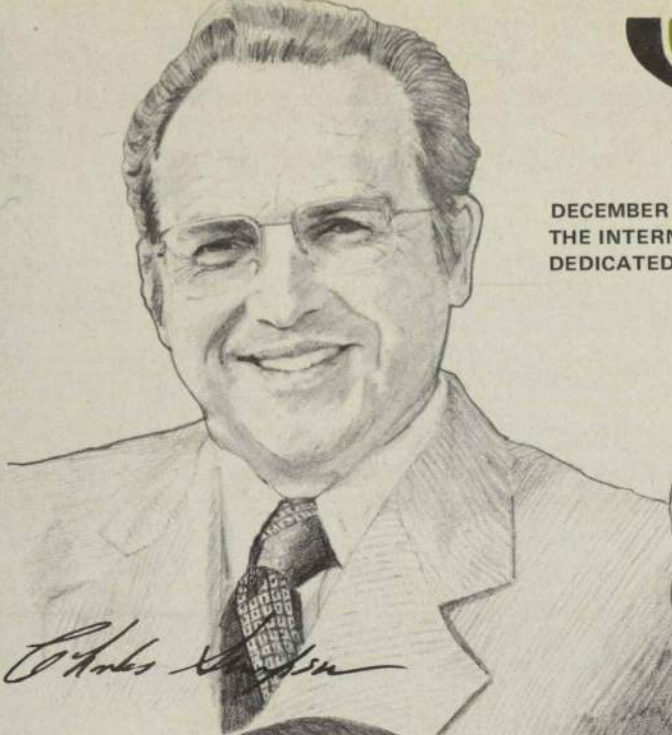


new wine[®]

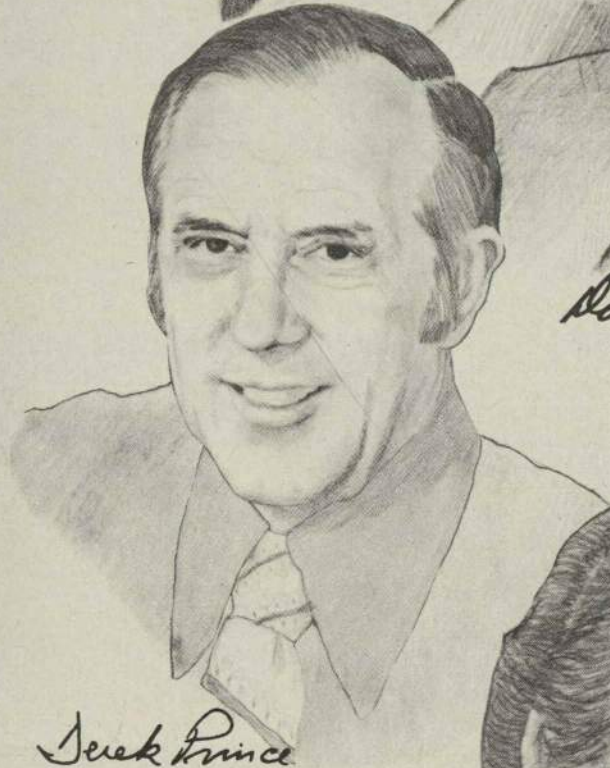
DECEMBER 1977
THE INTERNATIONAL MAGAZINE
DEDICATED TO CHRISTIAN GROWTH



Charles Simpson



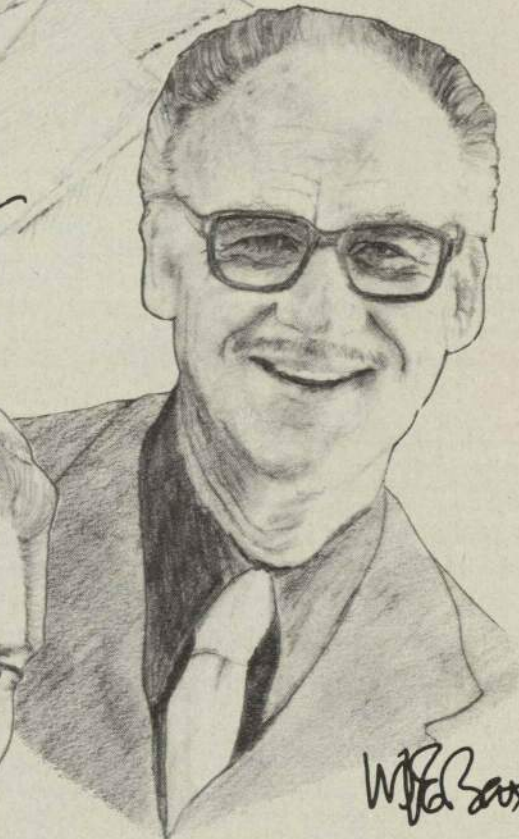
Don Basham



Derek Prince



Bob Mumford



W. B. Baxter

Christmas Greetings

A Personal Interview with Charles Simpson ● Leggatt ● 4
Christmas Is for Families ● Basham ● 11
A Demonstration of His Glory ● Baxter ● 16
A Year of Growth ● Staff/Teachers ● 24

READERS' RESPONSES

The magazine this month was really good—"Overcoming Rejection." I've been praying for the Lord to help me accept myself for a long time.

Clifton and Violet Roome
Portland, OR

Thanks for sending the *New Wine* Magazine for Sept. 1977. I am one of those millions of Christians who have suffered from low self-esteem, feelings of rejection. Dick Key's article really spoke to me as well as Derek Prince's. I haven't read the others yet.

I think I asked to be removed from your mailing list last month, but now I've changed my mind.

Jim Smith
Phoenix, AZ

Recently I've been plagued with bitterness because of rejection. The Lord was helping me to overcome it and then your articles confirmed what the Lord has been teaching me. Praise God for His deliverance.

Sheila Symanski
Clifton, CO

I just want to praise God along with all of you for the Kansas City Conference issue of *New Wine*. Alleluia!

S.D. Paterniti
Lakewood, OH

I work for the U.S. Postal Service and recently I saw your magazine come through the mail. I would like to be put on your mailing list or subscribe to your magazine.

Gary W. Stone
Cincinnati, OH

We really appreciate the magazine—especially the article "What God Wants Now" by Don Basham.

Jackie R. Cooper, Sr.
Decatur, AL

I just finished reading the issue "Jesus Exalted" and was truly blessed. It is the same word that the Lord has been speaking to our fellowship—

especially becoming a family, unity. Praise the Lord.

Paul Rubsam
Menasha, WI

I believe that the October '77 issue of *New Wine* is the best issue of your magazine that I have read this far.

Dan Hess
Ephrata, PA

I would like to see articles on real-life encounters with angels.

Gilbert DeLeon
Mesa, AZ

STEWARDSHIP & SUPPORT

I would be delighted and thankful to continue to receive *New Wine*. I could not believe that I would still receive it, when I cannot support the ministry financially, but I do pray for all of you personally and the work you do in Jesus' name.

A.T.
Trafford, PA

One thing we have really appreciated about your ministry is your sense of stewardship. It's obvious from different things we have seen that you want to be found faithful with God's money. Another thing is your restraint in not badgering people for financial support. Few ministries have manifested this wisdom (or perhaps "decency" might be a better word). It seems to us, that if someone is doing the Father's business, within the sphere He has allotted, the Father will support the work. This seems to be scriptural and it has proved true in our own lives, but we have to admit that we have limited experience.

I guess this is to exhort you not to deviate from your former practice. We got a little nervous in Kansas City when your business manager got up and encouraged the people about buying books, etc. We also were a little nervous about the building appeal letter, but we want to stand by you in it. Please excuse this frankness. You are like close friends to us and we talk to you in that manner.

David R. Hoy
East Amherst, NY

LETTERS TO THE EDITOR

There are so many companies and folks that will help the rich man but have no use for the poor. I am seventy-eight years old and broke.

Deterioration of the spine of several years standing has left me no chance to rebuild my health. Kidney trouble that would make most anyone long for death. Almost total deafness—all of it makes me long for the grand homecoming.

I am glad you are willing to send the magazine even if I am broke. I share it with lots of other men and women.

Joe Doughton
Durham, NC

Dear David—

We thank you for your honesty. Rest assured, we've no plans for deviating from past practices concerning stewardship. Of course, we don't make a \$350,000 purchase of a building every day—it's a big step of faith for us, and we felt justified in informing our constituency and inviting their help.

About Tom Redmond's pitch in Kansas City, it's not always easy to determine the exact line between information and promotion. We do believe our people are entitled to be informed, but we have no desire to use any kind of hard sell. Your honest and encouraging letter is what we need to keep us careful. We appreciate it and thank you for it.

Don Basham

Editorial

At a recent conference, Charles Simpson was sharing on the subject of "Spiritual Discernment," and he had digressed from his message to share a number of personal illustrations, many of which centered on his relationship with his father. After Charles had recounted a few particularly touching incidents in which his dad's love and wisdom had strengthened his life, he remarked, "Well, I didn't mean to talk at such length about my dad and I . . . let's get back to the subject at hand." At that point, Jimmy Moore from Ruston, Louisiana, leaned over and whispered to Don Basham sitting next to him, "I wish he'd go on talking about his relationship with his dad . . . I could listen to that for hours."

Most of us probably feel exactly the same way. We have a real desire to get to *know* the *New Wine* teachers not just as names on a printed page or as voices on a cassette tape, but as real persons whose lives we can touch and learn from in a personal way.

So for all of you who have echoed Jimmy Moore's statement—"I could listen to that for hours"—we're providing in this issue some personal glimpses, both of our CGM family and of the lives of Ern Baxter, Charles Simpson and Don Basham with an update on Ern's personal ministry, an in-depth interview with Charles, and a moving Christmas story by Don. In later issues of *New Wine* we will carry similar articles concerning Bob Mumford and Derek Prince because we know that you not only want to receive Bible teaching—you also want to receive the men who bring that teaching, relating to them and identifying with them as real men and real brothers in the Lord.

Dick Leggatt

Contents

A Personal Interview with Charles Simpson	4
<i>Dick Leggatt</i>	
Christmas Is for Families	11
<i>Don Basham</i>	
A Demonstration of His Glory	16
<i>Ern Baxter</i>	
A Year of Growth	24
<i>Staff/Teachers</i>	
Feature Articles in 1977 <i>New Wine</i>	30



DECEMBER 1977

VOL. 9, NO. 11

EDITOR: *Don Basham*; MANAGING EDITOR: *Dick Leggatt*; EDITORIAL ASSISTANTS: *Janet Baum, Alan Wallace*; PRODUCTION MANAGER: *John Zeppa*; DESIGN: *Larry Rice, Jerry Lukas*; PHOTOGRAPHY: *Jeff Monroe*

© Copyright, Christian Growth Ministries, 1977. All Rights reserved.

New Wine is published monthly, except combined July/August issue, by Christian Growth Ministries, P.O. Box 9199, Ft. Lauderdale, Florida 33310. 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. Back issues of *New Wine* may be purchased for 50 cents each. This price pertains to all orders regardless of quantity.

All foreign contributions or payments, including those from Canada, should be made only in the form of a check made out for United States dollars drawn on a United States 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.

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

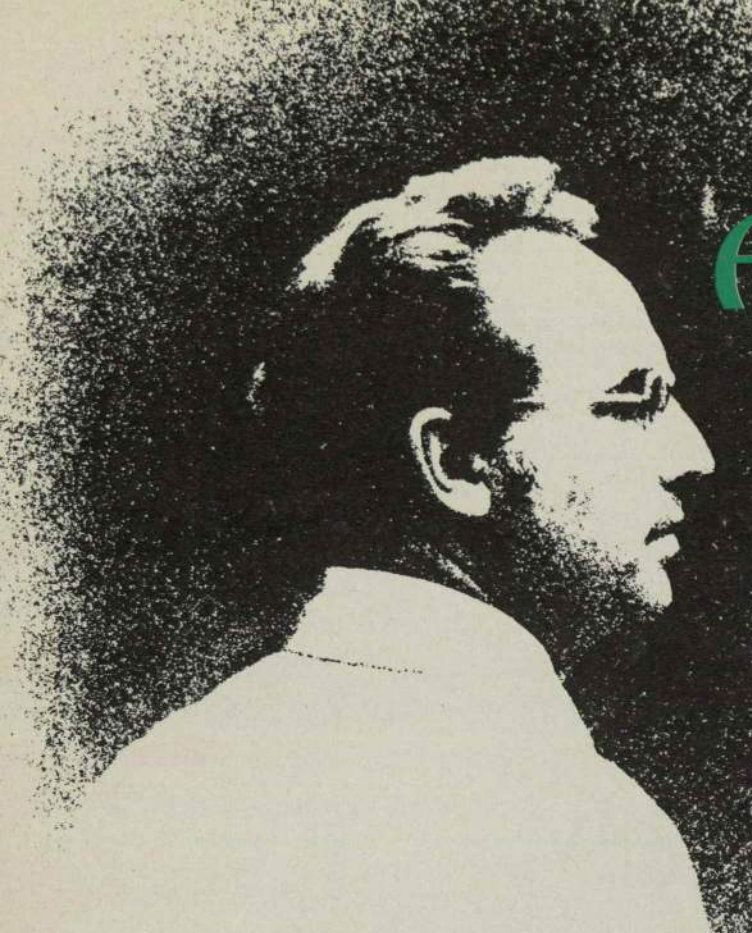
Scripture quotations identified RSV are from the *Revised Standard Version Common Bible* © 1973 by the Division of Christian Education of the National Council of Churches of Christ in the U.S.A. Used by permission.

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

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

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

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



A Personal Interview with Charles Simpson

by Dick Leggatt

Because the majority of our monthly issues of *New Wine* carry in-depth teaching articles, we felt it might be a refreshing change this month to give you a more personal glimpse of CGM and the teachers who are the primary contributors to *New Wine*.

The following is a phone interview that I recently conducted with Charles Simpson. Just prior to the interview I listened to the tape of Charles' testimony, which covers the period in his life from early childhood through his conversion and baptism in the Holy Spirit, to his last few years as pastor of Bayview Heights Baptist Church before he entered interdenominational ministry. After refreshing my memory of Charles' background and early experiences through this tape, I felt it would be good in the interview to catch up with the events from his experience at Bayview Heights up to the present, finishing up by discussing Charles' views on family and the direction that he sees the Body of Christ heading.

We hope that by providing these personal insights into Charles' life and family that all of you who read this interview will come to love and appreciate this man of God as much as all of us at CGM and *New Wine* do.

