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July/Aug. 1980

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Turning the Tide of Decadence

An Interview with
Adm. Jeremiah
Denton,
Former P.O.W.

Corruption in Our
Society: The
Domino Effect

Bearing God's Light



Returning from North Viet Nam



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in new wine magazine

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The Changes in American Morals

**An Interview with
Admiral
Jeremiah Denton**

A recent TV movie, "When Hell Was in Session," portrayed the captivity of Admiral Jeremiah Denton, the first prisoner of war to return from North Viet Nam. We had the privilege of talking with Admiral Denton in his office in Mobile about the deterioration he saw in the American culture upon his return from the North Viet Nam P.O.W. camp.

NW: During your imprisonment in North Viet Nam, how did the Lord help you?

JD: The most notable incident was not related in my book. At the time, my cellmate and I were in irons. It wasn't a terribly painful thing, but because I was in a set that was difficult to open, I had been in one position for 26 days or so without having moved my legs at all. Although I wasn't in deep pain, it was a very depressing time. Shouts and screams could be heard throughout the day, and as a result, I was beginning to suffer a bit psychologically. Silently I began to wonder, "Lord, will we ever get out of here?"



Admiral Jeremiah Denton

Admiral Denton (Ret.) is widely known to the American public as a result of his experiences during and after serving as a prisoner of war in North Vietnam. NBC-TV recently premiered a movie based on his first book, "When Hell Was in Session," written with Ed Brandt. Admiral Denton, a devout Roman Catholic, is the founder of Coalition for Decency, based in Mobile, Alabama, and has been the recipient of numerous military decorations and civic awards. He resides in Mobile, Alabama with his wife, and they have seven children. the infinitely elaborate creation.

At 1:30 one afternoon I was praying very hard, trying to resist some discouraging thoughts. I didn't want to sink into despair or lose my sense of humor, and I especially did not want to lose my determination. I was seeking the Lord when suddenly a strong clear voice said to me, "Say: 'Sacred heart of Jesus, I give myself to Thee.'"

The words were said in such an assuring way that I knew it was an exhortation from the Lord, and because of the loudness of the voice, I just knew that my cellmate, Jim Mulligan, had heard the words, too. I lay there for a few minutes, waiting in case there would be any more words. After five minutes or so I said to Jim, "What do you think of that?"

He replied, "What do I think of what?" He hadn't heard a thing.

After I explained to him what had happened, however, there was no doubt in his mind that the Lord had spoken to me. Similar incidents had happened to him and to the other guys. We were not hallucinating, because you can tell when you're hallucinating. I had gone without food just long enough to make me alert, so I know it really happened.

I had never given sufficient attention before to the Roman Catholic devotion to the Sacred Heart of Jesus. At that point, however, I started thinking about the Sacred Heart and what it meant: all His love, and all the suffering that He endured for me. Those words became my prayer, and I would repeat over and over again, "Sacred Heart of Jesus, I give myself to Thee." This prayer was a great help to me during my time of imprisonment.

When I returned home, I received a very beautiful and elaborately decorated Easter card. Inscribed in gold on it were the words so close to the

words the Lord had spoken to me in that P.O.W. camp—"Sacred Heart of Jesus, We Place Our Trust in Thee." It was as if the Lord was confirming that the experience had been real. Although I mention other instances in my book, this was the most dramatic manifestation of the presence of God that I experienced.

NW: What was your impression of the changes that you encountered upon your return to the United States?

JD: I was a student of history, and I had some idea of the rises and falls of nations as well as rises and falls in morality. These are evident throughout our own or any other nation's history.

When we were imprisoned at the P.O.W. camp, we used to pray every day. When you are that immersed in trouble, and are totally committed not to give in, your best defense is a firm reliance upon God. We then came home to a sated society where only its unusually good individuals depended on God, and many people in positions of power were corrupted in the cultural sense.

When I saw the changes that had occurred in America during my absence, it was clear to me that this was not merely a normal period of moral decline that the nation was going through. We were—and are—formally discarding God as the foundation which this nation rests upon, even though our Constitution states that we rely upon divine providence and our Declaration of Independence maintains that we are endowed by our Creator with certain inalienable rights.

Our government was based upon the philosophy of man being created in the image and likeness of God.

It was Christian in its genesis, and though they

An emotional homecoming in 1973 for Jeremiah Denton and his fellow prisoners of war.



have been imperfectly executed in practice, the ideals our founding fathers laid out and the goals they supported were near perfect as far as I can tell. It is the only time in history when people from a multitude of nations and backgrounds, despite their clashing interests, joined together and established a working government. Religion, principally Christianity, played a major role in it, and later toleration increased among those of different denominations and even of different faiths. It is still increasing.

I have seen one thing particularly in the movies which struck me as rather remarkable, morally speaking. I was in New Orleans at the premiere of *Gone with the Wind*, and I'll never forget the shock that went through the audience when Rhett Butler said to Scarlett O'Hara, "Frankly, my dear, I don't give a damn." That was a jolting and almost amusing shock in those days.

But from then until the time I was shot down in 1965, there were few changes in the movies, except for the interjection of an occasional suggestive scene in a James Bond film or something. But in about 1965 or '66, things really started to change *fast*.

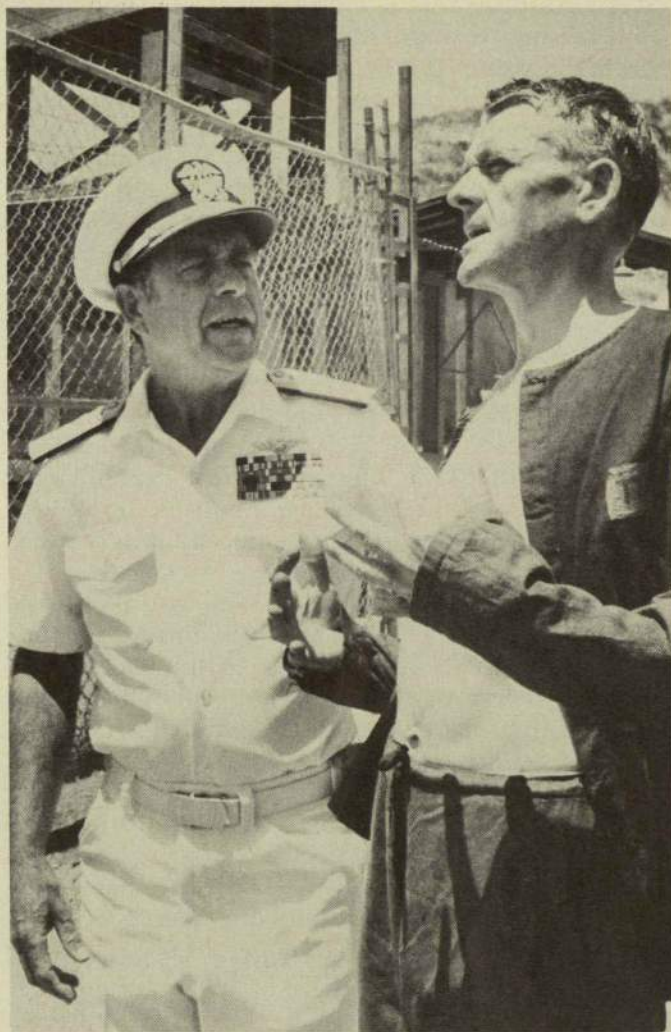
I had anticipated an acceleration of moral decay because of our affluence—because we have everything we need and a lot that we don't.

But, when I returned home, I was totally unprepared for the barrage of signs along the road promoting massage parlors, X-rated adult movies, peep

Admiral Denton and Hal Holbrook talking over a scene from the movie "When Hell Was in Session."



Hal Holbrook, who portrayed Jeremiah Denton.



shows and adult bookstores.

I recently put a story in our newsletter about a house in New York that takes kids off the streets who have been sexually abused. In New York City rich men can and do rent young boys for sixty-five dollars an hour. For eighty-five dollars the pimps will throw in the chains, blindfolds, gags and whips. Such kids are physical and psychological wrecks—most of them don't survive. That's going on in the biggest city in the United States! San Francisco has made an official policy of condoning homosexuality, which the Bible says is an abomination.

The question is, "What are we?" Are we what the movies, the T.V. shows, the books and the popular songs are saying we are? I don't believe the majority of the people believe that the values being "taught" by the media are right, but the people who are promoting such values are very vocal and are in positions where they can purport America to be something she isn't. It is our fault if we allow this to continue.

