

Compass

POINTING THE WAY TO REVIVAL

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VOL.3 NO.2



**JEAN DARNALL
ON REVIVAL**

**REVIVAL ON
ED SILVOSO**

**ANY
POST-TORONTO
BLESSING?**

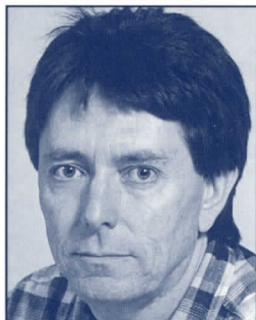
**CHILDREN BORN
IN REVIVAL**

**COATES ON
CLIFFORD HILL
- IS HE SHIFTING
GROUND?**



THE QUARTERLY JOURNAL OF NON-RELIGIOUS CHRISTIANITY

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Editorial

Over the last 30 years or so, much of the Church has come to a new appreciation of the Holy Spirit - who previously had been the 'displaced' person of the Trinity.

Before Jesus left his disciples, he told them it would be to their advantage that he went away. For then he could send someone just like himself, who would not only be alongside them, but also would be with them.

It must have been exciting for Old Testament believers to know something of the coming and going of the Holy Spirit. But what an advantage we have today to know the Spirit is with us at all times.

When we talk of revival, the work of the Holy Spirit seems to intensify, with 'enthusiasm' as a feature. Today, when darkness is increasing all around us, and many have lost a sense of 'right and wrong', the Church needs to enthusiastically speak a clear message in the power of the Spirit.

'All who long for worldwide revival must see to it that they hasten the day by personally entering the Spiritfilled life,' Jessie Penn-Lewis writes in the preface to 'The Awakening In Wales', 'whilst congregations must seek, what may never have entered their minds before as possible, to have their "Pentecost".'

Stuart Bell

Ground Level Team Leader



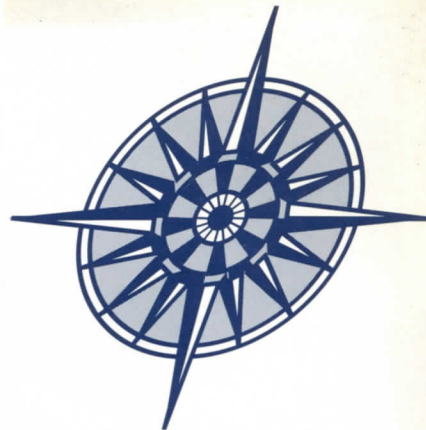
Gerald Coates
Pioneer Team Leader

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COVER ILLUSTRATION BY STUART SMITH

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For us to reduce the Spirit to a one-off, post-conversion experience or – even worse – to suggest that at conversion the Spirit was received in fullness is to minimise the expectation of God's presence among us. We need an ongoing impact of the Spirit.

Who then is the Holy Spirit?

We can seek to answer with descriptions of the Trinity, the Spirit being the third person of the Godhead. But perhaps it's more fruitful to consider what the Spirit does.

The Spirit is essentially God among us in Person, coming to cleanse our hearts, making Jesus known to us, so in genuine worship we can declare God as father.

The same Spirit that raised Christ as the firstborn from the dead, now stamps the life of the new age on us, for ‘if anyone is in Christ, they participate in a whole new creation’ (2 Corinthians 5:17, my paraphrase; ‘a new creature’ is far too limiting).

Now the Spirit both brings the new age to us and also leads us toward it. Nothing can be the same again, now the Spirit has come. In the record of that initial fulfilment of the OT hope

HAVING ASCENDED the mountain of God, the prophet brought the gift of the law. The people would be marked as 'holy', set apart as God's own unique people. More than 1,000 years later, another 'little flock' waited in an upper room.

Their prophet too had recently ascended. He was about to give the Holy Spirit 'from on high'. Then the promises would be fulfilled (cf. Acts 1:6-8 with Isaiah 32:15; 49:6). A new phase of saving activity was to begin – crossing cultural and racial boundaries.

Sinai marked out one covenant people. Pentecost would mark out the people of the new covenant. From now on

those led by the Spirit – Jew or Gentile, old or young, male or female – would be called the children of God. Such was the birth of the Church, marked out by the living, empowering presence of God by the Spirit. We could say the Church exists wherever the Spirit is present in power.

The dynamic reality of the Spirit's presence in the NT churches is evidenced through Paul's approach to the Galatian church. His appeal to stay faithful to his gospel wasn't through reminding them of what they'd believed, but through challenging them to recall what they'd experienced – as a result of their belief in the crucified Christ. This Spirit, Paul insisted, was still active among them (Galatians 3:1-5).

Just who is the Holy Spirit? Martin Scott challenges established ideas about the most powerful being in the universe

anointing of God

(Acts 2), we see the Spirit coming to empower the marginalised.

The young, not yet qualified to have a say in life, gain a vision of what they can do. The old, for whom life has passed them by, experience the dream of living in the fulfilment of their fortunes having been restored. The Spirit doesn't respect our conventions, but empowers whoever is willing.

Once the Spirit empowers, there'll be a genuine impact on society. In Jerusalem the crowd was amazed. They heard the disciples speaking in their own particular language.

We can expect nothing less. We can anticipate the Spirit empowering people so that sub-cultures will hear God speaking in their specific language. That's the activity of this Lord of the harvest, the great Missionary Spirit. An image endorsing this is that of the dove (eg Luke 3:22).

Within that culture this picture communicated that Jesus was anointed by the Spirit to be the bearer of good news (imagery from Genesis 8:6).

That's the purpose of the Spirit's anointing – to enable Jesus (and his subsequent followers) to proclaim the favourable year of the Lord. We'd be wrong to imagine the Gospel writers intended this imagery to mean the Spirit is oversensitive. But we must note that the Spirit can be grieved and quenched through lack of response.

Is the Spirit male or female?

Feminine in language and imagery, the dove raises the question of gender. Strictly speaking we cannot attribute gender to God – although most of us do! Yet it might be helpful to consider the possibility of speaking of the Spirit in feminine terms. I've referred to the Spirit in such terms publicly, with the rider that I don't expect people to think I literally mean the Spirit is female. Likewise I'm not offended if people use masculine terms – provided they don't think God or the Spirit is male. There's great value in describing the Spirit's activity in feminine terms. It underlines that God is neither male nor female. It undercuts the idea that to be male is to be more God-like than to be female.


Feminine imagery for the Spirit accords closer to Scripture. Consider the following: not only in the Greek language is dove feminine, but the Hebrew word for Spirit is feminine. In the set of three parables in Luke 15

(the father, the shepherd and the woman) we have a wonderful picture of the triune God actively seeking the lost. The Spirit is to be likened to a woman who won't rest until she's swept the house and found the lost coin.

The Spirit in Scripture brings to birth and nurtures, brooding not only over creation, but also over Mary. In that intimate picture we have no crude picture of some male god having intercourse with a young woman as per mythology – rather we're presented with the picture of a conception that's simultaneously divine and human.

Humanly speaking, Mary conceives. Divinely speaking, the Spirit does so. The result is the beginning of holy humanity.

Paul, in Romans 8, suggests a three-fold groaning is taking place. Creation, ourselves and the Spirit are all groaning. From the first day until the final consummation of all things, God looks for people who'll yield to the Spirit so the cry for liberation is answered.

For when the Spirit and Bride say 'Come', then we'll see the prophet who ascended return – and all creation released. Already the Spirit has caught us up in that burden. Let's continue to yield. 

Martin Scott is married to Sue. With their two teenagers they live in Cobham, Surrey, where they are part of the church known as Pioneer People. Martin is currently exploring the implications of following Jesus.





Winds of change

The winds of the Holy Spirit are blowing through the Church. Amid the dustclouds on the horizon, Christine Noble tells Helen Mahoney what she thinks that climatic change can mean...

THERE ARE MANY INDICATIONS that the Holy Spirit is at work in the Church today. Many people are finding it a time of blessing and growth, while others are experiencing shaking and pruning. The effects are often dramatic and far-reaching.

Some are finding the very foundations of their lives being shaken. A death blow is being given to old lifestyles and characters are being pruned. Christine Noble tells the story of one new convert:

‘The person was finding it hard to sleep. Through a God-given picture it was revealed that there were boxes in the bedroom and that their contents were making sleeping difficult. The new Christian confirmed that there were boxes in the room and that these actually contained loot that was stolen.

‘This person confessed to having previously been a thief. The boxes were handed in at the local police station, and this person was then faced with the challenge of finding a new way of earning a living.’

Others are experiencing growth numerically in their churches and greater maturity in their lives. It’s a time of blessing.

One church cancelled all its activities so it could focus on prayer and allow the winds to blow afresh. The people in the church became closer through shared experiences and increased openness to one another. Many were added to the church. Another

church cancelled its programme and joined them.

'The church has now decided to "throw all to the wind",' says Christine. 'It's secured the use of a large building, and is meeting several nights a week. People are hearing about this and are coming to join in.'

There's currently what Christine calls a 'steady wind blowing on people's lives'. Many are becoming Christians. Many others are recommitting themselves to God.

Describing the Holy Spirit as wind is not a new idea. That's how the disciples explained what happened on the day the Church started (Acts 2:2). As with any definition we put on the Holy Spirit, using the term 'wind' is going to be limiting. Yet finding similarities with the natural world can sometimes help us understand – if in part – what is happening.

For example, many of us will remember the 1987 storms in England. Many trees and houses were uprooted. The Holy Spirit can be as forceful as these storms turning people's lives upside down.

Christine sees the Sahara desert as another good illustration. When the winds blow, the landscape changes dramatically, and old paths can be lost forever. When the winds of the Holy Spirit blow, 'internal landscapes' can and do change beyond recognition.

For Christine, there are some distinct differences to note, though. What the disciples experienced that day was no ordinary wind. What they encountered was supernatural – and it's the same today.

When a tree is uprooted in a storm, the roots are exposed and the tree dies. When the winds of the Holy Spirit blow, our roots are exposed. But,

states Christine, that produces life – not death – or at least the potential for life if we choose to address issues the Holy Spirit has brought to our attention.

When winds blow in a desert, confusion can arise. Yet when the Holy Spirit changes our landscape, it's to bring about new priorities and new paths. The way ahead becomes clear, not hidden.

When we consider the winds of the Holy Spirit, one thing is clear. They are always 'winds of change'.

When the winds blow, the landscape changes dramatically, and old paths can be lost forever

The Holy Spirit is described in John's gospel as the counsellor (John 14:16). We've often interpreted that to mean we have a benevolent gentle encourager on our hands. Are there other dimensions to the counsellor that we haven't considered?

Jesus said he was giving us his Spirit to lead us into all truth (John 16:13) and to convict us of sin (John 16:8). That's not necessarily a good description of a gentle Holy Spirit blowing like the summer sea breeze! For many, being face-to-face with the winds of the Holy Spirit hasn't been a comfortable experience.

Christine's experience is that some don't want the change the Holy Spirit can bring. They close all 'windows and doors' on the wind. For some, the possibility of church programmes changing or stopping is too risky – as are the implications of people's lives being radically transformed.

Other people Christine has encountered embrace the changes. They're not asking 'will we have a church left at the end of all this?' But they are saying, 'This is church – what does this mean for us?'

Christine sees a time coming soon when the winds are going to change.

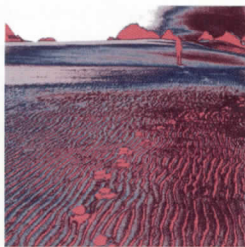
She believes they'll start to blow over the unconverted, and that they'll blow in the 'power gifts' of healing in a way we've not experienced before. Will there be implications when those who aren't Christians are healed?