LEGGATT: Charles, I've just listened to your testimony tape, and I thought that in this interview we might begin where the tape ended—at Bayview Baptist Church in Mobile, Alabama—and catch up from Bayview to the

present, covering the points between. Then I thought we'd talk a little bit about your family, and finally some of your concerns for the Body of Christ.

Now, you were a minister at Bayview when you were baptized in the Holy Spirit. What was the reaction in your church?

SIMPSON: Well, that was in 1964, and in 1964 there was no widely known charismatic move, so the reaction among our people was a typical Baptist reaction to the Pentecostal movement. They were under the impression that we were becoming fanatical, and what they imagined was sort of an Elmer Gantry-type picture. It took a while for them to see the genuineness of the Holy Spirit's working because of these predispositions. Also there was the concern about whether or not we were departing from the Baptist faith.

LEGGATT: Did you have to walk a fine line between the members who were baptized in the Holy Spirit and the unbaptized members?

SIMPSON: Yes. There tended to be a conflict between the ones who had been filled with the Spirit, who tended to be zealous and eager for everyone to have the experience, and the people of strong Baptist upbringing who were apprehensive about all that was happening. We

had to get the first group to earn the right to be heard by the other.

There was a period, I'd say of about seven months, where we just allowed the Holy Spirit to work; and that's what saved the church.

We had prayer meetings that were not publicized, and God was moving in every meeting. People were being converted, and there was an obvious revival taking place in the church. So when the crisis finally came, there were enough people who had been genuinely converted or genuinely blessed that the church, as a body, stood by the charismatic renewal.

LEGGATT: When you say "crisis," what specifically do you mean? Was this some sort of confrontation that took place?

SIMPSON: Yes. I was filled with the Spirit in April of 1964, and about December there began to be a confrontation. In January of 1965, there were some who called for my resignation. But the church, in an official business meeting on January 11, voted by an overwhelming majority to have me stay on. It was numerically, and in every other way, a great victory for the work of the Holy Spirit in the local church. Then began a period where the local Baptist association investigated the church, and it went through much the same process with the association that I had earlier with the church.

LEGGATT: You mentioned in your personal testimony tape that this time was so difficult for you that you lost weight and lost sleep as a result of what you were going through. What was the hardest thing about the whole experience for you?

SIMPSON: Well, I guess it was the sense of being misunderstood. Of course, there's spiritual warfare going on at times like this that's hard to describe. There's also the inability to move normally. Your whole schedule, your whole lifestyle is interrupted. The telephone rings incessantly, and you're constantly answering questions. You're put on the defensive so that you're in a situation where you have to prove yourself against tremendous suspicion.

I'd never been in that position before. I'd pastored the church seven years without any problems—just the normal maturing problems—and the church had grown from about 35 to 300. It was a prosperous suburban church. So to be suddenly thrown into that defensive position, for what I considered to be genuine motives before God, was a big adjustment.

LEGGATT: How did your family react during this time?

Was it a time of strengthening and drawing closer together?

SIMPSON: At that time we only had one child—Stephen, who was a year old—and of course, he was unaware of all that was happening. But my wife and I were strengthened by it. I'm privileged to have the kind of wife who doesn't get out in front in a controversy. She just quietly gave me her support. I didn't have to fight a battle at home. My home has always been a sanctuary. I try to keep controversy out of my family so that when I'm away from work or away from the battlefield, I really do rest.

LEGGATT: Was that difficult time at Bayview the time when men started to relate to you on a one-to-one basis?

SIMPSON: Yes. When I was filled with the Spirit in April 1964, I began to give Saturdays to prayer and fasting, and I would let the people know that I would be there on Saturday to counsel or pray for them. Over a period of months, there accumulated quite a group of people who regularly came by for prayer. Although there were both men and women coming at that time, there was a definite group of men, many of whom are part of what I'm doing today, that came out of that group. Over the next three years there developed a strong group of men who had come to me during that time.

LEGGATT: When did you first recognize that those were the men who were looking to you for leadership and that you could invest yourself in them?

SIMPSON: I suppose it took me a couple of years to see the process clearly. But by then it was already functioning. It was, I guess, in 1967 when I first actually saw what was happening: that we were training leaders from this group of people.

Before long, those Saturdays became a time when we spent nearly the entire day together just sharing scriptures. I've stated many times that I taught more Bible to those people in a matter of months than I had taught to any group of people in any previous time in my life. There was an intensity and interest on their part for the work of the Spirit, and I myself during that time learned more from the Lord than at any other point in my life up to this time.

LEGGATT: When did you begin traveling more in ministry and going out to other places?

SIMPSON: I started to travel some in 1965, but it began to be about a half-time ministry in 1967. I began delegating more authority and responsibility to the local men in the church. John Duke began to be an associate pastor with me in 1966, and so he picked up a lot of the responsibilities. Then others came into the picture.

LEGGATT: So John's been with you from those beginning years?

SIMPSON: Right. He's been with me since 1966. Terry Parker was there in 1964 when I received the baptism in the Holy Spirit, and there were numerous others who are with me today. Guy Binegar, Bob Swindle, Hugo Zelaya, Gary Browning, Jerry Beavers, Horace Vinson and others are some of the men who came into that early group experience and stayed with me and helped me.

LEGGATT: Were they just laymen in the church or were they elders?

SIMPSON: Most of them were just laymen. John, of course, was a pastor. Gary Browning was the music director. And various other ministries emerged. But when they first started, they were mostly just laymen.



LEGGATT: How and when did you leave Bayview and what prompted the decision to leave?

SIMPSON: From 1966 to 1970 I began to become increasingly involved in outside ministry. With the explosion of the charismatic movement, there was an unending demand for teaching. There was just a constant string of invitations. I don't know if the right word for what I felt would be "pressure," but I felt a real need for

me to become more involved in people's lives because I saw as a pastor that the vast majority of charismatics were not getting pastoral care. Their experiences were happening in lay-led groups or seminars away from a home church. Then they would go back into their home situations and try to practice something in which they really had no instruction.

Right on early I saw that there was a basic need in the moving of the Spirit for teaching and pastoral care. I guess as a pastor my primary focus has been teaching and pastoral care.

By 1970 I was traveling 50,000 to 100,000 miles a year and trying to pastor at the same time. I saw that this was unfair to the local church. I also saw that my presence in the local church hindered the developing leadership from coming into their responsibilities.

Then, too, I was having a struggle with what I would call the structure of the church, and I didn't feel God wanted me to try to basically change that at the time. But I felt that the "meeting mentality" that charismatic people had was a hindrance to the more practical approach to the Christian life. People tended to see themselves as a meeting rather than as a body. And Bayview was somewhat of a center where many people came who would never be connected to that local body.

So I felt that, all things considered, God wanted me to move into a little more objective position, out of the church, and to get involved in teaching. At the same time, I knew He was formulating some convictions in my own heart, and these needed to be developed.

Another point on the positive side was that I knew God wanted me to become more closely connected with Derek Prince, Bob Mumford, and Don Basham. Since they were in Ft. Lauderdale, I felt I really should be there so our lives could become more deeply knit together. There were things going on there that I needed to be in on.

All these considerations fitted together to give me a sense of security down in the depths of my heart that leaving Bayview was what I was supposed to do. Then the man I felt should succeed me at Bayview was called by the church and he accepted the position. This further bore witness to my coming to Ft. Lauderdale. In 1970, some of our men were also beginning to move out and to disperse into other ministries. John Duke went to New Zealand, and not long after Hugo Zelaya went to Costa Rica, and Gary Browning went to Atlanta. The men that I had trained began to move out into other areas. At my recommendation the church called Sam Phillips to come to preach, and he led the church on in the Baptist charismatic renewal.

LEGGATT: Did you go immediately from there to Ft. Lauderdale?

SIMPSON: Yes. I moved to Ft. Lauderdale in 1970.

LEGGATT: What sort of contact had you had with Don Basham, Derek Prince and Bob Mumford before the Lord brought you together in Ft. Lauderdale?

SIMPSON: I had ministered with all of them in seminars as early as 1967, and we had gotten to know each other that way. We had heard one another teach and felt a growing confidence in one another. Then in 1969, I accepted a position on the editorial board of *New Wine Magazine*, along with Derek, Bob, and Don. This drew us together in Ft. Lauderdale for seminars and consultation with one another. In 1970 we had to face a problem that had developed in the leadership in Ft. Lauderdale, and we saw that, in view of what God had for us in the future, He had put our lives together at that point.

LEGGATT: Can you remember what your initial impressions were of what God had in mind by bringing you together?

SIMPSON: We saw our coming together primarily as an opportunity to share our lives and ministries. I think our vision was to bring teaching to the Body of Christ. We felt that out of our diversity would come a greater strength. We were learning from one another, and we felt that our commitment to one another would enrich our individual abilities and help us to be consistent with the purpose of God in building the Church.

At that time there were a lot of things happening in the charismatic movement that weren't necessarily Church oriented and didn't have the Church itself as a goal. We felt that the thrust God was giving to us was to teach Church truth. This, in turn, led us to become more Church oriented. Beyond personal development, God is building the Church. And we found out that to *teach* Church, you had to *be* Church.

LEGGATT: When you all came together, did you foresee that your relationship would be more than just a professional association, or is that how you viewed it pretty much at that time?

SIMPSON: Well, I think we intended it to be a real covenant relationship right from the start, but I don't think we completely understood what that was. When we first got related, I think we meant for it to be a deep relationship with adjustment to one another.

We agreed to mainly do things out of mutual counsel, but we hadn't been in the habit of doing this. All of us were in the habit of pretty much conducting our own

ministry, so it meant a change of habits—and some habits are hard to break. But I would say our relationship over the years has been a growing understanding of what we agreed to in the first commitment.

LEGGATT: What led up to your decision to return to the Gulf Coast area?

SIMPSON: When I left Mobile, I didn't leave it because I felt God didn't want me in that area. In other words, I never felt God kicked me out of the Gulf Coast region. I've always felt like this was my home and the area of my calling. My wife and I are natives of this area. We understand the people and have always felt a sense of belonging here. But I did realize that God temporarily wanted to move me away from the Gulf Coast for at least a while. Ft. Lauderdale gave me a different perspective. I was involved in many things: *New Wine Magazine*, tapes, television, books, teaching seminars and a wide exposure to church ministry. This was really an educational process. And out of my Ft. Lauderdale experience, my convictions began to crystalize. I suppose the strongest conviction was that there was a deep need in the Church for leadership.



I began to see that my time was best spent in giving myself to training leaders. I didn't totally give up the public ministry in the broader sense, but I did change my priorities; and in 1973 I moved back to the Gulf Coast for the specific purpose of beginning to relate to some leaders that I had already related to in the past. I began to take the experiences I'd gotten, and channeled them back into people who had a real clear commitment and understanding of what needed to be done. I came back to this area to train leaders who were committed to me for that purpose.



LEGGATT: Charles, I'd like to turn now from what we've been talking about thus far and ask you about your family and personal life. At *New Wine* we receive letters from people all the time asking about the teachers. "What is Don Basham like?" "What does Derek do at home?" "What does Charles do with his family?" Could you give some personal insight into your life with your family and tell us a little about your wife and children?

SIMPSON: Well, I'm 40. I was born in 1937. Carolyn, my wife, is about three years younger than I. We both were raised here in Mobile. As a matter of fact, her dad and my dad roomed together in college, but Carolyn and I didn't meet one another until about three years before we were married.

LEGGATT: Did you meet in college?

SIMPSON: No, I met my wife through a mutual friend. And the original reason we met was because I needed someone to play the piano for a revival. But this friend and I had been sharing about the seriousness of marriage—how big a decision it was and how difficult it was to find somebody you wanted to live your life with. In connection with those two thoughts, he kept bringing up Carolyn, my wife, as being a girl I really should meet. The next thing I knew, it worked out for me to meet her. We began to see one another more frequently, and this proved to be the right decision. We shared together and felt a mutual calling from the Lord to be His servants. At that time I was in college and also pastoring a church.

We began our lives together in marriage with a lot of similarities. Our fathers were both Baptists and our grandfathers were too. And although our lives have changed a lot since then, it was very important to us that we understood one another in our background and our values.

Stephen was born to us in 1963. In many ways he's been our child of transition in all we've been through; and we're very happy with Stephen—he's a blessing to our lives. Charlyn was born in 1969. She was about three when we first went to Ft. Lauderdale. She's our only daughter. Jonathan was born to us in Ft. Lauderdale, and he's now five. All three children attend an Episcopal church school. It's what I'd call a classical Episcopal school, and it has very, very good standards. It's one of the hardest schools in the state; they really major in academics. We feel that they're blessed to go there.

LEGGATT: Charles, I know you have some strong feelings on the family. Could you give your opinion of why families in America are so fragmented right now?

SIMPSON: I believe it's because our society is not structured around the family. It's structured more around the individual and more around other social institutions. Economically speaking, socially speaking, and intellectually speaking, American families for the most part do not operate on a standard that is Christian.

Also, the average church is designed to fragment families. It puts the child over here, the wife over there, and the husband over here. A really ardent Christian, involved in a typical evangelical church, is so involved in various activities that he doesn't have any nights to be together with his family. If you get right down to it, he probably doesn't average one night a week just to be with his family. That's bad because it should be quite the reverse. That was one of the things that I began to change in our lives.

I suppose that some of the earliest teaching I did in the charismatic movement was on the family. I saw right away that according to Ephesians 5, the family was a type of the Church. The family is a prototype, and the Church is to be manifested in the family. The family is a natural parable, and if the family becomes distorted, it distorts our whole concept of our relationship to God.

LEGGATT: You mentioned the schedules that most Christian families keep. With so many meetings, it's often difficult to get time with your family. How do you personally manage to keep a solid family situation with your traveling schedule?

SIMPSON: One of the things I have done is that when

I'm at home, *I'm at home*. In other words, I try to make my time at home quality time. My study is in my home. My eating is done mostly at home. And we do our entertainment as a family. We go places together. We take vacations together. I teach my family the Bible and also we pray together. So, in spite of all the travel I do, when I'm home, my mind, my spirit, my body are at home. I'm not involved in a lot of other things that conflict with my family time.

One of the things I did in 1973 was not only to concentrate more on training leaders, but I also began to give myself more to my family. In all honesty, at times I had preached more about family than I was actually practicing. Because of the demands on my time, I had been spending more time in ministry than with my family. But our present emphasis in our family is not on activity but on being together. I'm at home a lot now.

