

Fulness

Destiny: *John MacLauchlan*

One day in the life of: *Graham Perrins*

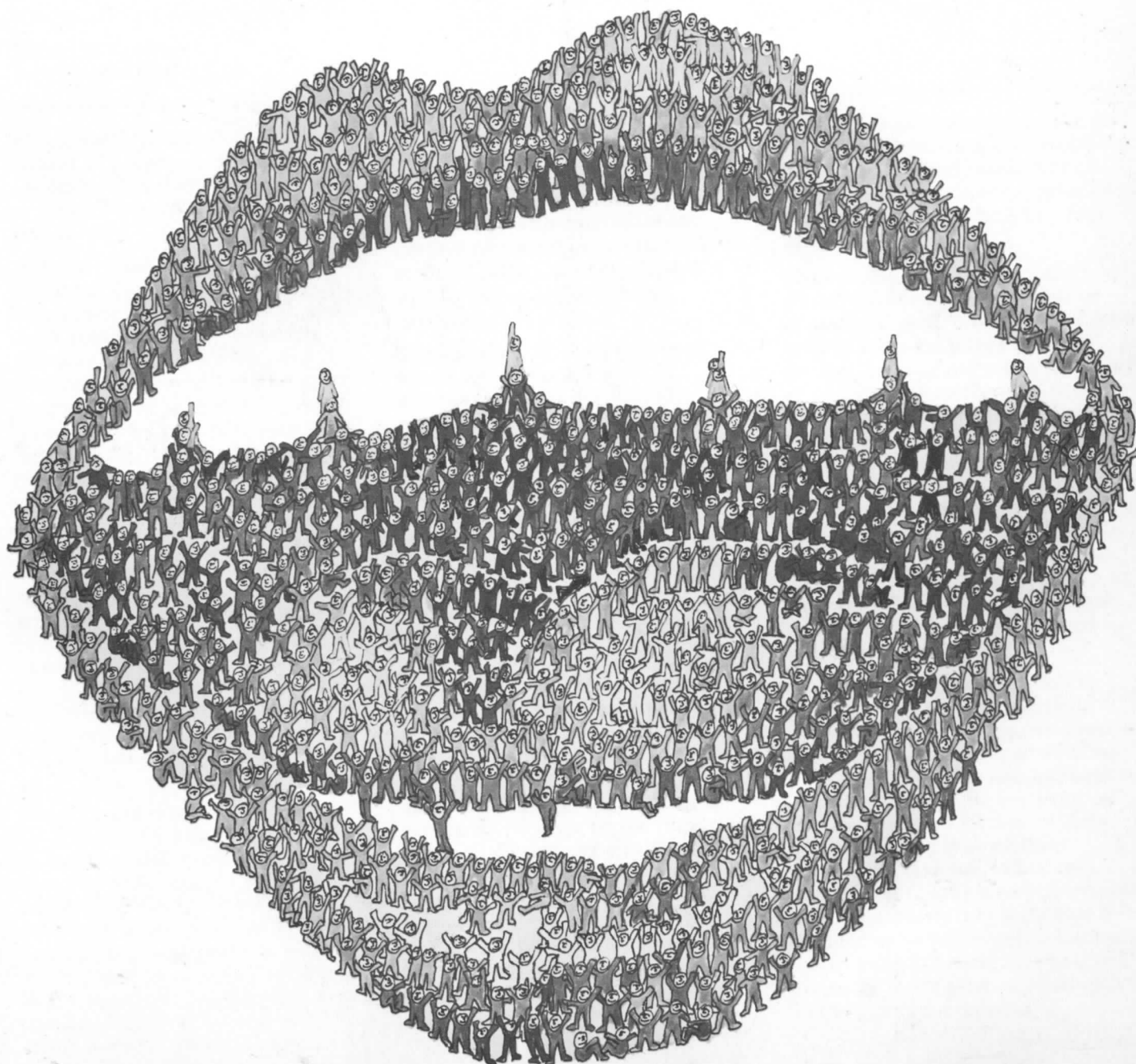
The sleeping beauty: *Tony Pullin*

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Editorial

The importance of the prophetic

Fulness Volume 14

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In volume 9 we majored on the subject of prophetic ministry, with a promise that there would be more to come. Now we return to this vital theme.

A. B. Davidson stated that 'the real history of Israel is a history in which men of prophetic rank and name stand at the great turning points of the people's life, and direct their movements. The inner progress of the people was guided throughout by prophets who fertilised the religious life of the nation with new thoughts, or nourished the seeds of truth and the higher aspirations already planted in the heart of the people into fuller growth and fruitfulness; and who, especially in the many crises of the people's history, prepared for each crisis as, for example, at the destruction of the State, by revealing truths regarding God which enabled the people to safely encounter the storm, and not sink beneath it.'

Through the prophets God gives meaning and direction to history. In *History, Prophecy and God* Robert Rendall wrote, 'Of what that goal was even the prophets in Israel were but dimly aware. But that there was a goal was never in doubt. This consciousness of a destiny in time and history for God's prophetic purpose had deepened with each successive crisis. Without such ultimate destiny historical progress would

have been meaningless, a mere wandering out into the darkness, and as empty of spiritual values as were the recurring processes of nature. But with such ultimate destiny historical progress is full of spiritual reality, and guarantees a worthy meaning for human existence.'

The prophet, then, directs movements, brings to full growth, hastens us to our destiny. He exercises a very practical role in history. Even when he deals with the future it is mainly in order to shape the present. In looking at the close relationship between history and prophecy we must be careful not to lose the sense of the 'here and now'.

Years ago I underlined some words in Herbert Butterfield's *Christianity and History*: 'The techniques of historical study itself demand that we shall look upon each generation as, so to speak, an end in itself, a world of people existing in their own right. All of which led the great German historian Ranke a hundred years ago to the important thesis that every generation is equidistant from eternity. So the purpose of life is not in the far future, nor, as we so often imagine, around the next corner, but the whole of it here and now, as fully as ever it will be on this planet. It is always a 'Now' that is in direct relation to eternity—not a far future; always immediate experi-

ence of life that matters in the last resort—not historical constructions based on abridged textbooks or imagined visions of some posterity that is going to be the heir of all ages.'

Challenging words. They may not do full justice to the concept of climax and goal, but they certainly help to keep both feet on the ground as far as our study of history or prophecy is concerned. Students of prophecy are renowned for their knowledge of minutia and of their martyred adherence to some doubtful viewpoint. To be relevant prophecy must impart vision and a sense of destiny in order that this present generation may be made aware of its unique relationship to the eternal purpose of God. God and his future must be allowed to shape our present.

Now to another matter. Having kept the cost of Fulness stable at 30p for over two years, we must now inform readers that with the next issue the price will increase to 50p. Further details are given on the inside cover. I know readers will appreciate that without advertising revenue, it has only been the generous giving above and beyond subscription rates that has enabled us to withstand inflation for so long. We trust that you will continue to support us as steadily in the coming months.

Graham Perrins

Destiny

John MacLauchlan

A prophetic people must have a sense of destiny. Not the vague awareness of a future that sometimes goes under the name of 'fate', but a consciousness of purpose which can only come by revelation from the living God. The prophets are sent to give the people of God this awareness of the divine purpose in history, and of the goal to which all history is heading. More than this, they enable the saints to see where they slot into this purpose and give relevance to their daily living. But prophecy is inspired by the Holy Spirit of prophecy (2 pet 1:21), and will find a response only in those hearts where the same Spirit is at work. The fulfilment of the prophetic word in a people depends on the full working of the Holy Spirit inspiring and filling that people.