She cautions that those changing winds don't come without a price. When the direction changes, we'll need to put ourselves second in preference to those who'll become Christians. We'll need a passion for people to be saved. While personal fulfilment is good, says Christine, it'll be better to 'birth babies into the kingdom!'

We'll need to be flexible in order to stand in the way of the winds and 'go where they take us'.

The winds of the Holy Spirit can change an entire landscape. They can bring both death and life. When the Holy Spirit came this way to the despondent disciples, 3,000 became Christians in one day. Not bad for a day's work.

What of now?



Christine Noble



Helen Mahoney has been part of Pioneer People, Cobham, since 1990. She is currently setting up her own calligraphy business.



The fruit of the

Jean Darnall urges us to focus on presence as well as power, as we face the possibility of great numbers of new converts joining our churches

IS THE CHURCH READY for a spiritual awakening? One pastor didn't seem to think so. 'Just imagine hundreds of new people converging upon your church,' he said, 'we're not ready for all those eager converts!'

Another pastor agreed. 'I don't know what we would do,' he said. 'We've got lots of gifted people, but where are those we can count on? And another thing, if God sent an awakening with healings and miracles, would we have enough power to sustain it?'

That conversation was overheard during a break between sessions at a conference on 'Revival And A Worldwide Awakening'. Sadly, their chat turned into a dismal report about worn-out leaders who'd given up; of angry walk-outs and grim ultimatums among members who split their churches.

They told of the havoc in church families, caused by reckless hate and selfish ambition and of members driven into dishonesty, divorce – and even to death by suicide.

'But, wait a minute,' someone interjected. 'I think a lot of fresh, new Christians coming in would stir up the older Christians. They might challenge them to clean up their act.'

'No, it wouldn't work,' said another. 'That's like hoping that a new baby might make a failing marriage work.'

Are there enough people in our churches with sufficient Christian character, as well as spiritual gifts, to carry the responsibilities of a spiritual awakening? Can we stand the scrutiny of an invasion of new Christians who would look closely into how older ones live out the gospel?

Some, like those at the conference, may be pessimistic. But there is reason for hope. Spiritual maturity is available for every believer. It's the fruit of the Spirit.

'But the fruit of the Spirit,' says Galatians 5:22-23, 'is love, joy, peace, longsuffering, kindness, goodness, faithfulness, gentleness, self-control.'

The fruit of the Spirit isn't produced by self-improvement, but by how we relate to the indwelling Holy Spirit. He who gives gifts to us by his power, can also grow fruit in us by his presence. We relate to him when we recognise him and allow him to change us. The initial change comes when we respond to the Spirit's work in our salvation.

Back in the 60s when multitudes of youth were migrating all over the world as drop-outs from the authority of the establishment, I had my first

encounter with a hippy. It was at Angelus Temple in Los Angeles.

I was in prayer alone in the vestry. Suddenly, I felt someone else was there! I opened my eyes to see a tall young man with a wispy beard, long hair, wearing a burlap robe, adorned with a necklace of flowers and bells.

Startled, I asked, 'May I help you?'

'Yes,' he replied.

'Can you tell me who the Bible teacher is?'

'I am teaching tonight,' I said.

'May I stay and hear the teaching?' he asked with gentle courtesy.

'Of course,' I said, 'you may have a front seat, if you like.'

I noticed he held in one arm a huge Cruden's Concordance and a pulpit-sized black Bible. The books didn't go with the gear. Curious, I asked, 'What has happened to you?'

He raised his other arm and snapped his fingers as he replied, 'I got turned on to Jesus, lady, turned on to Jesus!'

Since we expect a worldwide spiritual awakening, we need to ask for the Spirit's fruit in our character – as well as for his power in our ministry

spirit

I laughed. 'What a great definition of regeneration.'

Until the Spirit turns us on, we live as body and soul people, sinners, spiritually dead. We look alive, but we're not fully functioning. Like a disconnected light bulb, we're dead until connected to the power.

When Jesus comes in, the Holy Spirit turns us on to fully function as body, soul and spirit people. That initial change at salvation marks the beginning of continual change. Old-life habits move out and new life attitudes move in. The Holy Spirit purifies us by his own holiness. He is the energy that sanctifies us.

The pastors at the conference discussed people who didn't want sanctification. Their refusal of the fruit of the Spirit was reflected in their anger, their unfaithfulness to their families, their dissensions in the church, and in their dishonest conduct.

Instead of the fruit of the Spirit, they manifested the works of the flesh (Galatians 5:18-21).

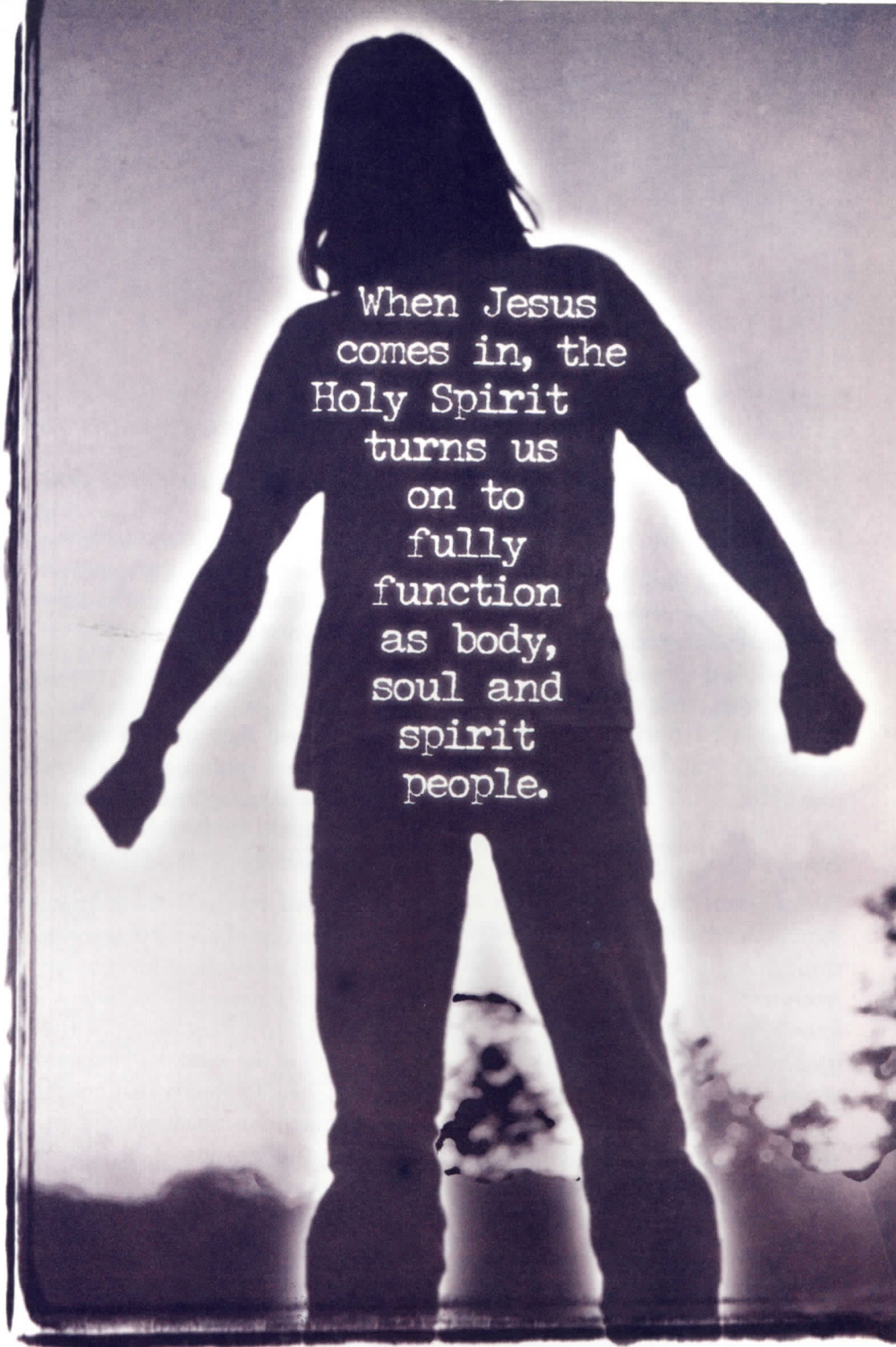
Meeting the hippy, who was turned on to Jesus, was my introduction to The Jesus People Movement. When they started to invade us, by the thousands, many churches took down the 'Welcome' sign and put up 'Do Not Disturb' instead.

Since we expect a worldwide spiritual awakening, we need to ask for the Spirit's fruit in our character, as well as

PHOTO - HANNAH JOHNSTON

for his power in our ministry. We must let him mature us to love unconditionally, live joyfully, to be at peace.

He can grow us to be strong for the long haul; to be consistently kind and genuinely good people. We can be as faithful as Jesus, and as gentle. He will teach us self-control. He longs to set us apart as people who can say as Jesus



When Jesus
comes in, the
Holy Spirit
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soul and
spirit
people.

said, 'He who comes to me, I will in no way shut out'.



Dr Jean Darnall is an evangelist with the Church of the Foursquare Gospel in Los Angeles, California. A national and international speaker, Jean has authored several books, including Heaven Here I Come. Her husband Elmer founded and directed Christian Life College, London, when they lived in England. The couple have two children, five grandchildren and one great-grandchild.

The word is out!

Is prophecy an add-on luxury item for your church?

Jack Groblewski doesn't think so

THE WORD 'PROPHETIC' poses a slippery term. But when charismatics refer to it, we generally mean to say the prophetic is the immediate, revealed word of God. It isn't always spontaneous. But there is a sense of immediacy. Although it may come to pass in the future, it is what God is revealing now about a circumstance or perhaps a relationship.

By definition then, it is focused to something or someone. It comes to us through a gift of the Holy Spirit – an interpreted tongue, a vision, word of knowledge or wisdom. In the prophetic, God says as much as he wants. The Bible is the fixed, written word of God. It's not so much revealed as it is directly inspired. That is to say, God was in the writing of it in such a whole way that those who wrote it didn't necessarily know they were writing a Bible.

By definition, then, it is closed. There won't be any new books added. It's the ultimate measure of what we do and what we believe. The Bible is for all time. In the Bible God has said all he wanted. So the Bible in some way contains all the truth the Church requires. The problem for the Church is getting the truth from the Bible – and applying it to itself as well as a lost world.

The Protestant church has never fought too much about whether the

Bible has all the truth we need. But it has fought quite a lot about how the Church should understand and apply the truth that is there.

That's where the prophetic comes in. It's one of the ways God helps the Church apply Bible truths to the Church. Jesus the living word, uses the revealed word to apply the written word to his Church. He does that by gifting women and men with his Holy Spirit.

A good prophecy is God breaking into time with one of his timeless truths. And if the prophetic is functioning well, there'll never be a tension between the truth of the Spirit and the truth of the word. It's fascinating to me, then, to observe that much of the Church fears the prophetic. In fact, a whole portion of the Church finds it easier to say that God's revelation ended with the Bible – something the Bible doesn't say.

There are, of course, other gifts that help us understand the scriptures. But God seems to have wonderfully designed things so that we'll never experience all of the ultimate truths of the written word without listening to the Holy Spirit through the prophetic gifts.

The prophetic isn't a luxury. It is a necessity. The revealed word always must submit to the written. In that way we all submit to the living word who is Jesus Christ, himself.



We'll never experience all of the ultimate truths of the written word without listening to the Holy Spirit through the prophetic gifts

Jack Groblewski is based at New Covenant Christian Community Church, Bethlehem, Pennsylvania, USA. He is an Associate Member of the Ground Level Team.

l e t t e r s

CALL TO ARMS

I was thrilled to read Julie Brown's article referring to healings and revival in Argentina (Compass Vol 2 No 4). Stuart Bell also states, 'every time a person is healed... the Kingdom comes'.