LEGGATT: Yes, I wanted to ask you about that specifically. You mentioned that you pray together as a family. I think that a lot of Christians envision praying together as being some sort of family altar or having a church service at home. In what setting and in what manner do you share spiritual things with your family?

SIMPSON: I think living together is the most natural way to share. In other words, just being together. For example, you can share on the job when you're working together. Just being together is one of the most important things you can do. But several evenings a week we do gather together to share after we've played some games together. We do things together like throwing darts and playing air hockey. At the conclusion of that, we gather around and I read Bill Gothard's *Character Sketches* and I'll share Bible stories. We dialogue about what we've read and pray together and for one another.

LEGGATT: What do you feel is the key in balancing ministry and family?

SIMPSON: Well, I believe that one comes out of the other. In other words, ministry comes out of the family. Therefore, if my family is not stable, my ministry needs to be curtailed. I see the family as a priority. Whatever ministry I have communicates what really is in my life. The true condition of my life is my family, and if that is not together, what am I going to impart? So it's critical that I keep a healthy family. To insure this, I submit all my ministry to my brothers. If they feel I'm getting too much, they curtail it so that I don't have the same problem with pressure on me that I had several years ago.



LEGGATT: Is your family a strength to you in your ministry?

SIMPSON: There's no question about it! I feel sorry for people who go out in ministry and have no family relationships or who have family relationships that are weak and in controversy. The peace—or the turmoil—that you have in your private life definitely comes through in your public ministry.

LEGGATT: Isn't it mostly a matter of feeling their support and knowing they are solid behind you, rather than having to minister from a divided home situation?

SIMPSON: Right. It's confidence. As I said earlier, I believe that ministry is mainly, first, the confidence that you have. People are not really listening to your words first. They're listening to your spirit. If your spirit is not at rest, you may be speaking on peace, but it may be making people nervous. When you're speaking from a position of confidence and quietness, that's a strength.

LEGGATT: What's the most discouraging thing that you face in ministering to the Body of Christ? And the positive side of that same question, what is the most encouraging thing you feel is happening in the Body of Christ today?

SIMPSON: I suppose the most discouraging thing is the degree of misunderstanding among Christians. Christians tend to be afraid to trust each other, and that's a real problem. It's very detrimental to the testimony of what God wants to do in the Church. Before we can really speak to the world, there's got to come the kind of love that 1 Corinthians 13 talks about. A love that believes all things, hopes all things, endures all things.



I would say that the attitude of hostility among all pastors and Christians, not just charismatics but noncharismatics as well, is one of the most discouraging and challenging things facing us.

Conversely, one of the most positive things I see is that many people are getting over this hostility and suspicion. There are many people in the Body of Christ who are making an overt effort to overcome the wrong attitudes among Christians and actually come into unity. And I would say that's the most encouraging thing.

I think we've got to move on three fronts in the Body of Christ, and I would say we have our work cut out for us. First, we've got to move on the family front because that's the foundation of all sociological and cultural progress. If the family falls apart, I don't think there's hope for anything. So that's one challenge. I'm grateful to God for my father and mother, and because of our concern for the family, Dad and I are presently involved together in publishing a regular newsletter to fathers called *Fathergram*. We're really trying to move on the family front.

The second front is the small group front. I think the family unit should extend itself outside of itself. It's a part of the larger family—the Body. There's a lot of lonely people in the Church. Often people are a part of a large group, and yet they don't feel a part of anything. They don't feel needed. I believe God can use the small cell and the small commitment groups to fulfill that need in people's lives. That's where covenant loyalty in a small group context can make it into something like a family.

And the third front that needs our attention is what I would call the Body of Christ on a larger scale—the whole Church. This is where leaders can begin to commit themselves to one another for the purposes of God. That's where there is definitely a real need—in leaders coming together. Leaders should realize that the real problem is not primarily in the Church, but in themselves. The problems of the Church are merely an extension of the problems of the leaders.

LEGGATT: With these goals that you've set out, do you in any way feel the pressure of the "end of the age"? If the Lord is in fact coming soon, what should be our major emphasis as the Body of Christ in fulfilling God's purpose for the world?

SIMPSON: This is not easy to answer. I suppose there are certain pressures. I am sometimes overwhelmed with the "lostness" of so many who do not know who or why they are. The Scriptures teach us to be more diligent as we see "the day" approaching. And there's no doubt that we are coming to the end of an age.

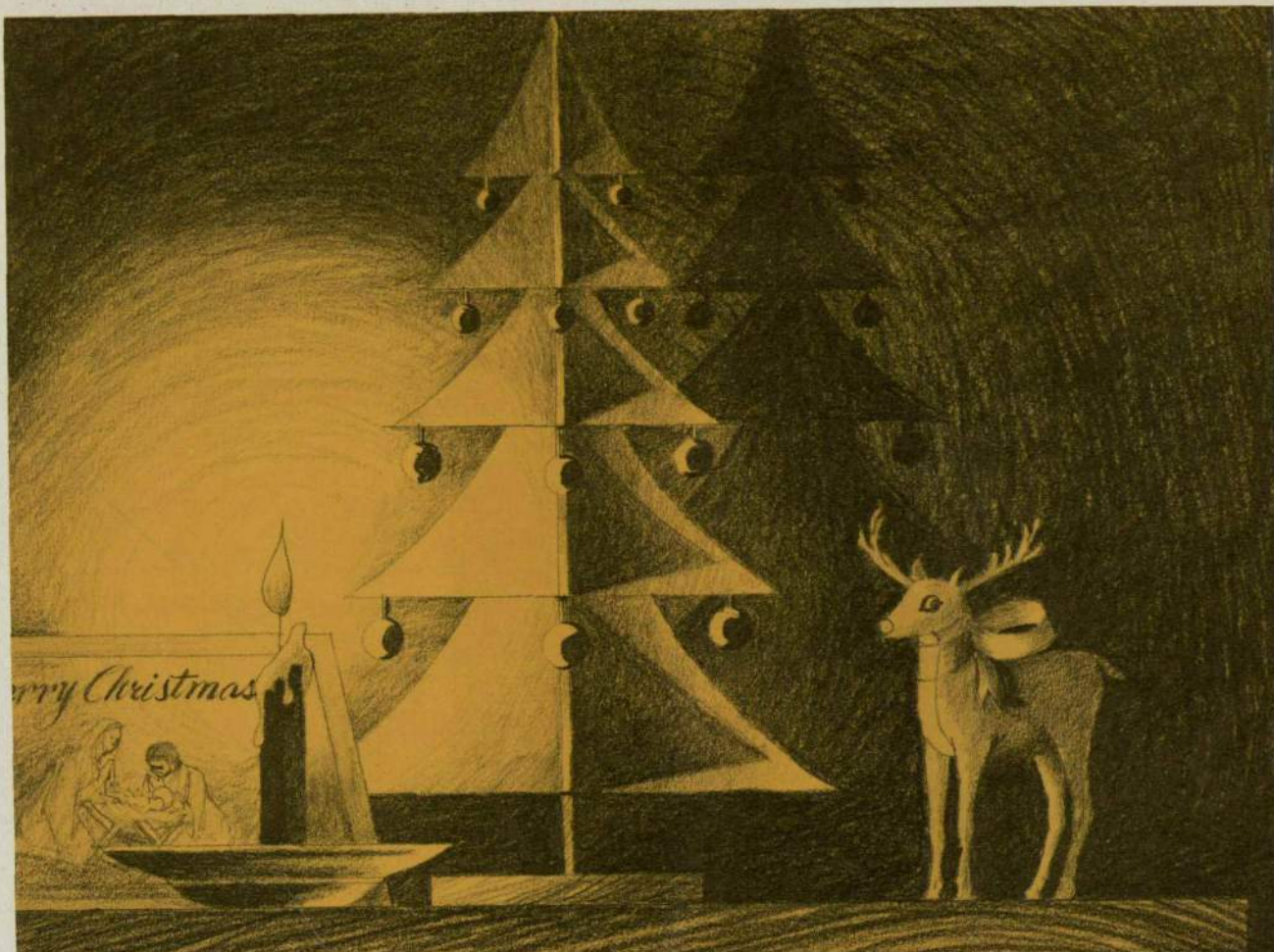
Several years ago I began to go through a change of mentality toward the phrase "end times." With the phrase, many of us have associated certain fears and anxieties. Some are more conscious of antichrist than Christ, and more conscious of what Satan is doing than what God is doing. God has given me a more positive outlook regarding this age. It's a time of unparalleled opportunities.

The best preparation for the future is not to study the future, but to obey in the present. Our Lord is pouring out His Spirit and revealing His Word. If we listen and obey, we will be ready for whatever tomorrow holds—but *now* is the time to obey. I said all that to answer your question. Obedience to the Lord and sound relationships with your family and Christian friends is my major emphasis. Such relationships with God, family, and neighbor will produce a people who will not only say, "Glory to God!" but will make the world say, "Glory to God." His people will then be to the praise of His glory as numerous scriptures attest.

Dick, I really thank God for the last nearly fourteen years. My entire outlook has changed. My life, my family, the ministry—everything has been affected by the experience I had with the Lord in 1964. I enjoyed the Lord before that, ever since 1951 when I was born again. There are many yet unfulfilled hopes for the Church, but my life has been full. If there were no tomorrows, I've learned to enjoy the Lord's todays. Through my family and my friends, God has taken His love from the abstract and the future and placed it in the here and now. And I thank Him. 🍷

CHARLES' PERSONAL TESTIMONY

If you would like to catch up on the events of Charles' early years—his family background, how he met the Lord, his decision to enter ministry, how he received the baptism in the Holy Spirit—you can order a copy of the cassette tape of his personal testimony by using the form on page 31. Enclose \$4.95 and request tape number SI-4 ("My Personal Testimony").



Christmas Is for Families by Don Basham

Maintaining the spiritual impact of Christmas in the midst of all the hectic and happy trappings.

Strange as it seems, Christmas for some people is a time more to be endured than enjoyed; more to be tolerated than celebrated. In fact, psychologists tell us that the incidence of mental depression among Americans rises sharply during the Christmas season. I suppose there are a number of reasons for this, not the least being that Christmas celebrated the way most Americans celebrate it can become a nightmare of expense.

Among Christians—even charismatic Christians—there is a wide divergence of opinion as to the proper way Christmas should be observed. Some approach the season with solemn earnestness, convinced that their

loyalty to the Lord requires that they forego all the usual customs. No gift-giving, no trees or wreaths, no manger scenes or special music, etc. To these people, the birth of Christ, a solemn scriptural event, is to be treated the same way one would accept the Sermon on the Mount or Moses' crossing the Red Sea—anything beyond recognizing the birth of Christ as a scriptural event is sinful, they say.

Other Christians celebrate Christmas only in a careful, religious way. No Santa Claus or Christmas trees or toys. Only religious observances with a minimal giving of gifts of the purest religious nature: Bibles, religious books or pictures. Still other Christians feel free to enter into the whole

celebration, enjoying the nonreligious festivities along with those of particular Christian significance.

It is not my intent in this article to pass judgment on these or any other groups of Christians who choose to celebrate Christmas in some unique way. To apply Paul's advice to the Romans, we say about Christmas:

One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind.

He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it (Rom. 14:5-6).

When asked my opinion about the

way other Christians observe Christmas, remembering that I have good Christian friends who celebrate (or refuse to celebrate) it in widely varying ways, I'm inclined to answer like the wise politician who, when challenged to take a stand on a controversial question, said, "Some of my friends are for it; some of my friends are against it; and I'm for my friends." I'm for my Christian friends, regardless of how they observe Christmas.

However, my impression is that

taining the basic spiritual impact of Christmas in the midst of all the other hectic and happy trappings. One reason why I feel gratified—though not totally satisfied—since we too endure the annual battle with the economics of Christmas—is that we seem to become more aware every year of the place of the *family* in Christmas.

Psalms 68:6 says, "God setteth the solitary in families." The scriptural story of Christmas is one more indication of how God has woven His divine purposes in incredible fashion

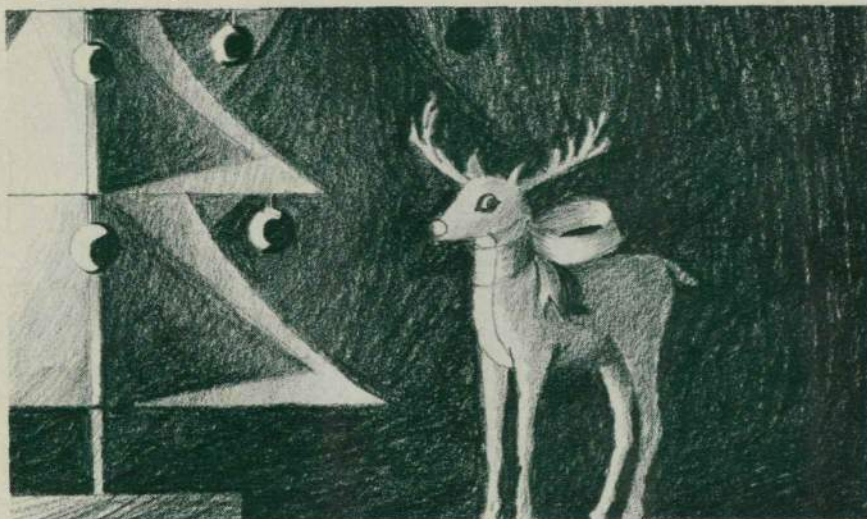
There was one particular Christmas many years ago when circumstances combined to especially press this point home to me. It was a time early in my ministry when I was struggling to find my place as a student in seminary and a minister in my own denomination. In those days I was trying hard to fit the role and fulfill the image I had projected for myself and . . . well, let me tell you the whole story . . .

CHRISTMAS IS FOR FAMILIES

It was Thursday, December 23, 1954, and classes were closing for Christmas at Phillips University and its Graduate Seminary in Enid, Oklahoma, making it possible for the students who ministered in over a hundred small churches throughout Oklahoma and Kansas to spend a few extra days with their parishoners. I was a second-year seminarian at the time, doing my student preaching at the First Christian Church in Howard, Kansas, a small farming community of some 450 people located 80 miles due east of Wichita, Kansas.

Having packed our small Studebaker sedan for the two-week holiday, Alice and I, with our three-year-old daughter, Cindi, headed east out of Enid for the 160-mile drive to Howard. The weekend trips out of Enid had been a regular part of our lives for well over two years. The only way a student minister learns to preach is through the experiences of preaching, and so the seminary's carefully developed and maintained program of student pastorates was an integral part of its curriculum.

