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An Interview with Charles Colson Nation

An Interview with Charles for the Nation

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FOREIGN FEEDBACK

Somehow I have managed to remain on your mailing list for the past two years totally against my will. I think you are wasting your money in air mailing your redundant magazine to me. I don't have time to read that same old stuff month after month. Would you please be so kind as to remove my name from your mailing list?

Rev. Thomas Muzzio Rizal, Philippines

I have been receiving New Wine Magazine for some time now, and have found it to be a real blessing. The articles always seem to be so short, but so rich and full of life, but maybe that's the point. I have thoroughly enjoyed the articles and have been blessed tremendously.

I would like to continue receiving the magazine, although I am not able to send a contribution now because of the economic situation in our country at this time.

Glenor Campbell Kingston, Jamaica

We're happy to be a part of your ministry. The Lord told a young man to come get our December *New Wine* and he'd find needed information for a forthcoming trip to Jerusalem. On faith he came for the magazine, read it, and sure enough, found what he was supposed to. God bless you.

H. M. Freeman Dhahran, Saudi Arabia

I want to give you my testimony. Just the day your New Wine Magazine arrived, I also received a very hurtful letter from one of my very own, accusing me unjustly over some matters of some years back. I felt so very hurt when I read the letter, and almost cried over it. Then I opened your letterpacket and looked at the New Wine magazine, and the theme was on "Forgiveness." Praise the Lord, I went on my knees with the problem to the Lord in prayer, and with your magazine: it is no more a burden on me.

Mrs. G. Solomons Badulla, Sri Lanka

MARCH COMMENTS

Thank you so much for your issue on Binding the Strong Man. Every article was so encouraging and eye-opening. We must rejoice together that God is so preparing His people. It is miraculous the maturity that is growing in His body all over the world. His Spirit truly fills us and moves us according to God's "good pleasure."

Randi Lundberg Minneapolis, MN

A special and most beneficial issue to me has been your recent March issue. It was very timely and something that I really needed presently. Though we are not to dwell on our adversary, neither are we to be ignorant of his devices. We need to know his strategy and tricks so we can know best how to fight him off and have the victory.

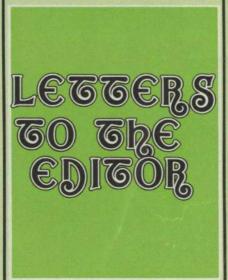
Mrs. Stephanie Taohig Falls Church, VA

Until the past several months I eagerly looked forward to *New Wine's* arrival and read it from cover to cover. I know I grew as a Christian.

Now the articles are too long and involved. Last issue had only 4 articles. I find myself losing interest. I will try it for another year but no more unless changes are made. I just am not getting any growth from it as it now is.

I do trust you can accept this as a concern of mine and in Christian love. Many of my friends have shared my feelings although I know they have not written.

> Edie Coleman Williamsport, PA



PRISON MINISTRY

Thank you for printing letters—a year or so ago there was a letter by a young lady in prison. I've been writing to her ever since. My whole family has received great blessing from her letters. She's now in a half-way house and has been invited by Colson to Washington to give her testimony. Thanks again.

J. H. Morris Rockton, IL

I'm an inmate in the California State Prison at Tracy. I have been here for thirteen months now, and am doing five years to life for selling heroin.

I was baptized in 1970 while I was in the process of escaping from the authorities and other circumstances that seemed to be haunting me.

During those years, '70-'75, I was in and

out of fellowship and still involved in crime. It's only been in the past eight months that I have sincerely turned my life over to Jesus, and I don't regret any of it. Even during the hard times I know that the Lord is close to me.

Billy R. Tracy, CA

In prison I find it difficult to tell others of lifting our hands to praise the Lord. simply because there are so many kinds of denominations and cultures. When a few of us experienced the lifting of our hands, we began to share and teach little by little. However, we cannot tell them to do it, but what we can do is be the example and practice of praising the Lord, and I believe we'll slowly come together. Right now, we here have many new converts and as we share with them the beauty of praising the Lord, I see God working. Yet what is needed is basic Bible which we are trying to stay at. Please pray that God will have His way and will move through each convert to desire the knowledge of Christ.

> Richard S. Cons for Christ Mansfield, OH

My name is Robert J. and I am doing a five year sentence here. I was saved in the County Jail, Oklahoma City in March of '76. Since being here I have enrolled in numerous correspondence courses to help me in my study of God's Word. Also we have organized a Wed. night Bible study group which has 20 brothers in it so far.

We have a group of Christian people from Tulsa, Oklahoma come here 2 times each month and help us learn and grow in our Christian walk for Jesus. At our last meeting with them they brought along some copies of *New Wine* which I enjoyed very much.

Robert J. Granite, OK

I am the only chaplain on this prison unit. We are now the largest facility in the T.D.C. System with over 2,600 inmates and growing. There are a number of fellows here that enjoy reading your fine publication. Our local fund here is supported by the contributions of some of the Christian inmates. During our last Chaplain's Council Meeting, we voted to contribute to your ministry. If you should have any extra copies of your magazine, we would certainly appreciate some of them. You may be assured that they will be properly placed.

May our Lord Jesus continue to bless you and your fine organization as you serve Him!

Charles H. Wilkens Chaplain Tennesse Colony, TX

SEDITORIAL.

Picture vourself for a moment standing in a bare, foul-smelling cell, surrounded by strangers-some hostile, some frightened like you-but every one of you cut off from your loved ones and your normal surroundings. Regardless of a person's reason for being there or the length of his stay, anyone confined in this setting would have pressing needs for ministry-needs which could best be met by one motivated by God's compassion and concern.

In Matthew 25 when Jesus groups ministry to prisoners with such social needs as hunger, thirst, sickness and lack of clothing, He makes it clear that Christians who are truly His servants will meet the needs of those in prison.

We began our work on this issue of New Wine with the impression that "prison outreach" was solely "reachinto prisons with the gospel of the Kingdom." But as we compiled the material for our articles, it became evident that while ministry to prisoners is indeed an essential part of Jesus' commission to us, there are a variety of ways for Christians to be involved besides just visiting the prisons. In this issue, coupled with insights from Charles Colson and Bob Sutton into direct prison ministry, are exhortations by Herb Ellingwood for Christians to cooperate in the criminal justice process; by John Poole for ministries to unite in reaching the urban breeding grounds of crime; and by John Beckett for individuals to join in the battle against pornography.

The key word for all these avenues of Christian ministry is personal involvement . . . and that may mean anything from leading a prison prayer group to serving as a juror. We hope that this issue of New Wine will motivate those whom God is already calling to minister to the lives of those behind bars, as well as stimulating all of us to greater concern and participation in those social concerns which touch the very heart of God.

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MAY 1977

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New Wine is published monthly, except combined July/August issue, by Christian Growth Ministries, 264 S.W. 31st St., Ft. Lauderdale, Florida 33315. 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

New Wine is a non-subscription magazine supported by the contributions of its readers. Single copies and back 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, ats except from Canada, should only be made by LOCAL FOREIGN CURRENCY or a CHECK MADE OUT FOR UNITED STATES DOLLARS (drawn on an American bank.)

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.

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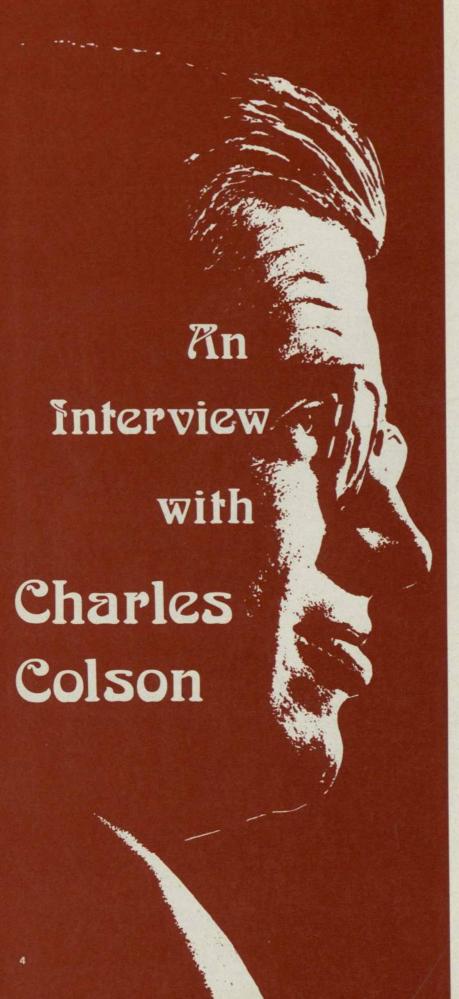
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D.L.



Charles Colsonof Born Again-Dick Leggatt and breakfast and then his present work

May issue of New Wine is
"Crime and Prison Outreach," and since we knew
that the Lord has put a real
burden in your heart for ministry to

those in prison, we'd just like to provide you with *New Wine* as a platform for sharing the things you feel are most important along these lines.

colson: Well, the thrust of what I said in this morning's speech is that basically the prison system is a failure. It is unable to reach and rehabilitate men. This failure of the system is at the heart of what we are trying to do, for we are simply saying, "Give Jesus Christ a chance. Put Him into the prison, and let the men be exposed to the gospel. Then build a Christian fellowship around a few men, and let the gospel live in the prison in those few men."

The difficulty in most prisons in America today is that the chaplains are almost of necessity religious coordinators; they can't be anything more. In former White House aid, Watergate hatchet man, and author recently spoke at a Christian Businessmen's breakfast in Miami. George Gundlach, two of the CGM staff, attended the conducted the following interview with Mr. Colson regarding with Prison Fellowship.

fact, it's very hard for a lot of them to preach the gospel; some places they're not allowed to. And even when they

Charles Colson, an ex-Marine and graduate of law school at George Washington University, served as Special Counsel to former President Richard Nixon. Shortly after becoming a Christian, he was indicted in the Daniel Ellsberg break-in trial. He pleaded guilty to "devising a scheme to obtain derogatory information about Daniel Ellsberg," and received a sentence of one to three years.

While in prison he began to realize the need for prison reform and personal prison ministry. After his release, Colson wrote a best-selling book, Born Again, describing his experiences in politics and prison, and then entered a full-time prison ministry called Prison Fellowship.

If you would like more information about Prison Fellowship Foundation, the address is:

P.O. Box 40562 Washington, D.C. 20016. do, there's a hardness of heart on the part of most men in the prison because they look upon anyone who is on the staff payroll—and that often includes the chaplain—as being "the enemy."