Here we touch on a vital area, for much charismatic and pentecostal teaching about the baptism in the Holy Spirit has emphasised personal power and blessing. The individual receives the 'plus of power' in his life, and continues as a more highly energised version of what he was before. His worship is deepened, and he has boldness to 'witness', and he may exercise gifts of the Spirit in meetings, but the overall context of his life remains the same. A sense of purpose or destiny does not enter into the picture. The powers of the age to come, changing and transforming him towards the goal of resurrection, are hardly thought of.

His participation in the corporate people of God, their identity, destiny and glory, remains hidden. The Scriptures present a very different picture of the purpose of the oncoming Spirit. Personal blessing there is, but usually implicit, almost incidental to the Spirit's work in manifestly fulfilling the plan of God in men.

When the Holy Spirit came upon individuals in Old Testament days, it was always for purpose. Again and again we can see the destiny of the whole nation of Israel bound up with one man, who becomes the representative of the whole nation



before God, and of God before the whole nation. The Spirit comes on such a man, and inspires him to accomplish moral and physical victory for the nation. This fact, which may be illustrated by reference to Moses, the Judges and the Kings, underlies the way in which the Hebrew mind can so easily switch from the nation to an individual who personifies the whole.

The great hope of Israel was the prophesied outpouring of the Spirit upon all the people, who would then take on their full role as those through whom the Kingdom of God would be consummated. In Ezekiel 36, the oncoming Spirit will transform the people giving them a glorious impact on the surrounding nations. In Ezekiel 37, the Spirit transforms the dead into a great army, and the chapter goes on to speak of the consummated Messianic kingdom. Ezekiel 39 describes end-time conflict, but closes with the promise of the Spirit, and then gives way to the great description of the restored temple, typical of the end-time church.

Other prophets declare the same promise. Isaiah 44 shows that the oncoming Spirit will give purpose to the individual (v. 5), because he will be part of the whole people of God upon whom the Spirit will be outpoured. Again, in this passage, there is a clear switch from an individual representation of the nation (vv. 1, 2), to the whole (v. 3), to the individuals who form the whole (v. 5).

Perhaps the best-known Old Testament passage about the promised Spirit is in Joel 2. Again, the promise is clearly to accomplish God's end-time purposes, and there are interesting references to a remnant of the people, and to the outpouring of the Spirit on all mankind. These may be seen as hints of the enlargement of the concept of the people of God to include the redeemed from all nations. On the basis of these and many other Old Testament Scriptures, we can see that the great hope of Israel was the oncoming of the Spirit, and that this outpouring was to fulfil the purposes of God, and manifest his glorious Kingdom.

When we come into the New Testament, we find the formation of a new Israel, built out of a remnant of the old. At first this

Israel is embodied in one person. The Holy Spirit comes upon Jesus of Nazareth, and he is declared to be the Son of God, the one who gives God his full pleasure (Luke 3:21, 22). Now, Old Testament Israel corporately was God's son, a nation in which God longed fully to delight. But here the Son is one man. If we have grasped the principle expressed earlier that a whole nation may be 'embodied' in one man, this should not cause us too great a difficulty, although it is a type of thinking rather foreign to the Western mind. To the Hebrew, it is natural to think this way, as we may see from the ease with which Matthew applies a prophecy from Hos 6:2, which describes the nation of Israel as God's 'son', to the one man, Jesus (Matt. 2:14). Jesus consciously took to himself the prophecies which in their original setting are an idealised portrait of the whole nation. The early Church universally applied these prophecies to Christ. Again, the implication is that in Jesus we have the embodiment of the Israel of God's heart, upon whom the promised Spirit descends.

Then Jesus enlarged Israel out from himself. He appointed twelve, representing the foundation of Israel. Just as the original man Israel (Jacob) had twelve offspring who became the nation of Israel, so Jesus, the Son of God, produced twelve spiritual offspring, whom he reared to be the basis of a new Israel. After Judas' defection, the symbolic number must immediately be made up (Acts 1:26). When the Spirit is outpoured on the Day of Pentecost, Peter can stand 'with the eleven' (Acts 2:14), showing themselves to be the inheritors of the promise, the foundation of the Israel of God. He can apply Joel 2 to the occasion, and declare that this is the anointed people who will take the plan of God through to conclusion (Acts 2:39). From now on, the nation of Israel will transcend all human national frontiers, incorporating the redeemed from all the world. Never again will it be restricted to one section of mankind. We are well aware that the early Church went through some traumas in regard to this concept, but it was clearly established, particularly through the revelation given to Paul.

All of this is of immense significance for the believer today. We are the people of promise, the Israel of

God upon whom the Spirit comes to fulfil God's purposes. We are to bring in the Kingdom, to rule and reign with Christ. It gives a meaning to the oncoming of the Spirit of God that is deeply fulfilling. Our horizon must enlarge way beyond personal blessing, and we must see that by the Spirit, we are enabled to hear and respond to the prophetic word concerning God's purposes. We are enabled to see ourselves as a prophetic people, the very embodiment and fulfilment of prophecy. We are filled with vision and understanding of the divine purpose, which draws us into the fulfilment.

All of the clear New Testament statements about the purpose of the oncoming Spirit are along these lines. In 2 Corinthians 1:22, the Spirit is given to fulfil in us the promises of God established in Christ. He seals us with God's stamp of ownership and protection. He is the down-payment on our coming full inheritance. We already have part now! The reason we respond to the portrayal of the goal is because we now have a foretaste of it, and we now are tasting the powers of the age to come. The latter statement, found in Hebrews 6:4, 5, is in the context of our being made 'partakers of the Holy Spirit'. Later in 2 Corinthians, the gift of the Spirit is specifically described as a down-payment on our experience of resurrection (5: 1-5). In Romans 8:23, the gift of the Spirit is the first fruits of a coming harvest, a harvest of resurrection glory. Even now, he enables us to groan for the fulfilment of this promise (vv. 26-30), which implies that he fills us with vision and longing for the end of the age. In Ephesians 1:14, again the purpose of the oncoming Spirit is to take us through to the goal.

So we need increasingly to think of the oncoming Spirit as being given to seal our identity as the people of God. We need to see him as enabling us to respond to the prophetic word, to grasp and to embody that word. We need to see him as the investment that God makes of himself in us, and look for the fulfilment of God's work by means of 'the power that works within us' (Eph. 3:20). We need to escape from popularist concepts, and submit to the mighty Spirit of God to transform us into a people after God's own heart, his corporate son. We are a people of promise, and a people of destiny.

One day in the life of...

Carried along by the impetus of the Holy Spirit and feeling ready to burst, Peter shouted with words of joyous praise. He was hardly aware that simultaneously God was moving in the same way upon those around him.

John and James, Andrew and even Bartholomew were all at it! What outrageous joy! To think that they were all prophesying. Every word a prophetic declaration of the magnificences of God. It was worth waiting 50 days for this! A fitting introduction to the new age.

The significance of the day swiftly impressed itself upon Peter. A passage from Joel came to mind:

In the days to come, it is the Lord
who speaks,
I will pour out my spirit on all
mankind.
Your sons and daughters shall
prophesy,
your young men shall see visions,
your old men shall dream dreams.
Even on my slaves, men and women,
in those days, I shall pour out my
spirit
and they shall prophesy.