Our first student pastorate had been in Burkburnett, Texas, an exhausting 210 miles from Enid. Looking back on those weekend trips to Burkburnett and later to Howard, I marvel at the divine protection extended to over a hundred young ministers like myself who drove thousands of miles in all kinds of weather to render Christian service. Our guardian angels must have worked overtime, for I do not recall a single student minister being involved



most Christian families face Christmas pretty much like we do, i.e., trying to stand against the horrendous over-commercialization of the holiday, and resolving to keep the spiritual significance of Christmas intact in a way which will not squelch the excitement and shiny-eyed wonder of our children and grandchildren. The trouble is, that sense of wonder, which I believe to be basically good and spiritual, gets all mixed in with other exciting things. Then Christmas comes out a mixture of—

Christmas trees and angels
sleigh bells and shepherds
colored lights and manger scenes
reindeer and wise men
carols and the Christchild
Bethlehem and Santa Claus.

To some extent at least, I feel our family has been successful in main-

into family life. It's not just individuals, but *families* that God chooses to serve His purposes. In describing its heroes, the Bible is careful in most cases to reveal not just God's dealings with certain specific men, but His involvement in their families as well. Adam and Eve and their children, Noah and his family, Abraham and his wives and sons, Isaac and his sons, Joseph and his brothers and parents. And the whole of the nativity story is a story of a family's awesome struggle to adjust to God's astounding and miraculous intervention in its life.

Looking back over the Christmases in my own life, I would say all of them contain some happy memories, but some were especially meaningful. They were the ones where, usually in some unplanned and unexpected way, family love and sharing and fellowship transcended every other aspect of Christmas.

in a serious automobile accident during my years on campus.

Our Friday afternoon trips to the church were most always pleasant and uneventful; but those return trips to Enid on Sunday nights were something else. After a long weekend at the church, which included pastoral visitation and preaching a morning and evening service on Sunday, that trip back to Enid was a four-hour ordeal of fighting weariness and staving off the treacherous fingers of sleep which constantly tugged at our eyelids.

One other aspect of those trips that I vividly remember was a strange, kind of mystical feeling I had every Friday as we reached a certain point on our trip. About halfway through the journey, we would come to a section of road construction where a super highway (which later became the Kansas Turnpike) was being built. Our route was such that we would temporarily abandon the usual two-lane state highway to travel for 8 or 10 miles along that new stretch of road. Every time we turned onto that broad ribbon of glistening concrete, I suddenly felt like the whole nation belonged to me. It was as if my spirit would stretch out in all directions to embrace the whole of the United States from border to border and sea to sea.

Now, having completed almost a decade of interdenominational ministry which continues to take me into every area of the U.S. and to various foreign countries as well, I can gratefully confirm the validity of those early spiritual stirrings. Of course on that particular wintry day back in December of 1954 I could only wonder why I was feeling what I felt.

OUR ARRIVAL

Four hours after leaving Enid, Oklahoma, we were parking in front of the small frame house which served as the parsonage for the First Christian Church of Howard, Kansas. Hauling our two suitcases from the trunk of the car, I crossed the yard and stepped onto the creaky, wooden porch. As usual, the lock in the door stubbornly resisted my efforts with the key and in exasperation I dropped the suitcases, using both hands to simultaneously jiggle the key and twist the knob.

"Every week about this time I wonder if that church trustee gave us the right key!" I fumed to Alice as I finally succeeded in shouldering the warped door open. Alice and little Cindi followed me inside.

A flip of the light switch revealed the same cold, uninviting scene which had awaited us every week. Bare

wooden floors with a week's accumulation of dust, a worn couch of dubious age and origin, one straight-backed, wooden rocking chair, and faded curtains sighing at the windows. Near the center of the living room loomed the single source of heat for the entire house—a huge, formidable gas furnace with its 8-inch black pipe disappearing into the ceiling. Moving the furnace switch to the "on" position, I winced at the rumblings that issued from its depths. I knew as soon as I turned it on that I would be awakened at least four times during the night by those ominous noises that seemed to threaten some imminent explosion.

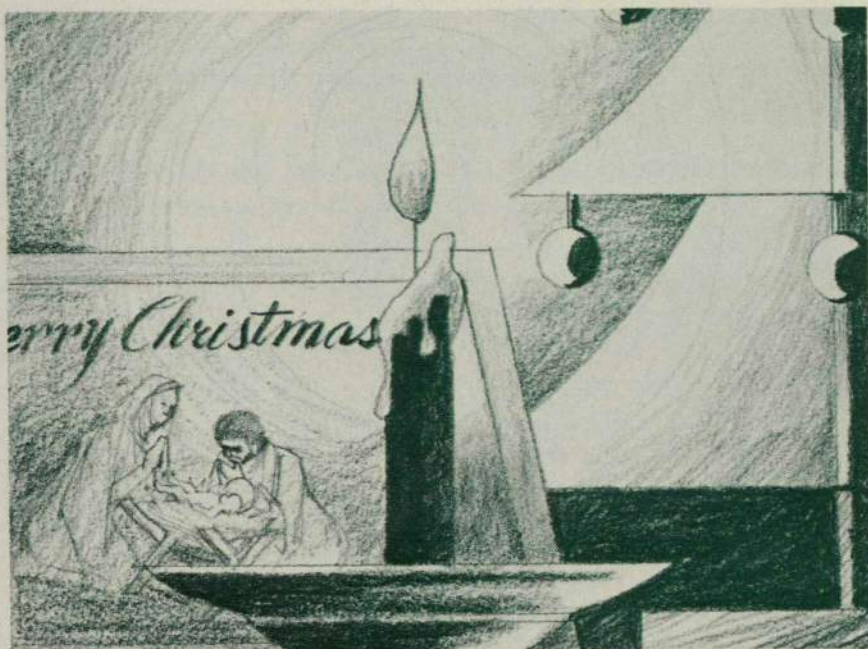
The two small bedrooms, one containing a bed and the other a studio couch, were separated by a dingy bathroom with peeling walls and a leaky tub. A small wooden table with four folding chairs from the church basement stood at the end of the living room nearest the tiny kitchen.

"There's a nicely furnished parsonage for you and your family if you take the job," a member of the pulpit committee had enthused three months earlier during our first visit to the church. Still, it *was* livable . . . for a few days at a time at least.

I left Alice to unpack and hurried next door to the church where some of the members were already arriving for the final rehearsal of the annual pageant to be presented the following night, Christmas Eve.

The pageant consisted of the usual manger scene with Mary and Joseph, shepherds and wise men portrayed by young couples and high school students, an eleven-voice choir accompanied by the piano, plus the narration of the scriptural story of Christmas by an elder whose booming voice made up in quantity for what his reading ability lacked in quality.

As I entered the sanctuary, those members nearest the door nodded a solemn greeting. The small congregation was made up of solid farm families and a few tradespeople who through the years had endured a



succession of student ministers. I had discovered that years of enduring young green preachers preaching young green sermons had thoroughly conditioned the officers of the church against releasing any significant measure of church authority or control to the minister.

Even the Christmas pageant was designed to function whether the current student minister was on the scene or not. As the current student minister, my job was to open and close the service with prayer. I was also allowed to sing in the choir. All other responsibilities were assigned to local members. "We used to let the preacher and his wife take larger parts in the pageant," the program director had told me at the first rehearsal, "until a few years ago when we had the preacher's wife in the part of Mary the mother of Jesus. The night of the play their car broke down on the way here from the seminary and we had to find a substitute Mary at the very last minute." After that terse explanation, I felt fortunate to get to sing in the choir!

Although we had been coming to the church for three months, even small talk with members still didn't come easily. Howard was typical of many midwest villages—unless your family had lived there at least four generations, you were still an outsider. Conversation was polite, but acceptance limited.

The rehearsal over, I returned to the parsonage where Alice had our bags unpacked and Cindi asleep. We kept the lights on for awhile in case some church member might "drop by" after the rehearsal; but no one came, and after half an hour we also retired. There was nothing else to do.

CHRISTMAS EVE

The next day, Christmas Eve, I worked on my Sunday sermon in the morning and made a few perfunctory pastoral calls in the afternoon, feeling the same frustration many a young minister feels, striving to balance his secret hope of setting his church on



fire by the wisdom and eloquence of his preaching against the cheerful indifference and settled lethargy of his church members. In my case it was even worse since I was also baptized in the Holy Spirit and was struggling to accommodate my hopes for a powerfully prophetic ministry, not only with an indifferent congregation, but a whole denomination which demonstrated singular apathy toward miracles, answers to prayer and "all things pentecostal."

That evening Alice and Cindi took their usual place on the second pew as I stood by the door greeting the arriving church members during the minutes preceding the pageant. I was still entertaining the dim hope that someone might invite us to their home the next day for Christmas dinner. But I hoped in vain. By the time the pageant was over and I shut the door behind the last departing member, I had received polite handshakes aplenty and not a few "Merry Christmases," but not one invitation. Things like that are hard on a young minister's pride. "Don't they know I'm supposed to be their spiritual leader?" I fumed to myself.

Back at the parsonage we waited once again for visitors who didn't come. Not that we could really claim

to be ostracized. There had been a few Sundays when we had been invited to a farm home for a bountiful meal. And occasionally members had dropped by the parsonage with a bag of home-grown corn or tomatoes or beans. And just a month earlier one family had provided us with three large frying chickens. Three Rhode Island Red pullets delivered alive, feathered and squawking in a wooden crate. Recovering from my initial shock I had killed, plucked and dressed them just as I had done as a youngster at home when my parents had raised chickens in our backyard.

Yet, here we were on Christmas Eve, facing the prospect of a lonely Christmas away from our friends at college and our families in Texas.

"Well, shall we have our Christmas now or in the morning?" Alice asked a little wistfully. "Either way it won't take long." I knew what she meant. We were the typical student minister family—living on faith and just a little bit more. My salary at the church was \$45.00 a week, paid each Sunday after church. We'd had no money to buy each other gifts, but providentially, Alice had packed a few simple reminders of Christmas: a 12-inch high, folding, plastic Christmas tree with a few tiny ornaments attached. On impulse the week before I'd purchased a small, painted, wooden reindeer for 49 cents, planning to use it as a part of our table-top Christmas display with the plastic tree. Cindi hadn't seen it yet.

Still awake following the Christmas pageant, Cindi pled for an immediate celebration.

"Christmas now!" she cried, jumping up and down excitedly, anticipation stirring her wide awake.

So while I played with Cindi in the bedroom, Alice prepared for our most unusual Christmas Eve. A few minutes later she called us into the living room. The ceiling light was off and on the small wooden table beside the kitchen stood the tiny Christmas display, bathed in the glow of a single candle standing in a saucer. Quietly we took our places at the table with me holding

Cindi on my lap. The candlelight cast a warm, friendly glow on the little plastic tree with its tiny ornaments. Somewhere Alice had scrounged a bit of red ribbon to tie around the neck of the little reindeer, giving it a kind of saucy perkiness. A folded Christmas card depicting a lovely manger scene was propped beside the candle.

"The card from your Aunt Peg was in the mail we picked up at the Post Office as we left town," Alice explained. "It's such a lovely card; I thought it would help." The final article was one of Cindi's little white socks, nestled against the plastic tree and stuffed with a tangerine, three Hershey Kisses and a package of chewing gum.

I looked at my wife and then down at Cindi as she gazed in fascinated wonder at the glistening tree and the reindeer in the flickering glow of the candle.

"That candle is a stroke of genius, honey." I touched Alice's hand in gratitude. The half-used taper which she had found on an otherwise empty shelf in the kitchen had transformed the tiny, sparse scene into something soft and beautiful.

Cindi reached shyly to touch the reindeer, then squealed in delight as we told her it was her Christmas present. Tears, half of gratitude and half of frustration, came to my eyes as

I watched her cuddle the 49 cent wooden figure under her chin as though it were an expensive doll.

"Did you see your stocking?" Alice asked Cindi gently. Still holding her reindeer she drew the bulging sock to her with the other hand, then settled back in contentment against my chest and gazed sleepily at the candlelight.

Sitting across from each other, Alice and I held hands and softly sang the ancient carol, "Silent Night." Cindi's sleepy treble joined our voices on the first two lines but she was fast asleep before we finished the verse.

My singing, I confess, was more out of duty than desire. I was still fighting feelings of failure and self-pity. I sighed and apologized, "Not much of a Christmas, is it? I'm sorry we haven't had the money to buy each other gifts or to get some really nice things for Cindi." And my feelings of being rejected by the church members didn't help much either.

"Don't talk like that, Don," Alice interrupted gently. "Don't you see how really blessed we are? *We have each other. We have Cindi. And most of all we have Jesus. What more does it take to make Christmas?*" And almost reading my mind she said, "And don't feel bad because none of the church members invited us out. We're still practically strangers to them and Christmas is a time for family.

"Besides," she smiled lovingly across the table as she squeezed my hand, "they don't know what I know . . . that someday people from all over will recognize your ministry and be blessed by it."

I smiled back at her, silently thanking God for a wife whose encouragement was unfailing. Today, nearly a quarter of a century later, I'm still grateful for the same reason; any achievement in ministry is due in no small part to her constant faith in me.

So, I've become convinced that God wants us especially to be aware that Christmas is a time for families. And as the years have passed, that strange Christmas in that little dingy parsonage in the midst of those frustrating circumstances has come to hold a special place in my memory. I fully realize that some families are more separated than others and that for some, family celebration at Christmas is difficult, or literally impossible. Yet even the loneliness of separation from our families can be overcome in part when we remember what God has done in Christmas. For Christmas is that special time in history when God the Father opened His arms wide to the world. Through the very special relationship made possible by His magnificent Gift, our lives are linked with His and we have become a part of His eternal family. 🍷

Do you and your friends read



PLEASE PRINT

Your Name _____
Address _____
City _____
State _____ Zip _____

Yes, I would like to receive New Wine

- ☐ 6 months
☐ 12 months (_____ contribution enclosed)

PLEASE PRINT

Your Friend _____
Address _____
City _____
State _____ Zip _____

Yes, I would like to send New Wine to a friend

- ☐ 6 months
☐ 12 months (_____ contribution enclosed)

Be sure you fill in YOUR NAME if you are giving *New Wine* to a friend.

Cut out this form and enclose in envelope found at center of magazine.

All contributors receive IRS tax-deductible receipt at year's end.