One of the main barriers in prison ministry is the tremendous wall of alienation and bitterness between the prison population and the staff, and as a matter of fact, anybody outside. When you're in prison and you talk about "we," you're talking about the inmates: when you talk about "they," you're talking about all of society outside, against whom the prisoners are bitter because they believe all of society is just as quilty as they are. Actually there's a sound scriptural basis for what most prisoners believe. They say, "Everybody's a sinner; we're just the ones who got caught." Often they're correct, and that, of course, is what leads to a pervasive bitterness inside the prison.

To put it all in a nutshell, what we're trying to do is to simply encourage the growth of Christian fellowship inside prisons. The only methodology that we really try to follow-other than the leading of the Spirit-is based on our obtaining permission to bring men out of prison for two weeks at a time. We've had about seventy prisoners out this year. We bring them out and take them to Washington. They live in a halfway house near us, and are with us every day. We go into extensive Bible study with them; they experience fellowship; we have times of just singing together and praise. They meet with other prayer groups around Washington, at the churches, and they also meet with a lot of Christian brothers in the Congress. All we try to do is teach them by what we do with them for two weeks what it is to really live as Christians together, with the prayer that they can then transport that back into the prisons. And in many cases, they've done a beautiful job when they go back in to complete their sentences.

Beyond that we have no other real methodology. Our aim is to try to encourage other people around the country to do something similar to what we're doing. If we can get people

involved, working in the prison, then we aren't interested in building a great big pyramiding ministry. We just want to encourage others to get in and do what we're doing. We're just trying to show them the way, I guess.

LEGGATT: Are the men involved in this ministry with you mainly the men who were standing with you in fellowship during your time in prison?

COLSON: Well, the provision for what we're doing grew out of prayer sessions with Harold Hughes, Al Quie, Doug Coe, Graham Purcell, Mark Hatfield, and myself. That's the small group of men who I am in prayer with every week in my fellowship. But the real implementing of it has been accomplished through myself, Gordon Loux, who now runs our office; Fred Rhodes, who is the close brother who usually travels with me and is President of Prison Fellowship Foundation; Paul Kramer, whom you read about in the book and who is now with us full-time; Jackie Butner, who was in the second group of prisoners we brought to Washington for discipleship: a gal who was doing a couple of years for bank embezzlement. She's now my secretary. Then we also have four or five volunteers who work with us. So there are about ten of us who are mainly involved in Prison Fellowship.

LEGGATT: Now, when you say "discipleship," it seems to me you're talking primarily about ministering to men in a one-to-one personal relationship. Can you explain a little bit how that works?

COLSON: Sure. Basically, the term disciple means a "learner," although its meaning varies with everyone who uses the word. As we understand the term, there's no way you can really make a person a disciple in two weeks. But we try to start by taking someone out of prison whom we believe really knows Christ; that's the first requirement. The second requirement is that he be a prison leader—you don't take the chaplain's clerk! You take

someone who's out working on a job and mixing with the rest of the men-someone who's got leadership ability and can handle it inside a prison.

By working with that person for two weeks, you really strengthen them in their faith and teach them how to go deeper with the Lord, and you teach them how to relate to others—that's one of the key things. We have a Presbyterian pastor from Dallas, George Soltau, who's a tremendous guy. He has a program known as "Adventuring With God," and he comes up and spends two days or three days working with them and teaching and encouraging them to open up to each other—in a scriptural way—not T.A. or anything like that.

What we're trying to do is to simply encourage the growth of Christian fellowship inside prisons.

But, learning to be open like this is something they can take back and use with their inmates. It's one-to-one, us to them; and then it's one-to-one, them to others.

GUNDLACH: At what point did you realize that God was leading you into prison outreach? What were some of the circumstances that brought you to this kind of ministry?

COLSON: Really, I knew He was leading me into a prison ministry while I was still in prison. If you look in my book at the third prison chapter, when

I read Hebrews 2, it just blew my mind that God became man so that He could understand our hurts and temptations "so that He is not ashamed to call us His brothers" (Phillips translation). I realized then, "I'm here not just to get this all behind me and be free to live a new life; I'm here because God wanted me here for a purpose."

When I left prison, I immediately plunged into writing a book, but still I would get up in the morning and say, "What am I going to do about the prisons? Lord, what am I going to do?" That went on for three months. Then one day I woke up and went into the bathroom and looked in the mirror to brush my teeth and it was just like it was all laid out before me. It was incredible! I had never had quite this experience. There it was: you take men out of prison, they live with you, you put them back in: you train them, they become little "you's" because they can learn from your experience.

When we went to the Bureau of Prisons with the idea, I honestly expected that they'd never approve it because today it's very tough to get into a prison. And except by escaping it's harder yet to get out. But when we told our plans to Norman Carlson, the head of the Bureau of Prisons, amazingly, he said, "OK." Really, this was strictly because God was working on him, for he sat there-a very ambitious, enterprising government executive, rising up the ladder-and listened as we told him everything wrong with the prison system. All the while, we were sure that he would be offended, but he wasn't. Instead, he was getting misty-eyed. After we had finished, he told us how he had been in a chapel-a prison chapel-and heard an inmate many pews behind him praying for him. He said, "It blew my mind! Why would he pray for me? I'm the one keeping him in prison." I replied, "Because he loves you." Besides being a tremendous witness, out of this incident came Carlson's green light. Now we're able to go to any prison today and take people out.

GUNDLACH: How did your family

I would get up in the morning and say, "Lord, what am I going to do about the prisons?"

react to the new calling on your life?

COLSON: Well, my Mother keeps wondering when I'm going to go to work for a living.

LEGGATT: What about your own family? How do they respond to the inmates that visit your home?

COLSON: I would have to say that my wife is more comfortable around in mates than around congressmen. Really, she loves it, and that's an amazing thing. We have these people-prisoners-that fellowship with us. They dress just like you and I; they wear suits. We sit around the table, eat meals together and a lot of people come by to visit: senators, congressmen. For instance, Lawton Chiles, one of the senators from Florida, has met with two of the groups. Well, if you get twenty people in a room, half of them inmates, and you ask someone coming in from the outside, "Who are the prisoners?" nine times out of ten they'll pick a congressman. Prisoners do not have spots and they don't have horns and they don't attack your children. They're human beings who've made a serious mistake, a misjudgment, and are paying for it for a long period of time. Some of them are innocent, and some had a problem with alcohol or drugs. All of them need help.

LEGGATT: I want to ask a twofold question. First: what do you see as the deepest need for the prisoners, and how can Christians be involved in meeting that need? Secondly, what specifically—in addition to the action that's needed—can Christians pray for in regard to ministry to prisoners?

COLSON: Well, the need of the prisoners is to feel loved. Most men in prison or women in prison have a long

history of rejection in their lives. That's probably one of the biggest reasons they are where they are. And, of course, the ultimate rejection is when they're in prison because there they are put into a little island, right in the middle of society, which is just horribly barbaric. They've been isolated and they can't get out. That's the ultimate rejection.

One of the problems with a lot of people who mean well is they read Mattew 25 and discover they're called to do something with the prison; so they go to a prison as a part of a church group, but they find it a pretty horrifying experience. So they don't go back. Well, that's almost worse than never going at all.

Don't go into a prison unless you plan to really stay with it because when you come in, the people inside feel like trained monkeys on display. But if, on top of this, you never come back again, it's another rejection. So the key thing is the follow up—stay with it, be close to them.

Specifically what you can do if you want to eliminate the crime problem in America and if you want to really minister to people in prison is adopt one prisoner, either by mail or by actually visiting him. Then when he gets out of prison, help him to adjust back into society. Ninety percent of the recidivism rate, the repeat-offender statistic, occurs within the first sixty to ninety days. A man gets out of prison with \$25 in his pocket, a suit of clothes, a bus ticket to get home; and the guard at the front gate says, "See you in two weeks." The guy goes back, he finds society is cold and nobody is there to help him; he runs out of money, his family doesn't want to see him, everybody slams the door in his face. First thing you know, he's in a barroom or he's holding up a grocery store.

In California, for example, where

they've had a man-to-man program, which by the way is not a Christian program, they've cut the recidivism rate, the repeat-offender rate, to less than ten percent, whereas the statistic nationally is fifty percent. So, we know it works.

Now according to outside estimates, we have 400,000 people in American prisons today. If you assume that one-third of them will get out this year (which is about the right statistic), that's 120 to 130,000 people who are going to get out of prison. If there are 120-130,000 Christian families who would take an interest in those 120-130,000 men, and if the California statistics hold (and since they're based upon a very broad sampling, I believe they would), you could cut the repeat-offender rate in America from fifty percent to ten percent. The Christians could do it themselves, one on one.

If we did that, just begin to look at the side results of that accomplishment. The people who would otherwise be victims of repeat offender's crimes-let's say, having their heads bashed in-would be spared that tragedy. Society would save the cost of retrying the fellow and putting him back in prison. We would cut the prison population, which costs the taxpayer at least \$15,000 per prisoner each year. We would redeem the lives of these human beings who are otherwise coming out as human wreckage-because they drift out of the prison and are washed ashore and scraped up and collected and thrown back into the prison just like driftwood. It's horrible! And it could be stopped on a one-to-one basis. That's the only solution.

What we do is purely to try to bring people to Christ inside the prisons. I believe the first job of a Christian really is to spread the gospel, and other things are going to flow out of that. But while we spread the gospel, we can see reform coming in the prisons. As we work in the prisons, as we open them up, as people begin to see prisoners as human beings. fundamental changes are going to take place. But that, to me, simply proves that we have to continue just to minister.

So one thing people on the outside can do if they really want to be a part and minister in this way is to adopt a prisoner. We'll give them names. If they're asking, "Where do I go?" they can go to any one of a number of prison ministries or they can come to us. They can go to a prison chaplain and ask for the name of a Christian prisoner inside who would like a relationship with someone outside. There are a hundred programs across the country on a small scale-man-toman-type programs, Amicus Programs they are often called-that are already ongoing. If people would just get involved in them-strengthen the ongoing ministries . . . that is where the real answer is.

The prayer that I would ask people to pray is a prayer for a real honest-togoodness revival in America. And the hallmark of a true revival as distinguished from an awakening-just a little "blip" on the radar screen-is the extent of its transforming influence upon a society. Billy Sunday preached to thousands; they made decisions for Christ; they went home, and they remembered it as a great emotional moment. But there wasn't any building of depth in the Kingdom of God. I'm talking about a real awakening like the Great Awakening, like the prayer revival movement of 1858. like the Wesley revival in England. A real revival is actually more reformation than revival because it contains within it elements of improvement in society. Without wanting to sound judgmental, I think a lot of people today in America are making the mistake of praying for an awakening in America because they think it will preserve our institution. But I like to pray that God will really pour His power and His Spirit out upon people in such a way that there will be a genuine reformation-not only a I the elimination of social injustice." regeneration of hearts, but a reformation of society-so that we will really know greater human justice and eliminate injustices in society. And one of the classic injustices, of course, is the prison system.