This last phrase 'and they shall prophesy' was one that Peter unconsciously added to the original quotation. It seemed appropriate. After all, wasn't this a prophetic occasion? Joel's prophecy summed up all that Peter was groping to express. The prophet was surely referring to this very day. With deepening assurance Peter savoured the moments. Eternity seemed to cram every inch of space. The wind from heaven not only filled him with awe but seemed to blow at the cobwebs of the past, all those

failures, misunderstandings and confused ideas. It bore them away into oblivion, leaving him clear in thought, keen in understanding.

He knew the moments were unique. Searching back into the past he could recall only one similar event in Israel's history. That was in the time of Moses when 70 elders had suddenly begun to prophesy and then just as suddenly ceased. Peter felt at this moment as if he could go on and on and on.

Oh! What about the schools of prophets under Samuel and Elijah? They did some peculiar things, those prophets! Peter remembered when Saul had come under the influence of a group of prophets coming down from the high place at Bethel. They had been dancing and prophesying as they played their musical instruments. The Spirit of God had come upon Saul; he had prophesied and was changed into another man. Now Peter found himself identifying with these figures from the past. In fact he felt quite capable of emulating their strange behaviour! Indeed he was a different man! The possibility of being a spectacle to the folk beginning to gather didn't bother him in the least. This was no time for being shy!

To be part of the unfolding of history was an unexpected privilege for Peter. It made up for the disaster of the crucifixion. He had been severed from that event. His act of betrayal had numbed his spirit, robbing him of all participation. Divorced, as he saw it, from God, grasping for identity, he had retreated, cringing, into his own world of regret and condemnation.

Now it was different—oh, bless God—so different! He was in the centre of action again. How grateful he was. Prophecy was finding fulfilment before his bewildered gaze. The latter days had come. He was determined to be involved right up to his eyebrows. He was not only witnessing prophecy being fulfilled, but he was helping to fulfil it himself. Again he poured out his heart in the joyous new tongue that God had given him. A sense of destiny had settled on all the disciples. With Peter they knew that the ends of the ages had come upon them. They were God's ordained way of expressing the Kingdom. As the body of Christ they were his mouthpiece. They were at his disposal. Where was it all leading? What was the next stage? The tongue of fire burned its way into Peter's heart. Kindled within was the word of God. Prophecy! Prophecy! Joel's word had become his. They shall prophesy. So this was Pentecost!

God was going to create a prophetic community. He would immerse some from this very multitude in the prophetic spirit. They would become the body of Christ, the agent of the Kingdom, the expression of his mind. His thoughts raced away!

The early bravado of his life had gone; Peter was conscious both of inadequacy and of supernatural aid. Aware that the other eleven were all looking in his direction, he began to address the multitude. At least he knew where to start. 'This is something which was predicted by the prophet Joel. "I will pour forth of my Spirit upon all flesh, your sons and your daughters shall prophesy".' God's grace was universal and overwhelming. Peter moved to the truths that had so recently gripped his life, the resurrection and Lordship of Christ. 'This Jesus whom you put to death, God raised up again.'

The crowd began to catch his

enthusiasm. Some began to grasp the full import of the fleeting moment. Today was different. Today was the day of salvation. 'What shall we do?' they cried. 'Repent!' Peter proclaimed. 'Be baptised. You shall receive the gift of the Holy Spirit. The promise is to you and your children and to all who are far off, as many as the Lord our God shall call to himself.'

Peter envisaged the wonderful promises of God as manna given with the morning dew just waiting to be gathered. Would his listeners seize this opportunity or would they remain impoverished and empty? Now was the time to receive the gift of the Holy Spirit. Now was the time to begin prophesying.


Already there was a jostling of eager hearers anxious to be baptised. Peter rejoiced. With a light heart he watched as men and women were immersed in water and in the spirit of prophecy.

All the while the future kept breaking into Peter's thoughts. He found himself turning from Joel to the future. 'The promise is to you and your children. Your sons and your daughters shall prophesy.' He looked onward through the last days. This prophetic community was only just beginning. It would grow. A people to fulfil all the purposes of God.

What he had begun they would continue. What he had started they would finalise. Yes, they would prophesy. Their very lives would become prophetic. They would usher in perfection. Then perhaps, but only then, prophecy might cease, its purpose fulfilled, for what, after all, would there be left to say?

The clamour pressed in upon him. Demanding voices claimed his attention. Aware in spirit that he was travelling to bring about a new age, Peter gave himself to that compelling word. Prophecy! Prophecy!

by Graham Perrins



The Sleeping Beauty

Prophecy is rooted in history; it is born in the past and challenges the present in order to unlock the future. The voice of God in each generation calls for the obedience of faith; it will be heard continually by a people who are willing to abandon the product of the human mind and will, to make room for the sovereignty of the Holy Spirit. If you said 'Amen' to that I hope you are ready for change!

Tony Pullin

Looking back over the history of the people of God, three peaks can be traced. The first was the conquest of Canaan, the second the reign of Solomon, the third the coming of Jesus and the birth of the Church. The fourth, and most glorious peak is coming into view at this hour—the return of Jesus to reign with his

people. In each case, out of widespread failure, a company emerged who responded to God's voice so that in them his purpose could be secured.

The first three peaks

(1) The generation which came out of Egypt died in the wilderness. A new generation, learning from the past but rising in faith at the fresh

call of God, took authority over their enemies and possessed the inheritance God had promised.

(2) After a brief period of enjoyment in the land failure set in, continuing through the era of the judges, until God moved again through the prophet Samuel. The very first lesson for the young prophet was to recognise, listen to and obey the voice of God. With the restoration of the prophetic ministry the Lord appeared again at Shiloh and the people received new direction. Samuel 'handed on the baton' to the shepherd youth he anointed; David's men committed themselves to making him king, and ultimately carved out the platform of peace on which Solomon's prosperous reign was founded. Israel's boundaries reached their widest ever extent.

(3) The declension of the period of the kings came to a close during the captivities. Again the prophetic voice was heard, calling forth a remnant from the complacency of Babylon to establish the divine testimony in the land. It was sustained by those who feared the Lord, who looked for redemption in Israel, until Simeon held the babe in his arms. The king had been revealed among his people at last; the Kingdom was at hand! After the resurrection and enthronement of Jesus the Church exploded into the 1st century under the mighty anointing of the Holy Spirit.

The fourth and final peak

So we come to the momentous days in which we live. We are too well aware that the history of the Church has been one of ineffectiveness. It is equally certain that God must triumph and that he has committed himself to establishing his glory among his people, totally and irreversibly. The hour of victory is near. We are witnessing the last great rise in the history of the people of God. The prophetic voice is sounding again across the earth for those who will hear what the Spirit is saying to the churches.

Should we expect that the voice of God will be any less revolutionary than it was in the past? Will there not be the same clarion call to a total abandonment of that which man has built in his wisdom and cherished in his pride, in order that the Lord might build *his* house and fill it with *his* glory? Are we, in our generation, ready to give up the security of the familiar, the

predictability of the programmed, the comfort of the orthodox, for the excitement of going on with God to scale the heights of Zion? Do we want the thrill of allowing the life of God to find its own boundaries? Do we desire the true security of moving in obedience to his voice alone, trusting him for the impossible simply because he is God?