Healing was a major part of the mission of Jesus. Today, he is still interested in the whole person — our spiritual, emotional and physical health. He commissioned us to teach, preach and heal the sick.

Thank goodness for the Alpha courses which teach us that God heals today. Healing is love in action. Healing is spiritual warfare. Let's train up our troops to battle for healing. More teaching, more conferences, more courses please!

Sue Brown Nettleham
Lincoln

MEETING — A NEED?

I am pleased to renew my subscription for another year. May I congratulate you on an excellent publication. Compass is always full of very challenging articles to stimulate thought and action. The last issue 'Reaching the Lost' was particularly thought-provoking.

Paul Dakin's article on 'Secret Society' was very relevant to many of our churches (not least my own!) We do need to be radical. But it's not easy to escape the stranglehold of tradition and having meetings for the sake of meetings, no matter how good they are.

Do please carry on the good work in communicating in a prophetic way what the Holy Spirit is saying to today's Church.

Andrew Blackburn
Sutton, Surrey

KEEP IT SIMPLE, STUPID

I very much enjoyed the 'Church' issue of Compass (Vol 2 No 4). But which article actually taught us what Church is or how it is manifested?

Stuart Bell came near when he wrote of a 'called out' body of people who represent Jesus to the world. But no-one described its function.

Twenty-five years ago, some of us were excited about Watchman Nee's teachings on 'The Glorious Church'. Yet in all my time in the charismatic movement, I've found nothing better than one simple verse: '...and they were continually devoting themselves to the apostles' teaching and fellowship, to the breaking of bread and to prayer' (Acts 2.42)

This is the 'how'. The 'why' follows: '...everyone kept feeling a sense of awe...' because God was present among his people. Everything about Church springs from that. As we adapt to a new century, let's try and keep it that simple.

Joan Martin
Romford, Essex

THE HOLY SPIRIT IS A GIRL

My reference to the Holy Spirit as *her* was not a misprint. (Compass Vol 2 No 3; letter Vol 3 No 1).

The use of masculine personal pronouns in Scripture is anthropomorphic. God is neither male nor female as we understand it.

Rather, humanity expressed as male and female is somehow an image of the wholeness of God. I don't think that the pronouns 'he', 'him', or 'his' are used anyway in the Bible of the Spirit.

I follow the Mennonite theologian Tom Finger who argues that the third person of the Trinity expresses

God's more 'female' aspects — brooding over the waters, bringing forth and nurturing the works of creation and redemption.

Chris Seaton
Bognor Regis, West Sussex

CALLED AND QUALIFIED

I would like to share with readers who, like myself, may have been wondering whether in this great moving of the Holy Spirit, some of us may find ourselves redundant.

At first it seemed to me that when God moves, blowing on us with the wind of revival, he acts so sovereignly that we are left sitting on the sidelines. We know that he can do anything he wants, without the likes of us giving him a helping hand, and yet in prayer, praise or anything else he seems to want us involved.

In the counselling profession we have seen a tremendous upsurge, with many Christians seeing the need to put professional training alongside the gifts of the Spirit. The Christian world is certainly producing hundreds of qualified counsellors; one organisation (BTC) alone has had a throughput of 2000 students in the last three years.

It appears to me that God has ordered this upsurge, so that he has an army of carers and counsellors to help him out when thousands of new converts enter the kingdom — with past hurts and traumas — needing many a listening ear and an empathic heart.

The Holy Spirit wants channels for his love to flow through. Let's be encouraged and know, like Esther, that he has been quietly preparing us and has called us to the kingdom for such a time as this — revival!

Rosemary Pavey
Brentwood

In this issue, we have explored different aspects of the Spirit's nature and activity. The pages of text and graphics express the fundamental desire of God to create. God gives skill, character and inspiration which move through writers, artists, designers and editors. To the Spirit and the team, we give thanks.

The Editor would be pleased to receive contributions to future issues of Compass, which will focus on different aspects of revival. Articles, poetry or illustrations should be discussed in advance. Please send a brief synopsis in the first instance. The Editor, Compass, Pioneer Direct Ltd, Wellington House, New Zealand Avenue, Walton-on-Thames, Surrey KT12 1PY
How does your church use Compass? We would be interested to hear from you.

How the West is

If you're wondering what on earth is this awakening, don't miss the big picture. Gerald Coates roots the revival vision in reality...

FEW IN THE WEST HAVE seen revival. That is, unless you've been to Brownsville, Pensacola. So what exactly should we be expecting? 'We're all praying for revival,' an excited church leader told me, 'but we hardly know what we're praying and preparing for'.

Before Clive Calver left Britain's shores for the USA, he told 3,000 Evangelical Alliance conference delegates that he saw little signs of revival in the UK.

But surprisingly, Clifford Hill – known for his forthright views and prophetic doom, gloom and judgement – is shifting ground. He recently wrote that while he sees no signs of revival, he does see a considerable 'harvest'. As I read that, I wondered how large the harvest would have to be before it became revival! Awakening ahead?

Opponents of the recent move of the Holy Spirit believe that many of us have an IQ roughly equivalent to our shoe size. They keep reminding us how bad the world is. But I don't need any more reminders. The daily newspaper, television and radio bulletins provide enough for me.

Yet the issue, for those of us who claim to follow Christ, is not what we

believe, or what is currently happening – but what we're going to do with what we believe in the light of what is happening.

Many thousands of Christians across Europe and North America have been revived. They've been brought back to life, and God's favour is upon them. Could personal revival lead to corporate revival and an awakening in the West?

Prophetic signs

PRAYER – has there ever been a time when so many are praying and fasting? In my publication 'Millennium Meltdown', sent to 8,000 leaders and churches, I proposed a month of prayer and fasting. The astonishing thing

is, many were already into 25, 30 and even 40-day fasts. And the wave has continued.

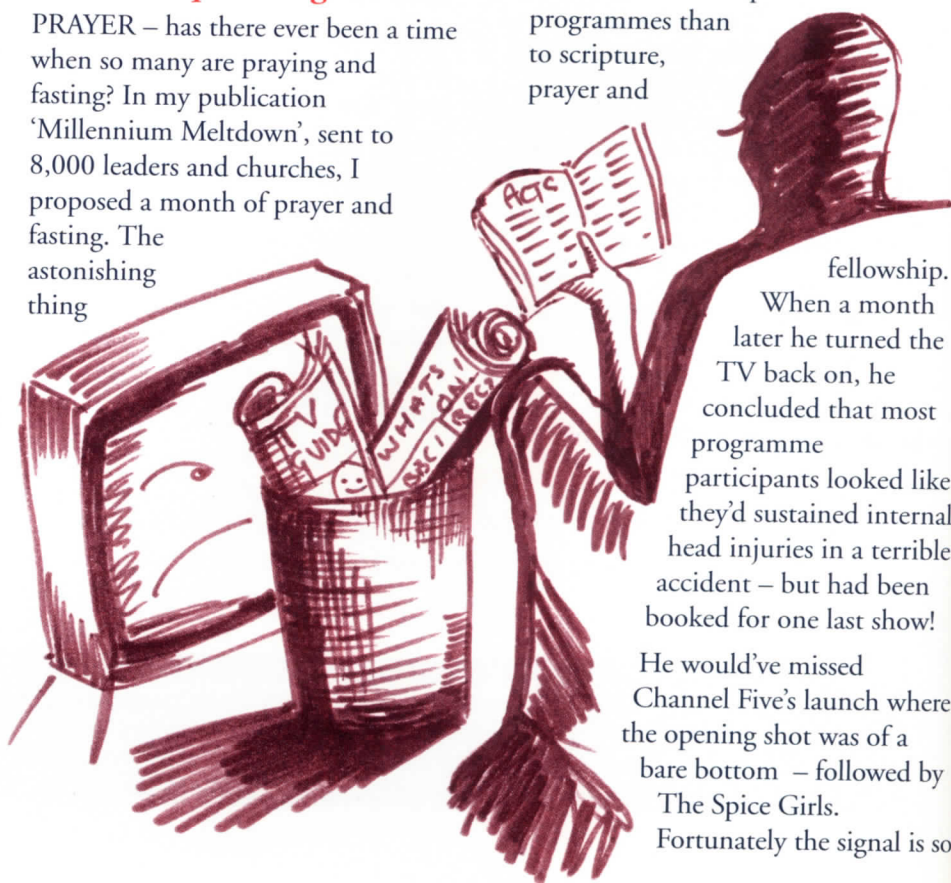
We live in an addicted society – and I don't just mean tobacco and illegal drugs. A friend of mine turned off his TV for one month. It completely transformed his devotion to Christ, family life and church relationships.

He realised he'd been more addicted to Eastenders and sports programmes than to scripture, prayer and

fellowship.

When a month later he turned the TV back on, he concluded that most programme participants looked like they'd sustained internal head injuries in a terrible accident – but had been booked for one last show!

He would've missed Channel Five's launch where the opening shot was of a bare bottom – followed by The Spice Girls. Fortunately the signal is so



won

bad most can't watch it and those of us who can – don't! If TV is taking the 'temperature of Britain' as is claimed, they're using a rectal thermometer and wiping it all over our screens. I wonder what Christ would watch on TV?

If we're unwilling to deny ourselves creature comforts and cultural icons, why should God send his revival spirit?

HARVEST – in the UK alone almost 3,000 have responded to Christ in prisons; hundreds of police officers have been born again or come back to Christ; 20,000 gypsies have become followers of Jesus; one London church has grown to 3,000 adult members in less than a decade; 250,000 have been through Alpha courses; acts of reconciliation among Christian leaders are taking place after years of tension and hostility; fresh working partnerships are emerging between denominations and networks.

If unity is a pre-requisite of revival and awakening – then the latter is on the way!

Worldwide, the number of people becoming Christians exceeds 50,000 a day. Europe has the largest number of nominal Christians of any continent – 430 million. As the Spirit of God moves and we become agents of the gospel, what will happen when this sleeping giant arises?



At the turn of the century, Pentecostals were virtually non-existent. By 1960 there were 12 million, today over 100 million and by the year 2010, a projected 154 million.

In my own church Pioneer People, just outside of South West London, pupils are praying before lessons. At lunchtime meetings, their friends are getting saved.

Old people are singing hymns and praying for each other in their nursing homes. A boldness is coming upon those with a heart for the lost. Believers who've lost their way are returning to God almost every week.

But we're not on our own. This sort of thing is happening in numerous centres.

GOSPEL – preaching in Simon's Colonnade, shortly after Pentecost, Peter told his listeners, 'Repent and turn to God so that your sins may be wiped out, that times of refreshing may come from the Lord'. This was language his hearers understood.

Living in the Middle East and being familiar with scripture, they would've recalled Hosea 6:1-3,

where the prophet encourages them to return to the Lord and receive his blessing of rain from heaven. To be refreshed is to be revived.

While the early church were not all evangelists, they gossiped the gospel across their network of relationships.

So whether one looks at what happened at Pentecost, with Peter and Simon's colonnade or in present day revivals, it seems if the conditions are right, God is likely to send 'rain'.

The much misunderstood 2 Chronicles 7:11-22, sets the scene: a turning to God (repentance), freedom from guilt (forgiveness), refreshing

and blessing (revival) and the good news gossiped around the dinner table, with neighbours and friends.

Today we're witnessing the greatest revival and awakening the world has ever seen. So how then ought we to live? Are each of us prepared to create conditions to increase the likelihood of showers from heaven?