Now I believe that rather than merely praying for the symptom, we ought to pray for the cause. The cause of such injustices in our society is that we have become humanistic: we have become materialistic. If we really pray for God's power to flow, for there to be an honest outpouring of the Spirit-not man-created but Godcreated; not rallies and crusades, but God working through the hearts of people-reformation will come. So pray for the release of God's power.

Just like in the Wesley era: there was a great revival, really a reformation, taking place under Wesley's teaching. And what God was doing,

I would also say to those people who keep trying to figure out how to manufacture a revival, "You can't manufacture revival." If you go back and read the first chapter of the Book of Acts, what did the eleven apostles do? First of all, they gathered together. The next thing: they became of one spirit, the Scripture says. Then they prayed continuously. Then Peter stood up and defended the faith. revealing the truth of Jesus Christ. And after that, the Spirit of the Lord came upon them. So there it is: pray continuously; as Christians be of one spirit; gather together; defend the faith; and the Spirit of the Lord is going to come.

LEGGATT: One last thing just to sum it up. What can our readers be praying for you specifically, and your family, and the men working with you in

If you want to eliminate the crime problem and minister to people in prisons, adopt one prisoner, either by mail or by actually visiting him.

working through the little societies all through England, led to the abolition of slavery and the slave trade in England. Now, if you had set out solely to abolish the slave trade, you would have failed because this form of commerce brought six million pounds sterling per year in taxes into the British government. No way were they going to cut that off. In addition, there was only one member of Parliment, William Wilberforce, who opposed slavery and the slave trade. Yet when the Wesley revival swept England, it so affected the consciences of the British people that the abolition of slavery was the result.

So, I don't say, "Pray for prison reform;" I say, "Pray for a real revival in America because out of it will come

Prison Fellowship?

COLSON: Well, we pray all the time that we can really live in the fulness of the gospel. And really, I suppose my biggest burden is having enough time. And the basic issue of stewardship in conserving one's physical resources. I find that I get very tired because I try to do too much-and it's hard to say "no" to the needs for ministry. Also they might pray that we will have the wisdom to discern those things God really wants us to do and the resolve to not do those things that aren't really building His Kingdom. Finally your readers could pray with us that God will continue to raise up the people we need around the country to work with us in our ministry to those who are in prison.



1977 CONFERENCE ON CHARISMATIC RENEWAL IN THE CHRISTIAN CHURCHES JULY 20—24, 1977

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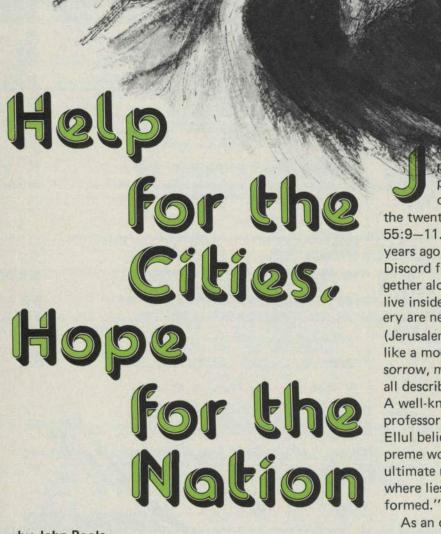
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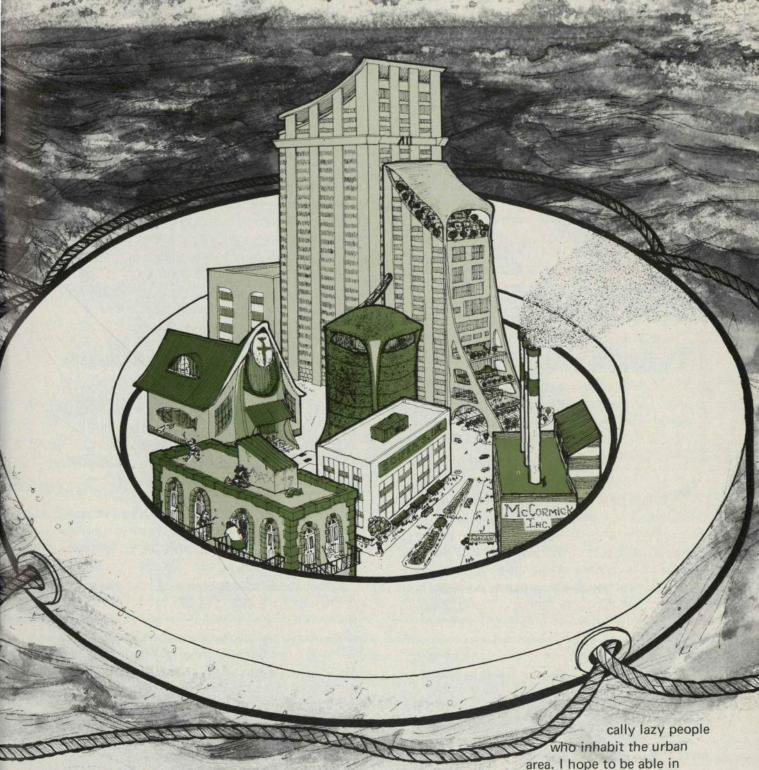
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case anyone should feel that problems of the city are either a mere product of the imaginations of sociologists or a new phenomenon birthed in the twentieth century, let me direct you to Psalm 55:9-11. David's testimony, given hundreds of years ago, is this: "I can see how Violence and Discord fill the city, day and night they stalk together along the city walls. Sorrow and Misery live inside, Ruin is an inmate, Tyranny and treac ery are never absent from its central square" (Jerusalem Bible). Without a doubt it sounds like a modern-day evaluation: violence, discord, sorrow, misery, ruin, tyranny, and treachery are all described by David as inhabitants of the city. A well-known author, modern-day prophet, and professor at the University of Bordeaux, Jacques Ellul believes "that the city symbolizes the supreme work of man-and as such represents man's ultimate rejection of God; therefore it is the city where lies man's rebellious heart that must be re-

As an observer and participant in the charis-



matic re-

newal for a number of years now, I have come to the conclusion that, in the main, the outpouring of the Spirit that we are so grateful for has been primarily limited up until now to white middle and upper-middle class suburban Americans. In conversations with many of these people, I have come away with the feeling that they see the lack of a significant move of the Spirit in the city as somehow the fault of "those poor, ignorant, chroni-

this article to help many of you to understand the special problems that confront the individuals who live in the cities.

In a very real sense in this article, I am seeking your concern and prayer for people in the cities, because, unless and until the cities of this country are reached, we can never have a real national renewal. Within a hundred and fifty miles of Philadelphia live twenty-five million people—a population greater than the entire country of Canada. To speak about



John Poole was born in Ponty Pridd, South

Wales, and spent part of his childhood in Canada before settling with his family in the Philadelphia area. He attended Wheaton College in Illinois and is a graduate of St. Joseph's College in Philadelphia. After two years as an assistant pastor under his father, John took full charge of the Gospel Temple in Philadelphia, which has since become the Living Word Community. Out of John's local ministry have developed a number of close working relationships with other fellowships of varied denominational, racial, and ethnic backgrounds.

a national revival and not have a burden for our cities is foolishness. In addition, the testimony of Scripture is that the ministry of Jesus and His disciples was concentrated on the cities. You read in Acts of Jerusalem, Samaria, Antioch, Pisidia, Rome, Iconium, Philippi, Thessalonica, Ephesus, and Corinth—all great and powerful cities of the first century which seemed to be special targets of the ministry and work of the Holy Spirit. There are also specific promises given in Scripture that the righteous of a city can save it from judgment (Gen. 18:26) and that a wise man can deliver a city (Eccles. 9:14—15).

As for myself, I do not presently live in the inner city. Although I have spent a good portion of my life living in an urban area, in no way can I claim first-hand expertise to speak concerning problems and difficulties of the inner city. In addition, our fellowship is just beginning to grapple with some of these problems, and so we speak with no great authority in presenting possible answers and solutions. Since we're still searching, looking, and praying ourselves, then why should I be writing an article like this?

Well, first of all, I number among my friends many individuals who are involved in inner-city ministry, and my purpose is to share with you some of their first-hand experiences and insights. I am deeply indebted to my brothers, Randy Jones, pastor of the South Side Center in Philadelphia, and Ron Klaus, co-worker with me in the Living Word Community, for much of the material that is contained in this article. Secondly, it is my fervent prayer that by sharing this information with you, I will at least be able to further your understanding of the unique and special problems that city dwellers face, so that a new wave of prayer and intercession may go up for divine visitation in these areas.

Let's talk first of all about the kind of people who make up the population of the inner city. There are the minority groups, mostly blacks and Puerto Ricans, who live on the edge of poverty and huddle together in ghettos. The unemployment rate among these people is unbelievably high. Skills and abilities are often totally lacking, resulting in the fact that many have become resigned to being supported by a welfare economy. In many instances there is no positive self-image. Family structure is broken down; drugs and alcohol are major problems. The violence that exists among the youth reaches epidemic proportions, and there seems to be no way of stopping it. Generally, there is hostility toward religion, because it has been used to exploit the deprived.

Secondly, ethnic groups make up a large percentage of the inner-city population. People like the Italians, Irish, Polish, who are heavily nationalistic, form tightly-knit ghettos that are very difficult to penetrate. Among these groups family structure is very important. The cultural makeup of these people causes them to strongly resist infiltration by non-ethnic or minority groups. They are politically conservative and see "sticking together" as their only chance of survival. This mentality is reflected even in the religious posture of the people. This creates a definite problem in the area of evangelism.

The third group of people who make up the inner-city dwellers could be classified as upwardly mobile whites. This group, mostly students and young professionals, live in the city for the action it affords. Compared to the ethnic groups, these people have few if any family ties, and very few family units. If and when families form, they almost invariably move to the suburbs because of economic factors, education-

Most of us still don't believe that the odds are stacked against city people, but believe me: they are.

al advantages and the high crime rate in the inner city. These people are the least affected by the problems of the inner city and have the greatest opportunity to escape, should they so desire.

Faced with these diverse factors, it should be clear that just one isolated strategy or plan from one particular group is not going to be sufficient to bring Christ to these individuals. There must be a coming together of different ministries and groups with different approaches so that resources may be exchanged, mutual support offered, and ways found in which leaders and people can come into genuine fellowship without losing their own identity: obviously a monumental task.