It is one thing to see, another to implement the vision God gives. A prophetic people is a company who hear the word of the Lord, embody that word in their life-style and proclaim by their attitudes and actions what God is doing and where he is going.

Balaam stands in the record as one who had the vision of the Almighty, having his eyes uncovered, but he saw and spoke of things in which he would never share. His attitude of heart prevented him from identifying with the people whose destiny he declared. The danger now is that some who have heard God speak, have seen a vision of a glorious Church without spot or wrinkle, have sung the songs of a returning people and have used the vocabulary of the hour, will fail to enter in because of an unwillingness to face the need for an abandoned, radical response to that prophetic voice.

God is touching so many areas of personal and corporate life. With the outpouring of the Holy Spirit in recent years has come a new awareness that God desires his people to be one. We are learning something of his heartache over the divisions among his people. As never before we look for the fulfilment of the prayer of Jesus for his disciples, and we believe that the Church for which Jesus comes will not be fragmented and strife-torn. It will be one people, made whole, joined together practically by the Lord.

Many have no doubt that such a vision is truly prophetic, expressing the mind of God for his people. But what is *my* practical response to it? Can I contribute, in spirit or in practice, to the very division that God hates? Can I be identified by any name which does not include all the Lord's people? Do we not need as corporate peoples to humble ourselves before the Lord and to judge in ourselves the spirit of independence? Surely we should be ready to reach out in love and honesty to all who experience the Lordship of Jesus, in the unity of

the Spirit ready to die to any schismatic identity, and to patiently work out a practical relationship. Nothing less can satisfy the heart of God, or secure the fulfilment of his purpose. 'How shall we return?' asked the generation of Malachi's day. Let us return with humility, casting ourselves upon the grace of God, counting nothing too dear to renounce at his word, that he might lead us lovingly into the fulness of his purpose.

Consider the realm of authority and ministry in the Kingdom. God is speaking about the fundamental importance of spiritual authority, as distinct from human office. He speaks concerning the body of Christ and of his purpose that every member should function in the measure of their gift and faith, so that the body might edify itself and grow up into him. A grand goal is in view, a mature man, arriving at the stature of Christ. This is prophetic, this is indeed the voice of God to us today, but what will be our response?

So often in the local church, authority and ministry are in the wrong hands. The pastor or minister is not allowed to exercise authority because constitutionally it rests with others who are not shepherds. At the same time he struggles to carry all the ministry alone because tradition dictates it and the church expects it. He must bear an enormous burden of ministry, often with damaging effect to his health and family life, while the church inevitably remains stunted in its growth.

Oh for an awakening among us to the challenge of our generation. God is calling for change! This is not an hour for half measures, for agreement in principle, for fondly cherishing what God wants to remove from our midst. This is an hour when the prophetic voice calls for the obedience of faith!

The Holy Spirit reminds us that the generation which proved God in the Exodus tableau of redemption, saw his wonders at the Red Sea and discovered his faithfulness at Marah and Meribah, missed their true inheritance. They wandered for 40 years and, it is true, found grace in the wilderness but God is calling us on to glory in the land! Unbelief must not hold us back. The vision of God is not an illusive dream, an unattainable goal. It is time for us to rise up in faith and rediscover our inheritance.



The Fellowship Of The Mystery

Maurice Smith

Christianity is a matter of revelation, not information; perhaps that cliché is known to many of us. We are often reminded that for lack of vision people perish. 'For lack of knowledge people are destroyed,' says Hosea. Proverbs gives us a similar warning, not this time of sudden destruction, but of drying up and withering to nothing.

Paul, writing to the Ephesian Christians, said that God had 'made known unto us the mystery of his will . . . that in the fulness of time he will gather together all things in Christ', and that he had been commissioned to 'make all men see what is the fellowship of the mystery which from the beginning of the world has been hid in God'.

Once we have seen what Paul saw everything changes. To see the absolute supremacy of Jesus Christ over everything, everywhere and forever, is a truly liberating vision. J. B. Phillips interprets with real insight like this: 'For God has allowed us to know the secret of his plan . . . and this is the staggering thing, that in all that one day will belong to him, we have been promised a share.' Here it is in a nutshell. This great Christ in us, the certain hope of sharing his glory! That is what has got a grip on my life. I've been swallowed up in something immense and a sense of the eternal has taken hold of me. Even in times of great personal stress this vision will hold me together. My heart and flesh may fail but I don't disintegrate. What I've seen holds me through.

Paul felt it needful to write three whole chapters eulogising the wonder of Jesus Christ and his eternal purpose concerning us, before he got down to the nitty-gritty of chapter 4 with its many imperatives. He was most concerned to ensure that all the practical outworkings of day-to-day Christian life were performed by a people who were continually thrilled and filled. He was not trying to produce a bunch of stoics gritting their teeth in human perseverance, but

a people who were being irresistibly drawn on by the wonder of the love of God and his incredible purposes for them.

A mystery has always gripped me and, as my friends all know, I am an avid Agatha Christie fan. I can't wait to find out whodunnit. Coming out of a West End theatre recently after a performance of her play, *The Mousetrap*, we were exhorted from the stage not to tell a living soul whodunnit, or we would spoil their entertainment—and, no doubt, the future box office receipts. We all left with a strange sense of companionship. We all knew something that most people outside in the street didn't know; we were in on a secret together.

Now it may seem to you a bit far-fetched to liken that to the fellowship of the mystery, but I don't think it is. Somehow it reminded me of the true Church which is built on a foundation of the revelation of who Jesus Christ really is. Even in our limited understanding of this mystery we share a sense of wonder. Those who have come into such a revelation know, at times, even a touch of bated breath.

It's not that we are exclusive and don't want others to see, in fact we long for them to do so; but we cannot of ourselves make them see. 'Flesh and blood cannot reveal it, but my Father,' said Jesus. Conversely, once we have seen the greatness of Christ, we can't unsee it. Like Peter we may let the Lord down miserably, but something has happened inside and there'll be a real chance of a response should he glance our way and call to us in our shame. If we are among those who have seen, and are seeing more each day, then there is no boredom in our lives, for the eternal purpose to consummate all human history in Jesus becomes more real and wonderful to us.

That's all very well, but how can we see? How can we appreciate the wonder of it all? Someone stopped me in the full flow of my ministry recently to ask just this. It was not

a rude interruption, but a real question from the heart. How can we see?

There is no slick 20th-century answer to this question. To discover hidden treasure we must seek. In a sense one of our greatest ministries is to make men hunger and thirst to find God; we can be fragrant appetisers. We live in an age of instantaneous everything. We can have instant tea and coffee, instant dinners from the deep-freeze, and all the goods we want on our credit card, instantly. It's all made so easy. Not so the wonders of the Kingdom of God: they are only available to seekers. To slap 'Now is the day of salvation' on someone who is hardly hungry, and to persuade him to make a response without a revelation of Jesus is the surest way to make a proselyte. Such action has left us wrestling for years, over petty matters, with folk who should have been left to yearn for God until revelation burst in on them.

Just read again Paul's testimony of his illumination: 'For God, who commanded the light to shine out of darkness, has shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in earthen vessels . . .' What a wonderful summary.

