, minister of a Congregational Church in the Chicago area. When I spoke to the prayer group that meets in his home on Thursday evenings it was like St. Mark's Episcopal Church, Van Nuys, all over again. About 40 people attended the meeting, most of them quite recently filled with the Spirit and they possessed an insatiable desire to learn more about the things of God and particularly the work of His Spirit. They kept me talking and answering questions for *five hours* and at the end of that time I was so tired I practically crawled into bed! Six years ago we did the same thing. I can remember prayer meetings terminating at 5:00 a.m., and we were reluctant to break up then. I frequently visited churches where special speakers spoke on the gifts of the Holy Spirit and the life in the Spirit. After the service my friends and I often invited the speaker to a late supper and bombarded him with questions for as long as he would answer. One day the mother of an Episcopal priest telephoned me to express her distress that her son was involved in the movement. She didn't appear to mind his speaking in tongues but said she wasn't going to put up with any all night prayer meetings and have her schedule disrupted!

Despite the fact that the temperature was 17° below zero in Chicago I was not cold, for the people were warm and responsive. My schedule was very full and I spoke in a number of churches and met many wonderful Christians, plus renewing some old friendships. Since my first visit to Chicago I have been in Canada, Alaska, England and Scotland where I saw the Holy Spirit in action. It was good to again witness Him at work in Chicago. While I

was there about 40 people came to know our Lord and nearly 100 were baptized with the Holy Spirit.

In one church a woman who had sought the infilling of the Spirit for fourteen years came to be prayed for. She had been prayed for so many hundreds of times in that fourteen years that she had lost hope of actually receiving anything. Her entire demeanor expressed hopelessness and she refused to even close her eyes while we prayed. I told her how to receive, prayed with her and she spoke in tongues. But over the years she had created her own ideas of what the experience would be like and she could not conceive that it could be so simple. I am sure she expected to fall to the floor in a trance when she did receive and believed God would manipulate her jaws in order for her to speak in another language. She certainly could not accept that one merely *asked*, stepped forth in faith, and received. As she left I took her hand and admonished her to pray every day in her private devotions in the language God had given her. She said, "Oh, I just did that myself." I asked her to sit down, again went through the Scriptures with her and asked her to pray in the language. She did at some length and a glow began to come upon her face as she worshipped God. While her eyes were closed I asked the pastor to come and listen to her, and he did. When she opened her eyes she opened her mouth to again tell us it had just been her and not God. I said to the pastor, "Did you hear her speak in tongues?" He said, "Not until tonight. How wonderful for you." Her jaw dropped and she stared at him. How could she doubt her own pastor who for many, many years had heard people speaking in tongues? She suddenly turned upon that poor man and scolded him terribly . . .. "Why didn't you tell us it was so easy? No one ever said it was like that — why, I could have received years ago!" The pastor was wonderfully gracious as he replied, "I guess because we really didn't know."

My last Sunday night I spoke in the Congregational Church, which was my primary purpose for being in Chicago. It was a memorable experience for where I had expected to find fear, concern and perhaps even hostility I found genuine interest in this amazing phenomenon which is sweeping throughout Christendom. The next morning at Chicago International Airport a gentleman addressed me by name and introduced himself as having the gift shop concessions at the airport. He said he had heard me speak the night before at the Congregational Church and he had found it both interesting and informative. He mentioned that he would have a little more to go on the next time he taught the Book of Acts to his Sunday School class!



MISSION TO MEXICO

It is a long way from Chicago to Mexico. It might be better if it were even longer because it is difficult for us to envision the country next door as a mission field. Many Christians have expressed a concern that we become more easily inspired about taking Christ to the natives of Africa than we do about taking Him to our neighbors of Mexico. The Rev. Robert Jones, a minister who knows the situation, informs me that there are 29,000,000 unchurched people in Mexico who still practice pagan rituals. Furthermore, we know that in many of the churches the other 11,000,000 attend, the necessity for an individual commitment to Jesus Christ as Lord is not preached, and many in these churches die lacking that illumination without which Heaven cannot be reached.

Mr. Jones further points out that in Central America there are 3½ times more missionaries than there are in Mexico and yet Mexico has a population 3½ times larger than that of Central America.