To acquire any understanding of the difficulty of working in the inner city requires that we face two very important truths. It has been my experience that most of the charismatic people with whom I have had fellowship through the years do not have a clear understanding of these two issues, and it is essential that our thinking in these areas be renewed.

The first fact that must be faced is that when you are dealing with the unique problems of the city, you must see that sin is corporate, not just personal. By that I mean that if we are to truly understand why such conditions exist, we must be willing to acknowledge that it is not simply the result of the individual wrongdoing of the people who inhabit these areas. Rather, many of these problems are the direct result of uncontrollable factors that can be found rooted in the demonic powers that inhabit high places. Until you have experienced the frustration of battling

city hall, fighting red tape, being shunted from one person to another, never getting a straight answer, being cheated by business concerns and discriminated against by banks, attending subpar schools—many of which are conditions that you are totally unable to change—then there is little real empathy for the situation.

Most of us still don't believe that the odds are stacked against city people, but believe me: they are. It costs more to live in the city. Prices are raised right around the time that welfare checks come out. Schools are filled with children who are fearful and many who are receiving little or no basic education. Even the attempts to answer and deal with the problems somehow seem to create only a whole different set of problems. What would be our reaction if you or I were unable to receive a bank loan to purchase a house simply because of the area in which we lived? I am not suggesting that individuals forsake the responsibility to live in Christ regardless of the circumstances, but I am asking for compassion and understanding in view of the weight of these problems.

Secondly, we have to deal with the fact that in almost all situations the community of the faithful must be substantially healed before it can effectively minister to the inner city. Subtle racism, feelings of superiority and paternalism all play their part in hindering many of God's children from being effective in any kind of cooperative program. Many of us need to come to grips with attitudes that still lie buried in our hearts and that slip out in our jokes, slurs and sarcastic comments. We need to understand that in spite of all the problems mentioned above, there is much that we have to learn from the inner city and its Christians. Black churches, for example, could teach us much about outreach, evangelism, the ability to rejoice in tribulation, how to endure under hardship (see Eternity Magazine, February 1977, "What Are the Black Denominations"). One of the most significant things that has been said to me recently was told to me by a pastor of a black congregation we have worked with for a number of years. He said, "One of the reasons why we can work well together is that through the years your fellowship has given thousands of dollars to our work and never asked for accountability. It demonstrates to us that you respect the integrity of our local leaders and the local situation." I received the compliment with a new understanding of how very often help is given that hurts.

Another important thing that must be considered is the fact that any meaningful ministry to inner-city people, especially those who are in the economically-deprived groups, must include a ministry to their basic needs. Food, housing, jobs, help in dealing with governmental red tape must become a part of bringing them into the glorious freedom that God's children are to enjoy. To preach the gospel, to tell them about Jesus and His love and not offer a ministry that will deal with these foundational problems will not be a successful ministry in this day and age.

Finally, I want to share with you some of the ways in which we are experiencing God's blessing in facing these problems. First of all, with the realization that, given current conditions, only black leaders and black people can reach the black population, we have endeavored and have succeeded in linking ourselves in a solid covenantal relationship with a black congregation in the city and have made available to them



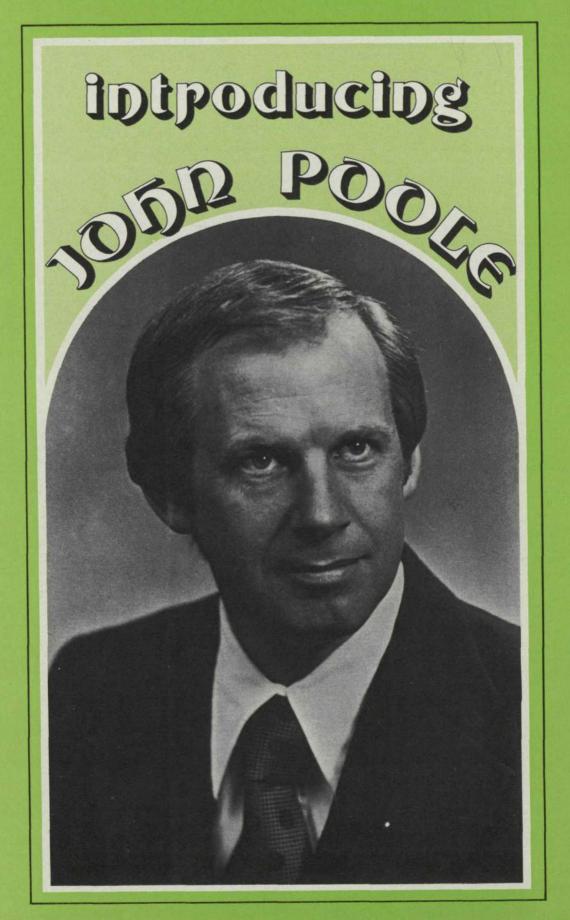
our love, resources, support and prayer. I think they would agree that on many occasions, if we had not worked together, each of us would be the poorer. The development of this cooperative relationship did not occur in a short period of time. It took many, many years of building trust and confidence to break down the suspicions and apprehensions that both of us had—they suspicious that we were just do-gooders, and we suspicious that they just wanted our money. It takes time, and it takes patience, but it can be done.

Secondly, the group that is presently most successful in reaching the ethnic ghettos of our city are the Catholic pentecostals. They deserve our cooperation and support and prayer. We should seek to join with them in leadership conferences and meetings so that we can offer to one another the assistance that comes from our differing experiences with the Holy Spirit.

The group that we have been the most successful with personally is the third one we mentioned earlier: students and young professionals. The loneliness that they feel because of the lack of real family life and structure makes them open to the love and spirit of community that exists within our fellowship. Many of them are open, not simply to the Word of the gospel, but more especially, to the demonstration of the gospel.

If in all of this we can coordinate our ministries and work together, we can learn from each other. I've already mentioned some of the things that all of us can receive from the dynamic of the black inner-city churches and their people. The upwardly mobile whites can be strengthened by the stability and sense of family that the ethnic groups have, and they in turn can be broadened by their contact with blacks and other minorities. The major problem we all face right now is the question of bringing the leadership of these different groups into meaningful and ongoing fellowship. Then, hopefully, they will be able to lead their people into such fellowship. The question is a very, very serious one, but again, I want to remind you that without a visitation of the Spirit to the cities, we can never talk with integrity about a national renewal. Psalm 127:1 says, "Except the Lord keep the city, the watchmen watch in vain." May all of us be aroused to pray, "O Lord, visit and keep the people of our cities."





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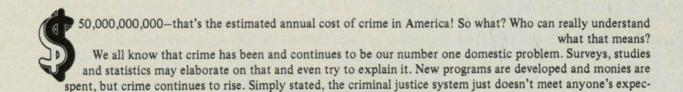
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political leader, the taxpayer or even the criminal offender.

The people who have the best feel for the problem are the *victims* of violence, rape or robbery.

The next best are their relatives. For them, it doesn't make any difference

how much the system costs. And it doesn't make any difference to them whether there were ten thousand more such victims. For them, one fact is unmistakable: crime hurts! It's personally expensive, causes fear and limits one's freedom.

tations-those of the victim, the police, the judges, the correctional officer, the chaplain, the social worker, the

The Christian's role in relieving the pain.

by Herb Ellingwood lions of victims, though, is what causes America to collectively feel this problem. Our leaders are beginning to react to the outcry of victims; consequently, from each segment

The fact that there are now mil-

of our society we hear new justifications to include punishment as a principal if not *the* principal purpose of the criminal law.

How should Christians respond? Do we echo the demand for law and order? Do we support judges as the best group to deter official misconduct and to sentence criminal offenders? Is education or the chaplain our solution? Whatever answers we arrive at, we Christians

tion? Whatever answers we arrive at, we Christians have a unique role when it comes to relieving the pain present in the world, and no other group can deal with the hurts arising from criminal offenses as well as we can and should.

CRIME AND PUNISHMENT

But where do we start? There is

very little reason for a Christian magazine to publish material on this theme unless it can add something concrete to the dialogue. First, let's look at the "cause" of crime. Some believe crime to be the result of permissiveness, or lenience, and therefore blame

Dr. Spock, the Warren Court, judicial legislation or liberal legislators for the problem. However, others believe crime to be caused by

MAY 1977

those who use overly strict criminal codes to impose their moral standards on others, thus misdirecting the law's real strength. The solution for this unfair imposition, some believe, is to decriminalize as much as possible, usually starting with the so-called "victimless crimes." Still others see the criminal justice system as merely a restraining measure. To them, crime is caused by unequal distribution of wealth and unequal access to education, housing, transportation and job opportunity, and so their feeling would be that until these basic irregularities are rectified, crime will continue unabated. Many religious people simply hold that our crime situation is a deserved curse and a signal of the end time.

It's not enough to say, "Sin is the cause of crime and Jesus is the answer." Christians work in every segment of the criminal justice system; we work diligently, professionally and evangelistically. But then Christians are also victims, and even many of the prisoners are Christians. Some were Christians before they became criminals. But, for remedial purposes, the world doesn't understand the difference between a bad Christian and a good Christian. In their eyes, if Christianity is a panacea, no Christian in or out should be less than perfect. And we haven't attained that goal in any denomination or even in any churchnot even in any family!

In a pluralistic society such as ours where Christianity is not even the dominant force, whatever the solution is has to be acceptable on human, not spiritual, terms. That doesn't mean we're limited to stereotyped, worldly responses. Our obligations and resources go beyond that. For example, it seems rather obvious that the next few years are going to display a stress on punishment. Liberal or conservative; Democrat or Republican; writer,

teacher, philosopher, or politician, the push is for punishment—if only for the short range.

For example, California has been a leader in criminal justice reform. For over half a century here we have experimented with the indeterminate sentence. This was a liberal method of encouraging rehabilitation and good behavior *inside* the prison by purposely failing to fix the length of sentence until the parole board felt it was safe to return that criminal to society. But it didn't work. A study showed that for the seven major felonies committed by adults (714,688 in number) in California, 78.1 percent had a prior criminal record and 35.4 percent were



Herb Ellingwood has been active in national, state and local legal and criminal justice efforts for 16 years. Presently serving as Special Assistant Attorney General in California and National President of the Christian Legal Society, Herb was also Legal Affairs Secretary to Governor Ronald Reagan.

on parole or probation or in a penal institution at the very moment they committed this new felony. That's hardly rehabilitation!

So in 1976 a liberal legislature and a liberal governor abolished that system and substituted fixed penalties. In California *punishment* is again legitimate.

THE CHRISTIAN'S STANCE

Is that the right solution for Christians to advocate? We certainly know that punishment is an orthodox Christian concept, both for here and the hereafter. But does it answer all the questions? Does it justify brutality? Warehousing? Deplorable prison living conditions?

