



new wine

JULY/AUGUST 1976

THE INTERNATIONAL MAGAZINE
DEDICATED TO CHRISTIAN GROWTH



John
3:16

EVANGELISM

Personal
& Global

God's Time is Now • Simpson • 4
The Master's Plan • Coleman • 8
An Unforgettable Night • Colson • 16
Christian Citizens' Check List • Bright • 23
With Signs Following • Cerullo • 26

\$\$\$\$\$\$\$\$

Your May issue on finances was the best, most practical issue ever! Our copy is being passed around the neighborhood.

The John S. Simons
Kearney, NE

My husband just read your article on "Owe No Man Anything." He is so convinced that this is God's will for us that we are planning to pay off our debts with some extra money we had received rather than purchase some things we "thought we had to have."

Mrs. Lib Harrison
Arkansas

The May issue was very timely. We are in the process of buying a new home and we were strengthened against the temptation to buy "necessary" items on credit. Thank you for your openness to the Spirit's leading.

Mike & Vicki Stearns
Palouse, WA

INTO THE PRISONS

I am a prisoner in the Florida Division of Corrections. For the past year and a half I have been receiving *New Wine Magazine*, and once in answer to a letter that I wrote, Christian Growth Ministries sent me the Foundational Series by Derek Prince. All of these have been instrumental in helping to form the Body here at Sumter Correctional Institute.

Letters to Editor

We started out with only three members, but now we have eighty, and everyday more are being added. There is new life and hope for the inmates here at S.C.I. We still have many problems in learning to get properly related and learning how to submit to authority, but it is a real joy to see Jesus take these problems and turn them into blessings.

So now I would like to thank all of you at Christian Growth Ministries on behalf of the brethren here at S.C.I. for your ministry has helped establish ours.

I would like to continue receiving *New Wine*, although I have no funds to contribute at this time. *New Wine* has blessed me in countless ways. Someday when I get out I plan on coming down to Ft. Lauderdale and thanking all of you personally.

Jim Newsom
Bushnell, FL

YOU'VE STILL GOT ME

April 22, 1976

I have been reading *New Wine* for several years, and certain trends in the last six issues or so have become very disturbing to me. First, more and more articles in each issue are reprinted or transcribed from other sources. Second, the content has become theoretical rather than practical. Third, there is a tendency that *New Wine* is beginning to show toward narrow-mindedness. All the articles seem to be addressed to a "charismatic" Protestant audience. For these reasons, I no longer enjoy *New Wine*, although the magazine used to give me great pleasure. I am seriously considering canceling my subscription, but I want to look at a couple more issues before I make that decision.

Nancy Doman
Anaheim, CA

May 24, 1976

I was pleased to receive your courteous reply to my April 22 letter. I was also very pleased with the May issue of *New Wine*, which contained none of the defects I mentioned in that letter. Perhaps Christian Growth Ministries' entanglement in the recent controversy over shepherding and discipleship was the cause of the dip in the quality of *New Wine*. In any case, I found the May issue to be the best in months and I actually looked forward to receiving the June issue!

So far, you've still got me.

Nancy Doman
Anaheim, CA

An Early Start On Evangelism

Dear Reverend Basham;
Hello! This is my testimony.
My name is Wendy Ann Herr, And
I am 10½ yrs old, I suppose I never
would have gotten hold of your
book, "Face up with a miracle" except
for well, I was able to read when I
was 2½ (8 yrs. ago), And spell pretty
good at 6. So, I read lots of
"Grown-up" books. Well, one day I
began to glance through the book,
I read about Sybil Mae and the Mexi-
can children (Page 69, 2nd syllable
paper back edition) and thought, "Hey,
that might be a good book to
read." I started reading. It was good!

When you told about the bapt-
ism in the Holy spirit, I wanted
that ^{very} much. At the end, when
you told how to receive it, I was
thrilled. Next day, I went into
the woods in back of our house
and received it. I was very happy.
One day my sister got a very
bad cut. It just wouldn't heal!
It ached + ached. I prayed for
her. After she said "Your hands,
felt funny..... Just like Jesus."
She is 4 yrs. old. My first con-
vert was a girl named Deidre. She
was born again and later received
the Holy spirit. She has told all her

~~the~~ Friends about Jesus since.
My 2nd convert was a 4 yr old
boy named Christopher Beers.
He has not received the Holy spirit.
I have been very happy since I re-
ceived. Praise the Lord!

Wendy
Herr

* She is 5 yrs. old

Editorial

From time to time those of us responsible for the content of *New Wine* Magazine receive letters and comments criticizing us for not being more "evangelistic." It is a note frequently sounded by critics of the charismatic renewal.

Even though countless thousands of people have come to a saving knowledge of Jesus Christ through the ministry of charismatics, it is true that the main thrust of the charismatic movement has not been "evangelistic" in the narrower definition of that word. But to complain that various Christian ministries are not evangelistic is to overlook the obvious truth that our Lord is interested not only in "the new birth" but also in Christian growth and Christian maturity.

As a magazine providing teaching designed to help Christians mature in their faith, we believe *New Wine* is "abiding in its calling." However, we are pleased in this July/August issue and in the upcoming September issue to speak to the subject of evangelism, which, in its broader context, covers many aspects of Christian life and witness.

In this issue, you will find articles touching upon unconventional aspects of evangelism by three ministers whose names are internationally recognized for their evangelism ministries: Reverend Morris Cerullo of World Evangelism, Dr. Robert E. Coleman, Professor of Evangelism at Asbury Theological Seminary and Dr. Bill Bright of Campus Crusade for Christ. We believe our increasing contact with diverse leadership both inside and outside charismatic circles reflects God's intention for all ministries, whether evangelistic or charismatic, to work together to win the world to Christ and to bring the Body of Christ to full maturity.

new wine MAGAZINE

JULY/AUGUST 1976 CONTENTS VOL. 8, NO. 7

God's Time is Now 4

Charles Simpson

The Master's Plan 8

Robert E. Coleman

Person to Person 12

Reprint from New Covenant Magazine

Bible Study 15

Evangelism

An Unforgettable Night 16

Charles W. Colson

Echoes of the Spirit 20

Significant events in the Body of Christ

Intercessors Report 21

Christian Citizens' Check List 23

Bill Bright

With Signs Following 26

Morris Cerullo

Questions & Answers 30

Ern Baxter

EDITOR: Don Basham; MANAGING EDITOR: Dick Leggatt; EDITORIAL

ASSISTANTS: Janet Baum, Sandra Houillet; PRODUCTION MANAGER:

John Zeppa; DESIGN: Larry Rice

© Copyright, Christian Growth Ministries, 1976. All rights reserved.



New Wine is published monthly, except combined July/August issue, by Christian Growth Ministries, 264 S.W. 31st St., Ft. Lauderdale, Florida 33335. Second class postage paid at Ft. Lauderdale, Florida, and at additional mailing offices.

Please use our self-addressed envelope in the center of the magazine for new subscriptions, notice of change of address, and all contributions, comments, and suggestions pertaining to Christian Growth Ministries and *New Wine* Magazine.

SUBSCRIPTION RATES: *New Wine* is a non-subscription magazine supported by the contributions of its readers. Single copies and back issues (except December issues): 50 cents each. Bulk prices for regular issues (Minimum order of 6) 6-24, 40 cents each; 25-49, 35 cents each; 50-99, 30 cents each; 100 or more, 25 cents each. Foreign contributions, except Canada, should be made by a check made out for American dollars or by local currency.

Material submitted for publication should be accompanied by a stamped addressed envelope if return of manuscript is desired. All material becomes the property of *New Wine* when published.

The views expressed in *New Wine* are those of the writers and not necessarily those of the Editors or Directors.

Scripture quotations in this magazine are from the *King James Version* of the Bible unless otherwise indicated.

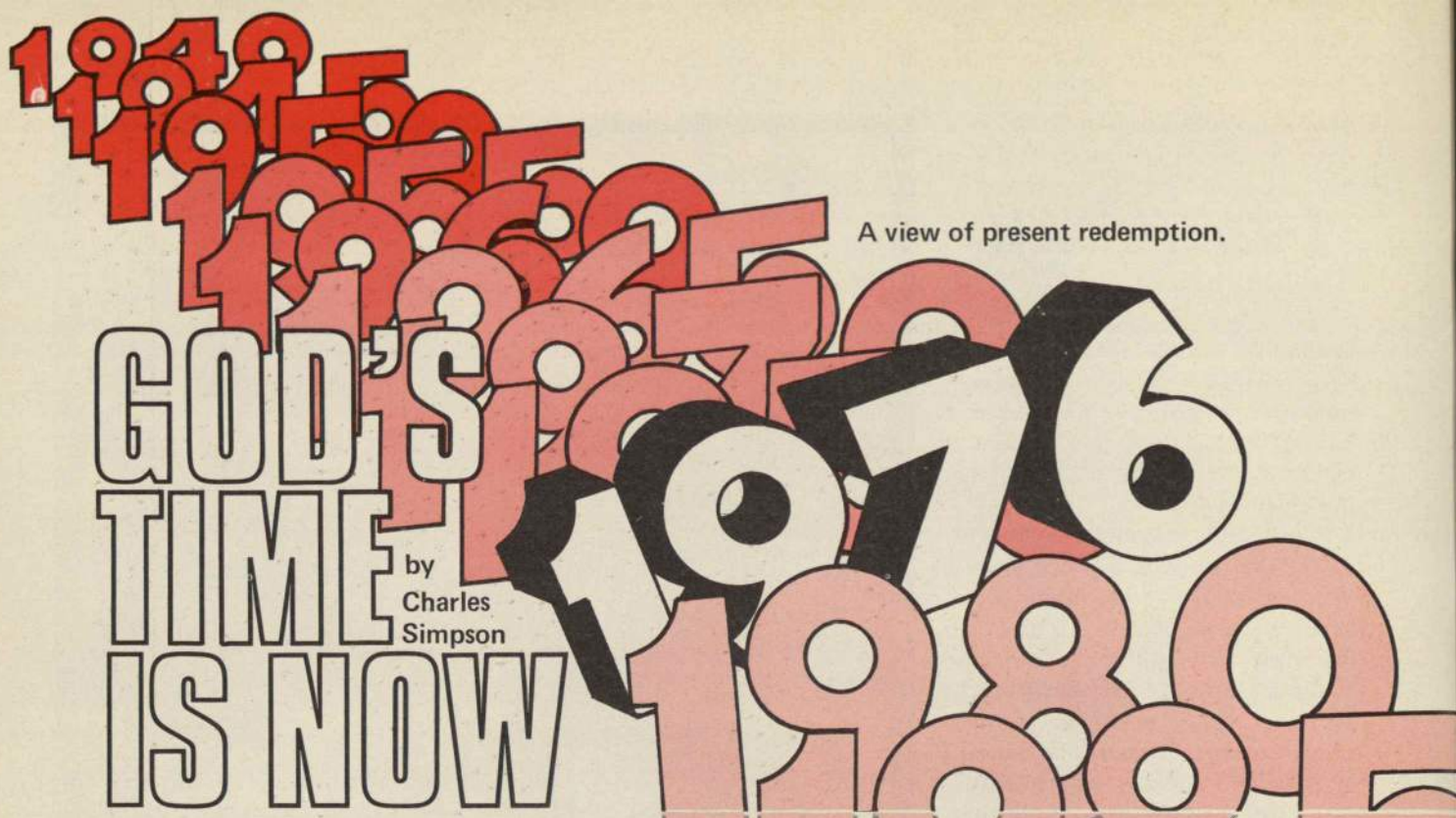
Scripture quotations identified RSV are from the *Revised Standard Version Common Bible* © 1973 by the Division of Christian Education of the National Council of Churches of Christ in the U.S.A. Used by permission.

Scripture quotations identified AMP are from the *Amplified Bible, New Testament* © Lockman Foundation 1958; *Amplified Old Testament*, Zondervan Publishing House, Part One © 1962, Part Two © 1964. Used by permission.

Scripture quotations identified NAS are from the *New American Standard Bible*, © The Lockman Foundation, 1960, 1962, 1963, 1968, 1971 and are used by permission.

Scripture quotations identified LB are from the *Living Bible*, © 1971 by Tyndale House Publishers, Wheaton, Ill., and are used by permission.

Scripture quotations identified JBP are from *The New Testament in Modern English* © J. B. Phillips 1958, 1960, 1972. Used by permission.



A view of present redemption.

by
Charles
Simpson

For He says, "At the acceptable time I listened to you, and on the day of salvation I helped you"; behold, now is "the acceptable time," behold, now is "the day of salvation" (2 Cor. 6:2, NAS).

Therefore just as the Holy Spirit says, "Today if you hear His voice, do not harden your hearts as when they provoked me," . . . Take care, brethren, lest there should be in any one of you an evil, unbelieving heart, in falling away from the living God. But encourage one another day after day, as long as it is still called "Today," lest any one of you be hardened by the deceitfulness of sin . . . While it is said, "Today if you hear His voice, do not harden your hearts, as when they provoked me." (Heb. 3:7,8,12,13,15, NAS).

Jesus Christ is the same yesterday and today, yes and forever (Heb. 13:8, NAS).

God is eternal. That means He precedes time, transcends time and will exist when time shall be no more. Eternity is not merely unending time, it is a wholly other dimension. Time has beginning and ending. Eternity was, is and ever shall be.

God's time is always now. In any given moment God is the same, un-

changed by time. The possibilities of this moment with God, are as great as any moment that ever existed, as millions of Christians are coming to realize. For around the world, God's people are experiencing renewal. The Holy Spirit is brooding over the Church, as He once brooded over the waters in Genesis chapter 1. Out of the shapeless mass and spiritual confusion will emerge a new people of God. More people have been filled with the Holy Spirit in the 20th century than in all of history combined. The largest number of churches since the days of the apostles have appeared in recent decades. But what we identify as spiritual renewal is only a beginning. When we are born again the process of change has only begun. To be filled with the Spirit compels other changes. In Romans 12 Paul begs Christians to present their bodies a living sacrifice and be transformed by the renewing of their minds. The fact that Paul was addressing charismatic Christians, in this verse indicates that it is possible to be a Spirit-baptized, gifted, Christian and yet not have carried the process of renewal into the mind. It is in the mind that inspiration is translated into activity. Paul is not only referring to wicked thoughts, but to negative thoughts as well. We must learn to

think like the Holy Spirit, or else our new way of living will be in constant conflict with our old way of thinking. We must learn to think larger thoughts as well as purer thoughts.

I grew up in a small rural community and in a small Baptist Church. I grew up with the idea that a big church could not be spiritual. No one taught me that — I just assumed a "little flock" mentality. Last year I read about the Methodist Pentecostal Church in Santiago, Chile, which has 80,000 members. Their new auditorium seats 20,000 people. Members alternate between worshipping in the main auditorium, and meeting in homes and smaller buildings. Such information shocks my small thoughts into new adjustments. In order to see God's salvation in our generation, we must be renewed in the "spirit of our mind" as Paul told the Ephesians. God's salvation is now. His desire is to bring us into an awareness of all He has for us today if we are of a mind to receive it.

SENTIMENTALITY

I want to discuss three mental hindrances to the renewing of the Church's corporate mind: The first is *sentimentality*. Sentimentalism may be

defined as an emotional attachment to our past experience. "Let's keep it like it was" is the slogan of sentimentalism. While gratitude for the past can be healthy, worshipping the past is not.

Jesus said that if any man put his hand to the plow and looked back, he was not fit for the Kingdom of God (Luke 9:62). Looking back causes one to constantly stumble in the present. Deifying the past prompts one to react against the problems of the present rather than facing and conquering them. Sentimentalism is soulish and emotional, rather than spiritual. Often, those who sentimentally praise the "former greats" the loudest are the least like those they praise. Had they lived in the days of those they praise they would have looked back to still yet another time. It was a "now" God who led Israel out of slavery in Egypt into the wilderness, but sentimentalism soon took over as they remembered the onions, garlic and smell of cooking meat that they had enjoyed in their bondage in Egypt. So a whole generation died in the wilderness — not fit for Canaan. God had to raise up a generation that wouldn't look back.

Jesus reminded the Pharisees that the prophets whose tombs they whitewashed, and whose memories they cherished, were killed by the Pharisees' own fathers. Had those Pharisees lived in the same generation with the prophets — they would have killed the prophets themselves. Prophets of a former generation are always more acceptable to the sentimentalist than the prophets of his own generation.

HEREAFTER MENTALITY

A second mentality that hinders our realization of God's salvation is the "*hereafter mentality*." God has given us many precious promises regarding the future. The blessed hope of resurrection and future heaven have strengthened many a saint in trial. Much truth is yet to be revealed in the future, but God will never reign any more sovereignly than He does at this moment. One can become such a defeatist in his attitude that the future becomes an escape from the present.

"One of these days" is the motto of the futurist. Unless today can become a reality to such a person, he never lives, but only hopes to live. "In the sweet by-and-by" can become a deadly lullaby. *Now* can be sweet too, when the eternal God is part of it. He can do anything *now* He will be able to do "by-and-by."