Because of this we are beginning a mission to Mexico — code name, Charismatic Revolution. I must confess that we borrowed the name — it was too good not to use. Our first thrust takes place in March. Three of us are going, taking Christ with us as St. Paul took Christ to the Gentiles. In this first effort I will be speaking in a number of places, both Spanish and English speaking: to a university convocation and to organized Christian groups on campus, a Baptist Church, an agricultural Bible college, an Episcopal Cathedral and other churches, prayer groups and social gatherings. This is the beginning of what we hope will be a continuing endeavor for Mexico, and this is a project in which you also can share. Not only can you get behind it with both prayer and financial support (both valuable and extremely necessary), but because of Mexico's proximity to the United States, you who live here can easily visit the missionary effort you support. An envelope is enclosed in this issue. Make your pledge now to take the Charismatic Revolution into the Mexican interior. In the next issue we will share with you the results of your sacrifice. Pray much for this missionary project for, "It is not by might, nor by power, but by my Spirit, saith the Lord." God is pouring Himself forth upon the world in this charismatic age and it is His hour for Mexico.

✝ ✝ ✝



And these signs shall follow...



BY DOROTHY HANKE

WHEN JESUS HEALED PEOPLE, they often had to act upon His words, demonstrating faith in rather strange ways. The blind man submitted to a mixture of dust and someone else's saliva being put on his eyes; the ten lepers had to set out to see the priest and then they were cleansed on the way; the man with a withered hand had to stretch it forth.

For years, too many to specify, whenever someone needed a pianist, even for simple hymns, I became a shrinking violet. I couldn't possibly! Then one Monday evening at the Blessed Trinity Society prayer meeting the group was singing without accompaniment, each person in his or her own key. They asked for a pianist; no one stirred. I decided to act, taking this as the Lord's challenge to faith. I remembered Isaiah 65:24: "Before they call I will answer, while they are yet speaking I will hear." I made many mistakes, but the people did not care; at least we were in one key. I had hymns put in front of me that I had never heard but I gradually made less mistakes. Jesus was true to His word; He healed my "withered" hand. Later I was to see this happen in a more emphatic way, physically.

One Monday afternoon I burned my fingers badly, suffering second and third degree burns. They were so hot I kept them in cold water for two hours. I do not remember praying for healing, but I did pray, "Jesus, I can't play the piano tonight; you'll have to see that another pianist comes in for the prayer group." I bandaged my fingers to avoid additional pain and went to the meeting. I was deliberately late to be sure Christ had a chance to get the other pianist there. When I arrived they were struggling on "A Mighty Fortress is our God." Even Martin Luther would have had trouble recognizing it. There was no other pianist, so I sat down to play. I had a few twinges of pain, but kept on, and before the evening was over I pulled off the bandage because the pain had ceased. Next morning the blisters and redness were gone, and in less than a week there was not even a mark.

I now realize from experience that whether our problem is mental reservation or physical disablement, if we meet the Lord's challenge to act upon faith He will take care of the problem, even to the performing of miracles on our behalf. ✝

BY BARBARA SEAGREN

JIMMY SEAGREN is eight years old, a bright, warm child with big blue eyes. When he was four years old he told his mother he wanted Jesus to wash his sins away. They both knelt down and Jimmy proceeded to ask Jesus to come into his heart and wash his sins away. Imagine his mother's surprise when, at bedtime that night, he asked Jesus to give his sins back when he was through washing them! Two weeks later after it had been explained to him what sin was, he decided to ask Jesus to come into his heart again to make sure He did.

After his parents had been baptized in the Holy Spirit they decided not to try and coax Jimmy to receive the experience. They just were not sold on the validity of little children receiving. Jimmy would hear them pray in tongues and he would ask about it; they would explain, and that was that. On the few occasions his mother approached him about receiving, he always put it off to "some other time, Mommy."

One Saturday he was particularly loving and conscious of Jesus. He began to pester his mother to listen to him while he prayed in tongues. She ignored him because she thought he was just trying to get attention. Finally he got the best of her and she and her husband consented to listen. The moments that followed were quite moving as he bowed his head and prayed in a language completely new. His father and mother were deeply touched, for they felt the presence of Jesus. When they asked him later when it had first happened to him, he said, "Oh, one day a long time ago when I was waiting for you in the car."