Before we explore specific responses, we need to understand what our culture expects of the criminal law. Generally its purposes are conceded to be four: punishment, societal protection, deterrence, and rehabilitation. We talk about all four, but we tend to emphasize just one. Those who stress punishment want more and tougher laws for the offender, easier ones for the police, longer sentences with mandatory prison time, less discretion for judges, and fairly sterile prisons. Those who stress rehabilitation advocate education, occupational training, decent prison conditions, jobs, diversion, and community-based programs which can maximize local resources to assist in integrating the "client" back into society in at least a less offensive role.

But the question is: "Are any of these approaches valid solutions?"
The answer is both "yes" and "no."
None is a panacea, yet each can work with a limited audience for limited purposes. Too often we have the right solution (i.e., a valid theory, tested historically in a criminal environment), but it's applied to the wrong problem (i.e., persons or groups who would respond better to different stimuli than those offered in the solution).

Most Christians aren't persuaded to refrain from criminal conduct because of any of the standard four reasons listed above. Rather they avoid homicide, burglary, theft, income tax fraud, prostitution, and other crimes because these acts involve immorality. In other words, there is a higher ethic than simply avoiding punishment. Likewise, I assume most Christians don't become Christians just to avoid Hell or again, punishment. However, if a Christian does avoid crime or Hell to avoid punishment, the deterrent is valid and successful, even though, hopefully, that motivation is not standard.

Since the avoidance of punishment is not my motivation, punishment is not always a deterrent for everyone (Christian or not) for every crime. Biblically, twenty-five percent of the first people on earth committed murder. For example, if the Ten Commandments represent codified law in the minds of Christians, let me point out that they didn't stop King David from committing murder and adultery. The Bible and history are full of examples where God-related people were not deterred by any theory.

Another illustration that there is no single solution to the "crime problem" might be this theory from Bill Gothard's Institutes in Basic Youth Conflicts. He believes that spiritual gifts can be broken down

Just Around the Corner

Our next issue of New Wine will feature articles on faith by Derek Prince and John Poole. There will also be a couple of faith-inspiring testimonies, along with the other regular features.

into three categories-motivation, ministry, and manifestation-and that every Christian has a motivational gift (1 Pet. 4:10) "which, if properly understood, would not only motivate him to a greater commitment and service, but would also bring a whole new excitement to the body of Christ Personal fulfillment is only possible by developing that spiritual gift." The basic motivations he cites are: declaring truth, serving, teaching, exhorting, giving, ruling, and empathizing (Rom. 12:3-9). Their purpose is to perfect the Body of Christ (Eph. 4:12).

Since, in fact, the Body does need a variety of motivational gifts to function as God designed it to, it is logical to presume that society does also. No one gift is sufficient to service the total development of any one person, let alone a group of people. No single gift is a panacea: neither is the exerciser of that gift a panacea, regardless of good intentions, time available, education, training, peer position, political leverage, et al. Anyone involved in disciplining for very long experiences this truth. Sometimes a problem can be solved just with teaching; others need exhortation to overcome the same difficulty; still others have to be warned regularly of right and wrong considerations. Different members of the Body minister those gifts. No one can be all things to all people; God did not design us that way.

NO SINGLE SOLUTION

So if a practical application of a single divine truth doesn't work universally for all persons within the Body, why should we expect more

desirable results outside the Body? Why do we expect a worldly society to be free of crime when His Body is not free of sin?

My general conclusion is that we Christians need to be concerned with and involved in every aspect of the criminal justice system, openly acknowledging our lack of total solutions, but also openly advocating and implementing partial (but worthwhile and necessary) solutions. Perhaps we're the very best group of people to articulate, demonstrate and implement the variety of solutions, options or punishments currently available.

PRACTICAL HELPS

Unfortunately, governmental people usually feel they have to deliver their solutions wholesale, not retail. Consequently, people who are identified as having a need receive a "solution"—whether it works or not. Food stamps are not a good solution for everyone who is hungry. Likewise, capital punishment is not a good solution for every crime, not even for every person who commits murder. This subject is too complex to cover in a few pages, but let me suggest some specific recommendations for concerned Christians:

- Get involved, professionally or as a volunteer. We need competent people who can add morality, discernment and wisdom
- 2. Encourage a study of your area of involvement by a systems approach. This is the method that put us on the moon in short order. It's an orderly way of solving complex problems and is adaptable to socio-economic needs.
- Understand and appreciate but don't get locked into the traditions, key words, and methodologies in your area of expertise.

- If you are a professional, get involved in the ethics comittees of your associations.
- Don't be defensive about partial solutions.
- 6. Concentrate on basic moral principles. Promotion of basic morality is not just a religious function or a philosophical exercise, it's an absolute necessity. Ultimately, the attitude of our society will determine the amount of crime we will commit. Basic morality has components that are easy to identify. But America has been so immersed in a situation ethic for several decades that we need to surface those components again and apply them vigorously at home, in school, work, church, the community at large, and in the criminal justice system. Here are some of them in nonreligious language: individual responsibility. consideration of others, interdependence, effort, truth, trust, and respect for the law. If everyone practiced just those, we wouldn't have a crime problem; without them, wall-to-wall police won't be enough.
- 7. Encourage citizen involvement. Programs are designed for each part of the system. Such participation will have many benefits. Both in the short and long run, self-help may prove to be the best help. I'm not talking about vigilanteism, but rather responsible citizen cooperation with criminal justice agencies in such things as crime prevention efforts-block parents, radio watch, informer programs, electric pencil identification, and many more. Volunteers provide one of the best sources of untapped manpower. In California, volunteer programs in the correctional area such as parole and probation matches have been evalu-

- ated officially as more successful than governmental programs in discouraging recidivism.
- 8. Large private organizations can handle their own members' problems. Business, industry and the professions should make programs available for those who have difficulty with alcohol, drug, gambling and other addictions. Labor can negotiate for that assistance as a part of their contract. Some studies indicate the possibility that most thefts, burglaries and robberies are really inside jobs by employees. So possibly crime and other problems such as divorce, etc. could be stopped by in-house chaplains, psychiatrists and social workers at no cost to the public.
- 9. Victims need special attention. Various states, including California, have statutes which aid the victims of violent crime by partial reimbursement. But that's barely a beginning. Victims are generally treated as badly as other witnesses; the original trauma is multiplied many times over by the subsequent and oft-continued court appearances. Victims need careful assistance to body, soul and spirit. Some such programs are helping in rape and childabuse cases, but too often they are too little, too late.
- 10. Witnesses generally are not treated well. We often hear the

Day of Prayer and Fasting

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

As a reminder to those who participate in this day of prayer and fasting, we want to point out that the day set aside this month is: May 6.

- statement "That's the last time I'll get involved!" This is an area of concern that volunteers could address successfully without a lot of training. And if we are asked to be a witness, we should be.
- 11. Christians also need to serve willingly as jurors. Don't try to avoid that extremely important duty. Don't penalize your employees for jury duty; encourage them to serve and be sure they receive their regular wages.

This is barely a start at identifying areas of potential concern where Christians can be active and effective. Even a surface knowledge of crime and delinquency will immediately bring to mind hundreds of other areas and specific issues. For example, rules of evidence, such as the exclusionary rule, block the ascertainment of truth and free defendants who are obviously guilty. It would be a challenging responsibility for Christians to provide a substitute to this rule which would allow for truth to be ascertained while still protecting against unreasonable search or seizure. Another area of concern would be sentencing in all of its aspects, and these areas would then demand involvement in other social issues which upgrade human behavior and add dignity to human life. In fact, I can't imagine any issue in the field of criminal justice being isolated from our concern.

God designed our world to work, and to work well. He has promised us a healthy nation when and if His people, us, do our job His way (2 Chron. 7:14). But that depends on healed man-to-man relationships. Not everyone has to be a Christian before God will consent to heal America; but Christianity has to be in practice. That includes Christians at work in the criminal justice system, faithfully applying His principles.

ECHOES OF THE SPIRIT

Confronting the Cults and the Occult

In the spiritual darkness that pervades today's society, the Christian Church is challenged on every side with the rapid rise and proliferation of false spiritual and religious systems, a predicament which continues to grow alarmingly worse. The brothers and sisters of Christian Apologetics: Research and Information Service have come together to make material available to the Body of Christ, to help enable Christians to "contend earnestly for the faith which was once for all delivered to the saints" (Jude 3). The word "apologetics" comes from the Greek word apologae which means "to make a defense." As Paul said, "I am set for the defense of the gospel." This is their goal: to make information readily accessible on any spiritual or religious group that confronts orthodox Christianity, and to teach Christians how to bring the deceived to a redeeming faith in the true Jesus of the Bible.

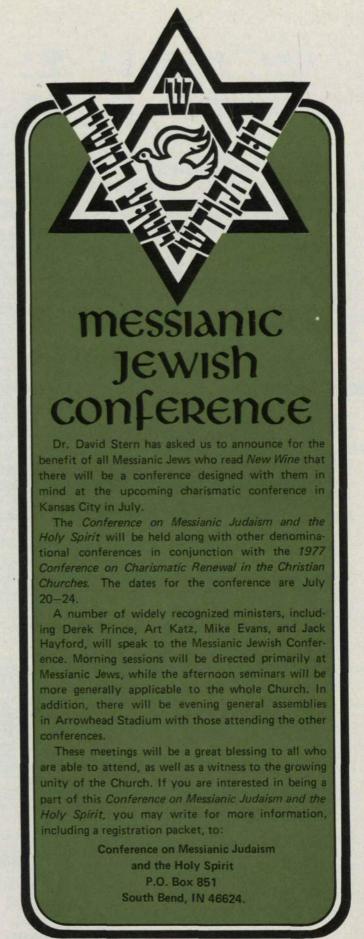
CARIS, a nondenominational organization that has members from different church backgrounds and various walks of life, serves as the United States representative of HELP JESUS, a world-wide outreach to Jehovah's Witnesses. Some other specific groups included in the CARIS outreach are Mormons, proponents of Transcendental Meditation as taught by Maharishi Mahesh Yogi, Children of God, and Sun Myung Moon and the Unification Church. General topics include the UFO phenomena, parapsychology, psychic phenomena, and general Eastern, mystical and occult philosophy.

CARIS's responsibility is not to bring all cultists and occultists to Christ—rather, it is to make understandable, teachable material available for the Church to use in the spiritual battle that surrounds her. A major part of this ministry is the printing and/or distribution of books.

The brothers and sisters of CARIS are also expanding their ministry to include the addition of a regular newsletter and newspaper to provide an overview and analysis of the spiritual scene and to keep Christians informed and aware of new directions and opportunities to stand up for Jesus. CARIS is presently enlarging its literature distribution to include books and tracts on a wide range of topics. The group is available on a broader, national scale to make lectures and also to help coordinate churches across the country in tracting at major cultic and occultic conventions.