England is a country that is embattled and besieged—on the verge of economic collapse. But there is an ever-growing army of people in England who are proclaiming with confidence that the Kingdom of God is being built in the earth, and that it's going to come to pass by the miraculous power of God through them. These people are Kingdom-minded. They're talking about the government of God coming to Great Britain. They're not confined to little "bless me" groups. They're thinking big; their vision is expanded; and they're ready to help Queen Elizabeth get the country out of trouble.

COMING TOGETHER IN COMMITMENT

Ruth and I went to Great Britain knowing we were going to do a lot of work. We didn't go over there thinking we were going to have a lot of "hallelujah" meetings. We really had a sense of destiny in going. I think we have had it ever since we returned from there last year.

During the first six weeks—from the first of June up until we came back to the Kansas City conference for a few days—we went to the major committed bodies all over England, meeting with local leaders on a committed and interdenominational basis. In addition, we had some general public meetings as well as some committed meetings. It was a kind of a potpourri, but basically it was for the purpose of finding out how each of the main leaders in Great Britain was getting along in his committed area and to survey the national bodies. And I'm happy to report that we found healthy pockets of spiritual power all over England.

I knew the large conference at Harrogate, which is called the Dales Bible Week, was going to be the climax to which we were moving. I kept saying to people every place we'd go, "I'm not going to tell you what we're going to do; I just want you to be ready."

An interesting thing was that I found myself constantly going back to foundation truths: Was everybody's life in order? Was the community in order? Were the leaders relating properly? These things are tremendously important. The day of the individual is over.

A Demonstration of His Glory

by Ern Baxter

A personal report on Ern's recent time of ministry in Great Britain.

(This is a condensation of an oral report given to the local Body.)



We're not marching as lonely adventurers anymore; we're moving as an army. And until we get it together in all the various dimensions of our relationships—well, God's going to do His job with those who are together, and those who aren't are going to be left out.

One tragedy in Great Britain is that religious life is at a low ebb. In the national church attendance is alarming and they're having real financial troubles. In contrast, among those who are experiencing the mighty moving of God, the economic pressures are not an issue. I asked them last year, "What do you do about the inflation?"

They said, "Ignore it." And they're still ignoring it. All expenses are covered. They're getting money. They don't know where it's coming from, but they don't have sticky fingers, and they're investing it well and building the Kingdom of God.

Knowing where we were going and what we planned to do, we felt it was right that we should call all of the national leaders together near London and tell them what we felt God wanted to do—for their judgment and for their evaluation—because we felt that what we were going to do would affect the nation. So we called together about 120 committed men in leadership under Arthur Wallis and Bryn Jones from all over England, and we told them briefly what we planned to do. Now, the English people are not like the Americans. They are pretty staid and pretty conservative. They don't get too emotional because they've got the British "stiff upper lip" and the "see-it-through" attitude. So when they do get excited, you know it's genuine.

Also, you can't "con" them. You can't sell them a bill of goods. They've been around a bit longer than we have, and they are pretty wary of anybody coming over to try to sell them something. When I told them what I was planning to do, they didn't just accept it as a *fait accompli*. They said, "We'd like to talk about it." So I answered their questions and received what adjustment we felt was necessary.

These 120 men represent a deposit of God. In these men who came from all over England, I saw probably the finest, purest, most-gifted, well-informed body of leadership that I've seen in corporiety anywhere in the world. Now let me qualify that by making a proper equation. I don't think it's fair to equate America with Great Britain in terms of size; you have to equate Great Britain with California or Florida or New York—one of our larger states. And if we were to get all the committed men together in America, I suppose it would be pretty much the same.

These brothers in England are men who are being stretched in an aspect of their faith. It's my personal conviction—going back to the days in Finland after World War II—that it almost seems necessary for a people to feel an economic pinch before they can know spiritual power and revival. I'm not saying that

poverty is spirituality, but I am saying that when the judgments of God are in the earth, men learn righteousness.

There's something about these people. They'll tell you in their quiet way that they know their nation is "down the drain" apart from God. And then having said that, they'll tell you they're going to save their nation. They're saving souls, but they're really out to save a nation. They're taking the great commission seriously. They believe in discipling nations, and they intend to do it for theirs. And I believe they will succeed.

We came to the Kansas City conference and then hurried back to Great Britain where we walked right into a conference in Exeter with Arthur Wallis and Bryn Jones. It was held in a large tent, or "marquee," as they call it over there, with about 2,000 people in attendance. I would say it was a highly profitable, blessed meeting. On the last night our host had to return to the conference grounds to take care of some things, and when he came back home, he reported that at 12:30 a.m. people were still lined up about half a block waiting to get the tapes from that night's meeting.

I was very aware during this time of the special anointing God gave me. I don't usually get too thrilled with my own preaching. I don't know if any of the other brothers sit around listening to themselves. I don't. But as I heard my message being duplicated, I couldn't help but stop and listen. I was moved as I heard myself reading the Word. I was moved as once again I lived in the special anointing that I believe God gave me for that job. I don't have that same anointing now. We don't live in those special anointings. I can tell you about it, and as I do, I'll probably get as thrilled about it as you, yet I can't recapture it. I don't need it now. I needed it then and there.

I've come back from Great Britain celebrating the grace of God. I guess all of us think that we have something to offer. I don't think we've gotten rid of self-congratulation. We probably think we're fairly good preachers or fairly good students, or something. But when I got through that week, I came away knowing that this man was a pretty earthy vessel to handle that kind of gift. And I came away with a higher evaluation of the grace and goodness of God than I've ever had in my life.

I believe there's a key in that. If we can be to the praise and the glory of His grace, I believe He'll release an awful lot more among us than we've yet experienced. I'm afraid it wouldn't do for any of us to be too much of a miracle worker. It's difficult for us to see miracles and signs and wonders among us as something that is fairly commonplace because if we did—if we saw an angel—we'd immediately buy a brief case, have some cards made, and go out giving our testimony about how we saw an angel. I don't mean that unkindly, but that

“Daddy, wasn't it wonderful seeing all those gold angels with flames, flying across the room?”

“What angels?”

kind of attitude is in opposition to the way Jesus handled His miracle ministry. The Scripture tells us, “Your attitude should be the same as that of Christ Jesus: Who being in very nature God, did not consider equality with God something to be grasped, but made Himself nothing, taking the very nature of a servant . . .” (Phil. 2:5–7, NIV), taking the place of absolute submission to the Father. There was nothing in Him that wanted to take any of the glory. Everything He did, He did because the Father told Him to, and thus He could say, “Learn of me: for I am meek and lowly in heart” (Mt. 11:29).

LAYING THE GROUNDWORK

From Exeter we went up to Harrogate. That was the place we were heading for. Ruth and I knew it. We'd known it for a year, and we'd been preparing for it.

In coming to Harrogate we had asked all of the leaders to camp with their people as companies and as committed bodies. One man brought his entire church of 200 members! In many instances, whole committed bodies came so that all over the ground were committed bodies under their shepherds and their leaders. In each group there was a certain amount of autonomy; there was a certain amount of freedom. You'd find one group fasting for a day. They didn't ask any other group if they wanted to fast; they just felt God wanted them to fast. Another group would be doing something else. But there was a kind of flow through the entire campground.

There were others there, of course. There were people who were just starting to get interested. There were others coming in from the charismatic dimension, but in the main, the people camping there were in some kind of relationship.

Again, I found that as we moved from Monday, the first night, to Friday night, which I anticipated to be a call to commitment and action, it became very clear to me that we couldn't go into battle if we weren't rightly related to God. I found myself going back again to foundations. I found myself taking one entire service and saying, “Now look, if you're going to be in condition to do what we're going to do Friday night, your foundations have got to be strong. How's your

repentance? Your faith? Your baptism? The Holy Spirit? Are you walking in resurrection life and under the moral government of God?” That really started to clean house!

Incidentally, the praise was so intense that during the last night it reached an absolute roar. It started to do this about the third night, and it picked up. The exciting thing about that is, personally, I believe there are dimensions of worship we haven't gotten into yet. And there's something about that roar—it is like a waterfall. It's the voice of God, and it's also the voice of God's people according to the book of Revelation. I wasn't surprised to learn that many people were receiving the baptism of the Spirit during that time of praise. They were just coming through. It was commonplace.

Also, they had a swimming pool on the grounds and for two and a half days it was the most beautiful sight. It was almost like the tribe of Dan coming to get all its people straightened around. And then up came the tribe of Benjamin. They would come from the campgrounds by their groups, and they would baptize any of their people that hadn't been baptized, along with any that had been converted from their geographical area. We would not baptize anyone who wasn't coming to be submitted to an authority. That is, we wouldn't baptize an Anglican who was there just by chance. But anybody who could come under an authority, we baptized. For two and a half days the waters were being stirred. In fact, the last morning after the camp was over, they were still baptizing a few latecomers.

WITH SIGNS CONFIRMING

About the second or third night, after I'd finished speaking, I sat down for just a few minutes before leaving. I felt impressed to pray, and as I did, something happened that has happened to me several times lately—especially over there. I started to pray out of my spirit but not out of my head. Most of my praying is a combination, but this just came right out. I prayed like this: “God, let something supernatural happen on this campground tonight that will be a demonstration of Your glory.” I had no idea what I was asking for, but I knew it was God. I slipped over to one of the leaders and told him what I'd done. I said, “We're not going to tell the

audience because that sets up the power of suggestion. I just want you brothers to know that I've prayed this way."

About 2:30 that morning, beautiful choir music was heard coming from the congregation hall which seats 10,000 people. The unique thing was—there was no one in the congregation hall at the time! Now it wasn't one or two people who heard it—the whole camp heard it! And it wasn't only the whole camp that heard it: the neighborhood heard it! And they protested, "Now we don't mind you people singing until midnight, but 2:30 in the morning is a bit ridiculous." How could we say to these people, "We weren't there?"

This continued. There was a nightly angelic concert. And then other supernatural events started to happen all through the grounds. We're documenting all of this, but what I'm saying to you, I'm just saying out of memory because I don't have all the details. There were 750 children in the children's group with two very fine men over them—Hugh Thompson and Mike Stevens. Hugh Thompson is a man of great competence in God, and his little boy said to him after one of the meetings, "Daddy, wasn't it wonderful seeing all those gold angels with flames, flying across the room?"

Hugh said, "What angels?"

The child said, "Daddy, didn't you see them?"

He was telling us later, "I was the man of power; I was the leader, but here's my kid seeing angels and I didn't see any angels!"

By the way, I didn't see any either, but it reminded me of H.A. Baker and others who, when they started to experience breakthroughs on a national scale, discovered that it started with little children.

I couldn't help thinking that at the moment of Israel's apostasy when Jesus went into the temple for the last time, the bearded rabbis were demanding that Jesus show them His ordination papers while the little children were crying, "Hosanna." And I thought of Great Britain where so many religious people can't understand the glorious things God is doing, and the little children are seeing angels.

A book by seven leading Anglican clergymen had just come out over there attacking the virgin birth. I thought, "For a people who apparently need God and His divine revelation so desperately, the attack seemed to indicate an insensitivity to the real needs of the people. They didn't need attacks on the faith; they needed declarations of the faith. While *they* are attacking the virgin birth, little *children* are seeing angels." It's a matter of faith. If you want to get heady and intellectual and discuss the biological impossibility of the virgin birth, you go right ahead. I'd rather see angels!

On the last night, a little boy got lost, and they were organizing a group of men to go out and hunt for him. About the time they were going out the door the little

boy walked in, all smiles. They said, "Where were you?"

He said, "I was lost."

"Well," they said, "how did you get here?"

The child said, "A kind ghost brought me, but he's gone now."

We spent three days with the leaders evaluating the meetings. The brothers whose children had seen the angels are men in the top echelon of leadership. They said that they had talked to these children again and again, but they couldn't budge them. They know what they saw. Three and four children at a time saw them. Three girls saw an angel enveloped in light—dancing. There were some thirty sightings of angels all together.

Now I don't want to say, "I told you so," but for the last two years I've been saying that if we are living in the time of the end, the Bible says God is going to send forth His angels to do a whole lot of things. And I've been saying we're going to start to see angels. So this is a great confirmation of my own faith, and in a very real sense, a great confirmation to the possibility that we're actually living in the time of the end. And if that's the time we're living in, a lot of exciting things are due to happen.

Shortly before we left, we found out about a man and his little boy who had come to the camp. When they went back home to Leicester they were talking to a couple of friends—a man and wife who were unbelievers. The couple asked how it had gone at the meetings. The father was trying to explain and share rather delicately when his little boy said, "Tell 'em about the angels, Daddy."

The father said, "They wouldn't understand, son."

But the man said, "Oh, I think we would. Tell us about the angels."

So he started to tell them about the angels. And then he told them what we had done on the last night—which I'm going to tell you about in a minute. The unbelieving couple said that as they were driving into the city of Leicester that night, there had appeared over the city a flaming cross right at the time that we, as a host of people under leadership, were taking authority over the prince of Great Britain.

Another remarkable thing was when Bryn Jones, who's not a very excitable fellow, came to me and said, "Ern, look at this. We have never had UFO sightings in this area. There have been sightings in other areas, but we've never had them here." But there, in bold type in the Bradford paper, which is adjacent to Harrogate, were reports of UFO sightings.

Now I've made this subject a study through the years, having seen at one time a phenomenon in Arizona myself. I've been interested in it in a purely objective way. I don't have any opinions about it, but I've read enough about UFO sightings to know that they invariably involve some mechanical reference. "They look

like this They've got lights flashing They look like saucers" There's always a mechanical factor in it.

I said, "Let me read those." And as I read those reports, all those people saw were flames of fire and gold in the sky. There wasn't anything mechanical to it. Now, I'm satisfied that they were seeing angels manifesting in that entire area. I believe that entire area was literally, and I use the expression respectfully, *infested with angels*.

Because of the singing in the middle of the night and the complaints of the neighbors, it looked a little bad for us.

The Harrogate show grounds and Harrogate itself is the place where all the upper-class people, including kings and queens, dukes and duchesses, have come through the years (and when you say "years" over there, you're talking in terms of centuries). They came to the beauty of Harrogate. It's a very beautiful place. And the Queen had just been there to see the horse show—before the "King" arrived! I'll tell you, angels sure have horses beat a long way! But we were concerned because it looked like the protests of the neighborhood would militate against our getting the grounds next year, and there are no grounds in northern England comparable to it.

So we were praying about it because we not only wanted the grounds for next year, but we were going to propose to the board of Harrogate show grounds that they add 3,000 seats to the show building, which would then seat 14,000 people.