The warmth of this inner light will see us through the coldest and darkest winters. We can continue to minister in season and out of season; not always feeling very fruitful, but being fully assured that the treasure buried within us is still there. Spring and summer are just around the corner and 'though our outward man perish yet our inward man is renewed day by day. For our light affliction, which is but for a moment, works for us a far more exceeding and eternal weight of glory; whilst we look not at the things which are seen, but at the things which are not seen; for the things which are seen are temporal—but the things which are not seen are eternal.'



'In those days there was no gaffer on site; every man did what was right in his own eyes.'

Leadership

by Ted Crick

Undoubtedly the issue of anointed leadership among the people of God is a key factor in the ultimate triumph of the Church as it moves to its divinely appointed victory over Satan.

This being so it is not surprising that there is a great burden of heart in heaven and on earth to see this leadership emerging and taking its place in the forefront of the battle.

The call for leaders

It may well be that the experience of Israel at the time of Deborah has a pertinent message for the Church today. The story is told in Judges Chapter 4. God's people were in hopeless compromise, great spiritual bondage and defeat. For 20 years their rebelliousness had brought them under severe oppression. Their conqueror was a man called Gideon, a name meaning intelligent or cunning. Many of God's children today are under severe oppression to our cunning foe because of the disobedience, or carelessness of past days.

Yet this order of things began to change when the people began in earnest to cry to the Lord for deliverance. All the mighty epochs of deliverance begin with a cry to the Lord from the individual or the people.

God's answer was to bring a prophetess onto the scene, and this marked the beginning of deliverance. This Old Testament situation shows the place of the prophet in the Lord's order of things.

Deborah comes from a Hebrew root meaning to speak—to command—and she came forth with the word of the Lord upon which others, especially Barak, had to act. How sad it was that Barak was in such a low state of faith and vision that even when the word of God came he was unable to rise and go forward in strength with God. Barak, whose name means a glittering sword, had the word of

God, the sword of God in his hand, but feared to go into his appointed place of leadership and so the final blow of victory was delivered by another woman, Jael. What a valuable commentary this incident makes on the subject of ministries, their character—their limitations and their relationship to each other.

Deborah knew her place, her ministry and its limitations. What chaos might have ensued if she had reacted to Barak's fear and weakness by saying, 'Oh bother these weak men, I'll go and do the job myself'. She certainly had the faith and vision to do so, but she was content to speak the word and let the next ministry take over to do the job that was his: he likewise enlisted the commanders who were to take responsibility for the army.

We need our areas of responsibility to be clearly defined because we only have authority to move and act in our allotted sphere. How vital it is that the various ministries are rightly related so that each one is in the right place at the right time for God's next move.

The point of greatest interest and encouragement highlighted in these verses, however, is the fact that the 'leaders took the lead' and the 'commanders offered themselves willingly'; the Princes of Issachar came to the fore in the hour of crisis.

Now that may refer to one particular period of crisis and danger, but it does underline the fact that every move forward by God will be directed by God-given leadership and will go only as far as that leadership takes it. Leadership must give direction and stability to what God is doing now.

This is a tremendous calling and responsibility and my heart goes out to the leaders who are taking the lead because the overall demands are so great, and the pressures against them so intense, that they above all will need vision,

courage, faith and love of a high order, to fulfil their ministry with joy and success.

The purpose of leadership

'He raiseth up the poor out of the dust, and lifteth up the beggar from the dung hill to set them among the princes, and to make them inherit the throne of glory.' (1 Sam 2:8.) I have lifted this verse out of its context deliberately, because it not only beautifully describes what God had done for Hannah in giving Samuel, but it also embraces the whole purpose of the Lord for his people. From the dung hill to the throne—this is what God is doing for the whole Church.

Maybe we don't like to think of ourselves as part of the dung hill, but that is how God sees man outside of Christ. All his pride, his power, his possessions, his accomplishments are nothing but dung before God, the end product of natural living. Paul had his sense of values right when he said 'those things which were gain to me I counted loss for Christ. Yes doubtless and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord for whom I have suffered the loss of all things and do count them but dung, that I may win Christ.'

Men and women have got to be lifted off that dung heap and led through to that place where they shall possess that throne of glory. God did it for Israel by means of divinely appointed deliverers and he is doing it today, by the same means.

The character of leaders

Another scripture which clearly demonstrates the task of God's leaders is Exodus chapter 3 v 7, 8. 'I have seen their affliction: I have heard their cry: I know their sorrows—I am come down to deliver them—to bring them up out of that land into a good land flowing with milk and honey.'

ETC

While appreciating the article by Gerald Coates on prayer for the nation I feel his treatment of the subject is somewhat negative in its approach and could well give the reader the impression that there is no point in praying for our country at all. Although Gerald has taken time to expose and refute some common misconceptions as to where the Christian's true loyalty lies, he has done little in the article to point out the real areas of Christian authority and responsibility in regard to the nation in general and especially the Christian's own locality.

For too long we have said that the Holy Spirit is the executor of the Godhead and have not realised or admitted that we, the body of Christ, are the temple of the Holy Spirit and that he does his work through us! I do not wish to be irreverent but in a very real sense we, the church, are the executors of the Godhead. It is we who have been given authority in Christ Jesus to represent him now on this earth and establish his rule, first of all in us, and then through us.

This world does not belong to the devil despite all his propaganda to the contrary. The devil is only an illegal squatter on God's inheritance and the job of the Church is to kick him out and establish God's rightful reign in his own world purchased by his own blood.

In 1 Timothy chapter 2 Paul says, 'First of all, then, I urge that entreaties and prayers, petitions and thanksgivings be made on behalf of all men, for Kings and all who are in authority'. This prayer is not wishful thinking but a cry from the heart that we can, through our prayers, shape the affairs of the world around us and that this world's immediate fate does not just lie in the hands of deceiving spirits.

*Bill Grogan,
Liverpool*

From this declaration of divine intention the Lord turned to Moses and said in effect, 'This is my purpose, all my resources, my strength, my authority, my love and affection are directed toward this end, but you must do the work, you must go and speak and act for me.'

Now the reaction of Moses at this point brings out a very important qualifying characteristic of those who are to lead God's people. Moses immediately saw the vast implications of God's purpose and its demands upon him. What God had put before him was an impossible programme and Moses recognised it to be so. To take that people through from Egypt to the Promised Land was a staggering commission, far too big for Moses to contemplate.

Yet this in spiritual terms is what God's ordained leaders of the Church in this age are called upon to accomplish: to lift up hundreds and thousands of individuals hopelessly lost, helplessly captive to Satan, sin and self and to lead them out of that state into the glorious reality of a corporate body whose one life wholly expresses the character and glory of God.

Moses saw the conflict with Pharaoh, the complete unreliability of the people, the weariness of the march, the cost to the flesh and his now sensitive soul shrank from the whole project. This realisation of what God was asking of him, made him cry out in absolute weakness.

I cannot . . . In effect, Moses said to God 'Lord, I'm not arguing with your purpose, I'm not denying the wisdom of your plan, nor the loving concern of your heart in all this. There is only one thing amiss: you've got the wrong man, send whoever you will Lord, but not me, I'm finished, discredited, unable even to speak properly.' Here is the foundational qualification for divine leadership—I cannot.

Forty years previously Moses had said 'I can, I will go and deliver them'. He had seen the vision 40 years earlier and had gone forward full of zeal. He thought his brethren would understand that he had been called to do this very thing. God cannot use the man who can do it, and the man who thinks he is the man to do it will be allowed to be discredited and despatched to the spiritual wilderness.