If you are interested in obtaining information from CARIS, write to:

CARIS P.O. Box 1783 Santa Ana, CA 92704.





INTERCESSORS REPORT

by John Beckett

The \$3 billion per year pornography industry has a new foe. Concerned parents and responsible citizens have decided the invasion of depraved sex literature and films must be stopped. And in many cities and towns they're uniting to do just that. It's none too soon.

Unless your city is the exception, it too has become the conduit for an increasing flow of slick magazines and "X"-rated movies that vividly portray every imaginable perversion and sexual deviation. Check the movie page in your newspaper. Look over the magazine racks in your drug stores and grocery stores. Pornography is there, and it's being gobbled up by both young and old, male and female, as they lust after the newest sex craze and wallow in the latest obscenities.

Recently, the smut industry has taken its most offensive turn everchild pornography. Observes Newsweek in its February 28, 1977 issue: "Encouraged by permissive social attitudes and-more significantly-boredom with 'conventional' adult entertainment, some pornographers have begun to exploit children." After describing the sickening content of movies and magazines depicting pre-teen children in various sexual and homosexual acts, the article continues: "Filmmakers have no trouble finding stars for their movies. Some simply use their own children; others rely on runaways. In Los Angeles, where much of the child pornography is produced. police estimate that adults sexually exploited 30,000 children under 17 last year, and photographed many of them during the act." The article goes on to quote a lawyer-psychiatrist who is actively opposing child pornography as saying ". . . this degradation of children scars them for life."

What a horrible offense this must be to our Lord, who gathered a little child to Himself and said that whoever should offend such a one would be better off if he had a millstone hung around his neck and were drowned in the depths of the sea (Mt. 18). What a stench in God's nostrils pornography in general must be. In it, the Godordained beauty of normal sexual union is totally plundered, and in its place we find a satanically inspired assault that gnaws away the very foundations of God's plan for marriage, for family and, indeed, our relationship with Him.

We must hate pornography as God hates it. And just as a physician hates the cancer that threatens the life of his patient, we must be sufficiently incensed that we will battle the cancer of pornography in our midst—in prayer and with action. Others are, and they are gaining ground.

HOW TO GET STARTED

If you are offended by obscene paganism on the magazine racks of your local grocery store; if you are troubled with the filth being shown at local movie houses; if you have hard-core pornography in your town, and if you feel God wants you to do something about it, we suggest these steps. First, become informed. Pornography laws vary state by state; some are tough on pornography but need greater enforcement. Other states leave obscenity standards entirely in the hands of local citizens. A landmark Supreme Court decision in 1973 clearly places responsibility on the local community to determine what it will tolerate in the way of obscene material! Your local representative or State Attorney General can get you copies of existing legislation.

Secondly, contact "Citizens for Decency Through Law," 450 Leader Building, Cleveland, OH 44114 [or phone (216) 241-0084]. CDL is dedicated to promoting existing laws against obscenity, and to public education on the pornography

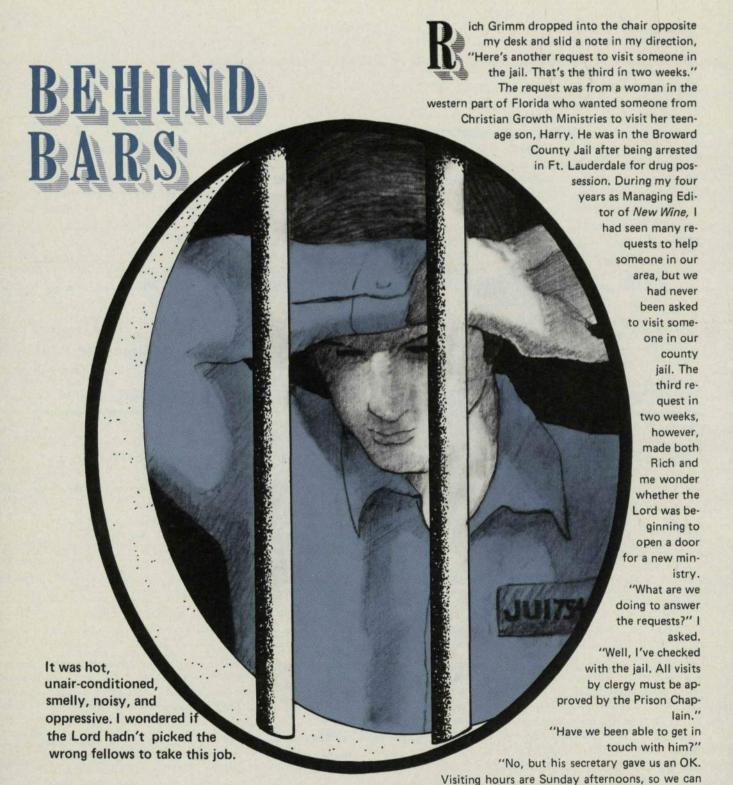
problem. They have chapters in seventy-eight communities and a legal staff that can assist local anti-pornography drives. There's possibly already a chapter near you. Another good contact is *Morality in Media*, 487 Park Avenue, New York, NY 10022.

Thirdly, support anti-pornography efforts already under way. Congress will probably soon take up a bill that would prohibit the manufacture or sale of pornography using children. And federal attorneys are beginning to investigate what appear to be strong links between pornography and organized crime. Community agitation can be a strong catalyst in stepping up prosecution against pornography.

Finally, let your feelings be known where you shop. Merchants can't ignore a constant stream of complaints, and your voice added to others will help spur action.

As Christians, we know that direct involvement of this sort will only be as successful as the prayer which undergirds it. Behind the debauched producers and distributors of pornography are demonic strongholds-spiritual forces in the heavenlies that seek to corrupt and defile God's creation. We need to war aggressively against these unseen forces with the spiritual weaponry God gives us. We need to repent for allowing these strongholds to become established, with relatively little opposition on our part. We need to pray earnestly for our local communities, especially district and federal attorneys who will be prosecuting offenders. We must bring before God the pushers and users of pornography-members of a fallen race who need to experience the cleansing grace of God.

By hating pornography as God hates it and by sharing His burden that our communities and country be rid of its corrupting influence, we can promote His righteousness and bring His blessing. The next move is up to us.



by Bob Sutton

One of the three men we had planned to see was released before we could talk with him. Another, an AWOL Marine with a drug charge, was one of the most lonely, scared kids I had ever seen. We were not given a face-toface visit, but watching him through the small interview window and talking to him on the intercom was enough to start us thinking about the other people with similar prob-

drop by after church."

lems in jail with him.

To be given clearance for a "contact visit" (face-to-face interview) with Harry, we needed special permission from the Chaplain of the Broward County Sheriff's Department, Pastor Conny Sjostrom. After obtaining his approval, we began a series of interviews with Harry. Though he talked about trusting the Lord and getting His help, he never really came to a place of total committment to the Lord's will in his life. He was still addicted to drugs and didn't really want to stop using them. Eventually he was sentenced to one year in the county stockade—a road crew program.

But even from the time of our first visits with Harry, we began to have a growing sense that the Lord wanted us to establish an ongoing work in the jail.

A UNIQUE TUTOR

"Why don't you offer yourselves to the Chaplain and see if there's anything you can do to help him?" This was Dick Key's suggestion to us when we approached him with our concern. Dick, former Editor of New Wine and now pastor to both Rich and me, had been praying for a jail ministry in Broward County for many years. His suggestion seemed logical enough. What better way to start a jail ministry than learning from a Chaplain who knew the ins and outs of prison ministry.

During our first meeting with "Pastor Conny," as he was called around the Sheriff's Department, we learned a great deal about this man who was to become a close friend and unique tutor over the next few months. Having come himself from a "down-and-out" background as an alcoholic, he was highly qualified to work with the part of society that frequented the jail and his storefront mission to alcoholics.

His approach to jail work was as unique as he was. One of the first things he ever said to us was—"I don't like religious services in the jail." His approach was one-to-one—do business with the real man and touch the issues of his life. "Too many preachers come into a jail like they want to save everyone and they don't do any real good. What you need to know in this kind of work is not taught in seminary—you've got to learn by doing."

He wasn't kidding! When we met him for lunch a week later, he greeted us with, "We can either go to lunch or get down to work. Which do you want?" No nonsense. Trying to sound confident, we said, "Let's go to work."

We started with a tour of the jail. We saw inside the cells and met the men, the guards, the staff. It was a new world. It was hot, unair-conditioned, smelly, noisy and oppressive. Immediately I began to wonder if the Lord hadn't picked the wrong fellows to take this job. I felt like a freak looking through the bars at half-clothed men who were obviously hardened and cold. We could feel that we were in the enemy's territory. I couldn't get out fast enough.

Back in Pastor Conny's office we discussed the details.

He envisioned a small Bible class where we could work with a few men and get into their lives to produce some lasting changes. We thought we could do that, so we agreed to start interviewing men for the class the next week.

As we rose to leave he added, "Do you wear clerics?" He had to be kidding! Here we were, two absolute renegades from tradition, and now we had to put on white collars!

He must have noticed our slack jaws and backed off a little: "I guess it doesn't matter; it just lets the deputies know who you are, and they look out for you. Everyone knows what you are doing and what you stand for." We had told the Lord, however, that we wanted to learn Pastor Conny's way, and so, feeling as if we were becoming monks, we purchased our first set of clerics. We did compromise a little, though, and bought navy blue rather than black shirts.

Pastor Conny must have informed his office staff of our apparent struggle with the clerics, and the first time we walked in "in uniform," his secretary gave us a grin and chuckled, "My, don't our two little priests look nice!" Our crimson faces must have nicely complemented the navy blue shirts.

At first we had single interviews with prisoners who had put in requests to see the chaplain. Pastor Conny was too overworked to do what he loved most—work with people—so we were trying to help relieve some of his counseling load.

Over the next few weeks we conducted interviews and got to know the ropes of a county jail. Gradually the faces became more familiar, the smiles warmer and the surroundings less foreboding.

In these early months we came to understand the Kingdom of God in a new way. In prison we met people whom God had put His hand on in a way we were not used to. We usually met people on the streets, in our homes and in the church, but here we found them in jail—many broken and alienated from society, but nevertheless God's children. We discovered that the Lord in His love would not hesitate to "arrest" a man and let him face his spiritual need by confining him to a jail cell.

As we got involved with the lives of these men and

Bob Sutton, a graduate of Florida State University, where he obtained ministry experience with Campus Crusade for Christ International, served as Managing Editor of New Wine Magazine for four years. He left Christian Growth Ministries in February 1976 to enter full-time jail ministry.