Beginning and end

It's 1400 years since Columba died. He brought the gospel from Ireland to Iona. His death coincided with the arrival of Augustine, who became England's first Bishop. The King and Queen were converted, and the Seven Kingdoms became one English nation. All that in seven years. Quite a beginning.

But what of these 'end times'? It was George Deakin who stated, 'vision without a task makes a visionary. A task without a vision makes for drudgery. A vision and a task make a missionary'.

A mission is a journey with a purpose. Are you and your church going round in circles – or are you on a journey with a purpose?

This isn't time for church business as usual. It isn't time to accommodate sin or to call sin a problem, pressure or difficulty. It's a time to be clean and clear, straight and ruthless. For wherever conditions are met, showers bring revival – and could precede the greatest awakening there has ever been.

It's a basic necessity of life – to have a vision of the future in which one has enough faith to act. Revival and a great awakening – can you see it? Is it your future?



Gerald Coates lives just outside South West London, with his wife Anona. They have three grown-up sons. He leads the church Pioneer People, and a network of churches throughout the UK, other parts of Europe and the world. His publication 'Millennium Meltdown' is available on the Internet http://ds.dial.pipex.com/pioneer_trust/. Coates led meetings five nights a week in Westminster during June. 20,000 attended, 3,000 have responded to the message of repentance and faith in Christ – and many have been born again. Meetings continue in September (see insert).

Revival Man

We talk about it. But most of us have never actually seen a spiritual awakening. Ed Silviso has. And he urges us to ask the Holy Spirit to give us a passion for the lost. Sandra Bullen reports...

WHEN ED SILVISO speaks of revival, it's from first hand experience. And it's inspiring. For he's personally witnessed a spiritual awakening that's seen hundreds of thousands come to know Christ.

Silviso has been instrumental in the Argentinean revival, where he set up Harvest Evangelism – teaching the Church about strategies for reaching the whole nation for God. Brother-in-law to international evangelist Luis Palau, he's also author of the book *That None Should Perish*.

After reading that publication earlier this year, my husband believed God told him he'd meet Silviso. A few weeks later, a local church leader phoned to say that of all the UK venues, God had spoken to the Argentinean preacher about coming to our area, mainly Reading!

For some time now, the church I attend – River Church – has had a growing concern for a spiritual awakening in the Thames Valley. To that end we've co-hosted large regional 'Prayer for Revival' meetings, which have been attracting many local leaders. So within months, that word to my husband was fulfilled. Ed was in Reading, speaking to the Thames

Valley churches, with a specific emphasis on the locality. The atmosphere was electric. A Muslim woman came into the hall to ask what was going on. She'd never before felt the power of God so strongly!

Silviso's basic teaching is based on the principle of reaching our cities for Christ, using the tools of prayer evangelism. So prayer was high on the agenda. But hand in hand with that were some other significant points.

Unity in the Church

This was the main thrust of what we felt God was saying to us. Never before had such a diverse group of believers met together locally for such a series of meetings – from raving Pentecostals to more 'sober' representatives from other denominational settings.

Lunchtime meetings of leaders culminated in acts of prayer and reconciliation. The last night was particularly noteworthy. We had communion together, and there was a strong feeling that spiritual influences – 'strongholds' – were being challenged over our area.

We specifically prayed to break the stronghold of poverty – which we believed was preventing the release of finances needed to see revival. That was

immediately followed by an offering of £28,000 – from 1,000 people!

Passion for the lost

Many of us were challenged to seek a passion for the lost – those who don't know God. Perhaps the best way to describe that is to quote from Silviso's book.

'In order to be able to do it (ie pray for the lost of our cities) effectively and persistently,' he writes, 'we must have a passion for the lost. I am not talking about having a keen interest in the salvation of sinners. No! I am talking about an all-consuming passion for the lost ones. I am talking about a lifestyle through which we devote every ounce of our energy to winning the lost. If you lack this kind of passion, do not be discouraged.'

'This is not something with which we are born, or something that can be learned. It can be neither bought or taught. It has to be imparted by the Holy Spirit. To receive this, we need to go to God in full repentance to plead for an impartation of his heartbeat for the lost.'

Being a blessing

Three times, the gospels actually spell out that Satan was defeated – in the wilderness, when the '70' were sent out (Luke 10:1-9) and of course, on

the cross. Looking at Luke 10:1-9, it's interesting to note the four things Jesus tells his disciples to do:

- bless those who they come in contact with;
- fellowship with them;
- bring the miraculous to them (healing);
- preach the gospel.

Historically, it could be said that the last item on the list has often been placed first. Could this be a model for our evangelism today? Should we endeavour to make it a 'habit' to bless those we come in contact with? I have found this helpful. It shows me where to go to from here with some of my friends. I also have a sneaky feeling that as I make it my practice to bless those I encounter with prayer, a compassion and passion for those around me will be a consequence.

I am not 'prophetic' – neither do I see in pictures nor often perceive things intuitively. But I'm hungry for God, and want all that he has for me. My

scientific training and logical thinking sometimes leave me struggling, questioning what is and what isn't the Holy Spirit working, and ask what is and what isn't significant for this time and this nation. Yet to me it was obvious what God was saying at the Thames Valley conference. I'm excited at the clarity of his message.

Many of us have read and heard material like this before. It's not necessarily new. But could it be that now is the time when God is alerting us to do something about it?



Sandra Bullen is a member of River Church, based in Marlow. She heads up the student link work within the church and is also responsible for the under 5s and running a home group. She and husband Alistair run a design agency, where she is a marketing director. They have two children.



'In order to be able to pray for the lost of our cities effectively and persistently, we must have a passion for the lost'

God who answers

It's a living manifestation of the intelligent and moral essence of God's being. It's what he is. Paul Newberry follows the flame...

OUR GOD IS A consuming fire. That statement was made by the writer of the book of Hebrews. And he knew the truth of it so well because he was full of Hebrew history. In the Old Testament God's presence and power was manifested by fire again and again:

- God sealed his original covenant with Abram by the revelation and light of a flaming torch;
- Moses was arrested by God's presence in a burning bush, the fiery manifestation of divine glory being so localised that Moses was instructed to stand on the surrounding ground with his feet uncovered;
- the Hebrew people, with Moses, were led out of Egypt by the Lord, who went ahead of them in a pillar of cloud to guide them on their way, and by night in a pillar of fire to give them light.

'The constituent of this cloud was not water vapour,' says A E Mellor, 'but a dynamic field of divine power.' It was this fire of God's glory that came out from the presence of the Lord and consumed the burnt offering as the Hebrew priests began their ministry. The people shouted for joy and fell on their faces.

But it was the same fire that flamed out in holy anger against Nadab and Abihu

when they offered 'unauthorised fire' before God in the next chapter. Elijah understood the fire of God. He knew it could discriminate between godly and ungodly offerings. In his contest with the priests of Baal he boldly declared that 'the god who answers by fire, he is God!' Then the fire of the Lord fell and burned up the sacrifice.

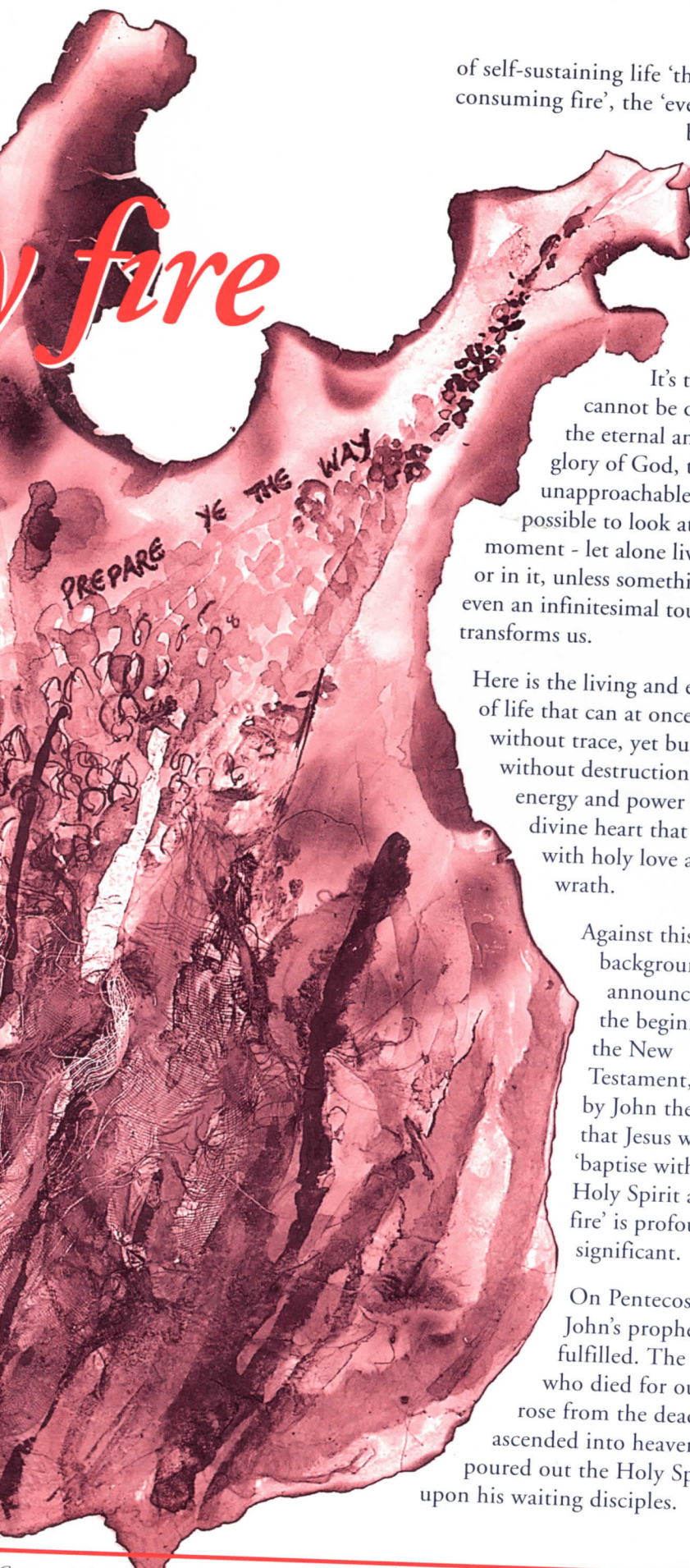
The fire consumed not only the sacrifice, but also the altar stones and the water! It did not, however, consume the bush that burned before Moses.

Clearly this fire of God isn't simply the divine use of natural phenomena or the random expression of neutral energy.

It's a living manifestation of the intelligent and moral essence of God's being. It is what he is.

Isaiah calls this uncreated and indivisible union





of self-sustaining life 'the consuming fire', the 'everlasting burning'. And he asks the sobering question, 'who can dwell with it?'.

It's the fire that cannot be quenched, the eternal and celestial glory of God, the light unapproachable. It's not possible to look at it for a moment - let alone live near it or in it, unless something of it, even an infinitesimal touch, transforms us.

Here is the living and eternal fire of life that can at once consume without trace, yet burn without destruction. It is the energy and power of the divine heart that flames with holy love and holy wrath.

Against this background the announcement at the beginning of the New Testament, made by John the Baptist, that Jesus would 'baptise with the Holy Spirit and with fire' is profound and significant.

On Pentecost Day John's prophecy was fulfilled. The Christ who died for our sins, rose from the dead and ascended into heaven, poured out the Holy Spirit upon his waiting disciples.

They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.

Their lives were open to God. They were, in effect, living sacrifices. The fire came to consume - but not destroy - them, and the Holy Spirit filled them.