It looked like the angels had gotten us in trouble, but we trusted God. Well, a retired major from the army who lives and has influence in Harrogate wrote a letter voluntarily to the board of the Harrogate show grounds. He said, "I understand that some of my neighbors are upset with the singing that's coming from the grounds at night. First, let me say we've never had a better-behaved bunch of people in that show ground in my living memory. And as far as the singing in the middle of the night is concerned, I enjoy it very much. I think it's really sweet." That letter did the trick. We not only have the show grounds for next year, but they're going to put in 3,000 extra seats.

We also saw God working in mighty ways to bring in the unconverted. One night they were taking an offering for the poor. The offerings were running around 2500 pounds a night, and that's a lot for over there. An unbeliever had come with his wife that night to the meeting. He had come half disgruntled because she wanted him to, and half under conviction because God wanted him to. As they were taking the offering for the poor, the basket came down by him and he looked and saw that some man had dropped in his gold watch. He looked at the watch and he said, "This is real!" Immediately he repented and began to talk in tongues, and the next morning we baptized him.

THE CLIMAX TO THE CONFERENCE

This all was a time of preparation leading up to Friday night. Through the ministry of the Word, which really came out of plurality because we constantly met as leaders before the services to go over everything, I believe we covered all the ground. We covered the area: "Are you personally right with God?" Then we dealt with it community-wise. "Are you right with your neighbor? Are you right with your family?" We did all that because the leaders knew that what we were going to do Friday night would be maximized or minimized by the state of the people of God. So we let it be known in the camp that everybody was to get ready for Friday night. I don't want to be irreverent, but it was almost like the Lord telling Israel how to prepare for His coming down among them. They were all moving toward Friday night.

I think if ever there was a number of people that size ready to do a job, it was that people. They'd go back from the meetings under their shepherds, and they would have Bible studies and talks, and they'd pray and minister to one another. It was like having a hundred meetings going on in the context of a large conference.

When the last night came, we met an hour early as leaders to talk. One of the leaders is a retired army major, and as I sat there and started to outline and list what I wanted, this major smiled and said, "Ern, I've sat in plenty of military officer's strategy meetings, and this isn't any different than a group of military officers getting ready to go into a battle. The only difference is I like this kind of warfare."

When we went into that meeting, we knew what we were going to do. Before Ruth and I left our hotel, we got down to pray, and God seemed to say to me, "As Michael and Gabriel helped Daniel, so the angels this night will help you." As I began to minister about taking the strong man, there was a dynamic content of God there that I really can't describe to you. I shared that we were not now just going out to hand out tracts and save

Just Around the Corner

In Romans 11:22, the Apostle Paul exhorts us to "Behold the goodness and severity of God." In next month's issue, we will do just that, as Ern Baxter and Derek Prince write about God's wrath and judgment and Charles Simpson shares about the covenant love of God. In addition, the January *New Wine* will carry an article by Jim Croft on how Christians should relate to the dealings of God.

souls one by one (not that we were going to stop doing that), but that as the redeemed community, our responsibility was to light the world and to salt the earth and to exercise spiritual authority. I told them that the leaders in the redeemed community were more influential in that city than even the aldermen who were elected by unregenerate votes; that by spiritual weaponry and authority the redeemed community under its leadership should be able to alter legislation, change the life of the city, change the course of history.

Well, these people were ready to go. By the time we got through speaking, they had cleared the platform of all the musicians and on the platform were the lead brothers—the top echelon of leadership in England. They came together and we linked our arms—this great host linked arms—and I have never felt such an anointing as came out of that kind of plurality. I came against the prince of Great Britain to break his power that we might spoil his goods. And the cry of triumph that went up after that was something that I'd not seen ever before. You talk about victory! There was no fear; there was just a consciousness and a confidence that the evil power over Great Britain had been broken.

As the men started to go home to their various commitments and communities, in almost every case there were people waiting, wanting to know how to get converted, how to receive the Holy Ghost, how to be delivered. They were *waiting for them*. There were people waiting at the dungeon doors just for somebody to pull the door open and let them out. It was like God was giving a token that the power of the prince of Great Britain had been broken. When I left, it was still going on.

THE MINISTRY IN SCOTLAND

Now I thought that was the end. I thought, "Well, we've come over to do this." I had another conference in Hove near Brighton and another conference up in Edinburgh, Scotland, but I thought these would be kind of anticlimactic.

We went down to Hove where we were expecting two or three hundred. Well, we had 1300 and some tremendous ministry there.

Then we went up to Edinburgh. When we got to Edinburgh, the fellow sponsoring the conference was already a little frightened because he was a denominationalist. The first two or three days were a bit edgy, but about the fourth day it began to break. The next to the last night I had another one of those strange things happen to me. All through the message I felt God nudging me in one direction. I sensed a spiritual thrust to speak with vehemence into the spiritual condition in Scotland. It seemed to be one of those anointed "outbursts" which was responded to by the audience in the form of a congregational outcry to God for a

“By spiritual weaponry and authority the redeemed community should be able to alter legislation, change the life of the city, change the course of history.”

visitation of spiritual power to that nation.

The next night, the church was filled and the Word of God received with a deep awareness that something was transpiring which was larger than the confines of the building. I can hardly wait to go back next year because I'm a Scot.

Let me share a story that happened before the Dales Bible Week in Harrogate. In June we had two days in Glasgow, Scotland with a young minister. Now I didn't have any idea who he was. The trip had been arranged for us, and when Ruth and I arrived, we were driven to a Presbyterian church where I met this young Presbyterian minister. Now it was one of the few hot nights that we had. Last year it was 106 degrees, so Ruth and I took 106 degree clothing over this year and almost froze to death.

Anyway, it was a very warm night and when I walked in, he had his clericals on but no jacket. I was carrying my jacket and he said, "You'll not need that," and hung it up in the closet. I thought, "I don't know if I want to go into a Presbyterian pulpit in shirt sleeves. He at least has a clerical collar!" But he assured me that it would be all right. And it was. We had one tremendous meeting. The second night was even better, and as he followed me

off the platform he said, "We've never heard this before! You've got to come back! We'll get a marquee. We'll do this; we'll do that."

Well, when the time came for the Dales Bible Week at Harrogate, Ruth and I both felt this young Scottish minister and his wife should be there. I said to the coordinator of the conference, "I want that Scottish fellow to come down."

He said, "I'll phone him." When he phoned, he said he couldn't come because he'd already taken his vacation and he had no money.

We told him, "You never mind the money. If you can get permission from your elders, come on down." Well, a miracle happened in his own life to start him off. He needed 60 pounds to come down from Glasgow to Harrogate. By the time he was ready to go, various people had come to him and handed him 96 pounds, each of them saying, "We feel you ought to go down to the Dales Bible Week." So he and his wife came down.

Well, he came unglued; but the beautiful thing was that his wife, who had tended to be rather reserved, came unglued too. Up in Glasgow I had gotten a polite handshake from her, but at the Dales when she hugged me, I couldn't believe that it was the same woman. Ruth said, "That girl is absolutely transformed."

The first Sunday night after they returned home, the leader of the conference phoned him and said, "How did you get along?"

His reply was enthusiastic as he told of one of his leading elders receiving the baptism in his car during the week he was in Harrogate, and the first Sunday morning back in his church, nine had received the baptism in the Spirit. He was filled with holy enthusiasm and he was looking forward to a conference we plan in Glasgow next year.

I want you to pray for these people. I've never come away from a nation still carrying it on my heart like I've come away from Scotland and England. The last night we were in Edinburgh, the minister's wife came in. Her husband was busy with a group of his elders, and she sat down in front of Ruth and me and said, "It's wonderful, but I'm frightened." And I knew what she meant.

Some of us who have been trusting God outside of denominational attachment for years have forgotten what it means to suddenly realize that all you've got is God. That may sound odd, but if you're well into a movement or denomination and suddenly . . . Well, this couple had no alternative; it was very clear that they had to leave. As this minister's wife opened up her heart, Ruth took her in her arms and really ministered love to her, and we ministered love to both of them after the meeting and told them that the brothers in England would be up to support them. In fact, they've already appointed brothers to go up and minister

life and strength into Scotland.

When we got back to have our final evaluation meetings with the leaders, they said that already people were phoning from all over Scotland and some from Wales saying, "We don't know what's going on, but we want to get in on it."

SEEING OUR RESPONSIBILITY

It's my sincere belief that God did something this summer in England and Scotland. I believe all of that was a manifestation of God's intention to confirm His Word that Jesus Christ is Lord and that He's not going to take any back-chat any longer. I believe governments are going to be increasingly in trouble because God is on their case. Jesus Christ the Lord is calling them to account, and I believe you're going to see government after government in trouble. Now that puts a tremendous burden on us. If we, as the redeemed community, cannot put it together and offer them an alternative, it will be the greatest cosmic failure of all eternal history. But I think we're going to put it together.

I'd just like to end by noting four things by way of evaluation. I don't know how much this will relate to you, but I know this relates to them.

(1) **Restoration:** God is not renewing; God is restoring. I know that raises the blood pressure for some people, but I don't believe God's going to renew a whole lot of old things. I believe He's bringing into being a brand new thing. It's not unrelated to the past, but it's a brand new thing. I believe that the coming restoration is based on strong foundations. I believe God is taking us back again and again to the matter of personal foundations and corporate foundations and building according to God. For "except the Lord build the house, they labor in vain that build" (Ps. 127:1).

I think there is a restoration of the supernatural not only in the apostolic planting of churches in virgin territory, but also of the gifts of the Spirit in the redeemed community—not primarily for the redeemed community itself, but as the supernatural dynamic for outreach to touch the world around us.

I'm 100% for relationship and commitment and submission and shepherding, but I think that if we become so introverted that we don't realize the intensity of our relationship is for the purpose of being able to go out shoulder to shoulder to lay hands on the world and heal them, cast their demons out, deliver them, set them free, then we've missed the real plan of God. So I believe that in restoration there must be a restoration of foundations and a return to the supernatural as the norm.

(2) **Covenant Commitment:** I believe that there has to be covenant commitment. The only two places Ruth and I ran into problems on our England trip was where

we had gone at the behest of the brothers who asked us if we'd mind going even though they were not committed people. Both places we had problems.

I don't believe that you can enter into marriage saying, "Now look, I'm going to spend most of my time with you. But there may be a few times when I'd like to date somebody else." I don't think either a man or woman would sign that kind of covenant.

I believe we also must recognize that covenant commitment is basic to taking Zion. David would not receive men who would not enter into commitment with him in covenant. They had to be able to say to David, "Our heart is as your heart." And they said it by the Spirit of God. It was only when David brought the nation into covenant at Hebron that he was able to go up and put the Jebusites off the heights of Zion and establish the city of God.

I believe that I saw in Great Britain an intensity of relationship functioning on a level that made it possible for God to do what He did.

(3) Spiritual Warfare: Through recent experiences I have a new respect for Satan. I haven't reverted to any of the flippant, frivolous references to Satan that I'm afraid I was guilty of using in the past. Satan is a very powerful created being who was once the head angel under God. By pride he fell. And in the permissive will of God, for many reasons—one of which is to make you and me dependent on God's power to deal with all of his minions—you and I cannot laugh him off.

He is a well-organized power. His kingdom is well organized. Jesus paid him a compliment when He said Satan wouldn't cast out his own because a kingdom divided against itself will fall. Satan's not that stupid.

I believe that we've got to recognize that you and I individually cannot handle the corporate kingdom of Satan. On a one-to-one basis every believer can handle a demon, but when it comes to a kingdom-to-kingdom basis, we're only going to take on his kingdom as a kingdom ourselves. In fact, I have run across a few stories in the last few months where people felt strong enough to take over powers bigger than themselves and almost got killed. The Bible says, "Two are better than one." Don't go playing hero.

I will not personally come against one of the deputies of Satan. I am not that stupid. I did it once and almost got killed myself. I think God let me learn that lesson. When we take on a principality or power, we'd better have our armor on; we'd better have our heart right; we'd better have the right shoes on our feet. And that isn't just individuals; that's corporately because all the pronouns in Ephesians 6 are plural pronouns.

Our problems in America and in the world are not basically human problems. They are problems that are manipulated by satanic powers, and if the redeemed community will become the mature man in the earth

and will start to deal with them corporate-to-corporate, we will emerge victorious.

Furthermore, the one thing I said to the men as I left England was this: "Brothers, I believe we had a tremendous meeting in Harrogate. But when Jesus met Satan in the wilderness and defeated him, Satan departed for a *little season*. This warfare is unceasing. I want you to go back to your responsibilities and realize that he's going to confront you. But based on what we did at Harrogate, as a responsible representation of the redeemed community in Great Britain, let us believe his power has been broken. But let us continue warfare with his deputies and his underlings and the demons that are holding men enthralled. Let's start to believe that we can spoil his goods. Take Bath, take Exeter, take Brighton, take every town. Don't think in terms of getting a little bigger congregation; think in terms of bringing God's government into your community."