Jimmy understands his experience and he is growing in depth each day as he continues to pray in his unknown tongue. He has also improved in school and has gained more insight into some of his own feelings. The Holy Spirit is a wonderful guide and protector for a child in the world in which he must grow up today. ✝

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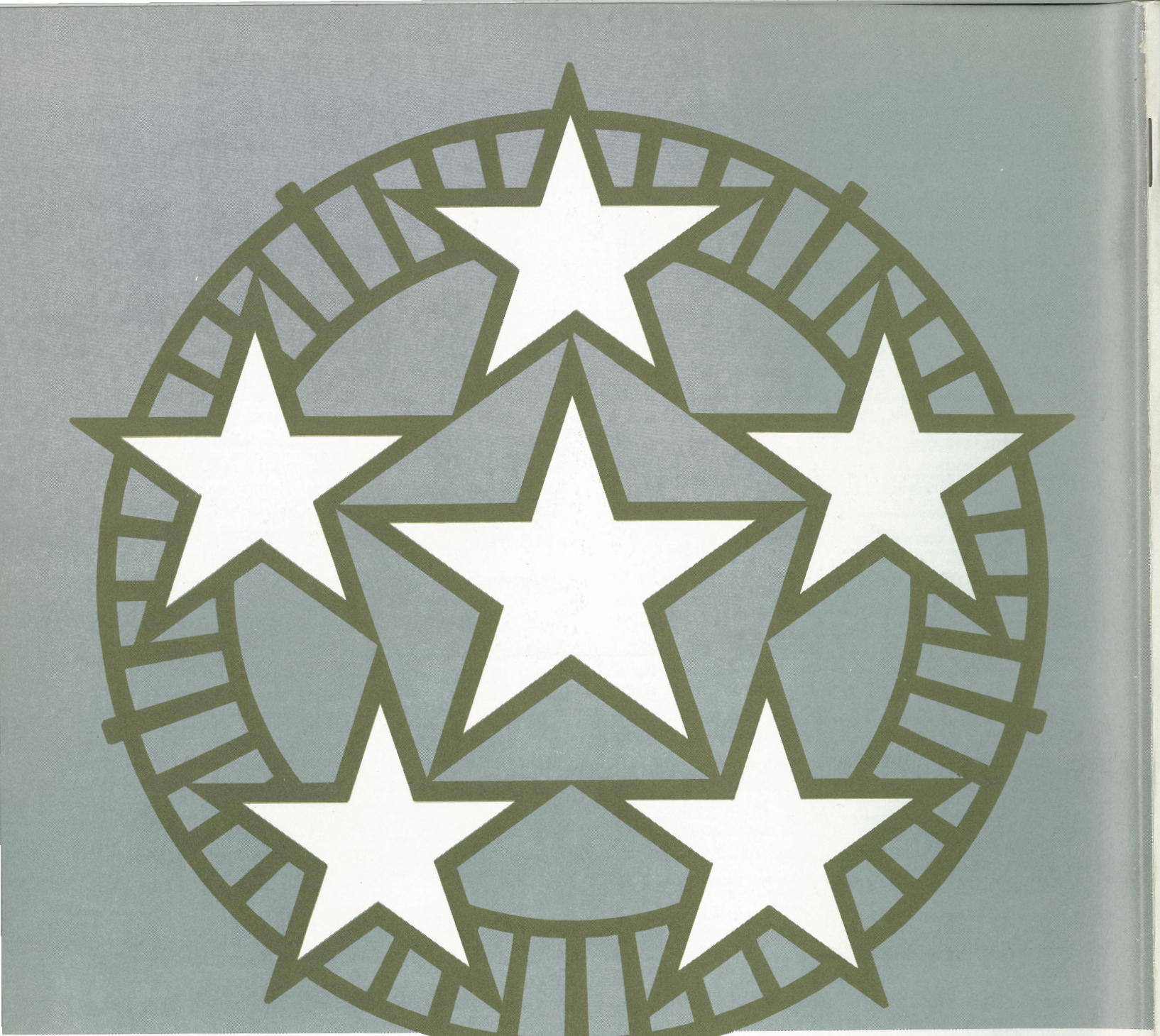

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