As a small boy I used to hear one of the elderly deacons pray his rather worn prayer, then conclude, "... and finally, Lord, save us in heaven." He was a fine old gentleman. But one day my father who was pastor shared with me in private: "Charles, God isn't going to save us in heaven; He wants to save us now. In heaven we won't need saving."

In the past some of us have talked as though all we wanted to do was go to heaven. "I just want to make heaven my home . . ." The next line was usually, "Pray that I'll hold out to the end . . ." But let that same person get sick enough to go to heaven, and he starts asking everybody to pray that he won't have to go.

I'm reminded of the pastor who asked everyone that wanted to go to heaven to raise their hands. They all raised their hands except one fellow.

"Don't you want to go to heaven when you die?" the pastor asked the one who failed to raise his hand.

"When I die? Oh yes! I thought you were getting up a carload tonight!"

The truth is, we want to live. God put that desire there. And as long as it is there we have a purpose for living *now*. David said, "I would have despaired unless I had believed that I would see the goodness of the Lord in the land of the living" (Ps. 27:13).

So many of us are trying to get everyone on earth into heaven when Jesus said, "Pray, 'Thy will be done on earth as it is in heaven'" (Matt. 6:10).

We have been accused by the communists of preaching "pie in the sky by-and-by," meanwhile neglecting the issues of this life. They have set out to change the world. I wonder if our "*hereafter mentality*" has not robbed us of the victory a "*now salvation*" can provide for today's problems. The promise of the Gospel is that the king-

doms of *this world* shall become the kingdoms of our God and of His Christ.

Our enemies do not care if we are caught looking back or looking ahead, as long as we do not seriously accept the present as God's time for action and salvation.

FEAR MENTALITY

"Fear hath torment. He that feareth is not made perfect in love" (1 John 4:18). Before one trusts in the Lord Jesus, there are many reasons for fear. After one has trusted there are none. Nevertheless, many of us go on wrestling with fear; a sure sign we need to be matured in God's love.

Some of our fear stems from threatening preaching and teaching. Also, the emphasis on evil and "isms" has ingrained fear in many of God's people. True, many "isms" are growing; "isms" such as communism, atheism, occultism, etc. "The 'isms' are coming" is the watchword of those with a fear mentality. I once heard Dr. R. G. Lee, a great man of God, say, "If Christians would get right with God, the 'isms' would be 'wasms.'" If we have the holy fear of God we need fear nothing else. Our very fear and uncertainty give rise to the growth of the "isms."

When John concluded the Book of Revelation with a plea for Jesus to come quickly, it wasn't out of fear of Satan's works. It was out of a love and desire to see the Lord Jesus. Some folks know more about the antichrist than the Christ. The rapture is not God's rescue mission for a trapped Church. It is the coronation of a victorious Church.

Daniel speaks of the antichrist in the eleventh chapter of the Book of Daniel. This wicked person will be arrogant and vicious. But, Daniel assures us that even in the midst of his onslaught, those "who know their God will display strength and take action."

Periodically someone prophesies doom and destruction in the name of the Lord, and encourages all of us to bail out. Alaska, Canada or South America harbors some haven for the

saints. But I agree with Derek Prince who declared: "... if I am to be a martyr, I would rather fall in some grand assault on the gates of hell than have my head cut off by antichrist, hiding with my hoarded groceries in some remote cave."

The "hide and hoard" mentality is not born of the same Spirit that led Jesus to face the cross in Jerusalem and be raised triumphantly over every other dominion. In the list of those cast into the lake of fire the fearful are named first. I used to wonder why the fearful got the same treatment as liars, murderers and adulterers. Then it occurred to me that the fearful would have done those things, but they were afraid. That same fear keeps a man from serving the Lord. Fear is an ungodlike attribute. It is typical of one who does not know God.

The Holy Spirit doesn't inspire fear, but courage. God will build an assembly, a body, a nation, that the "gates of hell" cannot overcome. Jesus has sat down at the Father's right hand until all His enemies are made His footstool. Right here in the earth, God will have a people who are the light of the world, who shine like a city set on a hill. God will not be ashamed to call them His people.

There has never been a moment in history when God was not sovereign and His people not meant to be confident. To see the manifest salvation of God for His people now, we must rid ourselves of sentimentalism, a futuristic "hereafter mentality" and all forms of fear.

RENEWAL WILL CAUSE GOD'S PEOPLE TO REIGN IN LIFE

"For if by the transgression of the one, death reigned through the one, much more those who receive the abundance of grace and of the gift of righteousness will reign in life through the One, Jesus Christ" (Rom 5:17, NAS).

Reigning in life is the result of receiving the grace of God. God's grace is manifested in our victorious living. It is significant that these words were written to the church in Rome. Chris-

tians were viciously tortured in Rome and Paul himself later died there. The manifestation of God's grace does not guarantee escape from tribulation. Quite the opposite. However, in God's grace every Christian can reign over his own spirit, mind and body in any situation. Ultimately, by reigning over ourselves we can reign in the situation. The Roman Christians did not flee the scene — they conquered it.

In another city, Thessalonica, the Christians were caught up in a wave of eschatological speculation as to the Lord's return. Some were so convinced that their charts were correct that they quit working. Paul admonished that such people not eat — unless they worked.

God has not called us to leave one world and come into another so as to become the people of God. As a matter of fact, Jesus prayed that His disciples *not* be taken out of the world, but kept from Satan's influence while remaining in the world (John 17:15).

In Acts 2, only part of Peter's Pentecost message is recorded — not all of it. After Peter exhorted the people to repent and be baptized, the Scripture says that "with many other words he solemnly testified and kept on exhorting them saying, 'Be saved from this perverse generation'" (Acts 2:40, NAS). Note the evil to be avoided was not hell in the future, but the ways of a perverse people now. While I believe in a real hell, I want to point out that the message of the New Testament is not how to be saved from hell. It is how to be saved from the present danger of going our own way within a society that is going its own way. New Testament salvation is deliverance from that. We are called from a perverse society into a peaceful society; from anarchy to order; from bankruptcy to solvency; from betrayal to trust.

Reigning in life is not the act of an isolated individual, who, against all odds and with God's help overcomes the devil single-handedly. Reigning in life is the result of being born into a new family and new society, a new body of people who have a different

nature, attitude and goal from the old society. It is a community governed by King Jesus. As a part of His Body we drink of His Spirit and manifest His victory in a real time/space world. As we mature, "my" testimony will give way to "our" testimony. It is the corporate Christ that will manifest the will of the Head in the earth, not disjointed and scattered members (see Eph. 4:11-16).

REDEMPTION IS THE GOAL OF GOD AND HIS PEOPLE

"See, I have appointed you this day over the nations and over the kingdoms, to pluck up and to break down, to destroy and to overthrow, to build and to plant" (Jer. 1:10, NAS).

There are both negative and positive aspects of God's work. God's call to Jeremiah was that His word would pluck up, break down, destroy and overthrow. It did not stop there, however. His word would also build and plant. A healthy view of God's work includes both. God does not tear down for the sake of tearing down. He tears down an evil thing to erect a holy thing.

Many of us do not like to tear down. We do not like war and controversy. So, we try to build without tearing down or clearing away. To build on the rubble of tradition is to assure a future fall. So there must be a constant willingness for God to tear down what will not stand the test in our lives, in order to erect what *will* stand.

God's Word challenges and edifies. Both actions are ever-present and ever-needed. When Nehemiah went to rebuild the walls of Jerusalem his action challenged the inhabitants of the land around Jerusalem. He did not mean to make war, but found it necessary in order to build. Soon, his men were building with tools in one hand and weapons in the other. David expressed this frustration in Psalm 120:7, "I am for peace, but when I speak, they are for war." The words of God bless those who fear Him — but strike fear and anger in the hearts of those who love their own purpose.

It is significant that Jesus gave in the same teaching session both the parable of the man who built the tower and the parable of the king who planned to go to war (see Luke 14:25-35). If one is considering becoming a builder of God's house, he must also consider becoming a soldier in God's army.

When God wars or tears down, He has a redemptive purpose in mind. The earth is the Lord's, and even His judgement upon it is aimed at redemption of creation. The word "redemption" means "to buy back." When God warned Israel through Jeremiah, of captivity, He also promised the restoration and reclaiming of Israel after seventy years (see Jer. 29:10).

Sometimes a prophet can get so carried away with denouncing that he forgets God's purpose is redemptive. I suspect Jeremiah was so tempted. Imprisoned, abused and almost killed, it must have been satisfying to denounce the system and pronounce God's impending judgement. However, while Jeremiah was in jail, God spoke to him that his cousin, Hanamel, was coming to offer him the opportunity to redeem some family property. Can you imagine the ambivalence Jeremiah felt, after having been told that Judah would be plundered? To invest his hard-earned silver in a doomed country must have seemed foolish.

"What will people think of my preaching if I do that?" he must have wondered.

Sure enough, Hanamel came and made the offer. Then Jeremiah knew it was of the Lord and he redeemed the land. "For thus says the Lord of hosts, the God of Israel, Houses and fields and vineyards shall again be bought in this land" (Jer. 32:15). And so they are now in Israel 2600 years later. Crises and wars may come and go, but God and His purpose are eternal. Those who trust in God know that war and struggle are not the intended end of God's plans. Rather, the building of the Kingdom and the redemption of creation are the ultimate purposes of God.

In 1962 I read a detailed study of biblical prophecy which was written

by a man who had devoted his life to the study of prophesy and future predictions. I have since lost the book, and it is just as well. In the book, he claimed to have a chronological or mathematical system of predicting important events in the world for both Jews and Gentiles. He claimed to have predicted World War I as a young fundamental Baptist preacher. He predicted the stock market crash of 1929; he predicted World War II and the United States' entrance into the war, which came shortly after the author's death in 1940. He further predicted that 1948 would be a big year for the Jews. Israel became a nation in 1948. He predicted 1963 would be a year of tragedy for the U.S. — it was. Our President was assassinated, and with that predicted tragedy the book became even more convincing to me. It further predicted that by 1972-73 the U.S. government would no longer be the same as it has been — Watergate? Then he predicted the end would come at the close of this century. He prophesied great upheaval and turmoil very much like what is prophesied in Matthew 24 and Luke 21.

The reading of that book and the realization that a man long dead had accurately predicted events, began to have a negative effect on me. In 1973, I sold some property at a profit. The economy looked bad so I began to think negatively and be cautious. I held my money closely. It became apparent that neither Mr. Nixon nor Mr. Agnew would complete their term of office. Political and economic upheaval seemed certain. The book that I had read back in 1962 began to effect my outlook. The shaking of our nation had come. Vietnam was a national disgrace. I bought a used car and a smaller house and sat "holed up for the shaking."

Then the Lord began to deal with me. Our salvation is not in any of those things, but in the eternal God. Looking at the testimony of Scripture, one thrilling fact emerges: God majors in turning seemingly hopeless situations and trials into opportunities for His victory and redemption.

Consider Daniel in Babylon. He was carried from the ravaged city of Jerusalem as a teenager to the great Babylon city of humanistic pride, the wonder of the world. Soon he was a president — reigning where he was. Consider Joseph, sold into slavery in Egypt, thrown in prison. Soon he was prime minister, ruling as second in command. Before long, he had bought all the land for the king and brought salvation to his brothers.

God has neither forsaken His people nor abandoned His plan to establish His Kingdom. He has simply painted a dark backdrop upon which to splash the splendor of His redemptive purpose. Those who know their God will not hide, tremble or wring their hands. They will display strength and take action — redemptive action, positive action. For, in spite of difficult circumstances or the darkness of the age in which we live, the God whom we serve is a God of redemption and salvation. And God's salvation is not for some dubious future time, but His salvation is *now*. ♡

Monthly Day of Prayer and Fasting

At the Chicago Church Summit Conference in September 1975, national Christian leaders established the first Friday of every month in 1976 as a day of united prayer and fasting for all Christians in America.

New Wine, in conjunction with Intercessors for America, will be publishing each month a suggested prayer focus so that the collective effect of all our readers' prayers may be concentrated upon a specific area of need.

On July 2 the prayer focus will be: The Family. Presently, the family unit is under intense satanic attack. Pray that God will combat every supernatural effort of the enemy to divide families and destroy the sanctity of marriage; that the Lord Jesus will instead establish His order, love, and harmony in every home.

It all started by Jesus calling a few men to follow Him. This revealed immediately the direction His evangelistic strategy would take. His concern was not with programs to reach the multitudes, but with men whom the multitudes would follow. Remarkable as it may seem, Jesus started to gather these men before He ever organized an evangelistic campaign or even preached a sermon in public. Men were to be His method of winning the world to God.

The initial objective of Jesus' plan was to enlist men who could bear witness to His life and carry on His work after He returned to the Father. John and Andrew were the first to be invited as Jesus left the scene of the great revival of the Baptist at Bethany

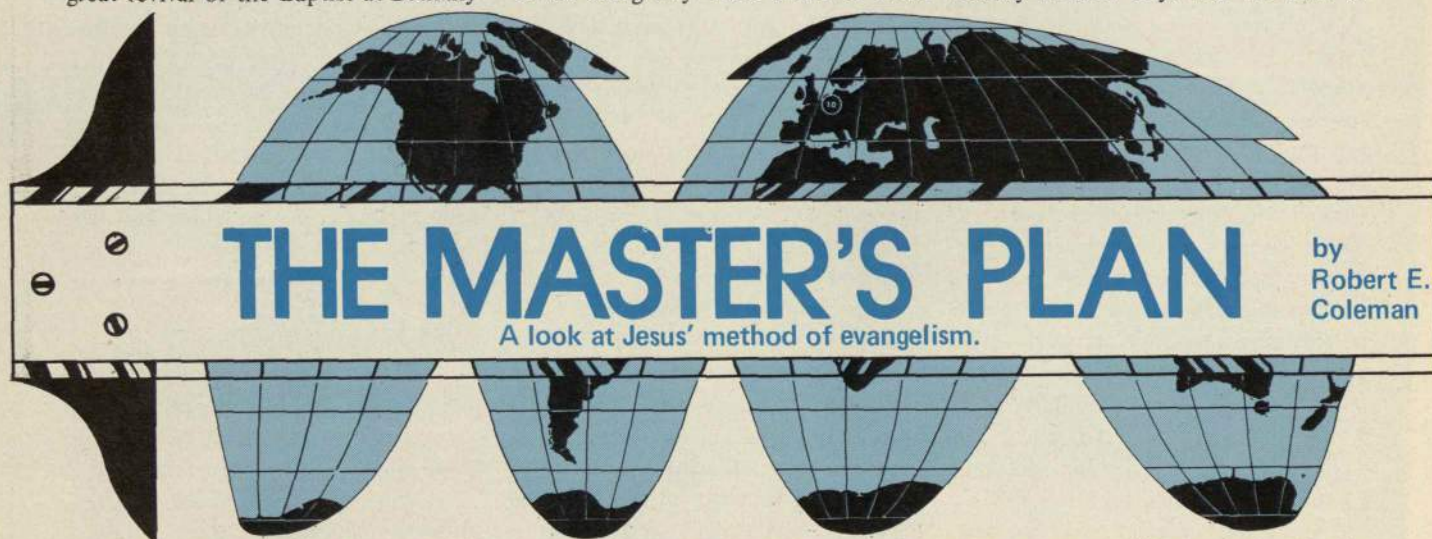
first year of the Lord's ministry.

As one might expect, these early efforts at soul winning had little or no immediate effect upon the religious life of His day, but that did not matter greatly. For as it turned out these few early converts of the Lord were destined to become the leaders of His church that was to go with the Gospel to the whole world, and from the standpoint of His ultimate purpose, the significance of their lives would be felt throughout eternity. That's the only thing that counts.

MEN WILLING TO LEARN

What is more revealing about these men is that at first they do not impress us as being key men. None of them

philosophies of their day. Like their Master, their formal education likely consisted only of the Synagogue schools. Most of them were raised in the poor section of the country around Galilee. Apparently the only one of the twelve who came from the more refined region of Judea was Judas Iscariot. By any standard of sophisticated culture then and now they would surely be considered as a rather ragged aggregation of souls. One might wonder how Jesus could ever use them. They were impulsive, temperamental, easily offended, and had all the prejudices of their environment. In short, these men selected by the Lord to be His assistants represented an average cross section of the lot of society in their day. Not the kind of



beyond the Jordan (John 1:35-40). Andrew in turn brought his brother Peter (John 1:41,42). The next day Jesus found Philip on His way to Galilee, and Philip found Nathaniel (John 1:43-51). There is no evidence of haste in the selection of these disciples; just determination. James, the brother of John, is not mentioned as one of the group until the four fishermen are recalled several months later by the Sea of Galilee (Mark 1:19; Matt. 4:21). Shortly afterward Matthew is bidden to follow the Master as Jesus passed through Capernaum (Mark 2:13,14; Matt. 9:9; Luke 5:27,28). The particulars surrounding the call of the other disciples are not recorded in the Gospels, but it is believed that they all occurred in the

occupied prominent places in the Synagogue, nor did any of them belong to the Levitical priesthood. For the most part they were common laboring men, probably having no professional training beyond the rudiments of knowledge necessary for their vocation. Perhaps a few of them came from families of some considerable means, such as the sons of Zebedee, but none of them could have been considered wealthy. They had no academic degrees in the arts and

group one would expect to win the world for Christ.