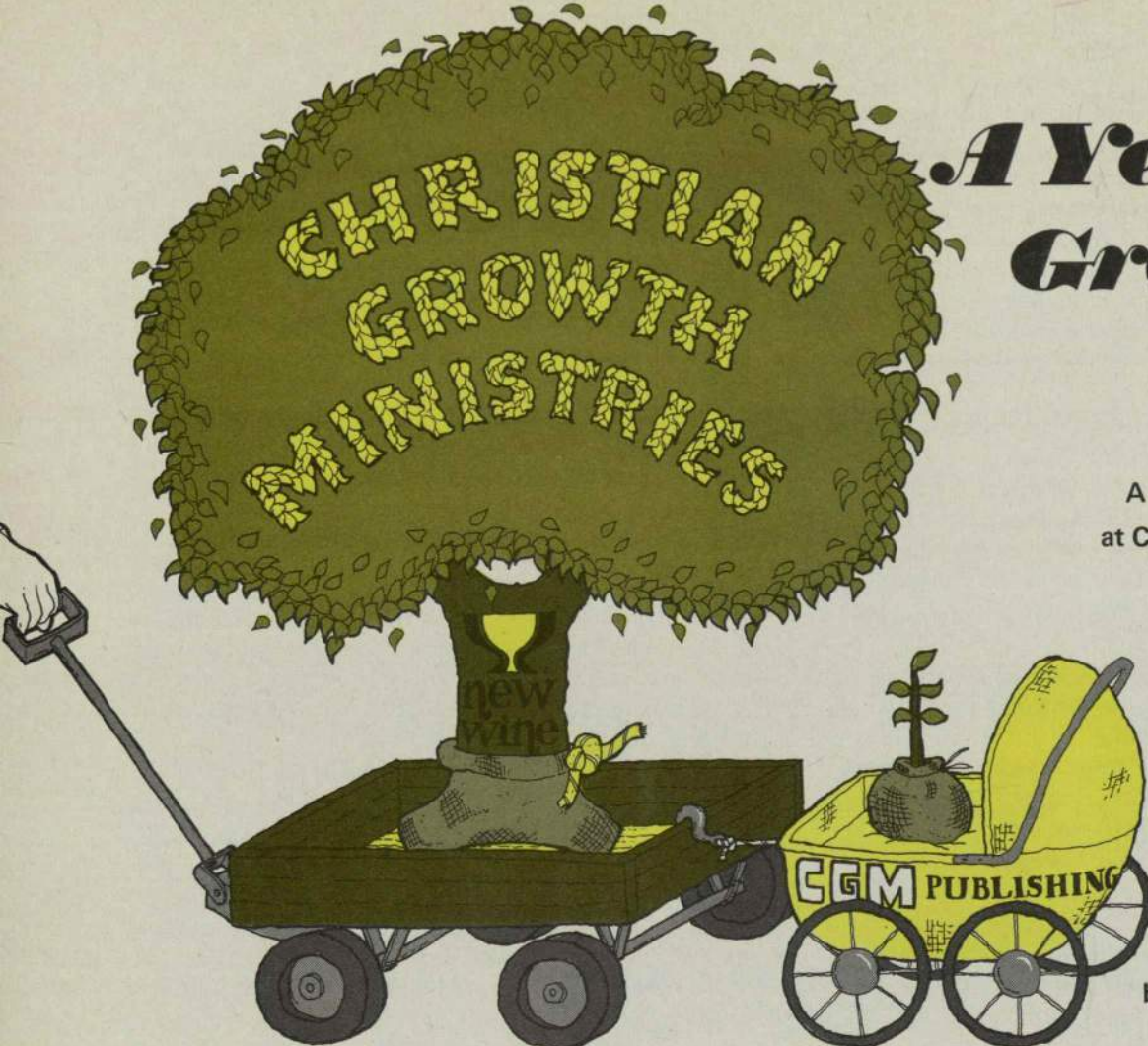
(4) Victory Oriented: Finally, we need to be victory oriented. Do you know what I mean by that? I am not interested in the fact that when we left England, all the bakers in England were going on strike. I'm not interested in the fact that there were riots in the streets. It was just like all hell broke loose. Even though that's to be expected, I am not interested in a pessimist orientation. I believe that Jesus Christ must reign until He's made His enemies His footstool. It is God's purpose to have the scepter, or rod, of His authority go out of Zion.

Now you can't spiritualize Zion in one place and naturalize it in another. If we have come to Mt. Zion and Mt. Zion is the symbol of the redeemed community, then the scepter of God's reigning power is to come from us. You've got to expand your vision. You've got to change your mind and your perspective and start to think victoriously because the destiny of the nations is with you. The responsibility for God's plan for the world lies in our hands. We're the people and we're His Body. Hallelujah! 🙌

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: **December 2.**



A Year of Growth

A look at the past year
at CGM and at its future.

by Staff and Teachers

All of us at Christian Growth Ministries and particularly *New Wine* Magazine count it a special privilege to be serving the Body of Christ through this unique ministry.

We use the word "unique" because, very honestly, we feel that there are a number of factors which combine to make *New Wine* and CGM rather exceptional. First of all, the themes we deal with each month in *New Wine* distinguish it in emphasis from other magazines. Secondly, the articles in *New Wine* are primarily written by five uniquely related ministers of the Word of God: Bob Mumford, Derek Prince, Ern Baxter, Don Basham and Charles Simpson. A third factor which we feel makes *New Wine* an uncommon publication is the close relationship we attempt to maintain with our readers.

We don't consider the people who receive our magazine to be strangers—you are family to us. Many of you have been with *New Wine* from its start in 1969—others of you are more recent members of the family, but because of the bond of love we share in the Lord Jesus, you're much more to us than just some nameless, numbered audience "out there somewhere"—you're our brothers and sisters and collaborators with us in the Lord.

So, we feel it's right to let you know all that has happened to us at CGM/*New Wine* in the past year and to share some of our hopes and visions for what the new

year will bring: because you are a vital part of all that has happened and will happen in our ministry here.

First, we want to recount some of the most exciting events from the past year and let you in on some of the "behind the scenes" circumstances that brought them about.

THE MARCH 1977 ISSUE

One of the first challenges of 1977 took place right at the first of the year and involved the March issue of *New Wine*. As you can imagine, we have to begin our planning for each issue several months in advance of its publication date, and so in early 1977 we were working on the March issue. The theme originally chosen by the Editorial Board for that month was "Faith," but because of a change in our schedule, a decision was made to postpone the faith issue until June and to substitute another theme for March. Providentially, we selected the theme of spiritual warfare and particularly: "Binding the Strong Man."

Any late change in the theme of the magazine means extra work for us in order to meet our publication schedule. But the opposition we began to encounter in getting the magazine together was more than the normal pressure of a deadline. It seemed to be supernatural in nature. Because we hadn't bargained for the intense

spiritual hassling we were experiencing, it caught us slightly off guard. Our efforts to complete the magazine seemed frustrated at every turn. So gathering the CGM staff together, we put into practice what the March issue was advocating—binding the strong man. With one concerted, powerful prayer we came against the principalities and powers hindering the magazine and bound them in Jesus' name.

Alan Wallace, one of the editorial assistants for *New Wine*, later commented, "I don't know how much of that kind of praying anyone else had done, but I hadn't done much. On occasion I had rebuked the devil or prayed for someone's deliverance, but I had never before united like that with brothers and sisters and really attacked a satanic power with the authority of Christ. I don't recall that we felt differently after praying, but the next few days showed us all that that kind of praying can certainly bring results."

The results Alan mentioned came in the form of a succession of small but significant breakthroughs in the work. Almost immediately after the prayer, problem areas began to clear up. Jerry Lukas, one of our illustrators who had been struggling to come up with a cover sketch idea, hit upon the idea of a Gulliver-type principality being tied down with chains extending from groups all over the United States. Larry Rice, another of our artists, sketched a striking illustration for Don Basham's article on "the accuser of the brethren" and we were on our way.



Soon after the artwork and articles were finished, we sent the issue to be printed and mailed out. We were astounded at the response. From all across the Body of Christ there came a flood of correspondence: requests for prayer, requests for additional copies of the issue, expressions of gratitude and letters testifying of victorious application of the principles shared. The correspon-

dence for the month of March soared above the normal amount. One particular day we received 2,200 pieces of mail—far beyond our daily average of around 500 letters. Two special reprints of the magazine were required to meet the demand for extra copies of the issue.

From all the responses and testimonies from readers, and subsequent events at *New Wine*/CGM since publishing the March issue, it seems a major battle was won in the heavenlies which has opened the way for other victories to follow. We don't fully understand how, but it seems that by God's grace, the March issue dealt the devil a really devastating blow. We know that many of you, our readers, have also experienced the same kind of increased victory in your lives as a result of "binding the strong man."

CGM PUBLISHING

Another major development in 1977 for all of us at CGM has been the addition of a new ministry arm—CGM Publishing. This new branch of CGM was born out of the teachers' desire to make their books and tapes more readily available to Christian bookstores and, thus, to a wider cross section of the Body of Christ; but also it was born out of the need to simplify the ordering of these materials by consolidating them at one distribution center.

In addition to the distribution aspect, CGM Publishing is planning major projects in book publication. Already this past year, we have released five new Cassette Books, as well as Derek Prince's new book, *Faith to Live By*, which we copublished with Word of God's publication arm, Servant Books. This in itself is a unique and significant development by the fact that it is the cooperative effort of two Christian service groups of rather different backgrounds. With developments such as these, we're excited about the increased opportunities for outreach and service through Christian literature as CGM Publishing continues to expand and grow.

CBA AND CCRCC

May, June and July were extremely busy months for all of us at Christian Growth Ministries—mainly because of our involvement in two very important conferences. The first, the Christian Booksellers Association Convention in Kansas City was important because of its direct relationship to CGM Publishing. This conference provided the opportunity for some of the CGM Publishing staff to touch base with Christian bookstore owners and distributors throughout the country, establishing relationships with them and informing them of new materials and developments in our ministry. For David Selby, Manager of CGM Publishing; Tom Redmond, Administrator of CGM; and George Gundlach, Marketing Manager, their time representing CGM Publishing at that convention was very fruitful.



Conference display booth for CGM.

One event from the CBA Convention that indicated the response of the booksellers particularly stood out in George Gundlach's memory: "I remember the night that we had the autograph party for our newly released books, allowing those attending the conference to meet our authors who were present—Bob Mumford, Derek Prince and Don Basham. We weren't sure whether many people would be able to find the remote room to which our autograph party had been assigned, but at the appointed time, people started flocking to the room. In no time at all, quite a long line had formed, stretching out of the room and far down the hallway. As Bob, Derek and Don signed books and talked with the people in the room, those of us who were assisting the authors served coffee and soft drinks to the people who were so patiently waiting in line to see them. It was really gratifying to see so many people willing to wait so long in line to have the chance to fellowship for just a few moments with the teachers." That and other similar events, plus the relationships that were established with booksellers from all over the nation, combined to make CBA an extremely rewarding time.

Immediately following the CBA Convention came the other conference in which CGM and *New Wine* were involved—the 1977 Conference on Charismatic Renewal in the Christian Churches. Much has been written concerning the significance of this historic conference. As a matter of fact, we devoted our entire October issue to reporting the conference. It's impossible to describe the blessing that we, as a staff, experienced in being present at such a momentous conference in which 45,000 Christians gathered to declare "Jesus is Lord."

For those of us from *New Wine*/CGM who went to Kansas City, an added blessing of the conference was the opportunity to meet and share with many of you. We all came away from Kansas City even more grateful for the love and commitment to us and to *New Wine* that we sensed from all of you who came to visit

us at the CGM Bookstore and display. It's one thing to send out a monthly magazine hoping it will minister in some way to the vast number of readers who receive it, but there's no substitute for hearing words of encouragement and appreciation firsthand from those whom God has touched through *New Wine*. To those of you that we met in Kansas City and all those who have either phoned or written us, we say, "Thank you!"

THE MOVE

Following our return from the 1977 Conference on Charismatic Renewal in the Christian Churches, all of the staff of CGM assumed the role of moving crew to move our entire operation to a new facility. Our new building is by far the most unexpected blessing of the past year, and to allow you to fully appreciate the sovereign way in which God opened this door for us, I'm going to let Alan Wallace, who helped to write this article, begin by briefly telling you one coincidence that came in connection with the move.

"It was fairly obvious that our offices in the declining warehouse district of south Fort Lauderdale were rapidly becoming inadequate to house Christian Growth Ministries, and so the CGM Board authorized Tom Redmond to begin looking for another building to lease. But after searching for several months with little success, Tom and the Board concluded in December of 1976 that it would be best to hold off on any move for another year. Though each of us on the staff had been looking forward to the prospect of moving into more pleasant and workable surroundings, we resigned ourselves to the fact that it just wasn't the right time.



"Then, a few days after the March 1977 issue was published, there was an unexpected development. One morning a realtor wandered in the front door of our building and asked, unsolicited, if we might be interested in looking at a new building. Eileen Connally, our receptionist, paged Tom Redmond merely out of courtesy;

for she knew that the Board had decided not to pursue the matter any further. Tom agreed to talk with the realtor and examined a brochure describing a certain property. On an impulse, he decided to go see the property and he left with the realtor.

"That very same day, as Dick Leggatt and I drove home, we happened to pass through a well-laid out, spacious industrial park in the northernmost part of Fort Lauderdale. As we looked at the well-landscaped offices and buildings surrounded by trees and open spaces, Dick said, 'Now if CGM ever moved, *this* is the kind of area we ought to be in.'

"Well, the very next day Tom gathered all the CGM department heads to tell them about the beautiful building he had examined. When Dick asked where it was, Tom said, 'Oh, it's really in a great location. It's in a beautiful industrial park right up in the northernmost part of Fort Lauderdale'—the exact same industrial park Dick and I had seen the night before."

Further examination and negotiations led the Board to reconsider its decision about postponing new housing for CGM, and the new building was purchased on August 2, 1977.



One added footnote: the more we planned the layout for offices and work areas, the more we realized that the place seemed to have been built with us in mind. And when we finally did move into the new facility, the only major renovation needed was the building of a shipping office in the warehouse area. Each of the other departments fit perfectly into its various areas, right down to the very last office. Praise the Lord!

Although we are still getting used to the new building, our normal schedule was resumed almost immediately after the move.

THE DEDICATION

The official acknowledgment of God's grace in obtaining the new CGM building took place on October

27, 1977 in a dedication service involving not only all the *New Wine* teachers, but also distinguished invited guests and members of the Ft. Lauderdale area fellowships. After the more-than-200 people had toured the new facilities, the dedication service was held outside in front of the building with Bob Mumford, Don Basham, Derek Prince, Charles Simpson and Ern Baxter each sharing in the proceedings. It was a time to acknowledge God's grace and goodness to us in past achievements and to place the seal of the Holy Spirit upon the new building, and to confess our continuing dependence upon the Lord for all future endeavors.



Dedication of new building.

To close this article, I want to end on that note of "future endeavors" with a look at some of the vision for what future involvements are ahead for CGM.

First, we have asked Derek Prince, who is the "spiritual father" of CGM, for his impressions, followed by Bob Mumford, Vice-President of CGM, Don Basham, Editor of *New Wine*, Tom Redmond, Administrator of CGM and myself, Managing Editor of *New Wine*.