The gift of the Holy Spirit and fire is God's promise for those who call upon him during the last days - that period stretching from the outpouring in Acts 2 until now. It's the age of Christ and his Church, of his ministry in the body of his flesh, and his subsequent ministry in the body of his people.

That ministry began for Christ in the descent of the Spirit upon him after his baptism in the Jordan. The ministry for his church began after the outpouring of the Spirit and fire upon the disciples in the Upper Room. Since then, believers in every age have sought to receive the life and power of the Holy Spirit - many seeing it in terms of a baptism of holy fire.

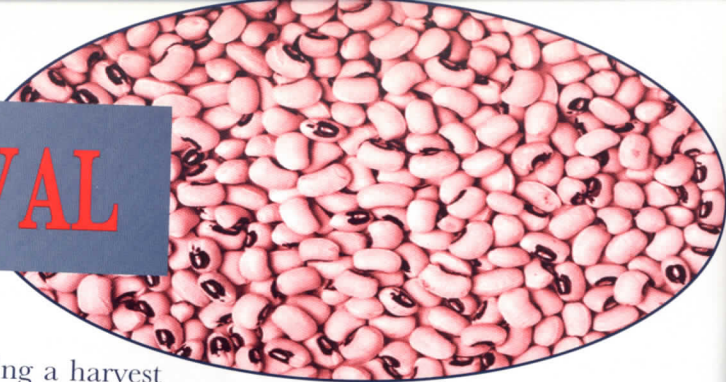
Certainly the answer to the cold formalism into which the Church too often descends is the God who answers by fire. Outpourings of the Spirit throughout history have always burned up the debris of sin, rekindled the flame of devotion to Jesus, and renewed God's people to worship and evangelism.

Charles Wesley called upon the God of fire in the 18th century: 'Oh, that in me the sacred fire, might now begin to glow, burn up the dross of base desire, and make the mountains flow'.

And again in the hymn 'Come, Jesus, Lord, with holy fire, come, and my quickened heart inspire, cleansed in thy precious blood...'

continued on page 19

SEEDS OF REVIVAL



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Preaching, teaching, and personal witness touched by the fire of God become manifestations of divine life. The Lord of holy fire breaks in upon us, sometimes in burning conviction, sometimes in the warmth of devotion and love.

It's for ministry like this that we need to be baptised with the Holy Spirit and with fire! 'Catch the fire' events are currently popular. So it's important for us to know, as far as we can, what we mean by 'the fire'. It isn't natural enthusiasm, certainly, or excitement, though it will doubtless cause some of that. If the biblical understanding of God as the God of fire is accepted, then being anywhere near the smallest manifestation of divine life will be awesome and fearful, as well as wonderful.

The fire won't necessarily make us feel good - at least not initially. For a culture suffocating under the necessity to feel good all the time, the God of eternal fire will appear counter-culture.

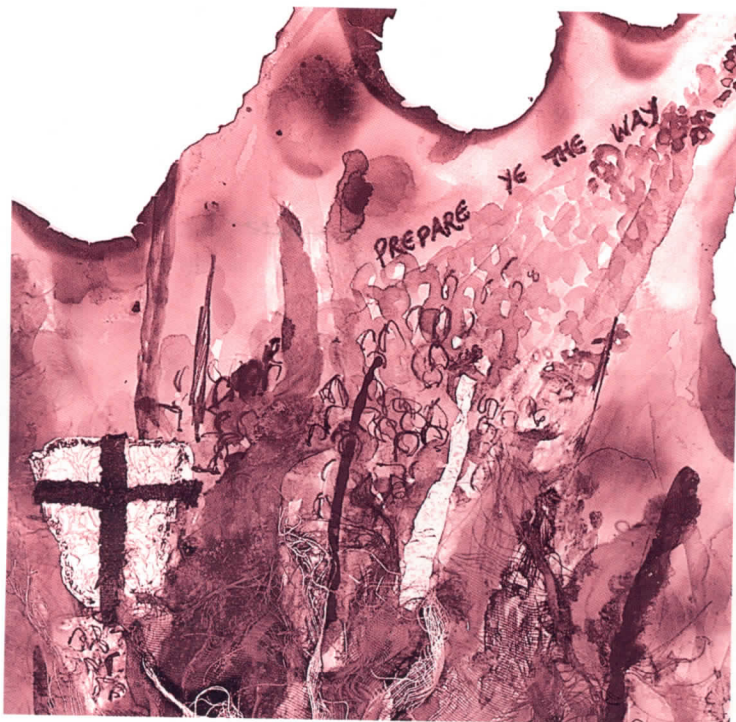
What must it be, however, to have a baptism of divine fire, to be immersed in even a little of the ever-burning energy of the universe? What do we know, after all, of such things?

Thomas Binney, the effective minister of Weigh House Chapel, London (1829-69), and a Congregational 'Kendrick', expressed a deep longing for life in the light of God:

'Eternal Light! Eternal Light! How pure the soul must be, when placed within thy searching sight, it shrinks not, but with calm delight, can live, and look on thee'.

Frederick W Faber (1814-63), expressed, with some mysticism, a depth of appreciation for God's essential nature: 'My God, how wonderful thou art, thy majesty how bright, how beautiful thy mercy seat, in depths of burning light!'

Probably however, we're drawn to a more active recognition of God's life



and power. The Salvation Army founded its message upon two eternal elements - divine, profound, accessible, but beyond the natural - blood and fire! Raw, red, and blazing with sacrifice and passion, William Booth wrote: 'Thou Christ of burning, cleansing flame, send the fire, thy blood-bought gift today we claim, send the fire!... To make our weak hearts strong and brave, send the fire, to live a dying world to save, send the fire, oh, see us on thy altar

Useful references

Hebrews 12:29 Genesis 15:17
Exodus 13:21 Leviticus 9:23-24 1
Kings 18:24,38 Isaiah 33:14
Matthew 3:11 Acts 2:3

lay, our lives, our all this very day; to crown the offering now, we pray, send the fire!'

For William Booth the Holy Spirit and fire meant burning holiness, passion and compassion, and a contemporary, powerful, presentation of the good news about Jesus - especially to the poor.

The Pentecostals at the beginning of the 20th century took up the evangelistic passion of William Booth and the Salvation Army together with the burning insistence of the Christian Brethren on ministry of God's word.

They added a third strand, the baptism with the Holy Spirit, with fire, tongues, and spiritual gifts. The Pentecostals were and are a fire people and have influenced the 20th century with the greatest revival of the Christian faith the world has ever seen up to this time.

Again it is the songs that carry the essence of the message. Among those are Delia T White's 'Tis burning in my soul', H Tee's 'Let the fire fall', and missions motivator Leslie Woodford's masterpiece: 'Burn fire of God, my ransomed soul possessing, pure fire thou art, and I would dwell in thee, light of my life, true source of every blessing, grant all my days one holy flame to be.'



Paul serves Manna Christian Fellowship, Maidstone, with Andrew Parfitt. They head up a team of 15 elders. Manna Christian Fellowship is made up of five congregations totalling about 400 people. Paul also leads Manna Bible School, and has been a regular speaker at Spring Harvest for 11 years. A member of the Ground Level Team, he's currently involved in raising up a team of younger leaders.

Are you anointed – or just greasy?

*Stuart Bell explains how, in these days of revival,
the real 'three-in-one' lubricates your life*

Essential oil for dry

I WELL REMEMBER THE pain from my youth. The chain on my bike would slip as I stood on the pedals, pushing to get to the top of the hill near our home. And my dad would frequently say, 'You need to oil the chain, son'. But it wouldn't be long before the whole episode, and the pain, was repeated.

Anointing simply means, 'to put, or pour oil upon'. And I'm beginning to learn that things run far more smoothly in church life with oil.

Zechariah was woken by an angel one day to see a vision of an 'oil-filled Church'. He saw olive oil flowing from two trees, down two tubes into a bowl at the top of a large lampstand. The oil then flowed from the bowl along more channels, feeding seven lamps which lit the whole area.

What a great picture of Church with ministries filling the channels and mechanisms with fresh oil. The angel then declared, 'It's not by might nor by power, but by my Spirit, says the Lord Almighty'.

In days of revival we're looking for oil-filled, or Holy Spirit-filled, churches. However, it should be noted that the oil was given not just to bless the Church – but so that the Church could be a light in the darkness.

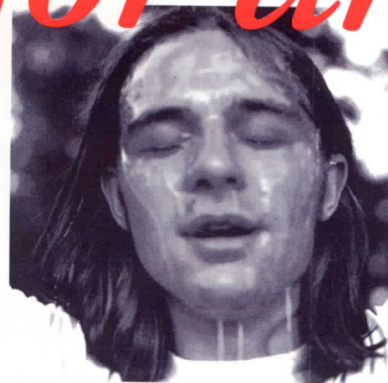
Throughout the Bible everything that was worth anything before God was touched with oil – from pillars, tabernacles, holy furniture, kings and priests, to shields, heads, feet, eyes and sick people who called on the elders for prayer.

Old Testament believers were looking for the Messiah, which means the 'anointed' one. And when Jesus arrived on the scene, he was the 'Christ' or the one anointed by God. When Jesus opened a scroll in the synagogue one day, he read words from Isaiah 61.

'The Spirit of the Lord is upon me,' he said. That anointing from God brought a message of hope and release to the world and pointed to God's favour upon the people. In fact the church is seen in 2 Corinthians 1:21 as 'touched with the oil of the Holy Spirit to do his will'.

'He anointed us,' wrote the apostle Paul, 'set his seal of ownership on us,

People
not only
received
strength
and
authority
with a
good
dose of
oil – but
also they
were
separated
to God's
work and
service



PHOTOS – HANNAH JOHNSTON

bones

and put his Spirit in our hearts as a deposit as a guarantee of what is to come.'

The oil-filled Church is called upon to preach good news to the poor, proclaim freedom for prisoners, and the recovery of sight for the blind, to release the oppressed and proclaim the year of the Lord's favour.

Throughout the Old Testament, whenever the Holy Spirit came upon people there was supernatural ability given to do whatever God was calling them to. When the Spirit came upon Samson, he was granted strength for his battles against God's enemies (Judges 13:25, 14:6, 19; 15:14). Before the end of his life he took the 'anointing' for granted – and suffered the consequences.

Oil from Samuel's bottle seemed to give authority to David as he was pronounced king over God's people (1 Samuel 16:13): 'So Samuel took the horn of oil and anointed him in the presence of his brothers, and from that day on the Spirit of the Lord came upon David in power'.

People not only received strength and authority with a good dose of oil, but also they were separated to God's work and service with oil. God commanded Moses in Exodus 30:30, 'Anoint Aaron and his sons and

consecrate them so they may serve me as priests'.

In the symbolism of oil, we're reminded of the fact that we're to be a 'holy' or 'separated' people. In the New Testament, anointing becomes even more important. Unlike the Old Testament picture, this is an anointing that stays.

Anointed with the Holy Spirit, Peter and John told a crippled man to get up and walk. A little earlier, while under the influence of the Spirit, Peter preached a storm of a message and 3,000 were converted to Christ.

Yet that's the same Peter who'd denied Jesus. Being touched with oil brought him a new boldness for witness. The Acts of the Apostles give us many glimpses of an oil-filled Church.

Two years ago in a Grapevine celebration meeting, Eric Delve encouraged leaders to touch as many people as possible on the forehead with oil. My first thought was that he was an Anglican and liked that sort of thing. But once the oil was on hundreds of foreheads, the results were amazing. Lives were impacted and touched by God.

There was nothing special about the oil. As far as I know, it was purchased from Boots. But I got a glimpse of something very important. When a person is touched with God's Holy Spirit, they need never be the same again.