Yet Jesus saw in these simple men the potential of leadership for the Kingdom. They were indeed "unlearned and ignorant" according to the world's standard (Acts 4:13), but they were teachable. Though often mistaken in their judgments and slow to comprehend spiritual things, they were honest men, willing to confess their need. Their mannerisms may have been awkward and their abilities limited, but with the exception of the traitor, their hearts were big. What is perhaps most significant about them was their sincere yearning for God and the realities of His life. The superficiality of the religious life about them had not obsessed their hope for the

DR. ROBERT E. COLEMAN is Professor of Evangelism at Asbury Theological Seminary. He is an active evangelist and conference speaker, and also serves as president of Christian Outreach.

Messiah (John 1:41,45,49; 6:69). They were fed up with the hypocrisy of the ruling aristocracy. Some of them had already joined the revival movement of John the Baptist (John 1:35). These men were looking for someone to lead them in the way of salvation. Such men, pliable in the hands of the Master, could be molded into a new image — Jesus can use anyone who wants to be used.

CONCENTRATED UPON A FEW

In noting this fact, however, one does not want to miss the practical truth of how Jesus did it. Here is the wisdom of His method, and in observing it, we return again to the fundamental principle of concentration upon those He intended to use. One cannot transform a world except as individuals in the world are transformed, and individuals cannot be changed except as they are molded in the hands of the Master. The necessity is apparent not only to select a few laymen, but to keep the group small enough to be able to work effectively with them.

Hence, as the company of followers around Jesus increased, it became necessary by the middle of His second year of ministry to narrow the select company to a more manageable number. Accordingly Jesus “called His disciples, and He chose from them twelve, whom also He named apostles” (Luke 6:13–17; cf., Mark 3:13–19). Regardless of the symbolical meaning one prefers to put upon the number twelve, it is clear that Jesus intended these men to have unique privileges and responsibilities in the Kingdom work.

This does not mean that Jesus’ decision to have twelve apostles excluded others from following Him, for as we know, many more were numbered among His associates, and some of these became very effective workers in the Church. The seventy (Luke 10:1); Mark and Luke, the Gospel revelators; James, His own brother (1 Cor. 15:7; Gal. 2:9,12; cf., John 2:12 and 7:2–10), are notable examples of this. Nevertheless, we

must acknowledge that there was a rapidly diminishing priority given to those outside the twelve.

The same rule could be applied in reverse, for within the select apostolic group Peter, James and John seemed to enjoy a more special relationship to the Master than did the other nine. Only these privileged few are invited into the sick room of Jarius’ daughter (Mark 5:37; Luke 8:51); they alone go up with the Master and behold His glory on the Mount of Transfiguration (Mark 9:2; Matt. 17:1; Luke 9:28); and amid the olive trees of Gethsemane casting their ominous shadows in the light of the full Passover moon, these members of the inner circle waited nearest to their Lord while He prayed (Mark 14:33; Matt. 26:37). So noticeable is the preference given to these three that had it not been for the incarnation of selflessness in the Person of Christ, it could well have precipitated feelings of resentment on the part of the other apostles. The fact that there is no record of the disciples complaining about the pre-eminence of the three, though they did murmur about other things, is proof that where preference is shown in the right spirit and for the right reason offence need not arise.

THE PRINCIPLE OBSERVED

All of this certainly impresses one with the deliberate way that Jesus proportioned His life to those He wanted to train. It also graphically illustrates a fundamental principle of teaching: that other things being equal, the more concentrated the size of the group being taught, the greater the opportunity for effective instruction.

Jesus devoted most of His remaining life on earth to these few disciples. He literally staked His whole ministry upon them. The world could be indifferent toward Him and still not defeat His strategy. It even caused Him no great concern when His followers on the fringes of things gave up their allegiance when confronted with the true meaning of the Kingdom (John 6:66). But He could not bear to have

His close disciples miss His purpose. They had to understand the truth and be sanctified by it (John 17:17), else all would be lost. Thus He prayed “not for the world,” but for the few God gave Him “out of the world” (John 17:6,9). Everything depended upon their faithfulness if the world would believe on Him “through their word” (John 17:20).

NOT NEGLECTING THE MASSES

It would be wrong, however, to assume on the basis of what has here been emphasized that Jesus neglected the masses. Such was not the case. Jesus did all that any man could be asked to do and more to reach the multitudes. The first thing He did when He started His ministry was to identify Himself boldly with the great mass revival movement of His day through baptism at the hands of John (Mark 1:9–11; Matt. 3:13–17; Luke 3:21,22), and He later went out of His way to praise this work of the great prophet (Matt. 11:7–15; Luke 7:24–28). He Himself continuously preached to the crowds that followed His miracle-working ministry. He taught them. He fed them when they were hungry. He healed their sick and cast out demons among them. He blessed their children. Sometimes the whole day would be spent ministering to their needs, even to the extent that He had “no leisure so much as to eat” (Mark 6:31). In every way possible Jesus manifested to the masses of humanity a genuine concern. These were the people that He came to save — He loved them, wept over them, and finally died to save them from their sin. No one could think that Jesus shirked mass evangelism.

MULTITUDES AROUSED

In fact, the ability of Jesus to impress the multitudes created a serious problem in His ministry. He was so successful in expressing to them His compassion and power that they once wanted “to take Him by force, to make Him King” (John 6:15). One report by the followers of John the

Baptist said that "all men" were clamoring for His attention (John 3:26). Even the Pharisees admitted among themselves that the world had gone after Him (John 12:19), and bitter as the admission must have been, the chief priests concurred in this opinion (John 11:47,48). However one looks at it, the Gospel record certainly does not indicate that Jesus lacked any popular following among the masses, despite their hesitating loyalty, and this condition lasted right on down to the end. Indeed, it was the fear of this friendly mass feeling for Jesus that prompted His accusers to capture Him in the absence of the people (Mark 12:12; Matt. 21:26; Luke 20:19).

Had Jesus given any encouragement to this popular sentiment among the masses, He easily could have had all the Kingdoms of men at His feet. All He had to do was to satisfy the temporal appetites and curiosities of the people by His supernatural power. Such was the temptation presented by Satan in the wilderness when Jesus was urged to turn stones into bread and to cast Himself down from a pinnacle of the temple that God might bear Him up (Matt. 4:1-7; Luke 4:1-4, 9-13). These spectacular things would surely have excited the applause of the crowd. Satan was not offering Jesus anything when he promised Him all the Kingdoms of the world if the Master would only worship him (Matt. 4:8-10). The arch deceiver of men knew full well that Jesus automatically would have this if He just turned His concentration from the things that mattered in the eternal Kingdom.

But Jesus would not play to the galleries. Quite the contrary. Repeatedly He took special pains to allay the superficial popular support of the multitudes which had been occasioned by His extraordinary power (e.g., John 2:23-3:3; 6:26,27). Frequently He would even ask those who were the recipients of His healing to say nothing about it in order to prevent mass demonstrations by the easily aroused multitudes. Likewise, with the disciples following His transfiguration on the Mount "He charged them that

they should tell no man what things they had seen" until after His resurrection (Mark 9:9; Matt. 17:9). On other occasions when applauded by the crowd, Jesus would slip away with His disciples and go elsewhere to continue His ministry.

His practice in this respect sometimes rather annoyed His followers who did not understand His strategy. Even his own brothers and sisters, who yet did not believe on Him, urged Him to abandon this policy and make an open show of Himself to the world, but He refused to take their advice (John 7:2-9).

FEW SEEMED TO UNDERSTAND

In view of this policy, it is not surprising to note that few people were actually converted during the ministry of Christ, that is, in any clear cut way. Of course, many of the multitudes believed in Christ in the sense that His divine ministry was acceptable, but comparatively few seemed to have grasped the meaning of the Gospel. Perhaps His total number of devoted followers at the end of His earthly ministry numbered little more than the 500 brethren to whom Jesus appeared after the resurrection (1 Cor. 15:6), and only about 120 tarried in Jerusalem to receive the baptism of the Holy Spirit (Acts 1:15). Though this number is not small considering that His active ministry extended only over a period of three years, yet if at this point one were to measure the effectiveness of His evangelism by the number of His converts, Jesus doubtless would not be considered among the most productive mass evangelists of the church.

HIS STRATEGY

Why? Why did Jesus deliberately concentrate His life upon comparatively so few people? Had he not come to save the world? With the glowing announcement of John the Baptist ringing in the ears of multitudes, the Master easily could have had an immediate following of thousands if He wanted them. Why did He not then

capitalize upon His opportunities to enlist a mighty army of believers to take the world by storm? Surely the Son of God could have adopted a more enticing program of mass recruitment. Is it not rather disappointing that one with all the powers of the universe at His command would live and die to save the world, yet in the end have only a few ragged disciples to show for His labors?

The answer to this question focuses at once the real purpose of His plan for evangelism. Jesus was not trying to impress the crowd, but to usher in a Kingdom. This meant that He needed men who could lead the multitudes. What good would it have been for His ultimate objective to arouse the masses to follow Him if these people had no subsequent supervision nor instruction in the Way? It had been demonstrated on numerous occasions that the crowd was an easy prey to false gods when left without proper care. The masses were like helpless sheep wandering aimlessly without a shepherd (Mark 6:34; Matt. 9:36; 14:14). They were willing to follow almost anyone that came along with some promise for their welfare, be it friend or foe. That was the tragedy of the hour — the noble aspirations of the people were easily excited by Jesus, but just as quickly thwarted by the deceitful religious authorities who controlled them. The spiritually blind leaders of Israel (John 8:44; 9:39-41; 12:40; cf., Matt. 23:1-39), though comparatively few in number, completely dominated the affairs of the people. For this reason, unless Jesus' converts were given competent men of God to lead them on and protect them in the truth they would soon fall into confusion and despair, and the last state would be worse than the first. Thus, before the world could ever be permanently helped men would have to be raised up who could lead the multitudes in the things of God.

Jesus was a realist. He fully realized the fickleness of depraved human nature as well as the Satanic forces of this world amassed against humanity, and in this knowledge He based His evangelism on a plan that would meet

the need. The multitudes of discordant and bewildered souls were potentially ready to follow Him, but Jesus individually could not possibly give them the personal care they needed. His only hope was to get men imbued with His life who would do it for Him. Hence, He concentrated Himself upon those who were to be the beginning of this leadership. Though He did what He could to help the multitudes, He had to devote Himself primarily to a few men, rather than the masses, in order that the masses could at last be saved. This was the genius of His strategy.

THE PRINCIPLE APPLIED TODAY

Yet, strangely enough, it is scarcely comprehended in practice today. Most of the evangelistic efforts of the church begin with the multitudes under the assumption that the church is qualified to conserve what good is done. The result is our spectacular emphasis upon numbers of converts, candidates for baptism, and more members for the church, with little or no genuine concern manifested toward the establishment of these souls in the love and power of God, let alone the preservation and continuation of the work.

Surely if the pattern of Jesus at this point means anything at all it teaches that the first duty of a pastor as well as the first concern of an evangelist is to see to it that a foundation is laid in the beginning upon which can be built an effective and continuing evangelistic ministry to the multitudes. This will require more concentration of time and talents upon fewer men in the church while not neglecting the passion for the world. It will mean raising up trained leadership "for the work of ministering" with the pastor (Ephesians 4:12). A few people so dedicated in time will shake the world for God. Victory is never won by the multitudes.

Some might object to this principle when practiced by the Christian worker on the ground that favoritism is shown toward a select group in the church. But be that as it may, it is still the way that Jesus concentrated His

life, and it is necessary if any permanent leadership is to be trained. Where it is practiced out of a genuine love for the whole church, and due concern is manifested toward the needs of the people, objections can at least be reconciled to the mission being accomplished. However, the ultimate goal must be clear to the worker, and there can be no hint of selfish partiality displayed in his relationships to all. Everything that is done with the few is for the salvation of the multitudes.

A MODERN DEMONSTRATION

This principle of selectivity and concentration is engraved in the universe, and will bring results no matter who practices it, whether the church believes it or not. It is surely not without significance that the Communists, always alert to what works, adopted in a large measure this method of the Lord as their own. Using it to their own devious end they have multiplied from a handful of zealots seventy-five years ago to a vast conspiracy of followers that enslave nearly half the peoples of the world. They have proved in our day what Jesus demonstrated so clearly in His day that the multitudes can be won easily if they are just given leaders to follow. Is not the spread of this vicious Communistic philosophy, in some measure, a judgment upon the church, not only upon our flabby commitment to evangelism, but also upon the superficial way that we have tried to go about it?

TIME FOR ACTION

It is time that the church realistically face the situation. Our days of trifling are running out. The evangelistic program of the church has bogged down on nearly every front. What is worse, the great missionary thrust of the Gospel into new frontiers has largely lost its power. In most lands the enfeebled church is not even keeping up with the exploding population. All the while the Satanic forces of this world are becoming more relentless and brazen in their attack. It is ironic when one stops to think

about it. In an age when facilities for rapid communication of the Gospel are available to the church as never before, we are actually accomplishing less in winning the world for God than before the invention of the horseless carriage.

Yet in appraising the tragic condition of affairs today, we must not become frantic in trying to reverse the trend overnight. Perhaps that has been our problem. In our concern to stem the tide, we have launched one crash program after another to reach the multitudes with the saving word of God. But what we have failed to comprehend in our frustration is that the real problem is not with the masses — what they believe, how they are governed, whether they are fed a wholesome diet or not. All these things considered so vital are ultimately manipulated by others, and for this reason, before we can resolve the exploitation of the people we must get to those whom the people follow.

This, of course, puts a priority on winning and training those already in responsible positions of leadership. But if we can't begin at the top, then let us begin where we are and train a few of the lowly to become the great. And let us remember, too, that one does not have to have the prestige of the world in order to be greatly used in the Kingdom of God. Anyone who is willing to follow Christ can become a mighty influence upon the world providing, of course, this person has the proper training himself.

Here is where we must begin just like Jesus. It will be slow, tedious, painful and probably unnoticed by men at first, but the end result will be glorious, even if we don't live to see it. Seen this way, though, it becomes a big decision in the ministry. One must decide where he wants his ministry to count — in the momentary applause of popular recognition or in the reproduction of his life in a few chosen men who will carry on his work after he has gone. ☞

Reprinted by permission from *The Master Plan of Evangelism* by Robert E. Coleman, copyright 1963, 1964 by Robert E. Coleman.

This article is adapted from a talk given to those entering more fully into The Word of God, a Christian community in Ann Arbor, Michigan. The talk is a standard part of that community's teaching.

Many of us steer clear of evangelism because we don't feel that we are qualified. We think that if we haven't read a shelf of books on the subject and taken a few courses in theology, then there's no sense in even trying. "It would be a flop, right?" Wrong.

What we need first is what Jesus himself had: love from our hearts for the people around us. In the ninth chapter of Matthew we get a glimpse of this love. Jesus had been preaching in various cities and villages and healing people. As he looked at the crowds that surrounded him he *"had compassion for them because they were harassed and helpless, like sheep without a shepherd."* He wanted to do something to get them out of the miserable situations they were in. As we get to know the Lord more fully and open up our hearts to his own love, our immediate response to men will be like his. We will love them deeply and want to tell them what saved our life and what we know can save their lives, Jesus himself.

But even when we do have this love for others, we sometimes balk at doing something concrete to let them know that Jesus is the answer to their problems. The idea of evangelism may evoke thoughts of famous evangelists preaching to thousands in a football stadium; or we may remember the fellow we saw preaching from a soap box in downtown Chicago.

Since Key '73 and the work of groups like Campus Crusade, this type of evangelism might also come to mind: people going up to strangers on a beach or in a bus and explaining the Gospel to them in some simple presentation like the Four Spiritual Laws. Many of us feel uncomfortable as we imagine ourselves doing any of these kinds of evangelism. And so we conclude that we are not cut out for it.

NOTHING SPECTACULAR

All these methods are useful, and we ought to be willing to do any of these things if the Lord asks us to, but there is a more basic kind of evangelism that each of us can do. It doesn't require courses in theology or voluminous reading on the how-to's of evangelism. In fact, it doesn't even require much experience in the Christian life. It involves telling others in a simple, direct way about the life the Lord has given us.

Here's an example of what I mean. I was on my way to dinner at a friend's house one day. As I was walking, I recognized a man who was walking just ahead of me; I had seen him at church a number of times. I was in a hurry to get to dinner on time, but as I walked past him I sensed that the Lord wanted me to stop and talk. And I said, "Well, that couldn't be. If I stop I'm going to be late." So I moved on a little faster. But I sensed that I ought to talk with him anyway, so I dropped back. I didn't feel that the Lord wanted me to talk to him about anything in particular or preach the Gospel to him. He just wanted me to talk to him.

As we walked along, he told me that he was a graduate student in philosophy, the same field that I had been in. We talked about that a little bit and then he asked me what I was doing in Ann Arbor. I told him that I was in Ann Arbor mainly because of the community, without elaborating much about it. Right away he said, "Oh. Somebody in my apartment house just told me about that the other day." As I talked to him a little about the community I sensed that it was no coincidence that we had first talked about our common academic interests. We had only walked a few blocks together when we parted. As it turned out, I even got to the dinner on time.