We have laws right now, in this state and in this city, regarding moral matters, and we don't even have the guts to stand up and say they should be enforced. I want to see the people who care about God's standards get together and let their opinions be known before they become a minority so that it won't matter whether they express their opinions or not. If God-fearing men and women would confront their lawmakers and pressure them to enforce the laws that were put on the books years ago, much of the pornography would be done away with.

NW: *What do you feel is at the root of the moral decline in America?*

JD: Jesus said it is more difficult for a rich man to enter heaven than for a camel to pass through the eye of a needle. One interpretation of that phrase is that "the needle" referred to a gate in Jerusalem. Though it was not easy for a camel to pass through that gate, it wasn't impossible.

There are rich men today who are moral and just, as were some of the men in the Bible who were wealthy. This nation is rich, but it isn't conscious of just how rich it is. If the Romans felt rich because they had their necessities and a few luxuries, look at the toys we have over and above what they had. America's great wealth, plus the debasement that exists in human nature, have combined to bring us down this path of moral decline.

What accelerates this decline is the super-efficient way in which the media spreads temptations through our homes. Ninety-eight percent of the homes in the United States are polluted through the philosophy much of television transports, which today caters to the worst part of human nature. Television shows today offer freedom and happiness through self-gratification, but it is a lie. You and I

know freedom doesn't come by enslaving yourself to sin. When there is sin in my life, it is like living in hell right here on earth. The majority of television shows promote self-gratification, lawlessness, and sexual relationships outside of marriage. All this appeals to one's pride, but such behavior doesn't make a person happy. And, of course, it doesn't make responsible family members or community leaders. It doesn't really make anything good. If you are not good, you won't feel good. So it is all a lie.

Another reason I see for this decline is education. Thirty years ago education was still alright. The kids were praying in schools, God was presented through the textbooks and so forth. Now, it's just the opposite. Prayer is no longer allowed, and evolution replaces creation. People are not only ignoring God, they are denying His reality. Our country is officially becoming anti-God. I, for one, can't stand to see this happen as an American. I am more compelled to fight to change that than I am to fight for my own self-preservation.

A lot of people say to me, "Relax, go fishing and take it easy the rest of your life. You've already lived through enough trauma." But I can't turn away from trying to do something about our "one nation under God" becoming one nation under materialists or one nation under secular humanism. Our nation is facing an identity crisis—individually, nationally and internationally.

America's problems are manifested in its value system. The key to getting at those value systems is through education and the media. This is not to say that the churches don't have to do their part. They need to face the fact that a consensus is developing against God through the media and education. They have to counter the secular media and education by actively involving themselves in it. If the church won't get into television, literature, newspapers and books, they are missing the boat.

In April, 1973, I was at the International Radio and Television Society's meeting, with Dean Martin as master of ceremonies and a good number of network executives. I had been home from Hanoi for only two months, and I was still trying to adjust to the cultural shock, which I knew television had a lot to do with. I was sitting between the president of a network and the executive vice-president of another network. The president of the network nudged me with his elbow and said, "Say, Captain, I bet you've noticed a few changes since you've come home, haven't you? I'll bet you'll agree with me that the greatest change we've been able to bring about is that we have high school freshmen girls jumping in bed with high school freshmen boys with no hang-ups."

I gave myself about ninety seconds to think over my answer. I can't tell you precisely what I said, but

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If you are interested in reading Admiral Denton's book, *When Hell Was in Session*, you may buy it at your local bookstore or from Great Word Press, P.O. Box 889, Cornelius, NC 28031.



Recreating an incident from his imprisonment.

in about five sentences I let him know my thoughts about his degenerate statement and my feelings on such television programs.

The gentleman on my right, the executive vice-president of another network, said, "Captain, I agree with every word you just said. And I wish I could tell you that things are going to get better. This issue that you raised is discussed weekly. Just about every month we have formal meetings in which the issue of programming policy is addressed rather warmly. But it's not going to get better. Fellows like him are going to make it get worse."

A fellow named Jerry Manders, against the advice and wishes of his parents, went into the media. After sixteen years in the industry, during which he rose to be president of a top advertising agency and a millionaire, he walked out of it and wrote a book called *Four Arguments for the Elimination of Television*. He believes it is hopelessly, occupationally diseased and that it's incorrigible. In the book he said, "My mother and daddy were right. Television is no good. It's a national disease."

The United States has probably contributed more towards the march of civilization in the sense of God's will being done on earth than any other nation in history. Now, because of our moral decline, we've lost our credibility and the respect we once

had around the world. We've lost the light that was in the Statue of Liberty's torch. Alexis de Tocqueville, the great French statesman and writer, said, "America is great because America is good. When America ceases to be good, she will cease to be great." That's what is happening to us—we are ceasing to be good.

We have to stop this decline. The way to do that is to educate our people and urge our churches to get into the fight in ways that are new but effective.

NW: As founder of Coalition for Decency, could you tell us something about its primary purposes and philosophy?

JD: The Coalition is founded on the concern that the survival of the U.S. is in jeopardy because of the growing disintegration of the basic unit of any nation—the family. CFD believes that this disintegration, seen in the form of the growing divorce rate and other sociological ills, could well be linked to the increasing adoption of what is commonly called "The New Morality."

This "New Morality," which in fact is not new, but is actually the "old immorality," is being advocated by a great number of books and magazines purporting to be authoritative in matters of "human relations." Traditional standards regarding sexual conduct, which in the past upheld and strengthened the family unit, are now being discarded in favor of sexual indulgence of various kinds such as premarital, extra-marital, homosexual, lesbian, incestuous and others. Many T.V. shows, movies, and the growing T.V. porno cassette business support all or some of the New Morality.

The four-fold purpose of the Coalition is 1) to promote and preserve a strong America by encouraging and supporting its basic social and economic unit—the family, 2) to promote good citizenship and the moral and social integrity of our society, 3) to study and report on the effect of certain influences—such as television—in the effort of achieving the goals I just mentioned, and 4) to assist and coordinate with other organizations to achieve these purposes.

American spiritual strength has been declining so rapidly that the survival of the United States is in danger. The most urgent resulting problem is the growing failure of the institution of the family in America, and history tells us that no nation or society can survive when there is a general failure of this basic social unit.

The Coalition is concerned about this growing failure, and is dedicated to stopping and reversing this process, in the hope of saving and strengthening America, our "One Nation Under God." I suppose the CFD motto says it all: "Save the family, save the nation." ♡



EDITORIAL

"IN HIS ANGER against Israel the Lord handed them over to raiders who plundered them. He sold them to enemies all around, whom they were no longer able to resist. . . They were in great distress" (Judges 2:14-15). Like declining Israel in Judges chapter 2, America has seen a generation arise that knows neither the Lord nor what He has done for our great nation. As a nation we have forsaken the Lord, the God of our forefathers upon whose principles our country was established, and we have followed other gods—humanism, materialism, eroticism—and provoked the Lord to anger.

No one can deny that we are in great distress—weakened and foundering in a moral and financial quagmire and frustrated by vacillating leadership.

In the Old Testament, such circumstances provided the setting for the appearance of the prophet or the judge, or the righteous king, who would oppose the people in their immorality and demand that they return to the covenant which God had established with their forefathers. America is long overdue for such prophets. We need a voice like that of Nathan, who confronted adulterous King David and said, "Thou art the man"; or like that of Azariah who admonished King Asa, saying, "The Lord is with you when you are with him. If you seek him, he will be found by you, but *if you forsake him, he will forsake you*" (2 Chron. 15:2, NIV). Our nation desperately needs a 20th Century Isaiah, who condemned Israel's infidelity and disobedience to God, and a modern Samuel, who pronounced God's judgment upon Saul because he chose popularity with his subjects over obedience to God. We need an Amos, to drop the plumbline of God's eternal mandates in the midst of our gross disobedience and say, "Thus says the Lord, '*Seek me that you may live*' " (Amos 5:4, NAS). We need

a John the Baptist crying, "Prepare ye the way of the Lord," and a Peter at Pentecost thundering, "Save yourselves from this corrupt generation."

In the past God raised up only a few such prophets. But today *the Church* as a whole should be the corporate prophetic voice to our nation and its leadership. There will be and already are individual prophets—but it is incumbent upon the Church to become a united, prophetic influence upon society—raising an outcry against its decadence, and boldly calling the nation and its leadership to repentance.