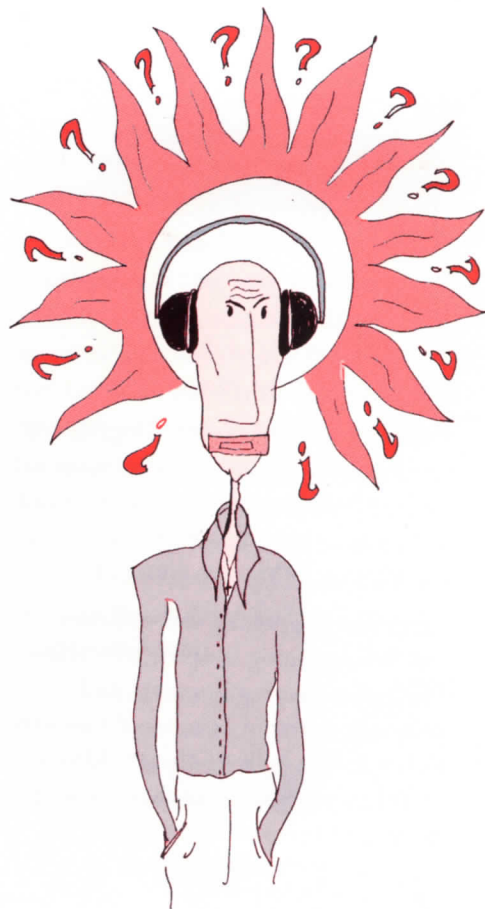


Married with two children, Stuart Bell leads New Life Christian Fellowship, Lincoln. He also heads the Ground Level network of over 40 church leaders mainly from England's east coast. Ground Level runs the Grapevine celebration which attracts 5,000 people.



Saintly Dilemmas

By Stuart Smith



Somehow, Colin had the feeling that he might possibly have just missed the point of "quiet time"....

Childquake!

Doug Horley watches children engaging in spiritual warfare – and relates some finger-lickin' chicken miracles

THEY WERE ORDINARY children. It was an ordinary day. In 1995 a group of youngsters from the New Life Christian Centre in Argentina met in a local park with their leaders to pray for the sins of the people of their huge cosmopolitan city, Buenos Aires.

Suddenly, around the kneeling, crying children, the ground literally began to shake. Local people rushed to find out what was happening. Was it an earthquake? What was going on?

What was happening was ordinary children engaging in spiritual warfare. They were praying in power and authority as they'd been taught to – by a church that believes that children don't have to wait until they grow up to be used in miraculous ways. Not surprisingly, the church grew somewhat that day!

I visited the church early in 1997. It quickly became apparent that their children's work is light years away from being a baby-sitting service.

'The children are taught to shout and order in the name of Jesus,' Erica, the elder overseeing the children's work, told me. Hearing children from as young as four praying in power and authority confirmed they're being taught well.

The New Life Centre has grown from 100 in 1982 to around 4,000 people today. They're heavily involved in evangelism and see some 200 – including many children – respond to God each week!

The children regularly visit the Garrahan children's hospital to pray for other youngsters there. That hospital ministry has seen some amazing results – including AIDS babies being healed.

In fact, there have been so many supernatural happenings that the church has its own department of miracles – with a doctor working hard to verify healings. It's not surprising that faith and expectancy run high amid such an atmosphere.

The fact that virtually all of the children have seen God do something remarkable also helps! The children even have their own miracle meetings – they minister to each other and to adults. The church now has some 200 child intercessors aged from four upwards. Hearing them pray is quite an experience.

They're not only seeing miracles of healing. On being asked what he'd like prayer for, one child replied, 'For my Mum's chicken – 'cos it doesn't work'. Apparently the chicken in question had, for some reason best known to



itself, stopped laying eggs. They prayed. The chicken now works!

God is moving in power through fun-loving everyday kids in Argentina. But I want to see it here in the UK as well! And I think it's starting.

During the 8-11s programme at Spring Harvest 97, which I ran with my wife Belinda, we saw hundreds of children meeting with God in powerful ways.

One young girl 'went out' in the Spirit. On 'coming to' she said she could see tongues of fire on people at the front.

Many children were in tears. One brought a note in the next day, saying she'd cried non-stop for half an hour that night because she felt so happy! We even had notes from stewards that week, saying they'd really been touched by God and were in tears themselves.

At Pioneer's 'Event For Revival' – where we led the same age children's work – similar things happened. It

Their children's work is light years away from being a baby-sitting service

was holy chaos. Children were in tears, out in the Spirit, on their faces pounding the floor in prayer, receiving visions and prophecies and really meeting with God.

One young lad from Generation Church – who'd previously not been at all keen on anything vaguely spiritual – became a Christian and was transformed. And stories keep coming in of children deeply touched and changed by God's Spirit.

So how do we sustain it? And what about miracles?

I came away from Argentina feeling very challenged that we need to invest

more in training our children. So often we seem to engage in tokenism – eg children praying in an 'adult' meeting is seen as a good thing to do, but is also seen as a novelty.

We pat ourselves on the back for having managed to involve these kids in a quality way for once. Then we return to the status quo.

There have been so many supernatural happenings that the church has its own department of miracles

One young girl said she could see tongues of fire on people at the front

I'm sure we need to raise our expectations of what children are capable of. Most people would probably agree with that. But what do we do? Certainly, children need foundational Bible teaching presented in lively, relevant and fun ways.

Our culture has changed from when children attending Sunday school and receiving a good grounding in Bible stories was the norm, to the opposite – where young converts today have alarmingly little knowledge of the Bible. But we need more than that.



New Life Christian Centre, Buenos Aires, Argentina

One problem is that children aren't normally spiritually proactive. Given the chance, they'd often much rather run about and play than do anything 'spiritual'. However, given some encouragement, some will get involved in praying and hearing from God.

And how about letting some of the more capable children lead meetings themselves? I heard of one 13-year-old boy in Brazil who's left in charge of an 80-strong adult church when the pastor's away. Irresponsibility – or a recognition of gifting and anointing?

Certainly we need to take the initiative and involve them – get them working one-to-one alongside ourselves as we pray and minister. That's one way we can start discipling our children. And if we can widen that discipleship beyond meetings, so much the better.

We'll be on the way to seeing our children trained and equipped. Undoubtedly that will take time and effort. It will inconvenience us. But the end result could be an army of intercessors, shaking the ground on which we stand.

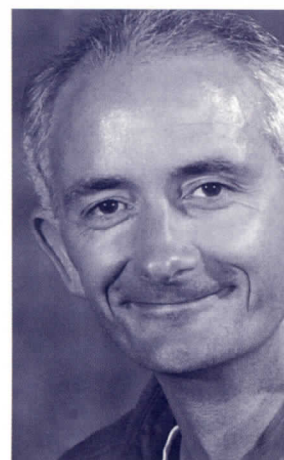
And miracles? The Argentinean church is very outward focused. The more we stop navel-gazing and turn our attention outwards, the more we'll see signs and wonders following.

I suspect we have a battle on our hands, because of our track record of so many unanswered prayers which have led to so much cynicism. May God use the children to break that legacy – and soon.

So next time you go to pray with someone, involve a child. But be prepared. They might just blow you away.



Doug Horley is a member of the Generation Church leadership team. He lives in Surrey, with wife Belinda and two children. Doug has an international children's ministry, and has written some popular worship songs.





Take me to the

Why does Jesus use the analogy of the river to describe

Muriel Shelbourne explains

NO RAIN HAD fallen for five years. It was from such a drought-stricken area that most of the delegates came for a women's conference I was leading – 6,000 feet up the Toowoomba Mountains in Queensland, Australia.

Despair had gripped these people. They'd lost crops and livestock. The faces of even the young looked dry and wrinkled. There was much weeping as people off-loaded their grief and bitterness.

The last night we prayed in desperation, 'O God, if it's possible, let there be a bit of laughter in this place'.

Something started to happen. Someone started to giggle, then another, then another. Suddenly there was an explosion of laughter which went on and on, ebbing and flowing like a river.

When they returned home, husbands reported they were kept awake at nights while their wives slept soundly, laughing the hours away. Ironically, soon after, the first rains came.

Jesus uses the analogy of the river to describe the activity of the Holy Spirit. 'If anyone thirsts let him come to me and drink,' he said. 'Rivers of living water will brim and spill out of the depths of anyone who believes in

me this way' (John 7:38, The Message).

Ezekiel speaks of a river that becomes deeper as it flows – a river that brings life and healing to everything that swims in it (Ezekiel 47:9-10).

In 'The Last Battle', C S Lewis describes it as a river that went further in and farther up. You felt you were swimming up light. It was wonderful. You couldn't feel afraid – even if you wanted to.

I was taking assembly in a London primary school. At the end the head asked those wanting personal prayer to come to the front of the hall. Everyone stepped forward. I passed from child to child praying into emotional, education, social, family, physical needs.

The hall floor was covered with children quietly sobbing, gently giggling, softly praying, silently laying as the river of God flowed and washed over them.

Later, the head recounted how fears, aggressions, rejections, learning difficulties, social disadvantages, hurts, had been dealt with that day. Parents came and asked what had happened because their children were so different.

Melinda Fish in 'The River Is Here' recounts a vision of her husband's in Pittsburgh 1976. A river was building

river

irit's activity?

up behind a dam on the mountainside. The force of the water formed a crack which burst the dam open and flowed as a river down the mountain. It flowed through a weather-beaten church and out into the desert where everything sprang to life. Joel speaks of that kind of river in just the same sort of way (Joel 3:18).

I was preaching at a missions weekend in the Midlands. At the last meeting God, the Holy Spirit came in a powerful way. Almost the whole church was impacted as restoration, repentance, reconciliation, refreshing took place. There were many healings.

As a lady was driving past, she felt a great force coming through the doors which seemed to hit her in the pit of her stomach. She'd lost her faith in God years before, and was living what she described as 'a pretty reckless life'.

The rest of the way home she found herself sobbing uncontrollably. On entering her house, she sunk to her knees and called on God for mercy and forgiveness. She got up feeling clean.

Then she remembered her parents whom she'd not spoken to for years. She went to see them. That night a family was reconciled. She came to the church two days later to tell her story and declare her new-found faith.

Moody tells of the time when he felt an awful lack of power in his

preaching. Going down Fifth Avenue, New York, he found himself 'panting after an encounter with the Holy Ghost'. He felt the Holy Spirit, like a river, bathe his soul in love and power. Such was the force that he asked God to 'stay his hand'.

'I was never the same again,' said Moody. 'The dead, dry days were gone. Before that I was all the time tugging and carrying water. Now I have a river that is carrying me.' He became known as the man who put one hand on Britain and the other hand on America – and lifted them both nearer God ('Moody With Sankey' by John Pollock).

Isaiah speaks of this river which God gives for his people to drink (Isaiah 43:20).

During a mission in Kenya, I had the privilege of speaking at Nairobi Bible College. The student body consisted of 93 pastors and leaders from six African countries. They were well-versed in biblical theology and doctrine. But they were dry.

One evening, I stopped in the middle of my preaching. 'Show your power, O God,' I cried, 'and let your river of life through this place.'

The whole room was charged with God's presence. Chairs clanged and scraped as students, lecturers, missionaries slid to the floor – some onto their faces, others onto their backs.

The dean's wife saw a vision of a river coming through the window. Rays of light were dancing on the waves and landing on each person's head as it passed their way. Long into the night I

could still hear the shouting, groaning and sobbing of those people as they were impacted by God's power.

Shortly after, those pastors and leaders returned to their countries on evangelistic assignments. Many had suffered stoning, gunfire, confiscation of goods and death threats. They were afraid. But now a new power and boldness gripped them.