A couple of months later, as I was walking to the Thursday night prayer meeting, I looked over into a park and saw this same man. As I was walking past the park, I felt that the Lord said something like, "I'd like to have him at the Thursday meeting tonight."

After concluding that the Lord wanted me to do something about that, I walked over and said hello to him. We talked a little bit and I said: "I'm going to a Thursday meeting, do you want to come?" He thought for a minute and then said, "Sure." As we walked he asked me questions about the community and what it meant to be baptized in the Spirit; we had a good conversation.

Notice that the whole series of events was very simple, but the effect was that this person came to a deeper knowledge and commitment to Jesus.

This kind of basic evangelism doesn't require anything spectacular. We simply need to be attentive to the Lord and be willing to talk in a personal way about what the Lord's doing in our life. After that, we usually need to help the person get in touch with other people who know and experience the Lord. Sometimes this means inviting him to supper or to a party; at other times it might mean giving him a helpful book to read. With these simple gestures we can get people started in knowing the Lord.

One more thing that's helpful in this whole process, and that's keeping in touch with the person you've talked to. That was an important step for many of us coming to know the Lord in a deeper way. Someone was willing to help us keep in contact with what the Lord was doing until we felt that we understood it or wanted it enough to ask for it ourselves.

GUIDELINES FOR SHARING

When we're sharing with others about what the Lord has done for us, there are a few guidelines that we should keep in mind.

We should be sensitive in the way we use words. The good news about Jesus can be explained with simple, everyday language that anybody can understand. However, as we relate with other Christians we sometimes pick up words or phrases that are archaic, or that are not common to our culture. This jargon and overpious talk can be a real obstacle to people simply understanding what we

are saying. At times it can be downright abrasive.

The expression "God told me" is a good example. When we say to a non-Christian friend, "God told me to apply for that job," he might think you mean that an audible voice boomed out at you from the sky. We should use an expression that better conveys what we really want to say. "I had a sense from the Lord" or "I felt that the Lord was showing me" are closer to the mark.

"The Lord laid it on my heart" is another unnecessarily pious phrase. What would we have thought if someone had said that to us before we started coming to prayer meetings and read some of the literature of the charismatic renewal? We would probably have thought that the person saying it was mighty strange.

When others hear Christians talking like that they begin to think that Christianity is something strange and that they have to become strange to be a Christian. But we don't need to talk like that. We should aim to speak about our life with the Lord in a simple, natural way so that people can understand the heart of what we're saying: we don't have to use special religious language to do that.

We should also avoid being pushy or moralistic. Christians sometimes feel compelled to clean up other people's lives. Doing this is usually not helpful because it makes us seem judgmental. People can begin to feel that the Lord is like that too; that he is somebody who is always trying to get them to do something that they don't want to do. We should concentrate on speaking Good News, not words of judgment. When people come to the Lord, the Lord himself can speak to them about what needs to be changed. We don't need to do that.

When we tell others about our community or prayer group we should also be careful not to speak in a critical way about other Christian groups. We should remember that they are Christians too, and we should speak to them and about them in a way that builds up the whole Body of Christ.

We must also be sure that our lives

do not keep others from hearing or receiving the Gospel. In 1 Thessalonians 4:11-12 Paul says, "*We exhort you brothers to aspire to live quietly and mind your own affairs, and to work with your hands as we charged you so that you may command the respect of outsiders and be dependent upon nobody.*" He's talking about relationships with people outside the Christian community. Sometimes Christians think there is something wrong with wanting people to respect us. If human respect keeps us from doing what the Lord asks us to do, we shouldn't worry about human respect. But there is another kind of human respect that fosters his plan. The Lord wants us to learn how to conduct our life in the world in financial matters, in employment, in family, in all kinds of different areas so that those around us can respect us, and through that respect be drawn closer to the Lord.

RELATIVES AND FRIENDS

When talking to someone close to us such as our roommates, family friends, or co-workers, we need to go slowly and be less direct in sharing our Christianity. In this touchy area the Lord has given us a strategy to help them come to know him: first, you start with the heart, then you move to the head, and then you move to the will.

In accord with this approach, our number one priority should be loving people in a new and more committed way. We should aim to love them in a way that they can experience as love.

Keith Miller, author of *A Taste of New Wine*, gave a good example of this while speaking in Detroit a few years ago. After he came into a deeper relationship with the Lord he wanted to get his wife to share in it too so that they could have a good Christian family. So after a few days of his new life in the Lord, he told his wife about what had happened and said that she could have this new life, too. With that, she started crying and wouldn't talk to him for about a week. He spent a little time trying harder, but the more he tried the worse it got.

After a couple of months of this he

began to realize that he really didn't know what he was doing so he decided to stop doing anything. Finally one day the tension got so great that he got down on his knees before the Lord and said, "I'll do anything you want me to do but this situation has got to change." The Lord showed him that he should take out the garbage. That might seem like a small thing, but all their married life there had been daily friction about who should do it, Keith or his wife. So in faith, Keith started taking out the garbage, and within a week that had produced such a change in the situation that his wife began to open up to Christianity and to turn toward the Lord.

Only a month later she had made a deeper commitment to the Lord and they began to have the kind of family life that Keith had hoped for.

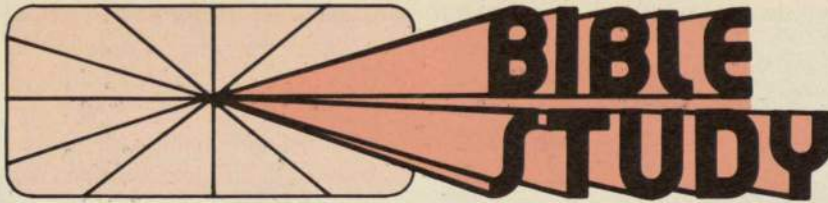
I think the lesson is a very simple one. The way we begin is with loving people the way they'll experience it as love. Keith's wife experienced Keith loving her in a new way, and that made a big difference.

So we begin with the heart, and next we move to the head. By that I mean that we shouldn't stop at loving people in a deeper way. At some point they have to start understanding about the life that the Lord has for them. At some point we need to share with them what the Lord has given us and shown us. I use the word "share" advisedly. We should share, not preach.

And finally, at the right time, we need to make an invitation to the will — to say, "Why don't you come with me to the meeting?" or "Maybe it's time for you to consider a deeper commitment to the Lord."

Whether we are talking to those who are close to us or those we don't know as well, this basic kind of evangelism is well within our means as Christians. You and I can tell others about the Lord and the life he's given us and it can make a difference in their lives: they can turn to the Lord because of our simple gestures of friendship and openness. ☞

Originally printed in *New Covenant Magazine*. Reprinted with permission.



BIBLE STUDY

EVANGELISM

Recently, much emphasis has been placed upon authority, relationship and the maturing of God's sheep. However, it is obvious in both the natural and spiritual realms, that mature, healthy sheep naturally reproduce. Even though the current emphasis upon discipline and Christian growth is sound, an essential aspect of every believer's life should still be to endeavor to please the Chief Shepherd by regularly presenting Him with new-born lambs.

(Bible Study answers are found on page 22.)

1. Most modern translations of the Bible leave out the first comma in Ephesians 4:12. With this in mind read Ephesians 4:11-12 and answer the following.
 - a. Why has God placed gifted men in the Church? _____
 - b. Upon whom falls the responsibility for the work of the ministry? _____
2. What are we always to abound in? (1 Cor. 15:58) _____
3. According to 2 Corinthians 5:20 we are _____ for Christ and our mission is to see people _____ to God.
4. The Father sent the Son into the world to save it. In the same way Jesus has sent us forth. What six functions should be an integral part of our evangelism? (Luke 4:18-19)
 - a. _____
 - b. _____
 - c. _____
 - d. _____
 - e. _____
 - f. _____
5. Certainly much can be learned about evangelism from the example of Philip the evangelist. Study Acts 8:5-14 and answer the following questions.
 - a. Why did the people give heed to his message? (vs. 6) _____
 - b. Did he leave them simply as joyful new believers? (vs. 12) _____
 - c. What else did he minister to them? (vs. 12) _____
6. The apostles did not consider the Samaritans' experience complete, even though they had seen miracles, believed and been baptized in water. Why did Peter

and John journey to Samaria? (Acts 8:14-17) _____

7. Study Acts 9:17-18 and give three reasons why Jesus sent Ananias to Paul after his conversion experience on the Damascus Road.
 - a. _____
 - b. _____
 - c. _____
8. What two requirements does God put upon new converts? (Acts 2:38)
 - a. _____
 - b. _____
9. What is the promised result of fulfilling these requirements? (Acts 2:38) _____
10. Based upon the scriptures given in this study thus far, would you say that it should be the norm to lead a person to the Lord without seeing them baptized in water and the Holy Spirit? _____
11. Read the following scriptures and circle the letter preceding the phrase that best describes salvation. Matt. 7:13-14; Acts 22:4; Phil. 2:12; Rev. 3:3; 2 Cor. 1:10
 - a. a static condition
 - b. a progressive work
12. Based on Acts 14:22, is it proper or accurate to tell a new believer that once he is born again all his problems are over? _____
13. Paul made it a point to preach the whole counsel of God. What three things did that entail when he spoke to Felix? (Acts 24:24-25)
 - a. _____
 - b. _____
 - c. _____
14. List the three basic truths that Paul preached to the Corinthian church. (1 Cor. 15:3-4)
 - a. _____
 - b. _____
 - c. _____
15. According to what? _____
16. What does the Bible say about a person who wins souls? (Prov. 11:30) _____
17. The Holy Spirit is given to us as a gift to enable us to be witnesses for Christ, and according to 1 Peter 4:10 we are stewards of that gift. What does God require of stewards? (1 Cor. 4:2) _____

*The following is an excerpt from **Born Again** by Charles Colson who, as former Special Counsel to the President of the United States, was one of the five men closest to Richard Nixon during one of the greatest governmental crises in America's history. In this account of his unforgettable visit with Tom Phillips, president of Raytheon Company of Boston, Charles Colson relates the moving events that led to his conversion to Christ.*

It was eight P.M., a gray overcast evening, when I turned off the country road connecting two of Boston's most affluent suburbs, Wellesley and Weston. The towering gentle pines brought sudden darkness and quiet to the narrow macadam street. Another turn a few hundred yards later brought me into a long driveway leading to the Phillipses' big white clapboard Colonial home. As I parked the car I felt a touch of guilt at not telling Patty the truth when I had left her alone with my mother and dad in nearby Dover.

"Just business, honey," had been my explanation. Patty was used to my working at odd times, even on this Sunday night at the start of a week's vacation.

The Phillipses' home is long and rambling. I made the mistake of going to the door nearest the driveway, which turned out to be the entrance to the kitchen. It didn't bother Gert Phillips, a tall smiling woman who greeted me like a long-lost relative even though we had never met before. "Come in. I'm just cleaning up after supper."

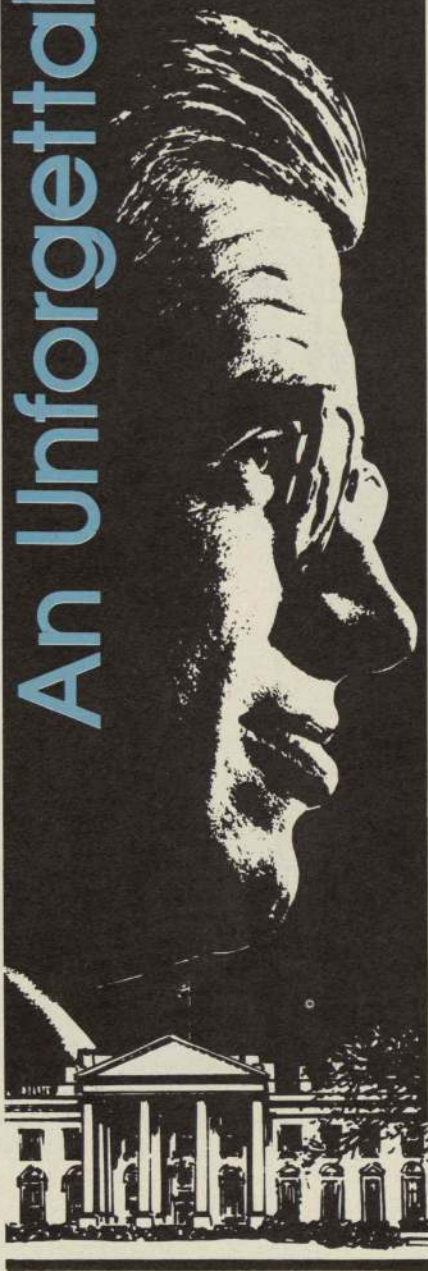
Supper. Such an unpretentious New England word. Gert escorted me into a large modern kitchen. "I'll call Tom," she said. "He's playing tennis with the children."

Tom arrived a minute later along with son Tommy, sixteen, and daughter Debby, nineteen, two tanned, handsome young people. Gert fixed us all iced tea while Tom mopped himself dry with a towel. If

by
Charles W. Colson

"Something inside me was urging me to surrender — to what or to whom I did not know."

An Unforgettable Night



Gert was aware of the importance of her husband's position as president of the state's biggest company, she certainly did not show it. In fact, she reminded me of a favorite aunt we used to visit in the country when I was a boy, who always wore an apron, smelled of freshly made bread and cookies, and had the gift of making everyone feel at home in her kitchen.

"You men have things to talk about and I've got work to do," Gert said as she handed us tall glasses of iced tea. Tom, towel draped around his neck, led me through the comfortably furnished dining and living rooms to a screened-in porch at the far end of the house. It was an unusually hot night for New England, the humidity like a heavy blanket wrapped around me. At Tom's insistence, first the dark gray business-suit jacket, then my tie came off. He pulled a wrought-iron ottoman close to the comfortable outdoor settee I sat on.

"Tell me, Chuck," he began, "are you okay?" It was the same question he had asked in March.

As the President's confidant and so-called big-shot Washington lawyer I was still keeping my guard up. "I'm not doing too badly, I guess. All of this Watergate business, all the accusations — I suppose it's wearing me down some. But I'd rather talk about you, Tom. You've changed and I'd like to know what happened."

Tom drank from his glass and sat back reflectively. Briefly he reviewed his past, the rapid rise to power at Raytheon: executive vice-president at thirty-seven, president when he was only forty. He had done it with hard work, day and night, nonstop.

"The success came, all right, but something was missing," he mused. "I felt a terrible emptiness. Sometimes I would get up in the middle of the night and pace the floor of my bedroom or stare out into the darkness for hours at a time."

"I don't understand it," I interrupted. "I knew you in those days, Tom. You were a straight arrow, good family life, successful, everything in fact going your way."

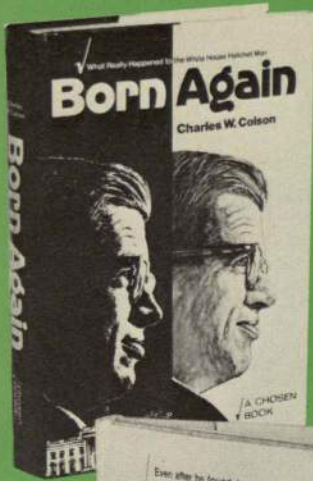
"All that may be true, Chuck, but



*Refresh. and Taste of
Summer
with Books. Music
and Tapes*

Relax: Read a Good Book

SPECIAL OFFERS FOR YOU ON RECENT RELEASES



BORN AGAIN by Charles Colson

An insider's view of the Nixon White House, *Born Again* is the first book to appear by one of the five men closest to the ex-President during one of the greatest governmental crises in American history. This revealing account of the "Watergate" days portrays the involvement and conversion of the one known as "the White House hatchet man."

C701 (hardback) \$8.95 SPECIAL OFFER \$7.95

SCOTT FREE by Scott Ross

In Scott Ross's rapid rise as one of New York's foremost disc jockeys, the frustrations of the hip lifestyle bring Scott out of the rock music and drug scenes into a commitment to Jesus Christ. But as he desperately tries to preserve his faith, his marriage, his radio show, and his outreach to others for Jesus through the ministry at Love Inn, he is plagued by a part of himself that refuses to die. Scott exposes a part of life that all Christians face, yet few care to admit. And in so doing, he reveals the powerful love of the One who alone is able to set each of us . . . *Scott Free*.

R301 (hardback) \$5.95 SPECIAL OFFER \$4.95

ONE NATION UNDER GOD by Rus Walton

One Nation Under God examines a nation in need of repair: America. This fresh and positive book touches on the issues of inflation, abortion, taxes and family structure and deals with their solutions. Through the author's straight talk, God and the principles that are the foundation and hope of America are exalted, bringing us one step closer to being *One Nation Under God*.