May God grant us the courage as Christians to forsake differences and unite for prophetic impact upon our nation with the words of this old hymn as our corporate call to that end:

Rise up, O men of God!
Have done with lesser things—
Give heart and soul and mind
and strength
To serve the King of Kings. ▼

Dick Leggett

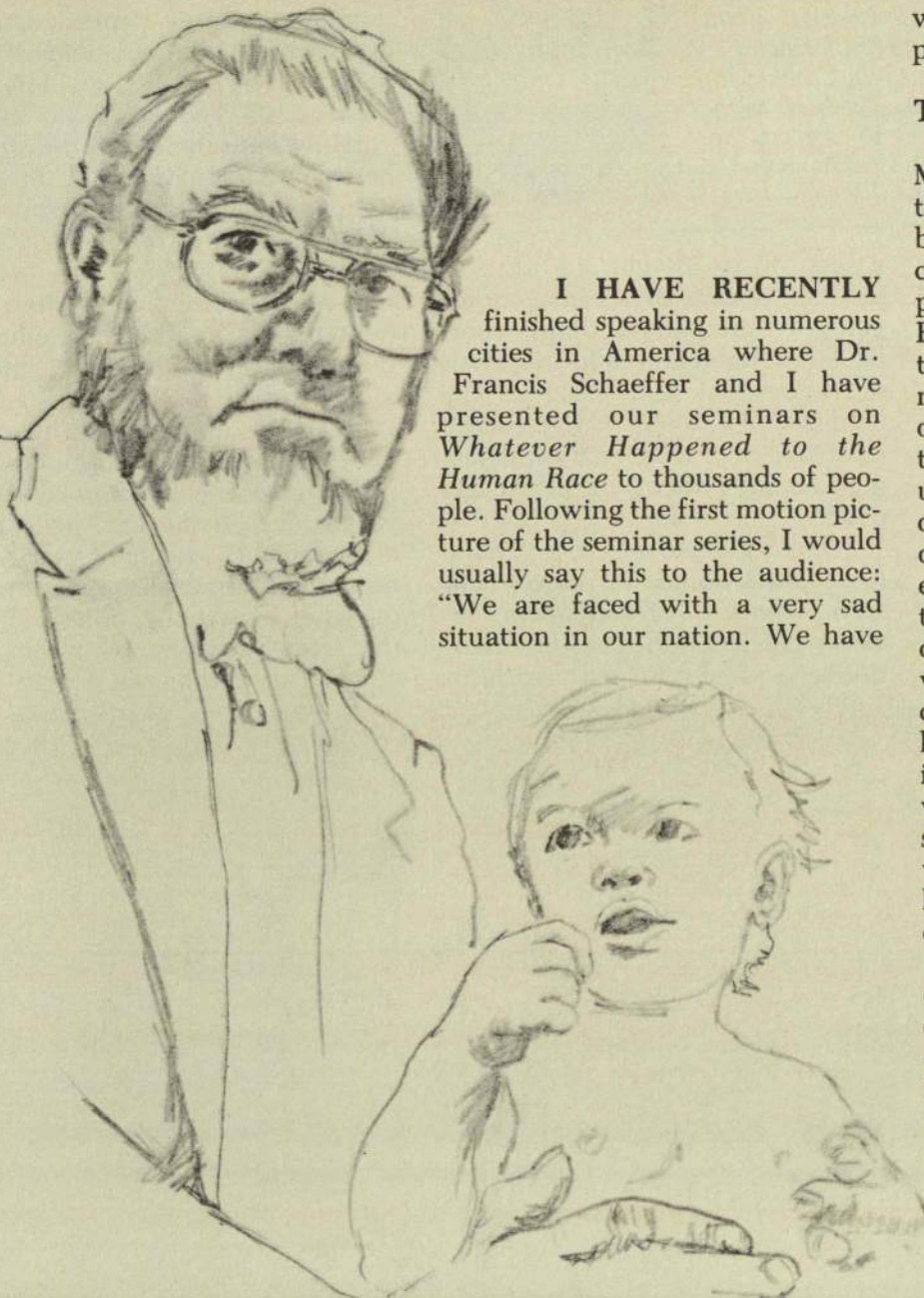
Corruption in Our Society:

come to the crossroads of the corruption of law and the corruption of medicine. As we stand at that crossroad, there are mighty large vehicles bearing down on us and something has to change, or we are going to be crushed in their paths."

The Hippocratic Oath

Most of you have heard of Margaret Mead, the famous anthropologist. In late 1978 just before she died, she had a personal communication with a very fine pro-life physician in Chicago, Dr. Eugene Diamond. She said, "With the Greeks, the distinction was made clear: One profession, that of the followers of Aesculapius was to be dedicated completely to life, under all circumstances, regardless of rank, age or intellect. The life of a slave and the emperor were equal." She made it very clear that prior to the Hippocratic tradition—the patient never knew whether the approaching physician was coming in the form of healer or in the form of killer. For in the days before Hippocrates, it was only the physician who understood poisons and potions, and it was he who either executed or healed the sick depending upon his choice in the matter.

I would submit to you that today we have almost come full circle. Perhaps the unborn baby isn't conscious of what is taking place. Perhaps the newborn baby who is defective doesn't know what's happening. But certainly the old per-



I HAVE RECENTLY finished speaking in numerous cities in America where Dr. Francis Schaeffer and I have presented our seminars on *Whatever Happened to the Human Race* to thousands of people. Following the first motion picture of the seminar series, I would usually say this to the audience: "We are faced with a very sad situation in our nation. We have

The Domino Effect

An Interview with
C. Everett Koop

son in the nursing home today can't be certain whether the approaching physician is coming in the form of healer or in the form of killer.

I'm sure almost everyone has heard of the Hippocratic Oath taken by medical students upon graduation from medical school. I

C. Everett Koop

Dr. Koop graduated from Dartmouth College with an A.B. and received his M.D. from Cornell Medical College. He received his surgical training at the Hospital of the University of Pennsylvania and the degree of Doctor of Science in medicine. He has been Surgeon in Chief of the Children's Hospital of Philadelphia since 1948. He is the author of *The Right to Live the Right to Die* and co-author with Francis Schaeffer of *Whatever Happened to The Human Race*. He and his wife have three children.



will be quoting from parts of the oath as I present these thoughts.

The Oath says, *"I will follow that method of treatment which according to my ability and judgment I consider for the benefit of my patient."* Every obstetrician has two patients: the mother-to-be and the baby-to-be. Certainly, with one million, two hundred thousand abortions being performed every year in this country, a great many physicians are not following this precept of Hippocrates.

When vivisection-type experiments are performed on fetuses that are born live after abortion, certainly those scientists are not practicing the art as was intended by Hippocrates.

"Into whatever house I enter, I will go for the benefit of the sick. I will abstain from every act of mischief and corruption." Yet, we have involuntary sterilization in this land of ours, along with a tremendous effort toward voluntary sterilization when it cannot be performed involuntarily.

"I will refrain from the seduction of females or males, bond and free." A team of research psychologists at UCLA recently reported a survey of medical professionals that showed that 13% of the respondents to their questionnaire engaged in erotic behavior with their patients, and that 7.2% engaged in sexual intercourse specifically. Sex as therapy is a hoax. Such cases are not just a seductive patient and a dirty old man. Rather, they are in many

cases, 45-to-55-year-old psychiatrists, many of them undergoing divorce proceedings, most of them having a mid-life crisis or depression, and using as the "objects of their transference" (speaking in psychoanalytical jargon) female patients under the age of 25.

"I will give no deadly medicine to anyone if asked, nor suggest any such counsel." Newspapers recently carried stories on the intention of a society for euthanasia in

England, called EXIT, to provide a suicide manual for those who think that their life is no longer worth living and who would like to terminate it. Think of how many more temporarily depressed teenagers would commit suicide if this manual was made available to them!

However, there is a difference between prolonging the life of a patient and prolonging his act of dying. I want to remind you that physicians in general are people who are concerned about their patients, and practice medicine in the realm of trust between themselves and their patients. In that context, as applied to the controversy concerning euthanasia, I would give one word of caution: when a physician practices medicine in the realm of trust with his patient, and he lets that patient die when he is dying, don't confuse that in any way with what the proponents of euthanasia would like



you to believe: "he is practicing 'passive euthanasia.' "

"I will not give a woman an in-

hasten these old folks out of life since they no longer have any "meaningful" existence.

There are very few children's services in hospitals in the country that I know of where infanticide is not being practiced today.

strument to procure abortion." The obvious rejection of this precept has brought a tremendous curse upon our land, and I will have more to say about that later in this article.