Bob and his wife, Jan, live in Plantation, Florida, where Bob serves as associate pastor of Plantation Christian Fellowship.

women, we tried to show them there was a God who really cared about them—who loved them enough to arrest them and keep them from going their own way. We tried not to give them a sermon but to open our lives and our own relationships with the Lord, identifying with the void at the center of their lives. Although they didn't know it, that void was a hunger for God; and here we could identify with them, for we too had come to realize the emptiness and meaninglessness of our lives without a living relationship with Jesus Christ.

We let them know that what had ultimately brought them to jail was their rebellion against God, and that here God was confronting them with truth about both themselves and *Himself* to bring them to repentance. For many of them, this realization made God real and present—not just Someone "who lives in a church!"

UNDERSTANDING THE KINGDOMS

During one of our regular visits in March 1976, we were handed a request by one of the matrons: "There is a girl here who asked to see a chaplain; her name is Ann Wilson." She had been involved in prostitution, operating a massage parlor, drugs, second degree murder, and a number of other offenses. We weren't sure what to expect.

When Ann sat down in the cell we were using for an interview room, she just stared at the floor—her straggly, dirty hair hiding her face. The years of addiction to hard drugs had claimed most of her teeth and eaten away at her body, leaving her skinny and frail. Her maladjusted glasses kept sliding off her nose, adding to the overall impression that she had just come out on the wrong side of a fist fight. Her eyes were empty and afraid. This was one of the Devil's children after he had finished with her.

Slowly and shyly this broken human being began to tell us her story. The guilt of her life stalked her every thought. Her "husband," who had been her companion in crime, had been murdered just before her arrest, and now his spirit seemed to haunt her. At night she awoke and saw his face. The torment was almost more than she could bear; suicide seemed to be the way out.

"What do you want?" we asked.

"I need to be forgiven," was all she said. She had come to the bottom, as low as any human could go.

We began to share with her the One who could forgive her sin. We pointed out her rebellion against God and explained that she needed to open herself to His love and forgiveness by repenting of going her own way. All her life she had searched in sex, drugs and crime to fill the void at the center of her life, not knowing that it was the Lord she was searching for.

Her eyes streamed with tears as she broke before the love of God. We shared the meaning of water baptism and the filling of the Holy Spirit. She wanted all that God had for her. Lacking anything better for baptism,

we poured a cup of water over her head and prayed for the Lord to fill her with the Holy Spirit.

The Lord stepped into that dirty, oppressive room and transformed it into a sanctuary. A whirlwind of God's love and presence so powerfully filled the cell that it was undeniable that God was doing something special. "He delivered us from the domain of darkness, and transferred us to the kingdom of His beloved Son." We watched as the Lord performed surgery on her heart. His Spirit was filling her with light; she was leaving one kingdom and entering another right before our eyes.

Quietly she spoke in her prayer language for a few moments. Then she looked up. Her eyes were filled with tears, but they laughed with the love of the Lord. She smiled and the glory of God filled the room around us. We cried and laughed together.

From our encounter with Ann that day (she was moved to a state prison before we could see her again) and the correspondence we had with her afterward, we began to understand something of how much God's grace can help a person when he truly comes to the end of himself. Ann was what we came to call a "hundred percent-er"; that is, she came to the Lord without holding anything back. She was willing to accept responsibility for her sin and face whatever changes God had for her.

As she approached the Lord in true repentance, His grace was more than sufficient for her struggles and temptations. She had plenty of them, too. But as far as she was concerned, the outcome was already decided: she was following the Lord. In prison she has squarely faced her own problems and has reached out to share with others what God has done in her life. As she has grown, God has opened her eyes to the Kingdom of God. She understands that temptations are for her benefit, to make her stronger, and that valleys build her faith. She knows the Lord will give her answers and assurance when she needs it, but not always when she wants it. Her life has become an encouragement not only to us, but to our whole fellowship.

Shortly after our encounter with Ann, the Lord took us one step further in our education by sending us a young man named Jerry Lemmon.

Jerry was awaiting trial for breaking and entering when we met him, and he came to the Lord in a manner similar to Ann. As we visited him each week, we saw him grow and become more open to God working in his life. But there were two weaknesses in Jerry's attitude that we failed to pick up until too late. First, he was full of promises about what he was going to do. "Now that I have the Lord, I won't get into any more trouble," etc. Second, as time went on he began to grow impatient about his confinement. "I wish the Lord would let me out of here!" Despite all his problems, he refused to accept being in jail as God's way of working for the best in his life.

We were discussing Jerry one day and were a little surprised by Pastor Conny's comment. "I've talked to

Jerry. I'd say he's a ninety-percent-er." By "ninety-percent-er" he meant Jerry was not totally committed to whatever the Lord wanted to do in his life. Even so, we were too zealous to pick up on his subtle warning.

Over the next few weeks, we worked for Jerry's release, feeling we could better help him outside the jail. We visited judges in their chambers, talked to the attorneys, and helped plan his defense. Whether or not our efforts helped is hard to say. He was sentenced to a year in the County Stockade, which at least allowed us to visit him on a regular basis.

About two months after Jerry had been sent to the stockade, we received word that he had run away. Knowing his family, we were able to locate him at his brother's apartment where we talked him into giving himself up. The whole situation was embarrassing and difficult since we had testified about his changed life and good intentions. We were sure the county legal system looked at us as a couple of suckers.

Our dealings with Jerry were summarized by a "talk" we had with Pastor Conny over the whole affair. "A chaplain's job is to give *spiritual* help...." The emphasis on "spiritual" let us know we had gone too far in helping Jerry. A man's crimes are in the hands of the law and the courts. God wanted us to work with spiritual needs and let the legal system deal with legal problems.

We learned two reasons for staying out of a man's legal affairs. First, God may want a man to spend some time in jail. His purposes for Joseph were accomplished through long and difficult prison circumstances. Second, if God sees fit to release a man, He is able to speak to the hearts of the judges and attorneys to take the necessary steps, but this is His choice, not ours. Pastor Conny told us, "There is a Federal law, a state law, a county law, a city law; and there is the chaplain's law, which is higher than any other law, because he works for the greatest authority in the world." He was right in placing the "chaplain's law" at both the bottom and top of the legal system. Though the chaplain works as a servant within the established system, he also works for the One who ordained that system and is able to touch it where He pleases.

Slowly we were seeing how easy it was to be impressed by dramatic conversions in the lives of people. Anyone, when he is desperate, will try God, but few are honestly willing to change their life-styles and characters.

Promises are cheap. A man can, with all good intentions, desire to straighten out his life. But unless he is willing to have the Lord's discipline change his character, little of lasting value will occur. (We were surprised at the number of Christians we met in jail who never allowed the Lord to make any lasting changes in their lives.)

A number of prison ministries publish testimonies of men whom God released once they had given their lives to Him. Though it is good to know that God can undertake for a man, it can also be a false motivation for becoming a Christian. It can subtly say, "If you get saved, God will let you off." God is more concerned about a changed life than a man's confinement, so we must be careful not to "sell" the gospel by including promises of release from jail.

BIBLE STUDY

A few months ago, the way finally opened for us to begin a small Bible study in the jail library. We started with six men who seemed truly interested in walking with the Lord. We interviewed them and took only the ones whom we felt were sincere. (A man once approached us and asked if he could join the Bible study. When asked why, he answered, "It will look good for the judge." We didn't rush to sign him up.)

We began with a study in Christian foundations: salvation, baptism, the Holy Spirit, deliverance, and fellowship with the Lord. We then started a study of Kingdom truth, trying to give them an understanding of what it means to live under the Lordship of Jesus and His Word. Our time with them included worship and praise as well as study and discussion. In some ways, however, the most important part of our sessions has been some "nitty-gritty" talk about character and the need for attitudes and motives to change before their lives will begin to change.

One of the first members of the class was Alfonso Gambino, a thirty-seven-year-old former Catholic. He was facing an extended prison term and would most probably be sent to a state prison in a short time. At first he seemed only mildly interested in what we were saying, but he kept repeating one thing that gave us some hope; "I know I need help, and God is the only One who can do it." Each week his countenance was a little brighter and his step a little lighter as he began to understand the meaning of what the Lord had done for him. One day he bowed his head and asked the Lord to forgive him for his years of sin and a mountain of guilt rolled off as he yielded himself to the King of Kings.

Alfonso became a fervent reader of the Word. He devoured it day and night, and was genuinely transformed as new understanding and enlightenment filled him. Something very interesting happened to both Alfonso and Ann after they met the Lord. Both were heavy smokers and came to the point where they felt they should quit. Ann felt it was not pleasing to the Lord, and Alfonso felt smoking was not a good example of a Christian to the men in his cell. Though each experienced conflicts in breaking the habit, there was a supernatural grace when they asked for the Lord's help in facing the temptation for a cigarette. Many others tried to quit and couldn't because their motives were wrong-they wanted to guit for their health or so they would feel better. Alfonso and Ann had their hearts in the right place-they guit for the glory of God.

Alfonso is in prison now and continuing to grow as a

disciple. He is another example of God's grace to a man who was willing to acknowledge his slavery to sin and place himself in the hands of the Lord.

JAIL MINISTRIES

A jail ministry is somewhat different than a prison ministry. Unless inmates in local jails have been sentenced and are serving time, they are generally facing crisis situations. Most are nervously awaiting their trial or sentencing. Their family life is in upheaval. They are worried about money. Many are just getting off drugs or alcohol. This is fertile ground for the evangelist, but it can be discouraging for anyone interested in building lives. Men in personal distress are quick to take help in any form, even if it is "religion." Once troubles pass, however, it is easy to forget promises and vows. One man who attended our class for weeks walked out the day he was released and remarked to a friend, "It's all a joke!" We knew during the classes he wasn't really yielding his life to the Lord, but hoped something might get through to him. (Incidentally, he's back in jail.)

Prisons hold more promise for long-term results. Since inmates are there for longer periods of time, they are more emotionally able to make genuine decisions about their lives. Much of the jail ministry is planting seeds in a person's heart in hopes that one day someone else will be able to harvest the fruit.