W701 (deluxe paperback) \$3.95 SPECIAL OFFER \$3.40

WHAT IS A FAMILY? by Edith Schaeffer

Edith Schaeffer, wife of the brilliant Christian author, Francis Schaeffer, writes of the joy of investing your all in your family. As a mother and grandmother, she gives practical advice to the reader on aspects of everyday family life, such as family activities, creating tradition and memories, understanding children and keeping the family Christ-centered. This personal book answers the question, *What is A Family?*

S601 (hardback) \$6.95
SPECIAL OFFER \$5.95



THE HAPPIEST PEOPLE ON EARTH by Demos Shakarian

The founder of the Full Gospel Businessmen's Fellowship, International, in this very personal book looks into the questions Christians are asking today about prophecy and about guidance. Answers are provided for those who are confused, who have made mistakes in life and need practical help along with the mighty secret that no matter what the condition of the world around us, Christians will be . . . *The Happiest People on Earth*.

S501 (hardback) \$6.95
SPECIAL OFFER . . . \$5.95



Oh, Taste and See it

Refresh with Music

SPECIAL OFFERS ON BEST SELLING ALBUMS

I'M A PROMISE by The Bill Gaither Trio

The Bill Gaither trio sings of the high-value God puts on each of us. As their second children's album, "I'm A Promise" will bring joy, not only to children, but to your entire family.

Selections include: It's a Miracle / Jesus, I Heard You Had a Big House / God Likes to Talk to Boys While They're Fishing / This Is the Day That the Lord Has Made.

R-3344-LP \$5.98 Special Offer (album) \$4.98
R-3344-C \$6.98 Special Offer (cassette) \$5.98



JESUS WE JUST WANT TO THANK YOU by The Bill Gaither Trio

From the pen of Bill Gaither comes an outstanding Grammy award winning record of thanksgiving unto the Lord.

Selections include: This Is the Time I Must Know / Getting Used to the Family of God / I Believe / I Am Because / A Calm Assurance

R-3379-LP \$5.98 Special Offer (album) \$4.98
R-3379-C \$6.98 Special Offer (cassette) \$5.98

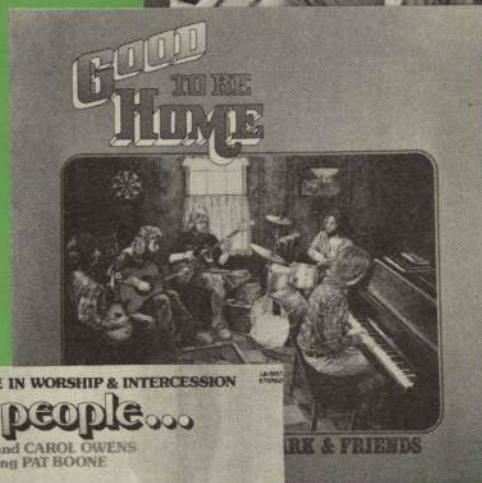


GOOD TO BE HOME by Paul Clark and Friends

Paul Clark's direct lyrical approach, along with the precise guitar styles of Phil Keaggy, make this contemporary Gospel rock record an excellent selection.

Selections include: Holding On To You / Which One Are You / All Your Ways / Unveiling / For My Children / Good To Be Home.

S-1001-LP \$5.98 Special Offer (album) \$4.98
S-1001-C \$6.98 Special Offer (cassette) \$5.98

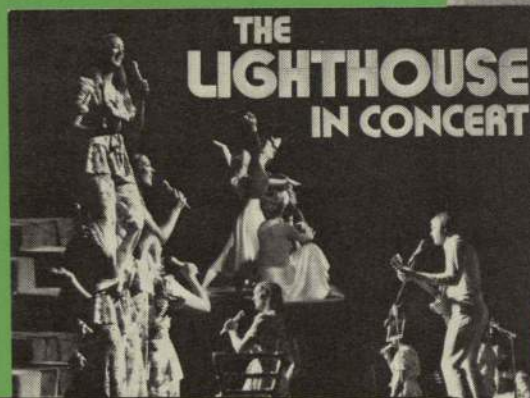
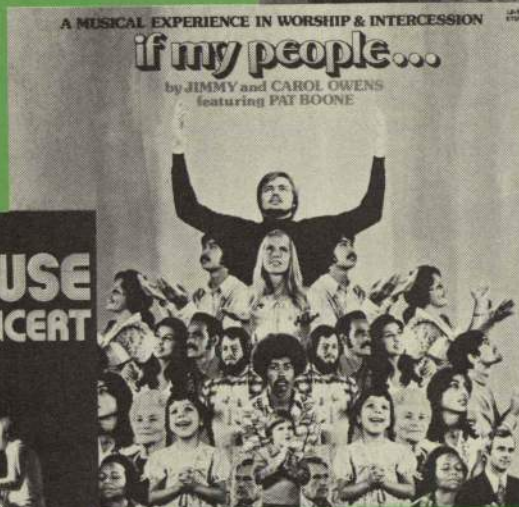


IF MY PEOPLE by Jimmy and Carol Owens

Featuring Pat Boone, this musical is an experience in worship and intercession like that which is sweeping America. Excellent music for our bicentennial year.

Selections include: Children of the Kingdom / We Are Family / By a New and Living Way / Thank You, Lord

5657-LP \$5.98 Special Offer (album) \$4.98
5657-C \$6.98 Special Offer (cassette) \$5.98



LIGHTHOUSE IN CONCERT by Word of God

This "live" album celebrates the message of the Gospel and the

joy of living for the Lord. The music involves performer and audience alike, filling the listener with joy and peace.

Selections include: Jesus Lives / The Light of God / Song of Thanks / Desires of the Heart / Song for God's People / The Spirit and the Bride.

CC-7 \$5.95 Special Offer (album) \$4.95
CC-7C \$5.95 Special Offer (cassette) \$4.95

at the Lord Is Good

Tapes for Easy Listening

Enjoy the personal testimonies of three world-known teachers:

- DBI-1 Face Up With a Miracle - by Don Basham \$4.95Special Offer \$3.95
 2003 From Philosophy to Christ - by Derek Prince \$4.95 . . .Special Offer \$3.95
 SI-4 My Personal Testimony - by Charles Simpson \$4.95 . . .Special Offer \$3.95

Special offer for all three testimonies \$9.96

Special Selections For Refreshing: REGULAR PRICE \$4.95.

- DPP-2 Praying for Results - by Don BashamSpecial Offer \$3.95
 EB-401 Life on Wings - by Ern BaxterSpecial Offer \$3.95
 7030 Whatcha Doin' God? - by Bob MumfordSpecial Offer \$3.95
 4020 Ambassadors - by Derek PrinceSpecial Offer \$3.95
 2015 God Still Heals Today - by Derek PrinceSpecial Offer \$3.95
 SI-25 Salvation Is Now - by Charles SimpsonSpecial Offer \$3.95
 SI-17 Struck By a Loaf of Barley Bread -
 by Charles SimpsonSpecial Offer \$3.95

Special offer for any three messages \$9.96

SEND ORDER TO CHRISTIAN GROWTH MINISTRIES, P.O. BOX 22888, FT. LAUDERDALE, FL 33335.

Order Form

NAME																			
STREET																			
CITY												STATE				ZIP			

PLEASE FILL OUT ALL INFORMATION PLAINLY

ACCOUNT NO. 120

QUAN.	CAT. NO.	TITLE	COST	TOTAL
		PLEASE USE CATALOG NUMBERS ON ALL ORDERS		

This order form must be used
to purchase at special prices
before NOVEMBER 1, 1976

Postage & Handling:
8% of Total Order

Sub-total
Postage & Handling
Fla. residents 4% Sales Tax
TOTAL enclosed*

*No Billing, No C.O.D. (Includes Prayer Groups and Book Stores)

my life wasn't complete. I would go to the office each day and do my job, striving all the time to make the company succeed, but there was a big hole in my life. I began to read the Scriptures, looking for answers. Something made me realize I needed a personal relationship with God, forced me to search."

A prickly feeling ran down my spine. Maybe what I had gone through in the past several months wasn't so unusual after all — except I had not sought spiritual answers. I had not even been aware that finding a personal relationship with God was possible. I pressed him to explain the apparent contradiction between the emptiness inside while seeming to enjoy the affluent life.

"It may be hard to understand," Tom chuckled. "But I didn't seem to have anything that mattered. It was all on the surface. All the material things in life are meaningless if a man hasn't discovered what's underneath them."

We were both silent for a while as I groped for understanding. Outside, the first fireflies punctuated the mauve dusk. Tom got up and switched on two small lamps on end tables in the corners of the porch.

"One night I was in New York on business and noticed that Billy Graham was having a Crusade in Madison Square Garden," Tom continued. "I went — curious, I guess — hoping maybe I'd find some answers. What Graham said that night put it all into place for me. I saw what was missing, the personal relationship with Jesus Christ, the fact that I hadn't ever asked Him into my life, hadn't turned my life over to Him. So I did it — that very night at the Crusade."

Tom's tall, gangling frame leaned toward me, silhouetted by the yellow light behind him. Though his face was shaded, I could see his eyes begin to glisten and his voice became softer. "I asked Christ to come into my life and I could feel His presence with me, His peace within me. I could sense His Spirit there with me. Then I went out for a walk alone on the streets of New York. I never liked New York before, but this night it was beautiful. I

walked for blocks and blocks, I guess. Everything seemed different to me. It was raining softly and the city lights created a golden glow. Something had happened to me and I knew it."

"That's what you mean by accepting Christ — you just ask?" I was more puzzled than ever.

"That's it, as simple as that," Tom replied. "Of course, you have to want Jesus in your life, really want Him. That's the way it starts. And let me tell you, things then begin to change. Since then I have found a satisfaction and a joy about living that I simply never knew was possible."

To me Jesus had always been an historical figure, but Tom explained that you could hardly invite Him into your life if you didn't believe that He is alive today and that His Spirit is a part of today's scene. I was moved by Tom's story even though I couldn't imagine how such a miraculous change could take place in such a simple way. Yet the excitement in Tom's voice as he described his experience was convincing and Tom was indeed different. More alive.

Then Tom turned the conversation again to my plight. I described some of the agonies of Watergate, the pressures I was under, how unfairly I thought the press was treating me. I was being defensive and when I ran out of explanations, Tom spoke gently but firmly.

"You know that I supported Nixon in this past election, but you guys made a serious mistake. You would have won the election without any of the hanky-panky. Watergate and the dirty tricks were so unnecessary. And it was wrong, just plain wrong. You didn't have to do it."

Tom was leaning forward, elbows on his knees, his hands stretched forward almost as if he was trying to reach out for me. There was an urgent appeal in his eyes. "Don't you understand that?" he asked with such genuine feeling that I couldn't take offense.

"If only you had believed in the rightness of your cause, none of this would have been necessary. None of this would have happened. The prob-

lem with all of you, including you, Chuck — you simply had to go for the other guy's jugular. You had to try to destroy your enemies. You had to destroy them because you couldn't trust in yourselves."

The heat at that moment seemed unbearable as I wiped away drops of perspiration over my lip. The iced tea was soothing as I sipped it, although with Tom's points hitting home so painfully, I longed for a Scotch and soda. To myself I admitted that Tom was on target: the world of *us* against *them* as we saw it from our insulated White House enclave — the Nixon White House against the world. Insecure about our cause, our overkill approach was a way to play it safe. And yet . . .

"Tom, one thing you don't understand. In politics it's dog-eat-dog; you simply can't survive otherwise. I've been in the political business for twenty years, including several campaigns right here in Massachusetts. I know how things are done. Politics is like war. If you don't keep the enemy on the defensive, you'll be on the defensive yourself. Tom, this man Nixon has been under constant attack all of his life. The only way he could make it was to fight back. Look at the criticism he took over Vietnam. Yet he was right. We never would have made it if we hadn't fought the way we did, hitting our critics, never letting them get the best of us. We didn't have any choice."

Even as I talked, the words sounded more and more empty to me. Tired old lines, I realized. I was describing the ways of the political world, all right, while suddenly wondering if there could be a better way.

Tom believed so, anyway. He was so gentle I couldn't resent what he said as he cut right through it all: "Chuck, I hate to say this, but you guys brought it on yourselves. If you had put your faith in God, and if your cause were just, He would have guided you. And His help would have been a thousand times more powerful than all your phony ads and shady schemes put together."

With any other man the notion of

relying on God would have seemed to me pure Pollyanna. Yet I had to be impressed with the way this man ran his company in the equally competitive world of business: ignoring his enemies, trying to follow God's ways. Since his conversion Raytheon had never done better, sales and profits soaring. Maybe there was something to it; anyway it's tough to argue with success.

"Chuck, I don't think you will understand what I'm saying about God until you are willing to face yourself honestly and squarely. This is the first step." Tom reached to the corner table and picked up a small paperback book. I read the title: *Mere Christianity* by C. S. Lewis.

"I suggest you take this with you and read it while you are on vacation." Tom started to hand it to me, then paused. "Let me read you one chapter."

I leaned back, still on the defensive, my mind and emotions whirling.

There is one vice of which no man in the world is free; which every one in the world loathes when he sees it in someone else; and of which hardly any people, except Christians, ever imagine that they are guilty themselves. I have heard people admit that they are bad-tempered, or that they cannot keep their heads about girls or drink, or even that they are cowards. I do not think I have ever heard anyone who was not a Christian accuse himself of this vice. . . . There is no fault. . . which we are more unconscious of in ourselves. And the more we have it ourselves, the more we dislike it in others.

The vice I am talking of is Pride or Self-Conceit. . . . Pride leads to every other vice: it is the complete anti-God state of mind.

As he read, I could feel a flush coming into my face and a curious burning sensation that made the night seem even warmer. Lewis's words seemed to pound straight at me.

. . . it is Pride which has been the chief cause of misery in every nation and every family since the world began. Other vices may sometimes bring people together: you

may find good fellowship and jokes and friendliness among drunken people or unchaste people. But Pride always means enmity — it is enmity. And not only enmity between man and man, but enmity to God.

In God you come up against something which is in every respect immeasurably superior to yourself. Unless you know God as that — and, therefore, know yourself as nothing in comparison — you do not know God at all. As long as you are proud you cannot know God. A proud man is always looking down on things and people: and, of course, as long as you are looking down, you cannot see something that is above you.

Suddenly I felt naked and unclean, my bravado defenses gone. I was exposed, unprotected, for Lewis's words were describing me. As he continued, one passage in particular seemed to sum up what had happened to all of us at the White House:

For Pride is spiritual cancer: it eats up the very possibility of love, or contentment, or even common sense.

Just as a man about to die is supposed to see flash before him, sequence by sequence, the high points of his life, so, as Tom's voice read on that August evening, key events in my life paraded before me as if projected on a screen. Things I hadn't thought about in years — my graduation speech at prep school — being "good enough" for the Marines — my first marriage, into the "right" family — sitting on the Jaycees' dais while civic leader after civic leader praised me as the outstanding young man of Boston — then to the White House — the clawing and straining for status and position — "Mr. Colson, the President is calling — Mr. Colson, the President wants to see you right away."

For some reason I thought of an incident after the 1972 election when a reporter, an old Nixon nemesis, came by my office and contritely asked what he could do to get in the good graces of the White House. I suggested that he try "slashing his wrists." I meant it as a joke, of course, but also

to make him squirm. It was the arrogance of the victor over an enemy brought to submission.

Now, sitting there on the dimly lit porch, my self-centered past was washing over me in waves. It was painful. Agony. Desperately I tried to defend myself. What about my sacrifices for government service, the giving up of a big income, putting my stocks into a blind trust? The truth, I saw in an instant, was that I'd wanted the position in the White House more than I'd wanted money. There was no sacrifice. And the more I had talked about my own sacrifices, the more I was really trying to build myself up in the eyes of others. I would eagerly have given up everything I'd ever earned to prove myself at the mountaintop of government. It was pride — Lewis's "great sin" — that had propelled me through life.

Tom finished the chapter on pride and shut the book. I mumbled something noncommittal to the effect that "I'll look forward to reading that." But Lewis's torpedo had hit me amidships. I think Phillips knew it as he stared into my eyes. That one chapter ripped through the protective armor in which I had unknowingly encased myself for forty-two years. Of course, I had not known God. *How could I?* I had been concerned with myself. *I* had done this and that, *I* had achieved, *I* had succeeded and *I* had given God none of the credit, never once thanking Him for any of His gifts to me. I had never thought of anything being "immeasurably superior" to myself, or if I had in fleeting moments thought about the infinite power of God, I had not related Him to my life. In those brief moments while Tom read, I saw myself as I never had before. And the picture was ugly.

"How about it Chuck?" Tom's question jarred me out of my trance. I knew precisely what he meant. Was I ready to make the leap of faith as he had in New York, to "accept" Christ?

"Tom, you've shaken me up. I'll admit that. That chapter describes me. But I can't tell you I'm ready to make the kind of commitment you did. I've got to be certain. I've got to learn a lot

more, be sure all my reservations are satisfied. I've got a lot of intellectual hang-ups to get past."

For a moment Tom looked disappointed, then he smiled. "I understand, I understand."

"You see," I continued, "I saw men turn to God in the Marine Corps; I did once myself. Then afterwards it's all forgotten and everything is back to normal. Foxhole religion is just a way of using God. How can I make a commitment now? My whole world is crashing down around me. How can I be sure I'm not just running for shelter and that when the crisis is over I'll forget it? I've got to answer all the intellectual arguments first and if I can do that, I'll be sure."

"I understand," Tom repeated quietly.