"With purity and holiness I will pass my life and practice my art." There are innumerable social problems in our country and, indeed, around the world. However, there is nothing special about medical doctors that makes it possible for them to cure the ills of society. Even so, let me give you four examples of places where they are being asked to do so.

First, they are being asked to perform abortions. We are told that to have an unwanted child is a terrible curse. That is not true. At least half of you reading this article were "unwanted" by your parents in that you weren't planned for. Yet, physicians are being asked to take care of this social "problem" and the population problem as well by getting rid of well over a million unborn babies a year.

Second, doctors are being asked to dispose of imperfect children. I have spent my life in correcting the congenital defects of children that leave them less than perfect when they grow up and I know that these youngsters become loved and loving, innovative and contributing members of society. Yet physicians are now being told, "Their lives are not worth living: don't feed them."

Third, they are asked to kill the aged. The elderly become a cramping nuisance in today's hedonistic society which looks upon any life but their own as expendable. Physicians are asked to

Fourth, they are asked to execute criminals. Some states that have resumed capital punishment have decided that the best method is by a lethal injection of poison. Who do they ask to be the social executioner? The physician.

So, whether he's an abortionist, a man who starves a newborn baby to death, a person who kills an oldster, or one who executes a criminal, the doctor has been given these jobs by our mixed-up society. The most remarkable thing about it to me is that the physician has taken these new aspects of his occupation lying down.

"While I continue to keep this Oath unviolated, may it be granted to me to enjoy life and the practice of my art." There are very few children's services in hospitals in the country that I know of where infanticide is not being practiced today. There are very few nursing homes where decisions are not being made about not treating old folks for all sorts of social reasons such as how many visitors they had last week, how cantankerous one patient is, and how much nursing time he or she takes up. The Oath says if a physician keeps the Oath, he will enjoy life. There must be some very unhappy physicians.

The Domino Effect

Over a year ago a student at the University of Pennsylvania set up on their ends 16,000 dominoes in the school gymnasium. He knocked over the first, which knocked over the second, which knocked over the third, and in an orderly fashion without any break

in continuity, all 16,000 dominoes fell. This colossal waste of time got him mentioned in the Guinness Book of World Records. College students being what they are, the record has since been surpassed by somebody who used 23,000 dominoes. I mention this because I see certain problems in our culture today which are like three falling dominoes. They are, by name: *abortion, infanticide and euthanasia.*

The first domino fell with a loud thud, because abortion is a problem that is known to the public. No social issue has polarized our society as this since the days of the practice of slavery.

The second domino fell silently because very few people, unless they work in a hospital or are privy to what goes on in a hospital, realize that infanticide is being practiced broadly in this land. The reason it's secret is because it is practiced behind the shielding facade of a hospital.

The third domino is euthanasia. It has been struck, and it is falling. Although very few of you will ever have to make a decision about abortion or infanticide, if what is happening in this country continues unabated, the type of death you will have, and perhaps even the time, will likely be decided for you.

The Progression of Medical Immorality

As early as 1968 a number of forces were at work in the western world, the United States particularly. Dr. Joseph Stanton of Boston has put it so well that I will simply quote him. He says: "In the confluence of women's liberation, sexual freedom and concern for ecology, population and pollution, vast forces inimical to the well-being of human embryo and fetus were set in motion."

The American Law Institute was advocating a little reasonable liberation of the abortion laws to take care of the hard cases: physical and mental health, rape,

incest and so on. The quality-of-human-life ethic gained respectability at the expense of human life itself. Thus, when there were no medical indications for abortion present, doctors increasingly invoked mental health as justification for abortion. Undocumented statements subsequently acknowledged as unfounded in fact were endlessly repeated until they acquired the ring of truth.

In his book *Aborting America*, Dr. Bernard N. Nathanson gives a devastating confession of his work as an abortionist who performed over 60,000 abortions, relating by chapter and verse how he falsified statistics and how he and others sought an adversary—the Roman Catholic bishops, because unborn children were not suitable antagonists. That is the corruption of the law and medicine that I mentioned.

Sincere, concerned people in this country were purposefully misled. Thousands of women were reported to have died every year in this country as the result of illegal abortions. Whereas some people said 5,000 and some people said 10,000, the actual greatest number of deaths that took place in this country in one year from abortions—legal and illegal combined—was not 5,000 nor 10,000. It was 237.

Ten years ago the very term “abortionist” was a loathsome word with most unpleasant connotations. But the poor medical student today doesn’t know that. The most active abortionist he knows is likely to be the professor of obstetrics and gynecology in the school of medicine where he is being trained.

There are no discussions of ethics or morality presenting both sides in medical schools these days, and as a result I see a tremendous difference in the medical students who graduated after 1975. When I bring up an ethical subject on ward rounds, and it leads to a discussion of abortion, which I view as the keystone to the whole immorality of life in this country, the medical students look at me in amazement. Although I am very critical of them, I really should be very sympathetic because nobody was given the opportunity to tell them otherwise.

There is a “thinkable” and an “unthinkable” in every era. Each era is quite certain intellectually and emotionally that what they are doing is acceptable, and they understand the standards that go into that acceptability. Yet another era comes along very rapidly thereafter, and the certainties that were so obvious and sure before are now unacceptable, and

so another set of values take their place.

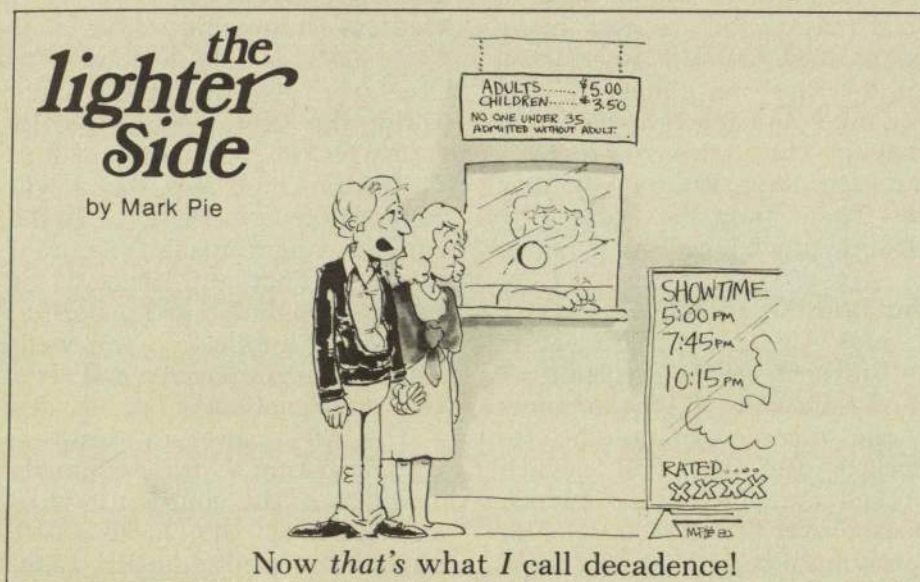
On a humanistic base, people live from generation to generation and as years pass the morally and ethically unthinkable becomes the thinkable. Ten years ago would anyone have imagined that there would be over a million abortions in this country every year? Who would have thought that pediatricians would stand at the side of a newborn baby’s bed and say, “He has a life not worth living. Let’s put a sign on the bed, ‘nothing by mouth.’”

Nobody kills a mongoloid child once it is born. In fact, many fewer are born now because most of them are diagnosed in the womb by a process called amniocentesis and are destroyed before birth. Nobody kills a child who has an intestinal obstruction. Yet, in many places in this country today, if a child is born with both those problems, he is a candidate for starving to death. It takes about fifteen long days for a newborn baby on “nothing by mouth” to finally die of starvation and dehydration.

Our Judeo-Christian Foundation

I indicated earlier that the Hippocratic Oath from the Greek culture gave us a lot of the standards that we use in medicine today, but the real base upon which our culture rests is the Judeo-Christian base. Biblical doctrine was once preached in this country not as *a* truth, but as *the* truth. This teaching formed not only the religious base of society, but the cultural, legal and governmental basis as well.

As a total world view, it answered questions that people have always asked. It not only dealt with questions concerning God, but it gave answers to such questions as: Who are we as people? How are we to live together? What meaning does human life have? In this way Judeo-Christianity formed a general cul-



tural consensus, providing the basic moral and social values by which these issues were judged.