In these crucial days of restoration

God himself must write across our hearts 'not by might, nor by power but by my Spirit'. Everything that is not begun and finished by his Spirit will miss the mark. 'I cannot' is God's starting point.

But God had a new problem on his hands to deal with in Moses. Having been brought low by God as part of his training for leadership, Moses had lived in the negative for so long that he found it impossible at this critical juncture to respond to God's initiative. It was a failure which subsequently caused many problems for him.

Moses was concerned with self-consciousness. 'Who am I that I should go to Pharaoh'—'But behold they will not believe me nor listen to my voice'—'O my Lord I am not eloquent, I am of slow speech'—'O my Lord send I pray you by the hand of him whom you will send'. 'And the anger of the Lord was kindled against Moses'.

The Lord still has the same problem with many of us as he did with Moses. We either exalt ourselves above measure, or else denigrate ourselves beyond usefulness.

I can!

Note that God did not blame Moses for his honest reactions. Each of his negatives was met by a glorious positive from God. It was his unbelief, evidenced by his rejection of the call, that roused God's anger against him. When Moses said, 'Who am I that I should go to Pharaoh', God said 'Moses I am going with you'. When Moses asked 'Who shall I say has sent me?' God said 'Tell them I AM has sent you'. When Moses said 'They won't believe me', the Lord gave signs and wonders. When he further countered 'Lord I can't speak; I'm no preacher', God said 'I will be with your mouth and teach you what you shall say'. In spite of all this Moses still said 'Sorry Lord you can count me out on this one'. No wonder the Lord was angry!

We must begin to live in God's positives, if we are going to be of any use to the Lord. Yes, let's stand with Jesus in his declaration 'I can of my own self do nothing', but let us match it immediately with 'I can do all things through Christ who strengthens me'. What I cannot do in the flesh I can do by the Spirit. What I cannot do in myself I can do in Christ. Let's know out nothingness, and then step straight into Christ's fulness for the work ahead.

Making it rain

Here in the United States during the last generation, God moved in an unusual manner. What some of us have come to term the 'Latter Rain Movement' included some astounding testimonies of signs, wonders, miracles and other outward manifestations of the power of God. Although many of us contend that things went off the track as time progressed, we recognise that something significant in the realm of prophetic vision and prophetic ministry was restored to the Church at that time. Verbal prophecies, dreams and visions were characteristic of the day and were used by the Lord to give insight into his purposes.

People began to 'see' things concerning, in particular, the end times and the maturity that is possible for the Lord's people. An abundance of ministry concerned itself with 'what God is going to do' and, for the most part, it was very life-giving, for it shattered some of the narrow concepts held by many believers and opened them up to vast new realms of possibilities. Today, we don't want to be a prophetic people who apprehend the possibilities only but rather we desire to be a people living in the realities of God's purpose.

Most concordances agree that the prefix 'pro', from prophetic, is defined as meaning 'before'. One concordance, however, points out that its use is not only related to

Roger Davin

time—I saw the car *before* you did; but may also refer to *place*—I stood *before* the group.

We normally concede that a prophetic people would be those who 'see' something of the burden of the Lord ahead of everyone else. No problem with that, yet those in the Old Testament who were looked upon as being prophetic fulfilled both definitions of the word. They were those who saw God's plan first, were warned ahead of time, or heard the voice of the Lord *before* everyone else. Immediately upon hearing or seeing something of God's intentions, a prophetic person then became the instrument whom God used to bring the word or vision *before* the people. They bore the responsibility to communicate the desires of God to the whole congregation. They were called to accurately represent what they had heard or seen to those who lived around them.

Those of us today who have seen something of the Lord's intentions are similarly called to bring that vision before the people and to represent it in our manner of life. This is not the task of a single individual. Those who are recognised as having greater prophetic inclination are not themselves responsible for bringing what they

see into reality. Rather, they are catalysts of inspiration, working together with other ministries in order that we as a corporate unit might be a people of fulfilment—a truly prophetic people.

Some of us who have received vision and insight issuing from the 'Latter Rain' movement see purpose in what God is doing at this moment. Yet many of our 'Latter Rain' brothers remain suspicious of some of the current words regarding authority, relationships, and practical building in the body of Christ. 'End time' groups continue to celebrate what God's people may one day be, while they go on living with family discord, unrighteous attitudes and lifeless meetings—never quite realising that the emphasis on communication, friendship, and other current topics could be some measure of the fulfilment of their vision.

To live as a prophetic people, then, does not simply mean to 'see' things before everyone else. Rather we are to be like the remnant who left Babylon to rebuild the walls of Jerusalem and restore God's house. They were a truly prophetic community—they saw the vision and let their manner of life represent what they saw. They 'showed the house unto the people', bringing the word of God out of the realm of the unseen to display it in their lives *before* the rest of mankind.

If you have a query arising from what has been written in past issues, or a problem that you feel could be aired on this page, please write to John MacLauchlan at 3 Cranborne Walk, Canterbury Kent

John MacLauchlan

Q. Is there such a thing as 'original sin'?

A. If by 'original sin' you mean an inherent sinful nature in all men, a kind of genetically-transmitted active sinfulness, the biblical answer must be a resounding 'no'! There was, of course, *an* original sin, when Eve and Adam acted in independence and turned away from reliance on God. The effect of this rebellion has been to sell humanity into slavery to sin: every man since has been born into an environment where sin dominates. After the 'fall' God said to Cain, 'Sin crouches at the door: its desire is for you, but you must master it' (Gen 4:7). Sin was still external to Cain, and could have been successfully resisted, but it was part of his environment, round about him, seeking entry to his life.

A man born into such a realm needs deliverance from it, and Jesus, by his death and resurrection, has provided for us to be 'transferred out of the domain of darkness into the kingdom of the Son of God's love' (Col 1:13). By union with him, we cease to be 'slaves of sin', and we become 'slaves of righteousness' (Rom 6:17, 18). The whole world lies in the evil one, and previously we were legally dominated by him because of our sinful independence from God (1 Jn 5:19; Eph 2:2). But, by union with Jesus, we have been transferred from the realm where Satan and sin rule, into the realm where Jesus and righteousness rule. The 'old man' (the person I was before submission to God) is finished, and the 'new

man' (the person I am now in Christ) lives. The terms refer to me at different times, and cannot co-exist! The new man still may sin, but is 'being renewed' to do so less and less until sinning is forever gone (Col 3:10). The mind is being renewed (re-programmed) to think, respond and react differently (Rom 12:2). It is the new ownership that makes this possible, and Jesus' death has legally provided for that new ownership.