I was relieved he did, yet deep inside of me something wanted to tell Tom to press on. He was making so much sense, the first time anyone ever had in talking about God.

But Tom did not press on. He handed me his copy of *Mere Christianity*. "Once you've read this, you might want to read the Book of John in the Bible." I scribbled notes of the key passages he quoted. "Also there's a man in Washington you should meet," he continued, "name of Doug Coe. He gets people together for Christian fellowship — prayer breakfasts and things like that. I'll ask him to contact you."

Tom then reached for his Bible and read a few of his favorite psalms. The comforting words were like a cold soothing ointment. For the first time in my life, familiar verses I'd heard chanted lifelessly in church came alive. "Trust in the Lord," I remember Tom reading, and I wanted to, right that moment I wanted to — if only I knew how, if only I could be sure.

"Would you like to pray together, Chuck?" Tom asked, closing his Bible and putting it on the table beside him.

Startled, I emerged from my deep thoughts. "Sure — I guess I would — Fine." I'd never prayed with anyone before except when someone said grace before a meal. Tom bowed his head, folded his hands, and leaned

forward on the edge of his seat. "Lord," he began, "we pray for Chuck and his family, that You might open his heart and show him the light and the way . . ."

As Tom prayed, something began to flow into me — a kind of energy. Then came a wave of emotion which nearly brought tears. I fought them back. It sounded as if Tom were speaking directly and personally to God, almost as if He were sitting beside us. The only prayers I'd ever heard were formal and stereotyped, sprinkled with *Thees* and *Thous*.

When he finished, there was a long silence. I knew he expected me to pray but I didn't know what to say and was too self-conscious to try. We walked to the kitchen together where Gert was still at the big table, reading. I thanked her and Tom for their hospitality.

"Come back, won't you?" she said. Her smile convinced me she meant it.

"Take care of yourself, Chuck, and let me know what you think of that book, will you?" With that, Tom put his hand on my shoulder and grinned. "I'll see you soon."

I didn't say much; I was afraid my voice would crack, but I had the strong feeling that I *would* see him soon. And I couldn't wait to read his little book.

Outside in the darkness, the iron grip I'd kept on my emotions began to relax. Tears welled up in my eyes as I groped in the darkness for the right key to start my car. Angrily I brushed them away and started the engine. "What kind of weakness is this?" I said to nobody.

The tears spilled over and suddenly I knew I had to go back into the house and pray with Tom. I turned off the motor, got out of the car. As I did, the kitchen light went out, then the light in the dining room. Through the hall window I saw Tom stand aside as Gert started up the stairs ahead of him. Now the hall was in darkness. It was too late. I stood for a moment staring at the darkened house, only one light burning now in an upstairs bedroom. Why hadn't I prayed when he gave me the chance? I wanted to so badly. Now I was alone, really alone.

As I drove out of Tom's driveway, the tears were flowing uncontrollably. There were no streetlights, no moonlight. The car headlights were flooding illumination before my eyes, but I was crying so hard it was like trying to swim underwater. I pulled to the side of the road not more than a hundred yards from the entrance to Tom's driveway, the tires sinking into soft mounds of pine needles.

I remember hoping that Tom and Gert wouldn't hear my sobbing, the only sound other than the chirping of crickets that penetrated the still of the night. With my face cupped in my hands, head leaning forward against the wheel, I forgot about machismo, about pretenses, about fears of being weak. And as I did, I began to experience a wonderful feeling of being released. Then came the strange sensation that water was not only running down my cheeks, but surging through my whole body as well, cleansing and cooling as it went. They weren't tears of sadness and remorse, nor of joy — but somehow, tears of relief.

And then I prayed my first real prayer. "God, I don't know how to find You, but I'm going to try! I'm not much the way I am now, but somehow I want to give myself to You." I didn't know how to say more, so I repeated over and over the words: *Take me*.

I had not "accepted" Christ — I still didn't know who He was. My mind told me it was important to find that out first, to be sure that I knew what I was doing, that I meant it and would stay with it. Only, that night, something inside me was urging me to surrender — to what or to whom I did not know.

I stayed there in the car, wet-eyed, praying, thinking, for perhaps half an hour, perhaps longer, alone in the quiet of the dark night. Yet for the first time in my life I was not alone at all. ☞

Reprinted by permission from *Born Again* by Charles W. Colson, © 1976, Chosen Books, Inc., distributed by Fleming H. Revell Co.

Excerpts from *Mere Christianity* by C.S. Lewis ©, 1943, 1945, 1952 by Macmillan Publishing Co., Inc. are used by permission.

ECHOES OF THE SPIRIT

Significant Events in the Body of Christ

CARTER'S CHRISTIAN COMMITMENT

The "God issue," as *Newsweek* calls it, has become one of the foremost topics of discussion in the 1976 presidential campaign. Two of the top presidential contenders — Republican Ronald Reagan and Democrat Jimmy Carter — have both affirmed their Christian faith, citing the need for our government to return to the principles embodied in that faith.

In our April "Echoes of the Spirit," *New Wine* reported on a meeting of four Ft. Lauderdale Bible teachers with Ronald Reagan. This month we present a report on the personal testimony of Jimmy Carter.

* * *

Wherever Jimmy Carter goes, the question of his personal religious beliefs pops up, and thus far his precedent has been to "tell it like it is." Speaking of his faith, Carter unhesitatingly states: "This is an important part of my life — in fact, it is the *most* important part of my life. And I don't have any objections to speaking about it publicly." His candor has given the news media something new to talk about — and not altogether unfavorably.

The April 2nd edition of the *Los Angeles Times* reports: "... while he [Carter] doesn't flaunt his personal beliefs, he does not hide them either." And, according to *Newsweek* [April 5, 1976], "Part of the stir over Carter's shirtsleeve religiosity is that he seems to practice what he preaches."

Baptized at age 11 in the Baptist church, Jimmy Carter has been actively involved in the church since he first began teaching Sunday school at age 18. But it wasn't until 1967 that he had a profound religious experience which he says changed his life dramati-

cally. "I recognized for the first time that I lacked something very precious — complete commitment to Christ, and the presence of the Holy Spirit in my life in a more personal, profound way. And since then, I have had an inner peace, an inner conviction, an inner assurance."

Carter sees no conflict between his Christianity and his service in politics. Quoting Reinhold Niebuhr's definition of the purpose of politics — "to establish justice in a sinful world" — Carter explains: "As a politician who has been governor, who has been on the school board during the integration years, who has been in the State Legislature, who now hopes to hold the highest elected office in the world — my own religious beliefs are not in conflict at all with that purpose. I am also convinced that my religious beliefs can be of great reassurance to me. As I make difficult decisions that affect millions of people's lives — perhaps the whole world — my commitment to the principles of my religious beliefs will be a sustaining factor and also will guide me to make the proper decisions. I've spent more time on my knees the four years I was governor, in the seclusion of a little room off the governor's office, than I did in all the rest of my life put together because I felt so heavily on my shoulders the decisions that I made might well affect many, many people."

On the question of separation of Church and State, Carter remarks, "I recognize very clearly the problem of separation of Church and State — the right of other people in this nation to worship as they please. I will never try to impose my own religious beliefs on others, but I see no conflict in being a Christian and a businessman, a Christian and an engineer, a Christian and a politician. I feel very much at ease with it."

Outspoken as he is regarding his Christian commitment, Carter stresses that he doesn't feel it appropriate to use this as a means of getting votes. "I don't think that I am ordained by God to be President. I don't think this ought to be a factor in my life. The only prayer that I've ever had concerning the election is that I do the right thing. And if I win or lose — my religious faith will not be shaken."

JAMAICAN CHARISMATIC TEACHING CONFERENCE

A Charismatic Teaching Conference, sponsored by Deeper Life Ministries, Kingston, Jamaica, will be held July 29 through August 2 at the Pegasus Hotel in Kingston.

Because of last year's overflow crowd the final night of the conference, the decision was made to switch the conference from the Sheraton Kingston Hotel to Pegasus Hotel, which has a ballroom capacity of 1,600.

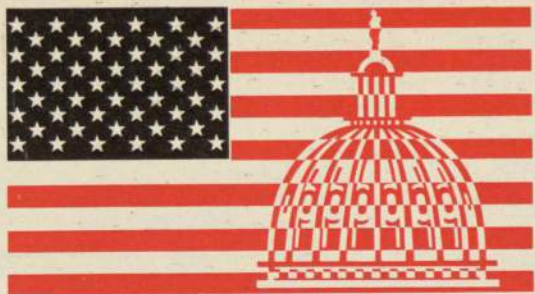
Speakers for the conference include: Derek Prince, speaking on the subject of "The Atonement"; Charles Simpson, speaking on "Body, Soul and Spirit"; and Peter Morgan, a native Jamaican, speaking on "The Body of Christ."

The conference will begin Thursday, July 29 at 7:00 p.m. and continue with daily meetings through Monday, August 2.

This conference marks the second year of a charismatic renewal in Jamaica which is now spreading to other islands in the Caribbean. The renewal began with a core group of businessmen who started meeting together regularly for prayer. This group has now expanded to several hundred people who meet weekly for a prayer breakfast.

Those involved in leadership in the

(continued on page 22)



INTERCESSORS REPORT

SOCIAL CONCERN AND ENEMY STRONGHOLDS

In the summer of 1974, 2700 evangelical Christians from 150 nations attended the International Congress on World Evangelism in Lausanne, Switzerland. During the conference, delegates signed a document now known as the "Lausanne Covenant." Included in the covenant is an article on "Christian Social Responsibility," which said in part: "Here too we express penitence both for our neglect and for having sometimes regarded evangelism and social concern as mutually exclusive. Although reconciliation with man is not reconciliation with God, nor is social action evangelism, nor is political liberation salvation; nevertheless, we affirm that *evangelism and socio-political involvement are both part of our Christian duty.*" For biblical conservatives who generally have drawn back from political concern to dedicate themselves to such a purpose indeed signaled a change in direction.

Since that conference, a remarkable awakening has begun among born-again believers in America. Evangelical Christians, who total some 50 million potential voters, are becoming aware of the tremendous impact they can make on the future course of our nation. Together they can be one of the nation's largest voting blocs — a prospect that has not gone unnoticed by political aspirants in this year's election. In fact, no previous presidential election has seen the emphasis on candidates' "spiritual credentials" as that now in progress. Front-running presidential contenders have all declared a commitment to Christ, and an unprecedented number of dedi-

cated Christians have entered Congressional races.

The impact of Christians is being felt all the way from the smallest hamlets to our nation's capital. During the past year, there has been a ground swell of response from Christians on moral issues, such as pornography, abuse in the media, and the abortion issue. Congressmen and regulatory agencies have received a flood of mail on the federally funded MACOS education program, The Child and Family Services Act, and proposals to restrict religious broadcasting. Christian groups are organized to block the teaching of Transcendental Meditation in the schools, and have forced top level recognition and concern about such cult activities as Sun Moon's Unification Church. Christians are getting involved on local school boards, and are developing precinct level organizations to help elect godly candidates. There is a new awareness that the words of Edmund Burke are true: "All that is necessary for evil to triumph is for good men to do nothing."

It is exciting to see Christians who have shunned any involvement in politics becoming aware of the positive, constructive influence that a responsible citizenry can make upon our political system and social structures. Indeed, a republic demands this kind of public awareness if it is to avoid becoming a totalitarian state. And active involvement by the Christian community, with its commitment to morality, integrity, and justice is especially needed if our public institutions are to maintain a fidelity to the principles upon which America was founded.

But there is also a danger. As laudable as greater Christian involvement is, it will ultimately be for naught, if it is not preceded and accompanied throughout by a *massive undergirding of prayer*. Christians have a magnificent opportunity if we will keep foremost the biblical injunction to seek first the Kingdom of God. For in the excitement and action of socio-political involvement, we can miss the point that most, if not all of the moral, economic and political problems that confront us are, at their core, *spiritual* problems. And the Christian community is *uniquely* endowed with the power, in Jesus' name, to bring down the satanic strongholds responsible for these spiritual problems.

Larry Christenson skillfully addresses the nature of our spiritual warfare in his book, *Social Action — Jesus' Style*.^{*} He notes that Jesus and the Apostles had minimal involvement with the social and ecclesiastical structures and issues in the world about them, but that this apparent disinterest makes sense only when we understand their view of "the world."

He says:

The world, as they saw it, was a world at war. Nothing to do with the little skirmishes which the Roman legions engaged in periodically. Cosmic war. *Spiritual* war. Light against darkness. Good against evil. Christ against Satan. Events in the visible realm were but symptoms of a titanic struggle going on in the "heavenly places" of the invisible realm.

Writing to the Colossians, Paul portrays Christ as "disarming the principalities and powers" through His death on the Cross (Col. 2:15). He sees this warfare being con-

tinued through the ministry of himself and the other Apostles, as they, with divine power, destroy Satan's strongholds (2 Cor. 10:4). To tinker around with a dislocation in the physical world, without getting at the root of it in the spiritual realm, would be akin to treating a multiple bone fracture with a band-aid.

The New Testament's seeming lack of interest in social issues is therefore not rooted in indifference, but in a particular *battle strategy*.

The burden and battle strategy of *Intercessors For America* is to call Christians to unite in prayer and fasting for our country. The ultimate goal of this prayer thrust is to create the climate — politically, socially, but most of all *spiritually* — in which the Gospel can be proclaimed openly and freely, and the unreached in America and around the world can be saved and brought to a knowledge of the truth (1 Tim. 2:4).

ECHOES OF THE SPIRIT

(continued from page 20)

Jamaican renewal believe that the timing of this second annual Charismatic Teaching Conference is crucial. They feel a real need for teaching and direction as God is forming His Body in Jamaica. A strong, unified, and functioning Body is needed to engage in the spiritual warfare attacking that country — particularly the increasing political unrest and turmoil.

Anyone desiring further information on this significant conference should write: Deeper Life Ministries, P.O. Box 192, Kingston 10, Jamaica.

PHILADELPHIA AREA RALLY

Thousands of Christians will gather in Philadelphia on July 4, 1976, to offer intercessory prayer on behalf of America. Jimmy Owens, Pat Boone and a several thousand voice choir will present the "If My People" musical production which includes active audience participation in intercession and repentance for the nation. Based on 2 Chronicles 7:14, this musical will be simultaneously televised via closed-

The coming months are among the most strategic in our nation's history. We can do no greater service to our nation than to diligently and faithfully uphold in prayer the election process now underway.

We must recognize that the ultimate threat to our nation lies in the unchecked capacity of Satan to dictate who runs our government and how they conduct themselves in office. As intercessors, we can derail the enemy's plans, and see the power of God move through our land with lasting victory.

Intercessors for America Newsletter carries news of concern to Christians and informs them of crucial issues before Congress and of urgent prayer needs in the government and nation. It is a great aid in helping Christians pray for the government.

If you would like to receive this newsletter, send your name and address to: Intercessors for America,

circuit television to thousands of people gathered in cities across the nation to pray for national revival.

This Philadelphia gathering is the rallying point and climax of a number of activities sponsored by The Spirit in '76, including a wagon train travelling from California, and various bicycle, boat, bus and hiking teams from other parts of the nation.

Following the rally, a week-long teach-in will be held just outside Philadelphia. Winkie Pratney, Brother Andrew, Dr. Bill Bright, George Otis, Loren Cunningham, Bob Mumford, Phil Keaggy and Ted Sandquist, Renaissance, David and Dale Garrett are just a few of the speakers and musical groups participating in this event. For individual or group registration information write: The Spirit in '76, P.O. Box 578, Hammonton, N.Y. 08037.

PASTORAL NEWSLETTER

If renewal of the Body of Christ is to produce maturity, the shepherds of God's people must grow in their vision and understanding of pastoral minis-

P.O. Box D, Elyria, Ohio 44035. Although the newsletter is free, it is supported solely by contributions (which are IRS deductible).

*Christenson, Larry. *Social Action — Jesus' Style*, p. 51. © 1974 Bethany Fellowship, Inc. Minneapolis, MN 55438. Used by permission.

BIBLE STUDY ANSWERS

(From page 15)

1. a. For the perfecting of the saints; b. The saints. 2. The work of the Lord. 3. Ambassadors, reconciled. 4. a. Preach the Gospel; b. Heal the brokenhearted; c. Preach deliverance; d. Recovering of sight to the blind; e. Set at liberty them that are bruised; f. Preach the acceptable year of the Lord. 5. a. Because of miracles; b. No; c. Water baptism. 6. To pray for them to receive the Holy Ghost. 7. a. Receive sight; b. Be filled with Holy Ghost; c. Be baptized. 8. a. Repent; b. Be baptized. 9. Receive the Holy Ghost. 10. No. 11. b. a progressive work; 12. No. 13. a. Righteousness; b. Temperance; c. Judgment to come. 14. a. Christ died; b. He was buried; c. He arose. 15. The Scriptures. 16. He is wise. 17. That they be found faithful.

try. In July, a new publication will appear designed to foster this development among Christian leaders.

Pastoral Renewal, a monthly journal, will serve clergy and lay people engaged in pastoral work. The publication will aim to help leaders of churches, prayer groups, and other Christian bodies by providing practical wisdom about guiding and caring for Christian groups, and by reflecting on important pastoral issues. In addition, *Pastoral Renewal* will help to direct its readers to useful resources by reviewing published materials.