When I talk about abortion, infanticide and euthanasia, I am talking about symptoms of a sick society. The illness in our society is that we have tossed overboard the consensus that was our heritage

machines he himself makes, but he is a machine, nevertheless. This generation, the one that is practicing abortion, infanticide and euthanasia, has taken this humanistic teaching out of the classroom and into the streets. The reduction of the value of human life has been carried into everyday

The illness in our society is that we have tossed overboard . . . our Judeo-Christian background and . . . accepted instead a humanistic base in its place.

from our Judeo-Christian background, and our society on the whole has accepted instead a humanistic base in its place.

Although Judeo-Christianity was never perfectly applied, it did lay the foundation for the high view of human life, both in concept and practice, that brought us to where we were yesterday. The basic issue was that people viewed human life as unique—something to be protected and loved because each individual was made in the image of God.

Until recently, except for some notable and sorry exceptions, people have treated other people well. Now, in one short generation, we have moved from a generally high view of life to a very low one indeed.

When I say that humanism has replaced Christianity, I mean secular humanism, which is almost a non-religious religion. It is now the consensus in the western part of the world. This has had many results, not the least of which is to change people's views of themselves and the attitudes that they have toward other human beings.

You see, humanism rejects God, and humanistic science teaches that only what is mathematically measurable has reality. Reality is somewhat like a cosmic machine, of which man himself is only one small part. Man is more complicated, to be sure, than the

life until suddenly we find ourselves in a more consistent, but an uglier world. It is more consistent because of people taking their low view of man to its natural conclusion. But it is uglier because humanity has been drastically dehumanized.

Until recently we enjoyed the privilege of electing legislators to make our laws. Now we are living in an era of arbitrary law or sociological law. It is no longer the legislative process that brings about the law, but rather it is the effect of lawsuits, each one affecting the subsequent one, so that before very long a whole new fabric of the law has come about without any legislation having been passed. An example is the corruption of the law by the Supreme Court in reference to the change in the abortion laws.

Infanticide: A New Horror

I could talk about abortion forever, but I want to switch for a minute to infanticide—the killing of a born child. Whether that killing is done by withholding something vital to the child's support or by a direct act that kills the child is really immaterial. In either way, a child's life is terminated.

In addition to a film from Johns Hopkins University "Who Shall Survive?" the most outspoken paper that was ever published in this country was one from the Yale

University School of Medicine's Department of Pediatrics and reported in the 160-year-old prestigious *New England Journal of Medicine*. It related experiences in the special care unit for newborns, and acknowledged that 14% of the deaths in that neonatal intensive care unit were intentional.

In every one of our 50 states, infanticide is still homicide, but with the corruption of law that I'm talking about, law has looked the other way and is pretending that infanticide is not happening. It is not just an American problem, either. For a country of its size, it is even more pronounced in Great Britain.

It isn't just the fact that we have motion pictures that show us how to do these things, or that we have learned journals like the *New England Journal of Medicine* which shows us how these things are accomplished, but those that are valued as the scientific members of our culture take a low view of human life.

James D. Watson, the Nobel prize laureate who discovered the double helix of DNA, had this to say in an interview in *Time* Magazine back in 1973. Said Watson, "If a child were not declared alive until three days after birth, then all parents could be allowed the choice only a few are given under the present system." In other words, the doctor could allow the child to die if the parents so choose (social executioner again). "I believe that is the only rational, compassionate attitude to have," said Watson.

Five years later, Francis Crick, another Nobel laureate, reported this: "No newborn should be declared human until it has passed certain tests regarding its genetic endowment, and if it fails these tests, it forfeits the right to live."

As I said earlier, I have spent my entire professional life in the treatment of congenital defects incompatible with life, but nevertheless amenable to surgical correction. I know what can be done

with these children. I know that they are loved and loving, that they become productive, imaginative, innovative members of society. Although they may not be pristine in their anatomical condition, and although they may have some functional deficits, they contribute to society in special ways that perfectly normal people find it impossible to do.

I have always felt that the equality of life far outweighs the quality of life. And as I have dealt with the parents of children who are handicapped, I have recognized that the broken hearts of parents whose children are born defective are the same hearts which give courage and other evidences of love to other people. I am convinced that there is no place in our society where love really reaches its acme as it does in the love that is extended by parents and society to the handicapped child.

But now we are moving with infanticide from a state of mind where we accept the destruction of children who are considered to have defects and lives not worth living, to the place where there are physicians who are willing to sacrifice a healthy newborn baby simply because he might be socially embarrassing.

The matter does not stop with malformed babies. It goes on in this crazy world of ours to people who are concerned about overpopulation. I am absolutely convinced that we are not going to be packed like sardines on this planet, nor will we ever have to eat kelp. If you look at the *good* demographic studies done by places like Cambridge University and are not written by those trying to promote abortion, you will find that only half of the arable land in the world is under cultivation. Of the land that is under cultivation, only one-third of it is being irrigated.

The people at Cambridge predict that if we could bring to all of the farmers in the world today the

Just Around the Corner Getting Back to Basics

Though relationships with other Christians are important, our first priority must always be our relationship with the Lord. *New Wine's* September issue will be a refresher course in basic principles of the Christian faith.

most sophisticated methods of farm management that only some enjoy, they could increase world food output to such a degree that by our own American standard they could feed 12 times as many people as at present. And if you reduce the standard to that of the Japanese diet, they could feed 17 times as many.

Euthanasia: A Growing Reality

Let me say a few things, too, about euthanasia. Euthanasia is Greek for "happy death." What we are asked to do with folks who are aged, infirm, senile or retarded is to decide that they have lives not worth living and to at least withhold from them what the euthanasia proponents like to call "heroic measures." If we cannot at this moment bring ourselves to practice active euthanasia, at least practice "passive" euthanasia, they say.

Heroic measures and extraordinary care are very difficult to define, as is "terminal illness." The things that were extraordinary yesterday are ordinary today. The things that are extraordinary today will be ordinary tomorrow. None of the patients I have ever cared for in my newborn population would even be here today if we

had not exercised the most extraordinary care available to us in the practice of medicine and surgery. Yet I don't think any of that is wrong.

I am completely convinced that because of the way infanticide is being practiced today, the time will come when euthanasia is proposed as law in this country. You and I will complain about it, and we will be told, "Look, you've had infanticide, which is euthanasia in an age group, for a number of years. There was no outcry then. Why are you concerned about this?"

The Living Will is of great concern to me. A healthy patient can write a legal document stating that if he contracts a terminal illness or has an accident, that he does not want to be given extraordinary care because he does not want to end up incapacitated.

The Living Will is nothing but the practice of passive euthanasia. As a matter of fact, it is the product of an organization known as Concern for Dying which used to go under the name of the Educational Council of the Euthanasia Society. That organization has distributed about two million sample Living Wills in this country.

Once the Living Will has been here for a while, you can be absolutely sure that the Euthanasia Council will then say, "Inasmuch as you have had passive euthanasia for X number of years in the form of the Living Will, it's time that we faced reality and practiced active euthanasia to save these poor old people from the terrible lives they are living." I don't think those "poor old people" living those "terrible lives" are anxious to die; it's the people around them that are anxious for them to die.

The euthanasia people always refer to the elderly patient as being in excruciating pain, dying of cancer with no drugs available to them, and that the only way out of

(Continued on page 16.)



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C. EVERETT KOOP

(Continued from page 14.)

this horrible situation is death.

The Hospice Movement, that has long existed in Europe and has just recently come to the U.S., has shown that when you minister to the physical, emotional, financial and spiritual needs of a patient, his pain threshold is raised. If you give him mild doses of a pain killer and some tranquilizers, total relief of pain is an achievable goal. People who go to the hospices find life extraordinarily pleasant. They know they are going to die soon, but they don't want to die tonight. And they definitely do not want to die at someone else's hand.

Don't forget that you will be constantly barraged with the confusion of terms. "Passive euthanasia" is not the same thing as a physician practicing in the realm of trust with his patient.

Justice Blackman of the Supreme Court . . . spurned the Judeo-Christian consensus . . . he would turn instead to the religion of the Greeks, the Romans and the Persians.