One key to a jail ministry is understanding the nature of the "down-and-out" type of person. In helping them come to the Lord, there are some basic points to be understood:

- 1. They must understand they are slaves of sin. This is not the intellectual acceptance of a fact during a Bible study. It is a state of desperation they reach, realizing they have only one direction they can go on their own—down. They know reform and rehabilitation programs will not work; they are slaves of their own lack of will power and need to be set free. As soon as you hear a promise to do better or straighten up, you know they are still playing games.
- 2. They must stop blaming circumstances and people for their problems. The full responsibility for their condition must rest on their own shoulders. To blame other people and circumstances releases them from responsibility for their actions and their responsibility to be obedient to the Lord.
- 3. They must recognize the "con" in themselves. In living a life of sin, they have learned to make elaborate excuses for the way they behave. Many people have even "conned" themselves into believing their own network of lies and defense mechanisms. If they are to be helped, we must believe God will break through all the facades and make them squarely face themselves.
- 4. They must begin to live in obedience to God. A prisoner of war does not ask questions or argue with his rescuers; he does as he is told. A man who is truly ready

to change will obey the Lord and those the Lord sends to help him. God gives grace to those who obey to break the power of sin, and deliverance to those who seek it. When a man's struggle lacks the grace of God, we need to help him examine his life and motives.

STARTING A JAIL MINISTRY

For those who feel, or have felt the Lord leading them into a jail ministry, I offer these few suggestions.

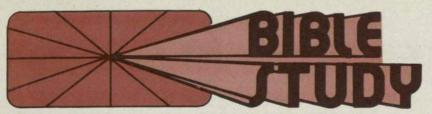
- 1. Start with prayer. You are attacking a stronghold of Satan. If you are not willing to lay the foundation in prayer, don't bother to start. We try to pray and minister to the Lord each day as we prepare to go into the jail. Many of the real victories have come as our local fellowship has been faithful to stand behind us and fight the battle in prayer over the jail ministry.
- 2. Submit to and work with the administration in the jail. First of all, ask what you can do to help. Present yourself as a servant and be willing to do what you are asked. Don't be afraid to do something extra; it will help you learn about the people you came to help.

Follow the procedures and policies of the jail. Most jails are understaffed and the personnel overworked. It doesn't help them if you ask special favors or make demands.

Ask for suggestions. Most of the personnel have been at their jobs for a long time and can offer much insight and direction.

- 3. Don't start a ministry with the idea of saving the whole jail. Our goal is more than evangelism—it is to represent Christ. Let your life and love for the men be a demonstration of the message you want to speak.
- 4. Get involved. Be willing to work with a few. Church services are fine if there is a need. The real fruit, however, comes from spending time with individuals or a small group of committed men or women.
- 5. Work on character and discipleship. After men come to Christ, they will need more than Bible studies to grow. If we are to have a lasting effect on them, we must work to develop Christian character and discipline. Jesus was full of compassion and mercy, but He never put bandages on people—He went after their real problems. At times a man needs an honest confrontation more than he needs a pat on the head and a "Jesus loves you." Honesty separates the sincere from the "cons."
- 6. Expect much of your ministry to be planting. It is easy to be discouraged when few lasting changes seem to occur. God may bring you into someone's life, however, to give them a taste of His life and say a few words they will never forget. Our job is to obey the commission of the Lord and faithfully represent Him. If we do, He will give us enough fruit to encourage us.

A jail ministry is a vital area of the Lord's commission to His people, and though it is not the most exciting or glamorous ministry, working with those in jail is an outreach that touches the heart of God.



CRIME AND PRISONS

by Jim Croft

Scripture teaches that the normal Christian life includes a number of duties which we are obligated to carry out without expecting some special revelation. Some of these are prayer, fasting, tithing, and caring for the poor. Many Christians who are "seeking for a ministry" overlook the fact that visiting those in prison is both a duty and a ministry to which Scripture directs us. If we neglect it, we cannot expect to be blessed of the Father (Matt. 25:31–36).

(Bible Study answers are found on page 31.)

1. Matthew 25:34-40 teaches that those who visit people in prison are______of the Father and that they shall ______the kingdom. 2. Jesus refers to those who are imprisoned as His _ 3. We should all guard against a judgmental attitude toward those who have been imprisoned because with whatever measure we judge, it shall be _____to us again (Matt. 7:1-2). 4. In fact, to have a blanket attitude of anger toward all those who have come under judgment, without having all the facts, could cause one to come under what? (Matt. 5:22) ___ 5. It should be a real encouragement to every Christian, bond or free, to know that God does not judge after the _____ of the ear or the _____ eyes, but rather with righteous understanding (Is. 11:3-4). 6. When God heard of the grievous sins of Sodom and Gomorrah, did he make a snap decision on hearsay evidence to annihilate them? (Gen. 18:20-21) _ 7. The Lord told Abraham, "I will _____ and_____whether or not the reports I've heard are accurate." 8. The majority of the time, only the guilty go to prison. However, in Bible times as today, more than a few people were taken into custody on unjust charges. Without going to Scripture, name three men whose names begin with "J" to whom this

	happened.
9.	What apostle used a technical point of the law to keep himself from unjust punishment? (Acts 22:24-26)
10	What saved him?
	Today the living conditions of many incarcerated persons are sub-normal. This was also true in Bible times as the answers to the following questions reflect: a. Micaiah was fed theand
	of affliction (1 Ki. 22:26–27).
	b. Paul and Silas were and then had their placed in (Acts 16:19-24).
	c. Theput out Samson's eyes andhim with and made himin the prison house (Jud. 16:21).
12.	What two inmates were allowed visiting rights with their co-workers? (Matt. 11:2 and Acts 24:23)
13.	On the basis of Genesis 39:21-23, to whom should a prisoner look for mercy and whom should he expect to take the initiative in helping improve his surroundings?
14.	Capital punishment is scriptural. Which of the following crimes could bring the judgment of death? (Ex. 21:22-23) a. Lying, b. Crippling a slave, c. Abortion.
15.	Who was the most famous political anarchist ever to be acquitted? (Mk. 15:6-15)
16.	Name four unusual places used as prisons in ancient times (Jer. 32:2; 37:15; Gen. 40:3; Acts 28:30).
17.	When Paul first went before the court in Rome, which of his brothers stood with him? (2 Tim. 4:16-17)
18.	Who did and from what did he deliver him?
	Name a Bible character that has been sentenced to

NEW WINE

ONSE AN

This month's answers by Bob Mumford.



What specific suggestions can you give for Christians who are interested in ministering to those in prison?

To those interested in starting a prison or jail ministry I would offer four suggestions:

1) Be sure God has called you. Following through or stick-to-itiveness is most important. Don't start just because of some desire to minister or just because there is a need. Once you are sure of God's calling, lay a secure foundation in prayer.

2) Understand human nature. If you don't when you start, you will when you finish! There are few men or women who have done prison work who have not been "taken" by a sob story, or someone's fervent promise to do better. I would suggest that a study of the material published by Alcoholics Anonymous might be beneficial in this regard.

3) Understand the Kingdom of God and how the Lord works in a man's life. You will find yourself dealing with character and discipline most of the time, and unless you understand what the Lord is after in a man's life, much of your work will end up fruitless.

4) Prepare to get involved with people's lives. Most people in prison have far more discernment than Christians, and they are quick to spot a phony. If you are not going to demonstrate the gospel by being "good news" in your love and actions, then your message will not have any weight. Get involved with problems and people. Take them on as "sheep" the Lord has given you.



In your opinion, what is the proper balance between the traditional Christian attitude of justice and the need

for leniency in dealing with criminals?

Confusion has resulted from our failure to make the distinction between God's justice in civil law and God's justice in spiritual law. In the establishment of civil law in the Old Testament (the basis, by the way, for the criminal codes of most of Western Civilization) God's intent was for the protection and purity of the society (Deut. 17:7&12; 19:15-21). In the institution of this law He said, "You shall not show pity: life for life, eye for eye, tooth for tooth . . ." (Deut. 17:21). Spiritual law, however, has to do with our standing before God. Here God's justice is even harsher because He looks at intents and motives more than actions (Ps. 51; Mt. 5:17-48; Heb. 4:12-13). Although we find mercy in spiritual law, it is not mercy without justice, and on that basis we find forgiveness.

Our problems have come by trying to mix these separate principles and apply to the world what God means only for those who approach the cross of Christ with repentance for their sin against Him. I personally believe we are far more guilty of "playing God" by over-forgiving than we are in carrying out the guidelines He has established for criminal justice in secular society. Human compassion without biblical guidelines results in secular humanism.



In your opinion and from your understanding of Scripture, what stance do you feel Christians should take with regard to capital punishment?

The current feelings against capital punishment come from a humanistic philosophy rather than a biblical one. Scriptural capital punishment was not only for murder (Gen. 9:6; Num. 35:16-21), but for such actions as rape (Deut. 22:25), idolatry (Deut. 17:2-7), adultery (Deut. 22:22), and rebelliousness in children (Deut, 21:18-21). God's intention for instituting capital punishment was to preserve society, not to deter crime or rehabilitate the criminal. True rehabilitation can be accomplished only through a personal relationship with God's Son. Consequently, institutional rehabilitation, for the most part, has proven to be a failure.

Humanism has so completely reversed the meaning of justice that as a result of current trends in criminal justice, the criminal is actually more protected than the society he endangers!

I believe the courts should be lenient when there is a reasonable question of motive and mental competency,

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but undue leniency has been the plague of our nation and the emascualtion of our law.

I personally am in favor of a fair code of capital punishment.



How can a Christian best help a young person who seems to be leaning toward a life of crime?

First, by dealing with the spiritual needs in his or her life. It is becoming more and more obvious in our society that "do-gooder" programs are not producing lasting answers. The moral fabric of our society is becoming so degenerate that the only lasting help for anyone will be from a new life in Christ.

Secondly, we should recognize that it is not enough to "get them saved." Most young people headed for a life of crime have serious deficiencies in character which must be healed—and serious lacks in their home lives, their concepts of authority, and their self-image, as well as their ability to relate to others, which need to be remedied. Really helping someone may require that we

become involved through *being to them*, with the help of Christ, what they really need.

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 33335.

BIBLE STUDY ANSWERS

(From page 29)

1. blessed, inherit; 2. brothers; 3. measured; 4. The judgment; 5. hearing, seeing; 6. No; 7. go down, see; 8. Jesus, Jeremiah, Joseph; 9. Paul; 10. Being a Roman citizen; 11. a. bread, water; b. beaten, feet, stocks; c. Philistines, bound, fetters, grind; 12. John the Baptist, Paul; 13. God, himself; 14. c. abortion; 15. Barabbas; 16. King's house, House of a scribe, Captain's house, The prisoner's own house; 17. none; 18. Jesus, mouth of the lion; 19. Satan.

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() C503	Life on Wings-Ba	xter @ \$.95			
() C504	Handling God's G	lory-Mumford @ \$.95			
() C505	How to Fast Succe	essfully-Prince @ \$.95			
() C506	s?-Simpson @ \$.95				
() PAK-8 All five Cassette Books @ \$4.25					
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