The editors are pastoral leaders in The Word of God, an ecumenical Christian community in Ann Arbor, Michigan. The brothers there will draw on the pastoral experience of individual people and of renewal movements throughout the Body of Christ.

Pastoral Renewal will be sent monthly without charge to those who are interested in receiving it. It will be supported by the contributions of its readers. To begin receiving *Pastoral Renewal*, write to: *Pastoral Renewal*, Dept. NR, P.O. Box 617, Ann Arbor, Michigan 48107.

Christian Citizens' Check List

by Bill Bright

Your five duties as a Christian citizen.

Citizenship in a free country is a blessing from God. Our great system of self-government assures every Christian a voice in the affairs of the nation. God wants us to do His will in government, just as in the church and in the home.

But we have disobeyed our Lord. We have ceased to be the "salt of the earth" and the "light of the world," as Christ has commanded. As a result, the moral fiber of America is rotting away — and our priceless freedom is in grave jeopardy. Atheism is penetrating every area of our national life. America is faced with the greatest crisis in its history. We are in danger of losing our nation by default, and with it our individual freedoms and possibly our very lives.

If that should happen, our opportunity to help fulfill the Great Commission throughout the United States and the world will also be lost. And hundreds of millions will never have an opportunity to receive our Savior.

Edmund Burke said, "All that is necessary for the triumph of evil is for good men to do nothing." America is the last stronghold of freedom on earth — and citizens who are dedicated to God are the only resource for the preservation of our freedoms, including the freedom to serve Him.

It has been reliably estimated that more than half of the people of the United States profess faith in Jesus Christ. Even a small percentage of us, following the simple guidelines contained in this booklet, can be used of God to set this nation on a new course of righteousness for His glory.

Bill Bright

YOUR CHRISTIAN CITIZEN CHECK-LIST

Being very honest with yourself, how would you answer the following questions?

- ☐ Do I pray faithfully for a spiritual revival to sweep America?
- ☐ Am I a registered voter, and do I encourage other Christians to register?
- ☐ Am I making a serious effort, along with my Christian friends, to become informed?
- ☐ Am I actively involved in helping to select and elect candidates?
- ☐ Do I vote faithfully in every election for the best candidates, regardless of party?

If your answer to one or more of these questions was "no," this article is "must" reading for you. It will bring you to a new realization that faith in our Lord implies obligation

and duty to serve Him in all areas of life — including citizenship. And what is far more important, it will show you how to practice your citizenship for His glory.

YOUR FIVE DUTIES AS A CHRISTIAN CITIZEN

1. PRAY
2. REGISTER
3. BECOME INFORMED
4. HELP ELECT GODLY PEOPLE
5. VOTE

Citizenship in a free country is a blessing from God. Spiritual faith implies obligation and duty to serve God in all areas of life — including citizenship.

YOUR FIRST DUTY: PRAY



Pray that God will send a great spiritual awakening to America, that many millions of our citizens will receive Jesus Christ as Savior and Lord, and that Christians will dedicate themselves to God for spiritual living and active service within the family, the church and the nation.

God's Plan for the Rulership of a Nation: The rule of the wicked is a direct violation of the will of God. "For the wicked shall not rule the godly, lest the godly be forced to do wrong" (Psalm 125:3). God forbids the rule of the wicked. Instead, His plan calls for the rule of the righteous.

God's Promise to Heal a Repentant Nation: "If My people will humble themselves and pray, and search for Me, and turn from their wicked ways, I will hear them from heaven and forgive their sins and heal their land" (2 Chronicles 7:14).

How should you pray for America?

Pray Without Ceasing: Pray daily that the Spirit of God will enable you, by His power, to live a godly life and

DR. BILL BRIGHT is the founder and president of Campus Crusade for Christ International. As director of that organization, he fills speaking engagements throughout the world. He is also the author of numerous articles, pamphlets and two books.

introduce others to Christ as their Savior — the first step to good citizenship.

Pray daily that God will change or remove from positions of public leadership officials who are godless, carnal and disobedient to Him, so that righteous rulership will be restored and America will turn from her wicked ways. Remember that godless rulership is contagious. As King Solomon said, "A wicked ruler will have wicked aides on his staff" (Proverbs 29:12).

Pray daily that men and women of God will be elected to public office at all levels of leadership — local, state and national — so that our land will be healed and our people will rejoice in righteous rule. "Blessed is the nation whose God is the Lord . . ." (Psalm 33:12).

After earnest prayer . . .

2 YOUR SECOND DUTY: REGISTER



Register as a qualified voter in order to practice your citizenship with accountability to God.

If Not Already Registered, Do So At Once: In order to serve God as a citizen, you must become a regularly participating voter. But you cannot vote until you have registered your name and address and other required information with the proper authorities.

Why is it so important for you as a Christian to register?

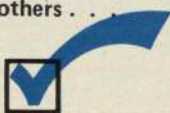
Millions Are Not Registered: Many millions of God's people throughout America are not even registered to vote. How can we as Christian citizens expect God to restore righteous leadership through us, unless we are willing to take a few minutes to register? Only when you have registered to vote will you be in a position to help assure the election of godly officials. "Godliness exalts a nation . . ." (Proverbs 14:34).

A Matter of Stewardship: Voting is a matter of stewardship under God. Register as soon as possible, so that you can vote in the next election, and in every election, as a service for God. If you are not familiar with registration procedures, call your local town, city or county office for information.

"The good influence of godly citizens causes a city [state or nation] to prosper . . ." (Proverbs 11:11).

After you have registered, join with others . . .

3 YOUR THIRD DUTY: BECOME INFORMED



Organize and lead or participate in a study group to inform yourself and others concerning the structure of

government, current problems and issues, and how to serve God effectively in the arena of politics at your own level of influence.

Knowledge Is Essential: Just as the untrained soldier is at the mercy of his enemy, the uninformed Christian is incapable of prevailing against the forces of evil in the world of politics. In order to serve God effectively as a citizen of our country, you must know how to act for His glory within the framework of existing political processes. Knowledge is essential to effective action.

" . . . the wise man is crowned with knowledge" (Proverbs 14:18).

How can you best begin?

Request information: Write to *Christians Concerned for More Responsible Citizenship*, P.O. Box 3009, San Bernardino, California 92413. Request up-to-date information as to the availability of Christian citizen group guidelines and study materials.

Organize: Talk to your Christian friends about the idea of starting a study group on Christian citizenship. Invite your friends to meet with you for prayer. After a session of prayer, outline for them your study group idea and show them samples of the materials you have located. With the group's agreement, set a date for your first meeting and order the materials. Plan to meet regularly.

Begin Now: Delay can be fatal to America. Don't allow anything to hinder your progress toward becoming a well-informed Christian citizen.

Knowledge must result in action . . .

4 YOUR FOURTH DUTY: HELP ELECT GODLY PEOPLE



Help select and elect men and women of God to public office at the local, state and national levels, and support them faithfully throughout their terms of public service.

Righteous Rule Brings Rejoicing: "With good men in authority, the people rejoice; but with the wicked in power, they groan" (Proverbs 29:2).

Help Restore Righteous Rule: The most effective way to restore righteous rule and rejoicing in America is to elect godly people to positions of authority. This can only be done by informed, praying Christians like you.

How can Christians accomplish this?

Select a Godly Candidate: The Word of God gives us the basic qualifications of a good candidate (Exodus 18:16,21,22). Notice: "I apply the laws of God. Find some capable, godly, honest men who hate bribes, and . . . let these men be responsible to serve the people with justice at all times."

The six qualifications included in this passage are: 1. *Godliness* (spiritual maturity), 2. *Integrity*, 3. *Industriousness*, 4. *Biblical guidance*, 5. *Justice*, and 6. *Demonstrated capability* (or competence in managing business or professional affairs). Apply these God-given standards carefully and prayerfully in selecting your candidate.

Organize Your Precinct Committee: Your local political precincts are the key to victory for a godly candidate. Secure the official precinct maps covering the district in which your candidate is running for public office. Become a precinct leader and encourage other Christians to take responsibility under God for their precincts. Enlist five to ten people to serve as a volunteer committee with each leader. Assign each volunteer to certain streets within the precinct so that all homes will be visited. There are only approximately 175,000 precincts in the U.S.; thus a relatively few godly people can help to change the direction of this nation.

Move Into Action: Plan and launch the following precinct projects: 1. Get acquainted with the residents of each precinct. 2. Enlist additional precinct workers. 3. Update the latest official precinct lists. 4. Urge all who would vote for your candidate to register. 5. Make your candidate known by word of mouth and through distribution of literature. 6. Strongly urge and, if necessary, personally assist, all who favor godly candidates to vote on election day.

Your Key Role Under God: As a Christian precinct leader or other precinct volunteer, you will have a key role in the election of godly candidates. *God's people can and must occupy the precincts of America as a high priority service for Him, because the key to election victory is the precincts. Five to ten dedicated Christians, each of whom will spend four to five hours every month in precinct service can usually carry their precinct for a qualified candidate who is spiritually mature.* If this can be done in a majority of the precincts in your election district, your candidate will win the election.

Most important of all, your precinct service will give you an excellent opportunity to share God's love and forgiveness.

God Will Use You: As you serve God in your precinct, carry the Four Spiritual Laws booklets with you. Ask God to lead you to those who are ready to receive Christ. Share God's wonderful plan of salvation with them and invite them to worship God with you in your local church. God wants to bless your service for Him in your precinct. You will be a blessing to others, and your own life will be richly blessed.

Keep Your Precinct Committee Alive: After the election is over, continue your precinct committee. Meet for prayer and fellowship at least monthly. Invite others to join you.

Ask God to show you new ways to serve Him in your precinct. Plan continuing precinct activity. Keep looking for and screening new candidates for various public offices at the local, state and national levels. Be aware of the best opportunities. Keep praying, keep serving, keep witnessing, keep helping your neighbors, keep loving others and keep moving for God.

Finally, exercise your privileged right on election day . . .

5 YOUR FIFTH DUTY: VOTE



Vote consistently in every election, after informing yourself concerning the various candidates and issues, and evaluating them on the basis of the Word of God.

Why You Must Vote: Only when you cast your vote do you fulfill your Christian responsibility in government where voting is so strategically important. Exercise the citizen influence that God has given you through our unique system of self-government. If you fail to vote conscientiously for godly rule, evil will increase in our nation.

It is commonly said that decisions in America are made by a majority of the people. This is not so. Decisions are made by a majority of those who vote. As few as 16% of all eligible voters in a district can elect a member of Congress. Even presidents have been elected by an average of one-half vote per precinct nationwide.

"When rulers are wicked, their people are too; but good men will live to see the tyrant's downfall" (Proverbs 29:16).

How can you know for whom you should vote?

Let the Word of God Be Your Guide: Make a sincere effort to obtain reliable information about all issues and candidates before casting your vote. In making your decision, let the Word of God be your guide. If there is no qualified candidate who is spiritually mature, vote for the one whose personal principles and platform most nearly agree with your own Christian position, based on the Bible.

Principles Are More Important Than Party: Remember that a candidate's principles are far more important than his party. Vote your Christian convictions in preference to your party. Through your Christian citizenship group, form a Candidate Selection Committee to evaluate the various candidates and report to the Christian public. To place confidence in unworthy candidates is a miscarriage of Christian stewardship.

"Putting confidence in an unreliable man is like chewing with a sore tooth, or trying to run on a broken foot" (Proverbs 25:19). ☹

Reprinted by permission from the booklet, "Your Five Duties as a Christian Citizen," © 1976 by Bill Bright. Reprints of this article in booklet form are available from: *Intercessors for America*, P.O. Box D, Elyria, Ohio 44035. Orders must be in quantities of not less than 100 for \$.10 per booklet. 5,000 to 9,999 — \$.08 ea. 10,000 or more — \$.05 ea. All orders postpaid.

WITH SIGNS FOLLOWING

by Morris Cerullo

Re-examining
the Great Commission.

Two thousand years ago the church of Jesus Christ was born, not through great teaching or even great preaching, but through the supernatural signs which were the key to the explosion that spread the Gospel through the early church.

Within the first two hundred years after the death of Christ, nearly the whole known world was Christian. How was this accomplished? One of the earliest recorded utterances of Peter — and one of the most powerful — is the statement he made to the lame man at the Gate Beautiful following the death and resurrection of Jesus: "Silver and gold have I none; but such as I have give I thee" (Acts 3:6). What that first church had, and how they demonstrated it to the world is the key, not only to evangelism in that day, but to apostolic evangelism

MORRIS CERULLO is president of World Evangelism, which is now working in over forty countries of the world. He is the author of several books and the editor of the publication, Deeper Life.

both here and abroad in our own day.

How much easier it is for us to preach the Gospel today than it was for the disciples years ago! They had to preach to a world that had known Jesus, that had seen Him, felt Him, touched Him in the flesh. Two thousand years ago people looked at the disciples and said, "Well, we saw Him, we touched Him, we felt Him. How could He be the Son of God? He died on the cross. He had flesh and blood."

The main task of the disciples then was to produce the proof that Jesus Christ was the Son of the Living God; that He was God from the foundation of the world; that He was the Word from the very beginning (see John 1:1). They had to produce the proof that Jesus Christ was not dead but was a risen Lord.

The fundamental pattern for the

proof they produced is found in Peter's bold statement: "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth, rise up and walk."

When the crippled man was healed, he ran through the temple exclaiming, "Peter and John did it!"

But Peter said, "Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus . . ." (Acts 3:12-13).

They said, "He's dead."

Peter said, "Wait . . . you didn't let me finish. He is not dead. He is alive. You crucified Him, but God raised Him from the dead."

What was the result? Five thousand men who heard this message believed!

In the first two hundred years after the death and resurrection of Christ, Christians took the whole known world. Yet today the Church of Jesus Christ has not made nearly the impact it should have made upon the world.

One has to ask: What happened? *How did the church get so far away from its task?* How did it get side-tracked from the task of producing the proof, of maintaining the facts before the world that Jesus Christ is indeed the resurrected Son of the Living God?

To get back to the task of doing what Jesus told us to do — to evangelize the world — we must return to the basics exhibited by that first fire-filled church. Let us examine together their challenge, their task and their methods of meeting the challenge and accomplishing their task.

THE CHALLENGE OF EVANGELISM

The *challenge* in their day was that the world believed Jesus was dead. Their *task* was to produce proof that He lived.

Not only is our present church at a critical point in history, but more importantly, the leadership in the church. Every department of God's organism in the church — from the

official board, the elders, the deacons, the Sunday School teachers, to the minister himself — is facing its biggest crossroads of the 20th century. There are outside forces that are coming against the foundation of the church in such subtle ways that it takes the discernment of God in the human heart and walking in the Spirit of God, to even recognize these forces.

A modernistic theology and a social-oriented clergy have played a tremendous part in diverting attention from the crucial point that God is very much alive and intervening miraculously in the affairs of men today. For years the forces of Bible-believing people have been distinct in their field. They have stood out in the community and religious life. Now, modernism has run rampant, until compromise, based on the theory that times have changed and we must keep up with modern trends, is the popular order of the day.

People change. Society changes. Standards change. Denominational standards and their Bible principles change. But God never changes! The Bible never changes! Sin never changes! What was the need of the world ten years ago? Fifty years? One hundred years? Two hundred years? It is the same need now. The future success of the revival movement lies in the hands of those (both ministry and laity) who possess the answer to this question: "What must we do that we might work the works of God?"

In Mark 16:15-20, Jesus presented the great commission:

Go . . . preach the gospel to every creature! He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming

the word with signs following."

"The Lord working with them."

These are the same men who had once denied Christ and doubted His resurrection. They are just like all of us who at one time or another had our doubts!

"The Lord working with them." We have always thought of our working *for* God, not realizing that in the depths of spiritual reality, the Lord longs to work *with us*.

When Jesus gave these disciples the great commission: "Go . . . preach . . ." an unusual phenomenon took place. God, who created the heavens and the earth, this great God, began to work *with men*.

Why would God work with them? What was the key? These disciples were changed from fearful, unbelieving, doubting men to men of authority. When you are changed to a man or woman of authority, you have the basis for doing the works of God. God worked with them because they were now *men of authority*.

OUR AUTHORITY

How do you become a person of authority, and in whose authority do you stand to do the works of God?

All authority begins and ends in Jehovah. All power, all authority is in God. When Jesus came to this earth, He came as the Son of God with power and authority. Where did Jesus get that authority? He received it from His Father, God.

Do you think that God would send His Son into this world to face the devil without power? Do you think that Jesus, the Son of God, would send you or me to face this same devil, without power and without authority?

Jesus said "All power is given unto me in heaven and in earth" (Matthew 28:18). He recognized that the Father had given Him the authority. The religious leaders looked at Him . . . "and they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? For with authority commandeth he even the unclean

spirits, and they do obey him" (Mark 1:27).

Jesus gave His own testimony in the synagogue when He opened the book of the prophet Esaias and read:

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised . . . He closed the book, and he gave it again to the minister, and sat down. And he began to say unto them, This day is this scripture fulfilled in your ears" (Luke 4:18,20).