Let me give you an example. Suppose that Mr. X comes to me and I diagnose cancer of the stomach. In the course of treatment he has an operation, and his stomach is removed. I don't know whether he has fifteen years ahead of him or five years or five months. If in his postoperative period he should have a hemorrhage from his stomach and I decide that, because he has cancer of the stomach, I will not try to stop the hemorrhage because, after all, he is in his terminal illness, *that* would be practicing euthanasia. On the other hand, if two years from now the cancer has spread to his liver and other organs, it is obvious that this man is dying from the stomach cancer. His hemoglobin has gotten lower and lower and as his hemoglobin goes down, he gets a little fuzzy. He doesn't appreciate pain so much and he's not so con-

scious of the things that are happening around him. He is dying, and I am going to let him die. He has to die of something, and the time has come.

If I were to give him a transfusion, I would be practicing very poor medicine because I would elevate his consciousness and therefore increase his pain. I would prolong not his life but his act of dying for a few days for no one's benefit. I prefer not to transfuse. That is practicing medicine in the realm of trust between me and my patient. But the euthanasia people would tell you that I was practicing passive euthanasia. I am not.

Who Makes the Rules?

Who makes the rules about things that I've been talking about? In the Supreme Court decisions of *Roe vs. Wade* and *Doe vs.*

knew if their practices were the basis for the majority opinion of the Supreme Court, infanticide would be here before long. And indeed, it is.

Physicians in England have now implanted a fertilized egg back into the uterus of a woman who was childless, and the first test-tube baby has been born. Any of you who saw *The Babymakers*, a television show aired recently, realize the extraordinary importance of these matters. When the things that were shown become common practice, we will have babies conceived in test tubes and nurtured in artificial wombs. We will have embryos for sale, sperm for sale, and wombs for hire. The basic thing that holds the family together, which is the procreation of children in monogamous marriage, will be gone from our society.

President Carter appointed an advisory board that went around this country and took testimony on the test-tube baby experiment from all sorts of people. Great men like Joseph Stanton of Boston and Professor Paul Ramsey at Princeton gave remarkable arguments against invitro fertilization. Yet the advisory committee said it was quite all right to go ahead with fertilization of human eggs in Petrie dishes, provided that they were killed by the time they were two weeks old if they were not transplanted into an acceptable uterus.

Who makes the rules about that? Is this like abortion, a private matter between a doctor and a patient, or is this a private matter between the scientist in the laboratory and the plumber who installed the sink drain down which these babies will be poured?

Who makes the rules in a mercy killing? Very recently an article appeared in a medical journal that told of a study done in nine nursing homes in Seattle. It was a very simple study, but a very revealing one. They studied just one symptom: fever. They wanted to know what

Bolton, Justice Byron White said that it was an exercise in raw judicial power. Where does this right that the Supreme Court found exist? It does not exist in our Constitution. The Supreme Court said that it did, but they made it very clear that it did not exist in any specific place where you or I could find it.

Justice Blackman of the Supreme Court, who wrote the majority decision about abortion, spurned the Judeo-Christian consensus that I mentioned. He said that the Hippocratic Oath bore no relationship to the problem at hand, and he would turn instead to the religion of the Greeks, the Romans and the Persians. When I read that in *Roe vs. Wade*, my blood ran cold because, although those cultures did practice abortion, it was infanticide that set them apart as inhuman societies. I

the mortality rate was in nursing homes when the symptom of fever was treated with antibiotics (the way you would like your fever treated), compared to when it was not treated at all. They found that when fever was treated in a nursing home, the mortality rate was nine percent; but if the fever was untreated the mortality was fifty-nine percent.

An investigation of the reasons behind not giving antibiotics revealed that a tremendous number of non-medical factors were taken into consideration. Patients were not treated because they took too much nursing time, had no family visitors or were cantankerous.

The people who really make the rules about mercy killing are not doctors. The rules are not made in reference to medical decisions alone; too many social factors are brought in.

When I graduated from medical school (and I think those who graduated within ten to fifteen years of me would agree), I felt that I had gone to medical school to learn to save lives and alleviate suffering. At least that was the impression I came out with in 1941. But with the semantics of the euthanasia movement, this has become distorted. Now they say, "If your patient is causing suffering in the family, get rid of your patient to stop that suffering." That is a far cry from the high calling to the healing art that most physicians of my

youngster, but on the basis of everything I know, I have to say that the death of your child was really a blessing in disguise." That I am able to look in retrospect upon such a death as a blessing does not entitle me to distribute showers of blessings to the parents of my other patients by eliminating problems that they might have to face in raising a child who was less than perfect.

Will There Be No Outcry?

It is very difficult to be a participant in history and to understand what is going on around you with exactly the same perspective you would have when you look back on something that happened ten or twenty years ago.

The euthanasia movement, and I use that in the broadest sense possible, is with us today in greater strength than it has ever been at any time in the history of what we call modern civilization.

The Living Will is the thin edge of the wedge that is going to bring euthanasia to our land. It will not be long before we are asked to dignify this whole business by enacting laws that justify not only passive but active euthanasia.

The first step is always followed by the second step. You might say, "If the first step is moral, anything that follows it will also be moral." But the important thing is that before you complete the first step, you have to think, "What is the next step likely to be if I take this

the realm of trust between doctor and patient or doctor and patient's family—and subject them to legal decision and legal terminology.

Perhaps more than the law, I fear the attitude of my own profession in sanctioning infanticide and moving inexorably down the road from abortion to infanticide and on to euthanasia.

I am concerned, chiefly, because there is no outcry. I can understand that there really are people who think that it is legitimate to starve a baby to death because they think they are doing something right for society or are practicing Hegel's principle of a utilitarian philosophy. But I *cannot* understand why the other people—and there are thousands of them—do not stand up and be counted. I am concerned about this because it is a repetition, in our culture, of what we saw happen in Germany before the Second World War.

I am also concerned about what is going to happen when we add economics to the moral issues I have discussed. It might be very difficult for me to survive if I am a social burden. But if I am a social burden *and an economic burden*, no matter how precious life might be to me, I will not have a chance.

I fear that it will be said by a historian in the latter days of this century, that after the Supreme Court decided upon abortion in 1973, the euthanasia movement took a giant step forward and infanticide began to be practiced without any outcry from the medical profession. Euthanasia of the elderly followed as the night the day.

When the corruption of medicine met the corruption of law in the 1930s in Germany and the prelude to the Holocaust was begun, there was no outcry from the rest of the medical and legal professions; there was no outcry from the churches; there was no outcry from the public. Don't let it happen here! ♥

**I am concerned, chiefly because there is no outcry
It is a repetition . . . of what we saw happen in Germany
before the Second World War.**

era went to medical school to learn.

Many times I have operated upon a newborn youngster who subsequently dies and I have very honestly expressed my sincere, inward feelings to the parents. I have said something like, "I am very sorry that we lost your

first step? Is it one that is solid, or am I moving into a precarious area?" Only then should you make your decision.

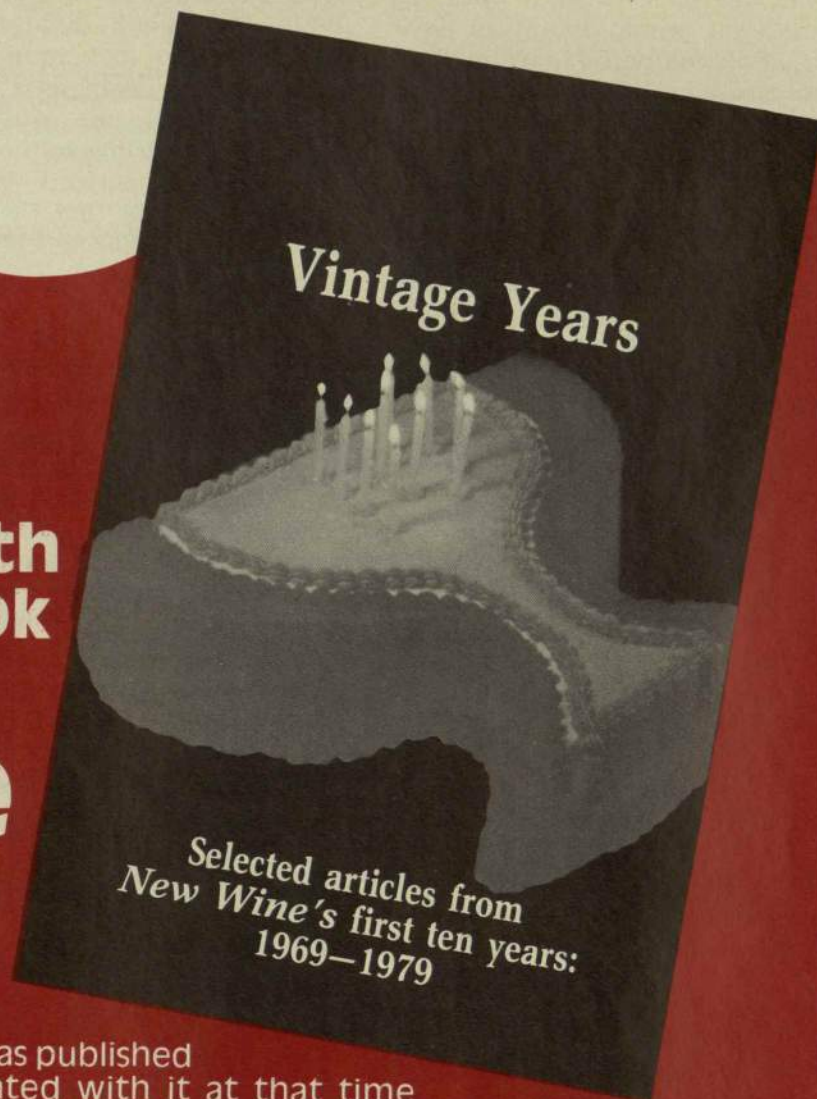
I am concerned about legislation that would take the problems of life and death out of the hands of the medical profession—out of