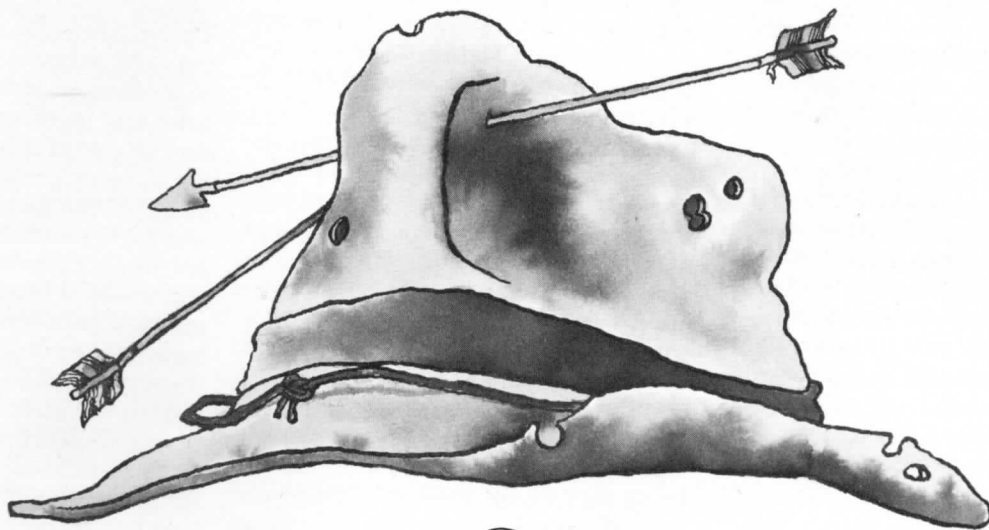
Entry to God's rule in our lives is on the basis of capitulation before Jesus as Lord. Man's 'original sin' was a step into independence, and now Jesus' sacrifice, in which he suffered the punishment for that and every subsequent sin, has made it possible for us to submit again to God's rule. As we turn from independence, and place ourselves and all that pertains to us under Jesus' control, we are readily accepted by God.

But you may still wonder about those passages of Scripture which are used by some to imply the co-existence of an old, sinful nature with a new, righteous nature in the believer. Look more carefully at them: nowhere in the Bible does the term 'sinful nature' occur. Do not confuse 'flesh' with inherent sinfulness. It depends on who owns the flesh! Flesh is natural humanity, and when it is dominated by sin it is by definition sinful, but if it is submitted to God, it is righteous. In Romans 7 and Galatians 5, the key is that if man seeks to live independently, striving to please God by self-effort, and trying to live up to the standard of

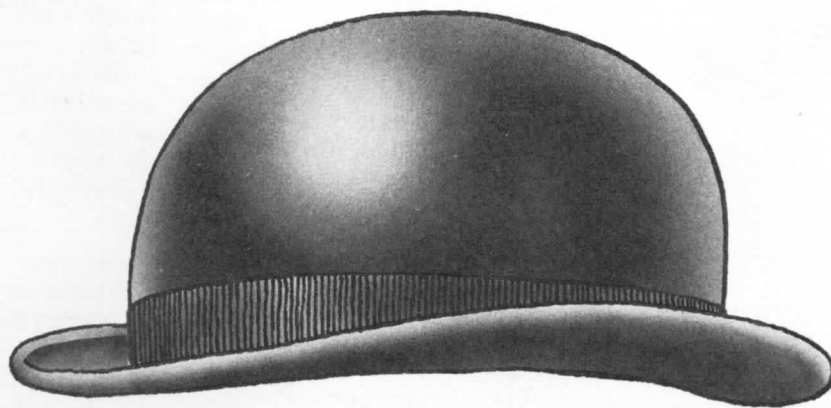
an external law, he will have a battle on his hands. His independent self-effort is by definition sinful, and will expose him to sin's dominion. He will find his natural abilities and efforts (flesh) to be at loggerheads with the spirit. The flesh 'works' and all of its striving only produces sin, whereas the spirit bears fruit of righteousness. Only when man capitulates before God, and submits all his flesh (natural abilities) to the control of the Spirit, is the struggle ended.

Finally, in 1 John 1, proclamation is made to those who claim fellowship with God, but who are living in manifest sin. If they turn away from their sin, they will be received into fellowship with God and with his son, Jesus Christ. The passage is evangelistic, aimed at a gnostic element in the churches of Asia Minor, and is grossly misapplied by those who aim it at the believer who is walking in honesty and openness with God.

So you can forget about battles between two natures, and stop looking inside yourself for a sin-factory. Submit to God, love him and serve him, and enjoy life as he intends you to!



Pioneers & settlers



With a few exciting exceptions, most current preaching and teaching is largely that of comfort. Speak comfortably to Jerusalem seems to be the only sort of message that most people want to hear. Our hymnology particularly is full of assurance and consolation. The inference is that it is difficult to be a Christian and it is hard to make progress. A good meeting is gauged by the fact that we agree with our speaker, and thus we become more entrenched in our own ideas. Such a situation may well keep a church of like mind together, but it does not make for progress. An occasional

Gerald Coates

exception to this rule occurs when the minister gets under pressure to see the saints move, and with a volley of condemnatory remarks, pushes them further down their rabbit holes.

That is not to say that the Holy Spirit does not bring comfort. He does more than that, he is the Comforter. The joy of his presence especially in times of betrayal, loneliness and misunderstanding by others is beyond words. Most of

the hymns we sing, however, were written in times of great persecution and it was for those that God reserved a special ministry of comfort and consolation. Today the average Christian in the West knows nothing of such persecution; we are comfortable, proper citizens, waiting for what one radio preacher recently called 'the next great event in God's calendar'—the rapture.

But time alone will not bring Jesus back. It is not a matter of time, it is a matter of response. Jesus our pioneer has plans for the world that he loves so much, and the Spirit of God is ranging

throughout the earth looking for and finding men and women who are wanting to follow his lead.

The current danger to the Church in the West is not martyrdom, loss of material blessings, the dividing up of our families, the imprisonment of our leaders and the scarcity of the scriptures, but rather the disease of insulated selfishness, an attitude of heart unable to love God and promote his glory. Many having started the course with vision and enthusiasm have been squeezed into the mould of the Christian world and have now become status-quo. If Jesus is to come for the sort of people he intended us to be, we will have to allow him to go deeper in our lives, calling for a fresh release of love and commitment to him and to one another.

Many of us are experiencing a fresh beginning right now. Our love for God is being renewed and with it the desire to express that love to one another in words and actions. We are back in God's school of training, facing the cost of the many new things we have learnt in recent years. Wherever God calls for fresh obedience, he gives courage. And if ever we needed men and women of courage it is



Independence, the Wanderer

Fly like an eagle,
Soar like a dove,
Braving the airstreams
So high above.
Gliding through cloud forms,
Free as the air;
Infinite vastness,
You haven't a care.

But all of the people
Are down on the ground,
And when you get lonely
You can't hear a sound
Except the crying of night birds
Lost up above:
When you won't touch the
people
You don't feel their love.

by Christopher Jenkins

now. One of the reasons that the Church is not full of pioneers is because it is littered with weak men who cannot control their wives or children. Sin has ruined our manhood and the process of restoration is slow. Everywhere we find frightened men, always talking about balance when they have no idea what they are balancing, fearful and at times hostile towards God. They talk in terms of love when in fact they are afraid of the consequences of making decisions. They are men who levelled off years ago in their hunger for God, in their search for truth. I know because I was once like that; ruled by the desire to be popular, wanting to please all sides at the same time, playing the diplomat in all religious affairs, being nice to the point of being untruthful.

However, in recent years, whatever else my opponents have called me, I don't recall one of them calling me a coward. For something of the pioneering spirit of Jesus, pressing through with his father at all costs, has grasped me so that I cannot think in terms of turning back. Now I find myself with multitudes of men and women who are part of the advance corps preparing a road for the troops that will follow.