They reported back that they saw conversions, healings, miracles on a scale they'd never experienced before.

Charles Finney said of the Holy Ghost, 'Waves of liquid love came over and over me until I cried out, "I shall die if these waves keep coming"' ('Signs Of Revival' by Patrick Dixon).

He lived to become known as the 19th century apostle of revival – 250,000 people came to faith in Christ as a result ('Finney On Revival Forward' by E E Shelhanner).

Let our prayer be that God keeps the river flowing over – and through – us to others.

He felt the Holy Spirit, like a river, bathe his soul in love and power. Such was the force that he asked God to 'stay his hand'



Muriel Shelbourne is a mother, grandmother, retired teacher, missionary, minister of religion, Bible College lecturer, author (Just Another Stepping Stone) and part of the leadership team of New Life Christian Fellowship, Lincoln.



ILLUSTRATIONS – JAMES WHITE



Power tools for ch

*After laughing, weeping and falling over, are we still charismatic?
Andy Read takes stock of our spiritual gifts*

WE MAY HAVE THE name. We may have learned the list. And thanks to Ishmael, we may even be able to sing it. But at a time when God is pouring out his Spirit in revival power, it's worth asking the question – how 'charismatic' are we?

According to 1 Corinthians 12:7 (NIV), 'to each one the manifestation of the Spirit is given for the common good'. Historically, those have been words of challenge and aspiration for many people involved in the pentecostal/charismatic movement.

The list of 'spiritual gifts' that follows in the passage is not the only such list in the New Testament (cf Romans 12:6-8). But it is the one that's occupied our attention and been the subject of many seminars, teaching weekends and practical workshops!

Often the focus of attention has been on the role of such gifts in the life of the church as it meets together. At least, that's been the most usual forum for exercising such gifts.

Missing link

With all that's happened since the 'Toronto Blessing' impacted the Church worldwide and in the UK, and with revival on the lips and hearts of many,

what's happened to spiritual gifts? Are they still on our agenda or has 'perfection come' (1 Corinthians 13:10)?!

Have some of us reached a point where we are charismatic by institution, but would find it hard to remember when in our celebration or cell there was last a tongue, interpretation, prophecy or healing? When did we last experience God 'gifting' us in those ways outside of a church meeting context?

We need to take another look at what God may have for us, and be calling us to exercise – not just for ourselves or so that our meetings are more exciting – but for the lost.

Historical chain

So what does history teach us? In his study '2000 Years Of Charismatic Christianity', Hyatt points out that as institutionalisation crept into the early church, a corresponding reduction in reliance on spiritual gifts took place. So by the 3rd century AD Origen was stating, 'these signs have diminished' (Origen Against Celsus).

However, that's not to say what we commonly refer to as 'charismatic phenomenon' died out at that point. At various times, and in many places, God seems to have 'broken in' through the lives of those open to him.

For example, Martin Luther stated –

perhaps surprisingly to some – 'Often has it happened, and still does, that devils have been driven out in the name of Christ; also by calling on his name and prayer, the sick have been healed'. In 'Exploring Celtic Christianity' (Hodder), Ray Simpson asserts, 'Christianity came to the pagan Celts by way of signs and wonders'.

Essential tools

Here perhaps is an important pointer for today – spiritual gifts being exercised in the carrying out of Jesus' commission to take the gospel to the lost. John Wimber has pointed out that spiritual gifts aren't given to build individual reputations, or to demonstrate spiritual advancement.

In 'The Dynamics Of Spiritual Growth' (Hodder), Wimber explains, 'They're not trophies, but tools for touching and blessing others'.

David Shibley points out the vital importance of a supernatural dimension to our witness: 'In the western world our sterile technology has created a thirst for metaphysical experience. Many try to satiate this thirst by flirting with eastern religions or the occult.


'Yet this thirst can never be truly satisfied until we come to the One who said, "If anyone thirsts let him come to me and drink" (John 7:37).' In 'A Force In The Earth' (Creation House), he

Churches

adds, 'Heaven-initiated experiences of supernatural power are the only effective, Christian counter to the proliferation of unclean, other-worldly phenomena.'

The simple fact would seem to be that wherever in the world Jesus' Church is dynamically growing, one can see evidence of spiritual gifts in operation. 'The waves of revival and renewal in the 20th century are resulting in an unprecedented proliferation of charismatic gifts throughout the Church,' says Hyatt. 'The movement now claims over 450 million adherents worldwide and is growing at the rate of 23 million per year.'

If we want to be part of a revival generation, can we afford to lose sight of the ways God can gift and equip us – to build up his body and to reach out to the lost? Anyone who's ever done any DIY jobs around the house will know they're a lot easier with the right power tools!

Is it time to stir ourselves and each other up, and in relationship with the Holy Spirit, perhaps step out once more with the charismata that  s/he graciously gives?

Andy Read lives in Maidenhead with his wife Lina and two daughters. He is on the Oversight Team of River Church and a member of Pioneer's Ministries Forum. He runs a copywriting business and co-edits magazines for Links International and YWAM.



Word of wisdom

Not natural wisdom or even sanctified common sense!
Norman Barnes

A church was bursting at the seams. The leaders wondered – should they extend their building or buy a new one? One heard the Lord say, 'Do neither. Plant out a whole section of the people'. They accepted the word, took action and the church grew on two fronts instead of one.

Christine Noble

Word of knowledge

A word of knowledge can be similar to prophetic words. But it often comes in a more fleeting way. I find there are words of knowledge that I find hard to believe, but I ask the question how did that come, rather than can I believe it. Once I speak the words, then faith comes.

Martin Scott

Faith

Miracle faith moves in unexpected things or in things that faith expects. It is not natural faith. The gift of faith is a supernatural endowment by the Holy Spirit.

Norman Barnes

I had to go shopping. But I only had a ten shilling note (50p). So I went with Jesus and a prayer to the grocery store, butcher, greengrocer, baker and cobbler. Until I left the last shop, there was always ten shillings still in my purse.

Christine Noble

Healing

At a healing service in 1995, I felt there was someone present with multiple sclerosis that God wanted to heal. A lady called Edith Nunn came forward. She'd suffered for many years and was in a wheelchair, unable to walk or talk properly. I prayed and told her she would be walking within the week.

That night she spoke properly for the first time in six months. The next day she took a few steps unaided and, on the following Saturday, walked along the corridor of the home where he was staying.

Ten days later her GP said the disease had almost gone. After four months her sight was back to normal. She never needed physiotherapy to help her become mobile again. Her healing was reported in the national press.

Martin Scott

Miracles

Miracles are explosions of God's power, defying nature. David, a friend of ours, was in Mexico to see Father Rick Thomas who worked among the 'dump people'. David had heard that God had 'stretched' the food – as in the feeding of the 5,000. He asked a Mexican lady ladling out the food how she knew when God had multiplied the provision. 'When my arm aches,' she replied!

Christine Noble

Faith and miracles often work together. Once we had no petrol in our motorbike. My wife Grace prayed, we got on the motorbike and it went for three days. A miracle made it go. Faith got us on the bike!

Norman Barnes

Prophecy

Prophecy is a supernatural utterance in a known tongue. The Greek word means to speak for God. Prophecy is a gift to the body so that it may be edified.

Norman Barnes

We may all sing or move our bodies without having a ministry of song or dance. In the same way we may all prophesy (1 Corinthians 14:31) without being prophets. It's important to remember the spirit of a prophet is subject to control (1 Corinthians 14:32). No word is so important or anointed that the person giving it is 'taken over' and unable to stop.

John Noble

Discerning of spirits

This is a limited gift restricted to spirits, and entirely supernatural. Note it is not the gift of discernment – eg character, nor is it thought reading! A young man was suffering chronic depression and a dark presence came into his room. He'd been involved in the occult. We prayed, commanded the evil spirit to leave, and he was never troubled again.

Norman Barnes

Tongues

The gift of tongues is a supernatural utterance by the Holy Spirit in languages never learned by the speaker, nor understood by the mind of the speaker, and nearly always not understood by the hearer. It's not linguistic ability nor our intellect. When we speak in tongues our understanding or minds are unfruitful. It's not a mental miracle – it's a vocal miracle.

Norman Barnes

Children with unreasonable parents, who ask them to do what they would never attempt; employees in traffic jams; business professionals facing unrelenting bank managers – all need the glorious contact with the Holy Spirit that comes through speaking in tongues.

John Noble

Interpretation

It needs to be noted that it is interpretation, not translation. It is a declaration of meaning. It can be parabolic, pictorial, descriptive or literal according to the urge of the Spirit and the character of the one interpreting.

Norman Barnes

Some time ago at one of our meetings, someone sang out in a tongue. I felt I might have an interpretation and so sang out what I'd received. A lady from Malta approached me at the end of the meeting. She'd recognised the tongue as an old southern Italian dialect – and the interpretation was correct!

Liz Coveney



r e v i

MUSIC — COMPILED BY SUE RINALDI

Abundance

The world is rich in colour and creativity... and as I look around and listen to the current sounds, there does seem to be a lot of good, colourful and creative music out here. If it is innovative — then people take notice, and if it is authentic then people are moved to take a closer listen. The following albums are quite different from each other stylistically but are similar in that they all seek to be touched by the angels of innovation and honesty... So let the wall separating the Christian and the so-called secular music scenes be demolished and let the music out!

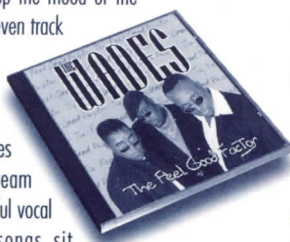
THE FEEL GOOD FACTOR

The Wades

HitCity Productions — distributed by Kingsway Music

The title successfully sums up the mood of the brothers from London. This seven track EP reveals the evolving sound of the Wades and they have now entered the land of good production mixes which give a more mainstream sound to their already powerful vocal delivery. Many of the songs sit comfortably within the 'laid back vibe' position with *Another Day* being the highlight. *When Will We Learn* is possibly the most memorable — good single release material! The only negative is the placing of the *Another Day* in deep funk slow jam remix straight after the original version. For the listener this tends to make the EP lose pace and interest wanes a little — would be better positioned at the end perhaps! Spot the difference between the 1996 *Lift Your Spirit* and the 1997 batch of songs — the Wades are definitely on a journey. Good listening.

★★★★



different voice these songs could be lifted into another dimension!

★★★★

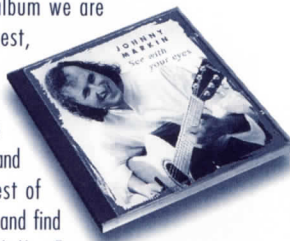
SEE WITH YOUR EYES

Johnny Markin

ICC — Silverdale Road, Eastbourne, East Sussex

Johnny has been part of the Christian music scene for many years, and with this album we are treated to the honest, uncomplicated and sincere aspects of him and his music. Unafraid to scale the production down to guitar and voice — we find the best of Johnny aching to get out and find expression with *I Will Bow At Your Feet* and *Jesus You Are My Only Destiny* being the highlights. Often noted for his guitar playing (featured on two of the tracks) it is really his voice that is given space to perform and works really well with Jo Holland on backing vocals. If you like acoustic-based rock, you will enjoy this album and it seems to be a true representation of what you can expect from his live performance.

★★★★



and on *Answer To Your Prayer* reveals that there is a lot more waiting to burst forth from her vocal chords. One of the musical trademarks of Beehive is the effervescent bass playing of Paul Lancaster and the fact that he can sing and poetically rap so brilliantly is a great discovery and one to explore further in the future. Maybe that they have not made the mark they deserve is due to the fact that they have not yet come up with a killer hook... even on this album some of the songs meander and cause me to wonder whether they should enlist the help of other songwriters who can write more immediate tunes. To their credit — what you hear on your hi-fi system is what you hear live — good on 'em! Beehive if you're listening — keep buzzin'...