10

ANNOUNCING

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Anniversary Book**

Vintage Years



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The Welsh Revival

by David Edwards

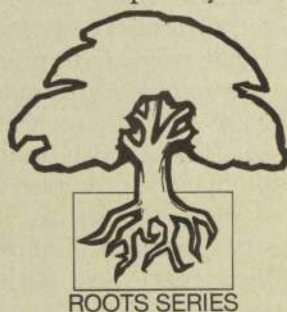
IN THE 170 YEARS preceding 1904, Wales had known religious revival in one or another locality on more than fifteen different occasions, giving Wales the title "Land of Revivals." Yet none of these was as significant as the one which occurred in the years 1904 and 1905.

David Lloyd George, who later became the Prime Minister of Great Britain during World War I, said of this revival two months after it began, "This remarkable upheaval, which seems to be rocking Welsh life like a great earthquake, is certainly the most remarkable spiritual movement this generation has witnessed." This assessment, especially coming from a politician, is no small indication of the significance of those months.

Interestingly enough, some of the early seeds of that extraordinary event were sown in the United States. In Scranton, Pennsylvania, in the later years of the nineteenth century, Rev. W.S. Jones, then pastor of the eight-hundred-member First Welsh Baptist Church, was convicted by the Holy Spirit that his oratory and dynamic preaching did not reflect the qualities of New Testament ministry. In his despair he sought and received new unction from the Holy Spirit, and with this added dimension to his ministry he returned to Wales in 1897. Those who had known him before he emigrated were somewhat perplexed by the change they found in him. There were many who were convinced of his sincerity, yet hostile to his new fervor. However, in the six or seven years that elapsed before the revival broke in its heavenly fury in 1904, W.S.

Jones was used of God to inspire many of the younger pastors of his beloved homeland.

There were others, apart from the Rev. W.S. Jones, who were already evidencing an appropriation of power in their preaching beyond their natural talents. It was under the ministry of one of these men, Seth Joshua, that the most noted personality of the revival was set apart by God. Evan



Roberts, twenty-five years of age, one of fourteen children, of medium height, slender, brown-haired, nervous in temperament, no orator, no leader and, it was said, lacking all the essential qualities of greatness, was nevertheless the most visible channel of God's grace during those months.

Evan Roberts had begun his working life at the age of twelve in a coal mine. His initial responsibilities there were to open the door that would provide ventilation and to dispel the vitiated, foetid atmosphere so as to bring some fresh inspiration and life-giving oxygen to the hard-working coal miners in the underground tunnels. (I have wondered whether or not this is not illustrative of the great work that he was afterwards to do in bringing the fresh breezes of the Holy Spirit to renew faith and spiritual vigor to many exhausted and struggling souls.) He was afterwards apprenticed as

a blacksmith, but could not evade the conviction that God had called him to the ministry. A Calvinistic Methodist, like those whom God had used in two of the previous most significant revivals in Wales, Evans enrolled in seminary in the fall of 1904.

For several months prior to his enrollment, he had been awakened regularly at night between the hours of 1:00 and 5:00 AM, to spend time in prayer and communion.

One of the reservations that he had about enrolling in Bible school was whether or not it would mean the loss of this heavenly fellowship which he treasured. It was not interrupted and, in visions he received during this time, it was made clear that he must return to his home congregation to proclaim the message of national revival the Lord had given him. Letters written on the day of his departure—October 31, 1904—bear abundant testimony to his vision and faith that in the renewal of which he was to be the public leader, God would grant that 100,000 souls would be converted.

Although only seventeen people attended his first public service on October 31, 1904, by November 29, less than a month later, the work with which he was associated had become so widely publicized and was so highly regarded that he earned the approbation of the American evangelist, R.A. Torrey. By the middle of November, services were lasting nine hours, and some services were convening continuously for twenty-four-hour periods.

The months of preparation before enrolling in Bible school had served to give him some

understanding of God's omnipotence and sovereignty, and early meetings in his home church at Loughor, convened with permission from his pastor, provided opportunity for him to air before that small congregation the basic message which he was afterwards to repeat throughout the whole of Wales.

That basic message had four elements: 1) Confess all known sin; 2) Forsake all doubtful practices; 3) Yield immediate obedience to the prompting of the Holy Spirit; 4) Confess Christ publicly. He pressed these issues upon each and every congregation and taught them to pray in faith, "Lord, send the Holy Spirit; Lord, send the Holy Spirit now; Lord, send the Holy Spirit in Jesus' name."

It was not long before there was abundant testimony that God had heard and answered their prayers. More than 35,000 conversions were recorded in November and December of 1904. The jail population in the capital city of Wales declined to 40% of the previous year's figures; drunkenness declined by 50%; political debates became prayer meetings. Trade union organizers, who had previously found the local taverns convenient meeting places, now prohibited meetings on premises licensed to sell liquor. Brewery trade so declined that it became less than .2% of previously reported figures. Twenty thousand new church members were enrolled in five weeks. Prayer meetings were held nightly and often twice daily in cities where two weeks previously only a dozen people would assemble for a mid-

week prayer meeting.

G. Campbell Morgan, the well-known expositor and pastor of Westminster Chapel, visited the

It was said of Roberts, that his work was not that of appealing to men, but that of creating an atmosphere by calling men to follow

Two hundred churches were built in Eastern Europe as the result of a single Russian student being touched by the revival.

revival scenes and reported that he was part of a standing crowd wedged so tightly that hands could not be raised for three hours. He refused to return because he felt that the fame and publicity attached to his announced presence would detract from the significance of the ministry of the Holy Spirit in that revival. In one community the four leading members of a militant agnostic society were converted. The British and Foreign Bible Society distributed four times as many Bibles as in the previous two months. There were some courts that were without a case to try for the first time in fourteen years: a far cry from the backlog we are familiar with today.

G. Campbell Morgan also reported that at one of the services he attended, in half of the auditorium he was only able to count three women, the rest being men.

The revival needed no public relations; it had a public relations program all its own. The national daily newspapers were so impressed with the revival that without any solicitation or pressure from the churches, they published special weekly editions which were wholly given over to news of the revival.

the guidance of the Spirit in whatsoever the Spirit should say. More than anything, I suppose, it was "atmosphere" that conveyed the revival. That is not to attribute the work of the Holy Spirit to atmosphere, but this is how He was pleased to work at that time.

Consistently throughout the months of ministry, Evan Roberts would not commit himself to any preplanned program. Often he would not even announce the particular church at which he would be present. This did not in any way limit the work of God, for all churches were blessed alike. There were regular, daily afternoon prayer meetings for women where the attendance numbered in excess of 500. It was not uncommon for coal miners to gather for prayer in the bowels of the earth before work commenced. In many instances the management of the coal mines reported that the horses, which were used at that time for pulling the long trains of coal in the dark over-heated tunnels of the mines, had to be reeducated because their masters no longer used the brutal and obscene language for which they were most notorious before the revival.

A journalist reported that if John Wesley wanted to spend a holiday outside of heaven, he would spend it in South Wales. Two hundred churches were built in Eastern Europe as the result of a single Russian student being touched by the revival.