For this purpose the Son of God was manifested, that he might destroy the works of the devil" (1 John 3:8).

Jesus recognized the authority God had given unto Him. He said "The Son can do nothing of Himself . . ." (John 5:19). "I can of mine own self do nothing . . ." (John 5:30). "When ye have lifted up the Son of man, then shall ye know that I am he, and that I do nothing of myself . . ." (John 8:28).

When Jesus sent out His disciples, He told them that as His Father had sent Him, with all authority, even now was He sending them: "Heal the sick." (Read Matthew 10:1-8, 18:18-20, 20:19-20.)

I am not advocating we all go out and indiscriminately begin to heal the sick. I am saying that through fear, doubts, and spiritual inhibitions, we have failed to recognize the works of Jesus and our position in His kingdom as 20th century apostles, disciples and ministers. When confronted with sickness, broken hearts, captives, we have used the excuse: "I don't have any power to heal," because in reality we are not in touch spiritually with the divine flow.

Peter said, "*Such as I have!*"

In the United States we still have a lot of small towns which have one main store which houses groceries, a post office, and the gas pumps. We call them whistle stops. They are the places where you come down one side of a steep hill, go up the other side,

and you already have passed through the town.

Let's say a 32-foot truck came barreling down the hill toward such a town at 60 mph, violating the speed limit of 25 mph. A man sitting in front of the all-purpose store, dressed in a blue uniform, saw this truck speeding down the hill. Without a moment's hesitation he stepped into the middle of the street, held up his hand, and brought the truck to a screeching halt.

The peculiar thing about this was that the man who stepped out into the street was a very elderly gentleman — a retired coal miner and the town's only police officer — who had been given the position of watching the town and keeping peace at the general store. At 70 years of age, his stature was about 5'8" and his weight about 150 lbs.

That elderly man slowly walked over to the cab of that truck and spoke with a voice that echoed down the street.

"Get out of that truck, Mister!"

When the truck door opened, a burly man about 6 ft. tall and 240 lbs. crawled out. The short, elderly policeman shook his bony finger at this giant truckdriver and shouted, "Where do you think you're going? What are you trying to do, kill somebody?"

"No, sir!" the truckdriver replied. "I'm sorry, sir, I didn't mean to violate the speed limit. The town seemed to come upon me so fast. I'm sorry sir, I didn't mean it."

"Follow me," the retired man ordered. He took him into the general store (which was also the police station) and issued him a ticket and a fine right on the spot.

The driver paid the fine, and off he went, silently.

My question is this: Do you think the 6 ft., 240 lb. truck driver was afraid of the old, retired coal miner? No. It's absurd to think so. He could have made a pretzel out of that man, but he didn't. Why? Because on that man's chest was a badge. It was a badge of authority which said in effect: "This man represents the state of Pennsylvania and behind him is all the power of that state. And if that is not enough, behind that rests all the

power of the United States government."

I'm not presuming to tell you that the devil is afraid of Morris Cerullo. No. He is not afraid of me at all. But I have news for him — I'm not afraid of him, either. You know why? Because I don't stand as Morris Cerullo. I stand as the blood-bought, redeemed child of the Living God. I stand with all power and all authority over all the power of the enemy.

Jesus said "As my Father hath sent me, even so send I you" (John 20:21).

I am a man of authority. This badge gives me authority and the devil cannot violate it. The powers of Satan and evil must obey this authority.

No, the devil is not afraid of us, but he is afraid of Jesus. He's afraid of the badge of authority that we wear, because we do not stand alone. Behind us stands Jesus. Behind Jesus stands God, the Father. With Jesus and God, the Father, are all the angels and a host of heavenly beings, ready to do the bidding of God Almighty.

And they went forth, and preached everywhere, the Lord working with them" (Mark 16:20).

And as ye go, preach, saying, The kingdom of heaven is at hand.

Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give (Matthew 10:7-8).

Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven.

Again I say unto you, That if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven.

For where two or three are gathered together in my name, there am I in the midst of them (Matthew 18:18-20).

And Jesus came and spake unto them, saying All power is given unto me in heaven and in earth.

Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Teaching them to observe all

things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world" (Matthew 28:18-20).

OUR TASK TODAY

The task of the church is the same today as it was 2000 years ago. What the disciples faced, we face today. We are not to preach just about the social conditions of our society, but *the object of our ministry is to prove to the world that Jesus Christ is the Son of the Living God.*

When the man at the gate was healed, the religious leaders said to Peter "Don't you do this again!"

But Peter said, "We did not do it — don't look at us as if we made this man whole. It is by faith in the name of Jesus that this man stands here before you in perfect soundness, every whit whole."

The religious leaders cried "Jesus? Impossible! He's dead!"

"Oh, no!" Peter said. "It was by faith in the name of Jesus whom you crucified but whom God raised from the dead that this man is now well."

What was Peter doing?

He was producing the *proof* of the Son of the Living God. It is almost parallel to the experience of Elijah when he stood on the mount and said "Let's build the altar. The God who answers by fire is the true God!"

The big question is, Are these cases relevant to our day? Do we need any less demonstration before a godless, atheistic, warmongering people throughout the world than did the disciples of Elijah?

If the disciples needed this power to give birth to the church, we need it in even greater demonstration, to preserve the church and finish the task of the great commission.

God would not send His Son Jesus into this world without giving Him power; without giving Him authority to accomplish the task that He sent Him here to do. If God would not send His Son into this world without giving Him the necessary power and authority over the devil and over the works of sin, do not think for one

moment that God would send you to face the devil . . . to face the world . . . to face sin . . . without giving you the necessary power and the necessary authority.

One day a centurion came to Jesus and said "Master, a servant of mine has palsy. He is paralyzed on his bed."

Jesus said to the centurion, "Let us go. I will come to your house and heal him."

The centurion turned to the Lord and said, "Master, that is not necessary. You don't have to come to my house. If You will stand right here and speak the word, my servant, many miles away, will be healed."

Not one person in the whole Scriptures that we can discern — not a disciple, not a religious leader — had understood Jesus or actually seen who He really was; yet, this centurion caught a glimpse of who the Master really was.

The centurion saw a parallel between Christ and himself. Each day when the army captain put on his coat, there were the bars on his shoulders which distinguished him as a captain. When a captain says to the soldiers "Go," they go. When a captain says to the soldiers, "Come," they come. A soldier obeys his captain because a captain is a man who has been given authority. The centurion said to Jesus, "You're just like I am. You're a man of authority. It is not necessary for You to come to my house. You can stand here and speak the word, and way over there where my servant lies sick, that palsy will obey Your voice. It will go out of my servant's body. It will obey You, because You are a man of authority over sickness, disease, and all the power of the devil."

This is the key to Jesus' authority and our authority. Jehovah God would not send His Son to battle without the necessary implements of warfare to combat the enemy. As God sent His Son, so His Son, our Captain, sends us in the power of His Spirit, to work the works of God! He has equipped us with the power and authority over all the works of Satan through the Holy Spirit's anointing.

Now we can understand our proof producer, Peter, at the gate of the temple crying "Silver and gold have I none but what I have can make you whole! What I have can heal your crippled legs! What I have will open blind eyes! What I have will unstop deaf ears! What I have can heal cancers! What I have can loose captives! What I have can heal the broken-hearted! What I have can set at liberty them that are bruised!"

Our task is the same as the disciples' task 2000 years ago: Produce the proof of the resurrection! Show to the world that Jesus is the Christ, the Son of the Living God.

If the church had kept true to her task, the world would not be in the condition it is in today. Instead of only half of the world knowing of Christ, we would have covered the world with the message. Instead of modernism and apostasy, we would have a vibrant, "living organism," the church triumphant, the church all-glorious.

As we move in to possess this land, there is a badge of authority waiting. We do not stand alone; behind us stands Jesus; behind Jesus, Jehovah. And, at His right hand, all the angels of heaven, waiting to do His bidding.

The supreme task of the church is world evangelism. May we rise to finish the task entrusted to us 2000 years ago: "Go ye . . ." (Mark 16:15).

" . . . the Lord working with them . . . confirming the Word . . ." (Mark 16:20).

" . . . And now, Lord . . . grant unto thy servants, that with all boldness they may speak thy word, By stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus" (Acts 4:29-30).

" . . . And fear came upon every soul: and many wonders and signs were done by the apostles" (Acts 2:43). ♣

This article was adapted from the book, *Proof Producers* by Morris Cerullo, copyright 1972, available at \$1.50 through World Evangelism, Inc., P.O. Box 700, San Diego, Cal. 92138.

QUESTIONS & ANSWERS

This month's answers by Ern Baxter



Is evangelistic preaching which aims at the emotions wrong?



In my view, any kind of preaching which aims solely at the emotions is, to say the least, out of balance. Our emotions are a valid part of our make-up and cannot be ignored or denied their proper place. It is our emotions that move us to action. The emotions, however, are responding to the instruction of the mind.

It has been suggested that communicating God's Word should incorporate three things: The mind should be informed, the emotions stirred, and the will challenged. "Faith cometh by hearing and hearing by the word of God" (Rom. 10:7). The servant of God is commanded to "preach the word" (2 Tim. 4:1). When the word is received as God's good news, it stirs the emotions. "Then they that *gladly* received His word were baptized" (Acts 2:41). The evangelist Philip "preached Christ" in "the city of Samaria," with attendant supernatural confirmation, "and there was *great joy* in that city" (Acts 8:5-8). There are many instances in the Bible of varied emotional responses to God's words and acts of love, deliverance and power.

However, in the parable of the sower and the seed (Matt. 13:1-30) we see that the informed mind and the stirred emotions are not enough. The man "that received the seed into stony places, . . . is he that *heareth the word*, and anon *with joy* receiveth it; yet hath he not root in himself [it takes no real root in him (Good-speed)], but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is

offended [He at once gives it up (Norlie)]." The mind had been informed, the emotions stirred, but the will had not been submitted.

A saving response to God's Word is characterized by "obedience" (Rom. 1:5; 15:18; 16:25,26). Obedience is hearing, submitting to, and doing the will of God as revealed in His Word.



What is the most effective witness to non-Christian parents or a non-Christian mate?



Peter, in his first epistle, lays down a course of action that, while it applies to the non-Christian mate, I think is equally applicable to non-Christian parents. He writes, "If any obey not the word, they also may without the word be won by the conversation of the wives" (3:1). Once the unbelieving relative has heard the message, they ought not to be "nagged" about it either verbally or any other way. This only leads to irritation and antagonism. Rather, once the Gospel has been verbally shared, the subsequent witness should be "how pure and God-fearing you are" (vs. 2 - Norlie) in daily behavior before them.



Is it worth the time and effort to witness to a member of a non-Christian sect who just wants to argue doctrine?



"Non-Christian religious sects" are usually only interested in the Bible as some of its statements seem to support their error. Since they are non-Christian, the Christian believer's concern is to simply present Christ. This may be

done in several ways, depending on the nature of the sect. I have found that when people who have become involved in a non-Christian religious sect, reject the Gospel it is fruitless to engage in discussions on topics of their choice. However, the Christian should end the encounter in a right attitude so that if the non-Christian should in the future want to respond to the witness made, the door will be open. Too often the Christian takes a hard and judgmental attitude to the rejector, and precludes any possible resumption of contact or conversation.



Often Christians excuse themselves from sharing Christ with others because they still have problems. Is this a valid reason?



If by "problems" we are talking about deliberately retained and unconfessed sin, then the "excuse" is a "valid reason" but not a legitimate one. Known and permitted sin makes real sharing with an unbeliever virtually impossible. He may attempt to speak of our Lord out of some sense of duty, but it will lack conviction. One can only share Christ out of an unbroken relationship with Him.

If, on the other hand, by "problems" we mean the faults and failures of the maturing process, that is something else. One can bear witness to the love and grace of God so long as his life is open to God's training and correction, and he keeps "current" with God. It is often the unhindered presence of God in one's maturing process, forgiving, correcting, and encouraging, that makes the Christian want to share such a wonderful relationship.

INSIGHTS

The message of the Gospel makes sense and is effective only when it is preached in love.

— Fr. Bill O'Brien

People need to see truths clothed in human experience.

— Anonymous

Whatever makes men good Christians makes them good citizens.

— Daniel Webster



When leading a person to Jesus Christ, is it best to present the total "package" (salvation, repentance, water baptism, baptism in the Holy Spirit), or to introduce these step by step over a period of time?



Reading through the Acts of the Apostles it would seem that it was the practice to present the total "package." Peter on the day of Pentecost certainly did so. The multitude, "pricked in their heart" by the probing words of Peter's sermon, asked, "What shall we do?" The apostle replied, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls" (Acts 2:41). "The period of time" in which these people took their "steps" was one day. In the case of the Philippian jailer, he responded to the apostle's words and was baptized "the same hour of the night" (Acts 16:33) even though that hour was sometime after midnight (Acts 16:25). While listening to Peter's words, Cornelius and his friends "received the Holy Ghost" (Acts 10:44). Peter then "commanded them to be baptized" (Acts 10:48). Paul's ministry to the twelve men at Ephesus saw an immediate response in baptism and the reception of the Holy Ghost (Acts 19:1-7).

There was a brief time lapse in the case of the Samaritan believers, between baptism and receiving the Holy Ghost (Acts 8:14-17), and in the experience of Saul of Tarsus, who waited three days from the time of the Damascus Road event and the ministry of Ananias, at which time he was baptized and was "filled with the Holy Ghost" (Acts 9:9-18).

Considering the various accounts which contain specifics, it would appear that all of the ingredients of the "package" were initiatory and

took place in time periods varying from "the same hour" to a few days.

In studying the Epistles, all of these things seem to be taken for granted as normal beginnings in a Christian's life. The development of apostolic teaching is based on this assumption. ☞

Each month *New Wine* receives questions from our readers covering a variety of topics and issues. If you have questions for this feature, send them to Questions and Answers, c/o *New Wine* Magazine, P.O. Box 22888, Ft. Lauderdale, Florida 33315.

Essay of the Month

We again invite our readers to submit articles on the theme of the month. One essay per theme will be selected by our editorial staff for publication.

Listed below are the themes for the upcoming issues and the deadline by which they must be received in our *New Wine* office.

October — "Forgiveness and Reconciliation" DUE: July 12

November — "Music and Worship" DUE: August 16

January — "Prophecy" DUE: October 1

Essays should be written from the writer's own experience and observation (preferably in the form of a testimony) and should be 1500 to 2000 words (or 4-6 typewritten, double-spaced pages). Please include a photograph and short biography of yourself.

Send all manuscripts to *New Wine* Essays, P.O. Box 22888, Fort Lauderdale, Florida 33315. If you wish to have your manuscript returned, enclose a self-addressed and stamped envelope.

All published material becomes the property of *New Wine*.

* * *

Note to Readers: An essay of the month selection does not appear in this issue. Although many of the essays submitted were worthwhile, in the final analysis, none of them fit in with the tone of this month's articles. We hope that this particular deletion will not discourage our readers from submitting future essays.

Expiration Date: October 31, 1976

7607

- DPS-1 The Prodigal Who Strayed (Part 1) @ \$4.95
- DPS-2 The Prodigal Who Stayed (Part 2) @ \$4.95
- DBI-4 How to Get the Jump on the Devil @ \$4.95
- DBI-5 Storms in the Christian Life @ \$4.95
- All four Don Basham tapes @ \$14.95
- C501 Seed Truth by Basham, Mumford, Prince & Simpson @ \$1.50
- 7512 The Best of New Wine '75 @ \$1.25

Subtotal

Fla. residents 4% Sales Tax

Postage and Handling: 8% of total order. Postage & Handling

TOTAL enclosed*

Please Mail Coupon To:

Christian Growth Ministries, P.O. Box 22888, Ft. Lauderdale, FL. 33335

*No Billing, No C.O.D. (Includes Prayer Groups and Book Stores)

7607 742
WAYNE O. HUDSON
137 PLYMOUTH STREET
E. BRIDGEWATER, MASS.
02333

New Tape Releases

By Don Basham

PRODIGAL SON SERIES

What happens when you minister without proper authority and covering? How does God deal with the independence which brings out the "Prodigal" in all of us? How do you respond when someone less deserving receives the greater blessing? These two tapes use the popular evangelistic text "The Prodigal Son" to shed fresh light on God's methods of bringing us to maturity.

- DPS-1 The Prodigal Who Strayed - 1 \$4.95
- DPS-2 The Prodigal Who Stayed - 2 \$4.95

HOW TO GET THE JUMP ON THE DEVIL

In a spiritual warfare it is important to be familiar with the strategy of the enemy. In this message Don Basham discusses Satan in his vicious role as the "Accuser of the Brethren" and outlines effective proven methods for counteracting the Devil's strategy.

- DBI-4 \$4.95

STORMS IN THE CHRISTIAN LIFE

Spiritual storms are a fact of life in our Christian experience. In facing these attacks, being able to identify the type of storm we are in is half the battle. Don Basham points out that some storms must be resisted, some are to be avoided, while others must be endured. This message helps us identify and respond properly to the various storms we encounter as Christians.

- DBI-5 \$4.95

Buy all four new releases
for \$14.96