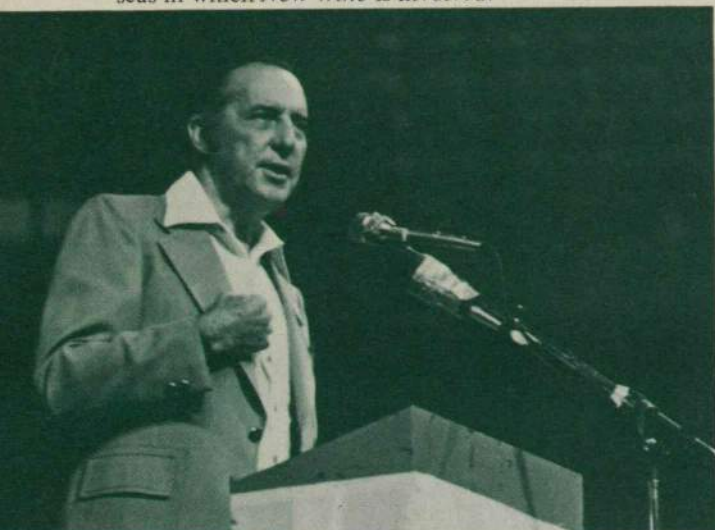
DEREK PRINCE'S COMMENTS

"What I see ahead for *New Wine* and CGM is the prospect of continued growth in our *New Wine* readership and our outreach through CGM. In that regard, I think there's a good possibility of holding nationwide conferences which will serve a number of purposes: First and foremost, they would serve to bring together groups of local believers, and primarily their leaders, who are already sympathetic to our messages—and, that would help to strengthen the body in each locality. Also these conferences would meet the needs for teaching, providing opportunity for us to disseminate our particular message.

"I also believe there's a tremendous need to expand our foreign outreach. I believe that the demand and the need among other nations is almost limitless.

"We have material that is desperately needed—primarily by the leaders—and if we can reach the leaders, they

will take care of reaching their people. I'm very gratified with the results in Australia and other areas overseas in which *New Wine* is involved.



"There are two concerns for this ministry that are dearest to my heart—the first is that *New Wine* remain sensitive to what the Holy Spirit is saying. Because His emphasis changes almost from year to year, I think we must guard against getting into some kind of a rut where we would propagate the same teaching year by year. And the other thing which is dear to me, as I've already mentioned, is that there are millions of people at home and overseas that need our message who aren't yet getting it."

BOB MUMFORD'S COMMENTS

"We need to continue toward the fulfillment of our original vision, which was the preparation and distribution of the message for Christian maturity to the whole Body of Christ. We must hold that as our primary



function. The other day, I read an article in which the writer pointed out the great difference between guilt and pollution. That helped me to realize that while most ministries are concerned for *pardon*, we're

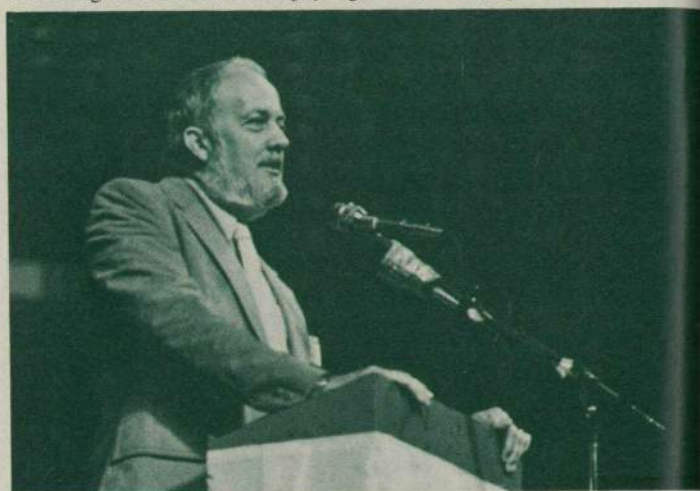
concerned for *maturity* and what it means to be conformed to the image of Christ. We must cultivate this needed field of ministry faithfully.

"Christian Growth Ministries, as I understand it, is a teaching resource center. This presupposes that we have the courage and the call to be a file leader for what God is saying out on the growing edge of His purposes. We need to continue exploring and seeking the mind of the Lord for present truth and His "now" word! If we ever miss that, it would be costly not only to us, but to the entire Body of Christ.

"There should be, as well, a new emphasis on how to communicate with leaders. For example, we might spend some time on a special selection of books, teaching tapes, and other materials which would be particularly applicable to pastors and leaders. We need to get materials to them that would specifically orient them to what we feel God is doing in the Church today."

DON BASHAM'S COMMENTS

"I see the immediate future of *New Wine*/CGM as a period of continuing steady growth, both for *New Wine* Magazine and its increasing circulation and for our new CGM Publishing venture. I'm truly grateful that *New Wine* Magazine, in a time when many religious periodicals are experiencing severe financial difficulties and declining circulations, is enjoying solid, steady growth.



To me, this is both a testimony to the faithfulness of God and a challenge to those of us responsible for this ministry to stay sensitive to the direction of the Holy Spirit and to the needs of our readers.

"The potential which lies before us in book publishing is practically unlimited. For several years I have had both a dream and a burden to see the *New Wine* teachers have their books published under the same banner. With the advent of CGM Publishing, this dream is becoming a reality. And even in this infant stage of our publishing operation, we are much encouraged by how quickly our distribution is devel-

oping. We also seek your prayers in behalf of some significant manuscripts which will be published in the coming year.

"It is my prayer that as we move ahead in the responsibilities and opportunities given us by God that we will be able to remain centered in His purpose, and that we will be found faithful in helping provide the spiritual nourishment necessary to bring members of the Body of Christ to the maturity God desires for those who remain faithful to Him."

TOM REDMOND'S COMMENTS

"I'm very optimistic about what the future holds for us. The following projects are now planned for CGM some time in the future:

To make our outreach programs more effective: We plan to expand our overseas effort to send *New Wine* and related books and tapes into more foreign countries.

To make our operation more flexible and efficient:

We plan to equip our magazine production facility with new equipment. We also hope to have an in-house mini-computer system operational by summer.

"If I were to answer the question, 'What is the most important work CGM does?' I would answer this by stressing two areas of importance:

- (1) We are called to be servants to the Body of Christ by presenting the teaching ministries of Derek Prince, Bob Mumford, Don Basham, Ern Baxter, Charles Simpson and related brothers. We need to present the materials of these men as completely, attractively, efficiently and economically as possible.

- (2) Since Christian maturity is our emphasis, we are also concerned with the growth of our own staff. The employees of CGM are like a family. We have our good points and our faults, but we do enjoy a growing love relationship that is real, one which is based on commitment and truth. We are learning to speak the truth in love as we grow up into Him, our head Jesus Christ."

DICK LEGGATT'S COMMENTS

On a very practical basis, our goals for *New Wine* in the immediate future are:

1) *To continue to add to the number of people receiving New Wine.* We want to make sure that every person who wants *New Wine* and who would benefit from its content receives it on a regular basis.

2) *To continue to improve the quality of New Wine.* We feel that God's desire is always for excellence in anything we do, and we want *New Wine* to be a true reflection of that divine desire.

3) *To touch people's lives.* We want *New Wine* to do more than tickle people's ears—we want it to touch their hearts. Great words and clever illustrations are worthless unless they carry the touch of God's Spirit, Who is the only agent able to change men's lives for good. In that respect, we pray that the Lord will continue to use *New Wine* as a tool which can be used by Christians everywhere to minister life, health and righteousness.

CONCLUSION

We hope this article and all that we have shared has blessed you. Please know that we appreciate you as a member of our *New Wine* family and that we're grateful to be a part of your life. May God richly bless you in all that you do in serving Him. ♣

Recommended by Ern Baxter

THE COMMUNITY OF THE KING by Howard Snyder

Howard Snyder probes the relationship between the Kingdom of God and the Church as we know it in our daily life. The Church is a part of God's dramatic plan to reconcile all things to Himself, "things in heaven and things on earth." The New Testament calls this reconciling work "the Kingdom of God." Snyder pleads for a model of the Church which emphasizes the God-given gifts of all members.

S402 . . . Deluxe paperback \$4.25

Use order form on page 31.



Feature Articles in 1977 New Wine

JANUARY *Prophecy*

What Is a Prophet?

Bruce Yocum

Levels of Prophecy

Bob Mumford

Stepping Out In Prophecy

Don Basham

Breaking Out of Your Shell

Dennis Moses

Sustained by Prophecy

Tom Redmond

Questions and Answers

Don Basham and Ern Baxter

FEBRUARY *What about Singles?*

Single, Married—and Single Again

Derek Prince

The Unmarried Man

Steve Clark

You Are Christ's Body

Dennis Corrigan

Shell Game Revealed

Linda Barbour

Questions and Answers

Charles Simpson

MARCH *Binding the Strong Man*

Waging War in the Heavens

Jim Croft

Exposing the Accuser

Don Basham

Responding to God

Jim Hamann

Aggressive Prayer

Derek Prince

Questions and Answers

Don Basham

APRIL *The Elderly*

Victorious Retirement

Charles & Vernon Simpson

Inner Youthfulness

Norman Grubb

Honor

Charles Simpson

The Crisis of Truth

Bob Mumford

Turning Your Dreams into Goals

Jeannette Lockerbie

Questions and Answers

John Poole

MAY *Crime and Prisons*

An Interview with Charles Colson

Dick Leggatt & George Gundlach

Help for the Cities, Hope for the Nation

John Poole

Crime Hurts

Herb Ellingwood

Behind Bars

Bob Sutton

Questions and Answers

Bob Mumford

JUNE *Faith*

Faith as a Gift

Derek Prince

God "Helpless" without a Man

Paul Billheimer

The Day Jenny Grew

Dick Coleman

People of Faith

John Poole

Faith under Fire

Erik Krueger

JULY/AUGUST *Christ's Ministry Today*

Christ's Ministry Today

Ern Baxter

Jesus, the Baptizer in the Holy Spirit

Don Basham

Faith as a Fruit

Derek Prince

Christ as Moral Governor

Bob Mumford

Christ as Shepherd

Charles Simpson

SEPTEMBER *Overcoming Rejection*

From Rejection to Acceptance

Derek Prince

The Man Christ Jesus

Ern Baxter

Spiritual Self-Acceptance

Jim Croft

On the Outside Looking In

Dick Key

Correction, Not Rejection

Bob Mumford

OCTOBER *1977 CCRCC*

The Government of God

Ern Baxter

"Thus Says the Lord . . ."

Dick Leggatt

What God Wants Now

Don Basham

That the World May Know

Alan Wallace

The Beauty of Holiness

Bob Mumford

CGM at KC: The Way We Saw It

Tom Redmond

What God Wants Next

Derek Prince

God Can Use Anybody

Charles Simpson

NOVEMBER *Christian Unity*

Healing Our Divisions

Jimmy Owens

Let the Wind Blow

Joseph Cardinal Suenens

Fitly Joined Together

Derek Prince

"It's not an impossible dream. It's

God's will that we be one."

Kevin Ranaghan

Evangelism by Example

Ern Baxter

DECEMBER

A Personal Interview with Charles Simpson

Dick Leggatt

Christmas Is a Time for Families

Don Basham

A Demonstration of His Glory

Ern Baxter

A Year of Growth

Staff/Teachers



1977 ISSUES AVAILABLE

Be sure you have all of the 1977 issues of *New Wine Magazine* for your future reference. Copies of these magazines are \$.50 each. We encourage you to order soon before our limited supply is gone.

January	7701	(Prophecy)
February	7702	(Singles)
March Reprint	7703	(Spiritual Warfare)
June	7706	(Faith)
July/August	7708	(Christ's Ministry Today)
September	7709	(Rejection)
October	7710	(K.C. Conference)
November	7711	(Unity)



Collect your 1977
New Wine Magazine
using
**NEW WINE MAGAZINE
BINDERS**

New Wine Magazine binders are a convenient way for you to save each year's magazines. These binders keep your past and present issues of *New Wine* looking new, while they also provide an excellent study resource for years to come. Each issue is easily inserted into the binder. Holding 11 issues (1 year) of *New Wine*, each binder provides an excellent way to organize your magazines.

NW-B \$4.25

Cut Out and Mail to Christian Growth Ministries, P.O.Box 9199, Ft. Lauderdale, FL 33310

* ACCOUNT NO.

Use your account number to speed handling of your order (see instructions)

Expiration Date: March 31, 1978

**ORDER
FORM**

NAME

STREET

CITY

STATE

ZIP

7712

CHECK HERE

☐

New Wine Tape of the Month

MIN.&TYPE OFFICE USE ONLY	QUAN.	CAT. NO.	PLEASE USE CATALOG CODES ON ALL ORDERS	UNIT PRICE	TOTAL
-		S402	The Community of the King by Howard Snyder	\$4.25	
-		SI-4	My Personal Testimony by Charles Simpson	\$4.95	
-		NW-B	New Wine Magazine Binder	\$4.25	
-					
-					

Sub-total

Fla. residents 4% Sales Tax

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

Total enclosed

Contribution

* HOW TO FIND YOUR ACCOUNT NUMBER

7509
Mr. & Mrs. John Doe
1409 Main Street
Anytown, U.S.A.

999999

67490

Your account number is located in the top right hand corner of your mailing label.

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

Five reasons why you should receive our

Tape of the Month

1. IT'S A FAMILIAR VOICE.

New Wine Tape of the Month comes to you from the same teachers that write for *New Wine* Magazine: Don Basham, Ern Baxter, Bob Mumford, Derek Prince and Charles Simpson. That assures a timely and dynamic message that will keep you up-to-date and strengthen your Christian walk.

2. THEY ENCOURAGE YOU.

New Wine Tape of the Month messages help the listener obtain victory as they give practical helps to everyday problems.

3. THEY ARE NEVER-BEFORE-RELEASED MESSAGES.

Each *New Wine* Tape of the Month you receive is new and fresh. They are specially selected messages designed to meet your needs.

4. THEY ARE ONLY AVAILABLE THROUGH THIS OFFER.

You must sign up in advance to receive these teachings. They will not be made available to the general public for at least six months after tape-of-the-month subscribers receive theirs.

5. THEY ARE AVAILABLE AT A SPECIAL PRICE.

Because of our high volume, we're able to pass a substantial savings along to you. The *New Wine* Tape of the Month is only \$3.50 per month complete (available in U.S. and Canada only. Payment must be in U.S. funds drawn on a United States bank).

Subscribe Now

Use inside back page form to order

PLEASE READ: Tape of the Month policy

1. To become a member you must personally request the *New Wine* Tape of the Month. You will receive one tape each month, but please allow four to six weeks to receive your first tape.

2. Unless your Tape of the Month is defective, it is not returnable.

3. The *New Wine* Tape of the Month is only available in the U.S. and Canada. The cost is \$3.50 per month. You will receive an invoice with your tape which is due upon receipt. You are responsible to pay for each tape you receive. Payment must be in U.S. funds drawn on a United States bank.

4. Should you decide to stop receiving the *New Wine* Tape of the Month, please allow four weeks to have your name removed from the mailing list.