★★★★

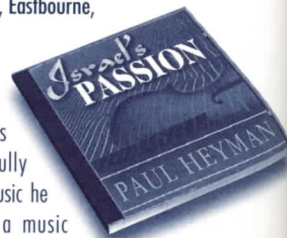
ISRAEL'S PASSION

Paul Heyman

ICC — Silverdale Road, Eastbourne, East Sussex

Paul has a passion for Jesus that incorporates his Jewish roots and his love for music. Fully trained in classical music he arms himself with a music degree and a violin diploma and produces a beautiful and poignant instrumental work with the cultural and musical traditions of Messianic Judaism at the heart. Helen Shapiro guests on Baruch Haba and the flute offering in particular from Mike Haughton works wonderfully with the violin on the Adrian Snell track *Hear O Israel*. Holy manages to marry the violin to a euro-dance beat and the final track *Israel's Passion* features Paul's innovative playing alongside his voice-over of Isaiah 55. Piercing and poignant!

★★★★



GRACE

Serious Music — order from Jonny Baker 0181 567 6926

On Sunday 7th November 1993, the first 'Grace' service took place at St Mary's Church, Ealing, West London with a vision to include 'homemade' music, visuals and liturgy, plenty of ambient music to accompany readings and prayers and a sense of freedom and space to explore God in different ways. This album is a picturebook in sound of their exploration — and a good one it is too! The rhythm tracks are full of innovative grooves and ambient sounds and the lyrics avoid the well trodden route that a lot of worship songs seem to tread. Lots of musical creative moments throughout, but unfortunately the vocals do not show the same level of creativity and would probably best be described as an acquired taste. With a

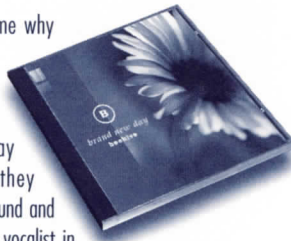


BRAND NEW DAY

Beehive

Airplay Records — distributed by Word

It has always puzzled me why Beehive has not made a mark on the secular scene. They are all good musicians, they play great together, they make a good tight sound and they have a silky-soulful vocalist in the shape of Kaz Lewis. This latest release officially names them Beehive instead of Funky Beehive, and although they have dropped the funk from the name they have definitely not dropped the funk from their music. Kaz establishes herself yet again as a premier vocalist



COMPASS RATINGS

★

★★

★★★

★★★★

★★★★★

disappointing

average

good

delivers

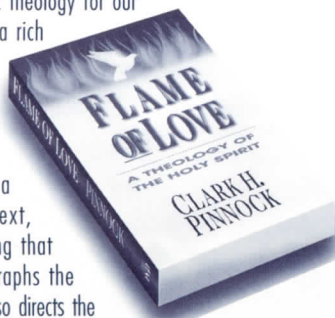
distinction

FLAME OF LOVE

Clark Pinnock
Downers Grove: IVP

Described as Pinnock's magnum opus and as 'a biblically grounded systematic theology for our time', this book is a rich resource on the theology of the Holy Spirit. Pinnock begins by setting the Spirit in a Trinitarian context, creatively suggesting that 'the Spirit choreographs the dance of God and also directs the steps of creatures entering God's dance'. There follows important discussions including: the Spirit within creation (thus opening up issues of ecology and in particular the sacredness of all creation); salvation not simply coming through the death of Christ but also through his life; the Church as an extension of the anointing on Jesus (thus needing to be truly charismatic); and his discussion on the universal activity of the Spirit even outside the church will provoke thought.

Martin Scott



reader to think more biblically. But not all readers of Compass will agree with the conclusions. In particular, Turner refutes the classic two-stage approach conversion followed by Spirit baptism.

The book is in two parts. The first outlines New Testament teaching concluding with a very helpful chapter on Trinitarian theology. The second looks at spiritual gifts, with particular attention paid to tongues, prophecy and healing. This is a rich resource. It challenges to develop a theology which fits both scripture and experience.

Martin Scott

Ed: Max Turner teaches on Equipped to Lead and will lead an elective on The Holy Spirit on the 1998 Context programme.

IS LEADERSHIP MALE?

Joan Martin

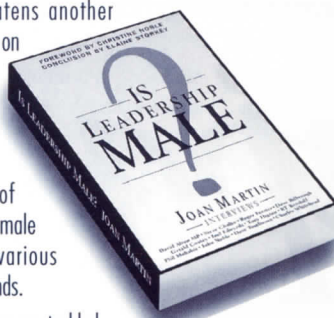
The title threatens another laborious debate on a Church 'hot potato'. But it isn't. The book consists of a series of interviews with male leaders from various church backgrounds.

Eighteen questions are tackled. These touch relevant issues such as the distinction between masculine and feminine, the role of mothers in shaping perceptions, chauvinism and women in leadership.

It was interesting to read the 'male point of view'. The leaders are frank, and clearly not all are comfortable with the idea of women in leadership. This adds to the authenticity of the book.

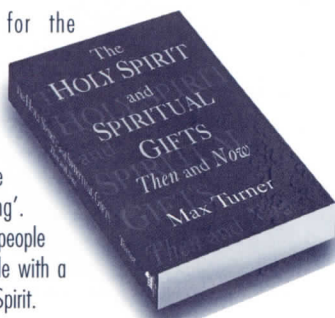
This volume is definitely one to read. Providing excellent insights, it is thought-provoking, and hopefully will induce action.

Jane Ifeacho

**THE HOLY SPIRIT AND SPIRITUAL GIFTS**

Max Turner
Paternoster Press

This is not for the fainthearted. Nor is it for those who simply want support for the 'Toronto Blessing'. It is a book for people willing to grapple with a theology of the Spirit. There is much to challenge the



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'Dissatisfaction with the world in which we live and determination to realise one that should be better, are the prevailing characteristics of the modern spirit.'

G L DICKINSON

'Come, Holy Spirit, and send out the beam of your light.'

STEPHEN LANGTON

'If the people come to church in preparation and expectation, if the preacher committed himself and his message to the Spirit of God, then, and not till then, the flood tides of power would be unloosed upon men.'

WILLIAM BARCLAY

'Often our idea of revival is extremely self-serving, and thus, unbiblical. The ultimate expression of revival is the conversion of the unsaved.'

ED SILVOSO

'When British Christians are fully committed to God, filled with his Spirit, united heart-to-heart, proclaiming the gospel publicly, and being seen to care for the needy, amazingly large numbers will be converted.'

STEPHEN ABBOTT

'When the church in the city drinks of the cup together and shares the same bread, something happens in the heavenly places that undermines Satan's power over the Church and, eventually, the city.'

ED SILVOSO

HARD HEARTS ARE DRY SPONGES,
RESISTANT TO THE
Spirit of GOD
ONCE 'WRUNG OUT',
when thrown in life's deep water
MAKES A HEART FULL, SOFT,
AND *ready to give*

GAIL HUTSON

Compass

POINTING THE WAY TO REVIVAL



To respond to the new times of revival we are in, **Compass is changing!** As we prepare for revival, Compass will bring revival news, stories and features - equipping the church for revival and pointing the way to revival. Watch out for the next issue of Compass out in December.

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The last word



A funny thing happened on the way to the synagogue...

Richard Harvey is UK Director of Jews for Jesus and is married with two children. He has recently been appointed tutor in Hebrew Bible and Jewish studies at All Nations Christian College.

IDON'T KNOW MANY JEWISH JOKES on the subject of the Holy Spirit. But there's no end of grandmother stories. Try this.

Three Jewish grandmothers were sitting around, drinking tea and talking about their grandsons' professions. One was a doctor, the second an architect, and the third a computer scientist.

The grandmothers started arguing about whose profession was the oldest. In the course of their arguments, they went all the way back to the Garden of Eden, whereupon the doctor's grandma said:

'The medical profession is clearly the oldest, because Eve was made from Adam's rib, as the story goes, and that was a simply incredible surgical feat.'

The architect's granny didn't agree. She said, 'But if you look at the Garden itself, in the beginning there was chaos and void, and out of that, the garden and the world were created. So God must have been an architect'.

The computer scientist's grandmother, who'd listened to all of this said, 'Yes, but where do you think the chaos came from?'

While Jewish humour often has a biblical theme, very few Jewish jokes are on the subject of the Holy Spirit. Why? Because most Jewish people have yet to experience his presence and power.

In Jewish tradition, the Holy Spirit is only given to a select few - prophets, kings, the Messiah - to perform a specific task. To others, the Holy Spirit doesn't make much sense - like the rabbi who was run over by a speeding car.

As he lay there dying, a minister happened to pass by. Seeing that the rabbi hadn't long to live, the minister bent over him and asked, 'Tell me, rabbi, do you believe in God the Father, God the Son, and God the Holy Spirit?'

To which the rabbi replied:

'Here I am, dying, and at a time like this he asks me riddles!'

The work of the Holy Spirit in bringing us to new birth is also something of a mystery, as the third story shows.

Mr Cohen lived in a Catholic neighbourhood (please, no disrespect to Catholics intended - but it helps the story!). Every Friday his neighbours would only eat fish. Mr Cohen liked to have his fun, so every Friday he would barbecue a steak on his back patio, distracting his neighbours with the delicious smell.

The community got together and decided something had to be done. They would get him to become a Catholic. They made friends with him, and invited him to church.

Eventually he came along, and after several months, agreed to become a Catholic. In a grand ceremony the priest sprinkled holy water on Mr Cohen, and chanted (in Latin): 'You are now no longer a Jew, you are now a Christian'.

All went well, until the next Friday, what should come wafting over the neighbourhood, but the aroma of barbecued steak! After failing to find the source of the smell, the neighbours approached Mr Cohen, now suitably renamed Christopher. On his barbecue they discovered - to their surprise - a freshly grilled steak.

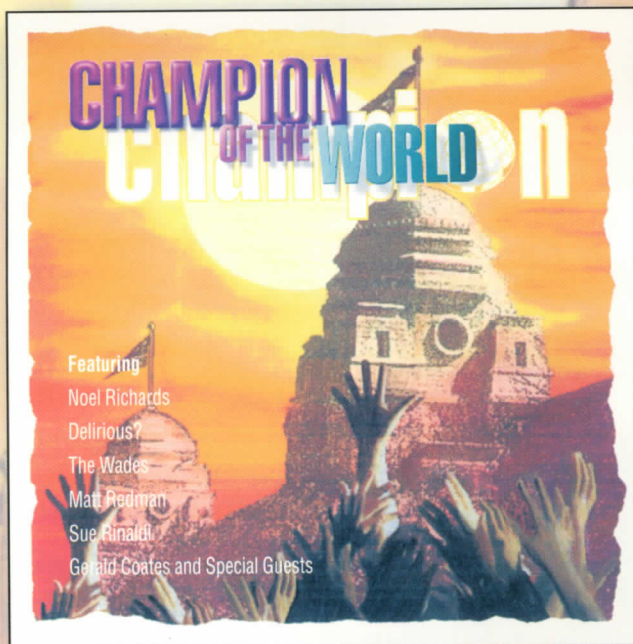
'But Christopher, don't you know? Now that you're a good Catholic, you don't eat such things on Fridays,' they said.

'Oh, it's okay,' he replied, 'I just did what the priest did with me. I took some water, sprinkled it over the steak, and sung over it, "You are now no longer a steak - you are a fish".'

So let's be clear as we communicate who God is, and how we can know his power today. Then we'll have less of the grandmother jokes, and more of the glory of God.



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