The lack of courage will always lead to sin. It will lead to compromise in behaviour, if not in doctrine. Men who have not the moral fibre to do otherwise are allowing the enemy to infiltrate every area of blessing. It is imperative that we do not try to take everyone with us regardless of the cost, but that we simply follow Jesus our pioneer, knowing that all over the world kindred spirits are being joined together to move on with God. The danger of pleasing men and being partially obedient to Christ is always present; in many churches that have been moving in the spirit for the last ten years, the pressure to settle is weighing heavily upon the leadership.

Wes Seeliger drew a potent distinction between two attitudes expressed in Christians. He called them settling and pioneering attitudes. The only similarity between settlers and pioneers is that they use the same language. In all else they differ: to the settler, eternal life is something to be safeguarded and sung about. To the pioneer, eternal life is a quality of life to be explored now. The settler knows God as a perfect gentleman, upper middle-

class, appreciative of Beethoven, quiet, predictable and always on time. To the pioneer, God is the almighty. He stands in a class of his own and makes his own music, unaffected by man's culture.

The settler looks upon Jesus as the one who acts out God's law. A kind of diplomatic agent standing aloof from real involvement, never raising his voice over spiritual matters. To the pioneer, Jesus is the express image of the father. In thought, word and deed they are one. He is not diplomatic but full of gracious and truthful living. He has no nervous disorders and is not incapable of making his voice heard throughout the world. To the settler, the Holy Spirit is no more than a comforting presence, especially in sickness and bereavement. He is occasionally challenging but is not to be taken too seriously. He just keeps us on our toes. To the pioneer, the Holy Spirit is the wild explosive breath of God.

To the settler, sin is breaking the traditional pattern of doing things. His motto is, 'We have always done it this way'. To the pioneer, sin is simply turning back. The settler is content to maintain a comfortable conscience, but the pioneer is one who with the spirit of Jesus, is clearing the rubble of our fallen culture and making a highway for God.

To pioneer means to risk making mistakes so that vision may be implemented. Those who are shaking off the desire to settle down are discovering a new world. For God is making all of his creation new, until this mortality puts on immortality and we sing to the Lamb a new song with a new name in the new Jerusalem.

Until then, the ungodly desire for levelling off and settling down must be dealt with. It might well be labelled 'How-to fall away from God without really trying'. It is living without hope or expectation, assuming that your lot is cast, your fate is predetermined. A quote from A. E. Matthews describes the malady: 'In the end I got so old and tired and weary of living, that I looked in the Times obituary column each morning and if I wasn't there I got up.'

There are many who, even as children, have had a sense of destiny. Like them I don't just want to observe history, I want to have a part in it, to know that in some small way I have contributed

to the blessing of the earth. And this ambition is not just the prerogative of a few leaders but something that can enshrine the whole company in any locality. In the last few years, for example, many people have come to me and simply asked, 'Is there any way in which I can serve you?' They have not been asking, 'What is my ministry?', but rather 'What can I do with my life to honour God and bless others?'

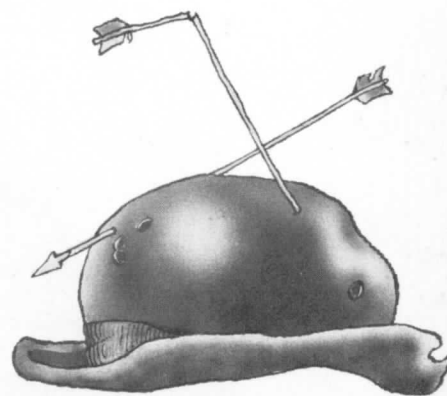
This kind of attitude can deal a real death blow to the selfishness that often enshrines our life-style. One group in Cobham has committed itself to a day's work a month on my garden. Having quite a large garden I cannot tell you what a blessing it is to my wife and family, not to say the group as we enjoy fellowship together. Others have offered to serve me by sending out literature to people who have written in asking for various things I have produced.

The world is full of people whose brilliant gifts could play their part in the prophetic community, but who have never made the sacrifice that is needed to be a pioneer for God. On every level the undisciplined attitude which says 'I must look after myself, my wife, my

house' will be outclassed by men and women so totally absorbed in the life of Christ and his Kingdom that they are only too glad to serve others. Such people desire to live near one another and get out of the rat race where everybody must own his own electric lawn mower, electric washing machine, car, etc.

I am surrounded by a group of people like this. They in very undramatic, unsung ways are clearing a highway for God. They have chosen to give their financial support to men, not projects and missions, gladly submitting to those whom they have recognised. They are bringing up their children in the love and joy and fear of God, not relying on the Sunday School to do the job for them and sharing with radical honesty their own needs, confessing their sins one to another, so that all unreality and pretence is banished from the Church. Thus right now God is putting many of us through a discipline which is not merely related to now, but to our future life. Goals are still unrealised and burdens remain unfulfilled. But you see, undisciplined men cannot cope with the success and the glory that Father longs to give to his creation.

So God is raising up a pioneering minority in order to bless the majority. Not an elite, but men and women of courage and discipline, open to correction from their brothers, pioneering their way under the rule of Christ. Their hearts are full of love for God and for one another. They are a community not solely occupied with their own enlargement, but with the purpose of God in the earth. They are outrageous people, abandoned to God, filled with genuine joy. And God is asking each one of us to respond. A new world has already begun.



ETC

Recipe for wholefood cheesecake.

Ingredients:

- 6 oz. 81% plain flour
- ½ level teaspoon sea salt
- 3 oz. margarine
- 2 level tablespoons brown sugar
- 1 egg yolk
- cold water
- 1 lb curd or cottage cheese
- 1 egg white
- 4 oz. raw sugar
- 1½ oz. sultanas

Method:

1. Set oven to 375°F or gas mark 5.
2. Grease sandwich tin (17 x 1½).
3. Place flour and salt in bowl and rub in margarine.
4. Mix in sugar, bind with egg yolk and water to form dough.
5. Roll out two-thirds of pastry and line the prepared tin. Cut ¼ inch strips with the remaining one-third of pastry.
6. Place remaining ingredients in a bowl and mix well. Pour into pastry case and arrange a lattice pattern on top with strips of pastry.

7. Brush with beaten egg and bake for 45-50 minutes.

8. Leave to cool before removing from tin and serve cold.

In response to our Volume 12 Issue on good living, the following passage appeared in Buzz magazine:

'Is it true that some house fellowships in the South of England only admit to full membership those who bake their own bread, play squash and avoid white sugar? This sounds like an issue of law and grace.'

This comment was made in a column entitled *Briefs* by St. Michael. We have little doubt that the column is sponsored by Marks and Spencer Ltd. who now hope for an increase in sales of flour, brown sugar and underpants!

Pick of the tapes

From Wires

For the last three years I have supplied P.A. equipment to, and recorded for, some larger christian gatherings and many people ask me to recommend tapes either for themselves or for their friends, because they find it impossible to choose from the vast lists available. In the past I've found this difficult to do, but in the last six months three talks have really stood out and I find myself recommending them to many people. They are provocative in their perception and may have a profound effect on you.

The titles are:

Pioneers and Settlers by Gerald Coates, *Jesus, Fact and Fiction* by George Tarleton, and *The Sin of Pharisaism* by David Matthews.

To present them to you as economically as possible I've squeezed them onto two C90 cassettes at £3.50 the pair.

Send your name and address plus cheque/P.O. for £3.50 to Wires, 57 The Drive, Collier Row, Romford, Essex.
Cheques/P.O.s payable to Wires.

Fulness volume 14 price 30p