Was the revival Pentecostal? Was it charismatic? Donald Gee,

David Edwards



David Edwards presently serves as the executive vice president of Elim Bible Institute in Lima, New York. For the past twenty-nine years he has been involved in marriage counseling and has taught a marriage course at Elim for fifteen years. He and his wife have three children.

the noted English Pentecostal teacher, said of it: "It is impossible and would be historically incorrect to disassociate the Pentecostal movement from that remarkable visitation of God's Spirit." The scripture in Joel 2:28, where God promised to pour out His Spirit on all flesh, was often quoted during the Welsh Revival as being fulfilled. There were unquestioned evidences of God's Spirit at work in the conviction, repentance, restitution and renewal of those who were affected by the revival. Prostration, both voluntary and involuntary, was common.

Principal T.C. Edwards had said in 1899 that, "A second baptism as a second stage in the spiritual development is an imperative." The ministry of holiness preachers and those associated with the Keswick movement had familiarized Christians with the phrase "baptism of the Holy Spirit," but few expected that such an experience would be accompanied by a manifestation of supernatural grace and power in the way that charismatics and Pentecostals would later teach.

There were indications throughout the revival of what we might

and ministered to others in the same way, although he was not known as a healing evangelist.

Two of the most significant evangelists of the United Kingdom, George and Stephen Jeffries, were both converted during the months of this awakening. They were afterwards to participate in the founding of the Elim Foursquare Church and the Assemblies of God in Great Britain. Daniel Powell Williams, the founder and first president of the Apostolic Church, was, with his brother, W. Jones Williams, also converted during these months of renewal.

What of its aftermath? A journalistic critic reported that of the 100,000 converted, 20,000 had left the churches. That is extraordinary testimony of the effectiveness of the revival when one considers that this assessment was made by a critic who ignored the fact that many of the 20,000 had left historic denominations in order to associate themselves with new Pentecostal and other independent churches. That would indicate that more than 80% of the conversions during that move of God remained faithful and active believers. Estimates made of

beginning to take its toll, and Roberts withdrew from public ministry for about ten days. During this time of isolation, his health did not improve. He was taken to the home of Mrs. Jesse Penn Lewis in April 1906. Apart from some occasional appearances, he never again ministered in public, and certainly never on the scale or with the effect that he had previously known.

It was an emotional period, but historians note that the revival of 1904 was less emotional than any Welsh revival which had preceded it. And, as was said at that time, life with exuberance is to be preferred over death with composure.

The far-ranging effect of the Welsh Revival was that it caused the Lord's people elsewhere to ask, "Why only Wales?" Reports of the great blessing which had accompanied the ministry of Evan Roberts and others proved sufficient to provoke the faith of many in Scandinavia, Europe, the United States, India and in those parts of Great Britain which had not been significantly moved during the months of 1904 and 1905.

Not the least of these places in England was the Anglican church in Sunderland where, under the ministry of Canon A.A. Boddy, a healthy charismatic congregation was established. It was here that Smith Wigglesworth, of international Pentecostal fame, received the baptism of the Holy Spirit on October 28, 1907. Although Pentecostal churches in Great Britain have not reached the dimensions of their American counterparts, their missionary endeavor and their zeal for God has served to bless many nations around the world.

Who could have seen these consequences of the obedience of a freshman seminary student who yielded his life to God in those months of September and October 1904? ▼

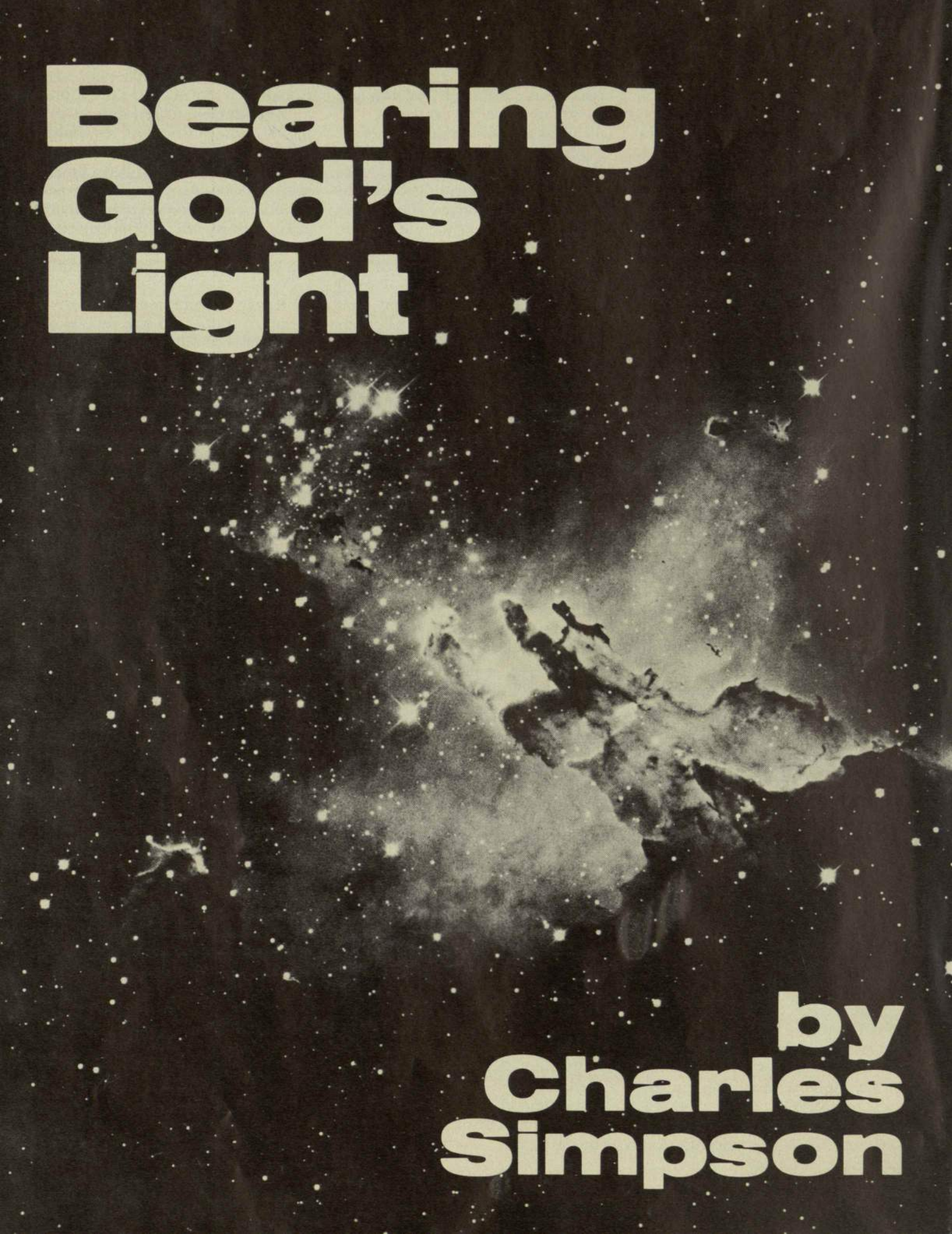
There were unquestioned evidences of God's Spirit at work in the conviction, repentance, restitution and renewal of those who were affected by the revival.

call "a word of knowledge" or "discerning of spirits." It is recorded that on one of the few occasions when Evan Roberts ministered publicly some years after the revival had declined from its early impetus, that he prayed for the sick and exercised the ministry of exorcism. W.S. Jones, who was mentioned earlier, knew a remarkable experience of divine healing

those who persevere under contemporary evangelistic ministry range from only 2 to 10%.

Early in 1905, in a national daily newspaper, Roberts was publically criticized by a fellow clergyman. This criticism coincided with Roberts' move to North Wales where his audiences were socially and culturally different. The strain of the ministry was

Bearing God's Light



**by
Charles
Simpson**

THE CHALLENGE of God's people in every age is to be the light in a world that is often blind. Can a church or nation lose its light? That light, and the responsibility we have to preserve it is what I will be sharing with you in this article.

In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning

In him was life, and that life was the light of men. The light shines in the darkness, but the darkness has not understood it (Jn. 1:1, 4-5).

John the Apostle had and shared the light of God, and because he testified to the divinity of Jesus Christ, he was banished to the island of Patmos. Yet, even on Patmos, he had further revelation in the form of a vision of the ascended Christ, a vision so radiant that he was overcome by it.

The vision John had is a message from the Revealer of the Light to the possessors of that Light—from Him who is the Revelation to those who bear the revelation. The message is this: "I know your deeds. I see how faithfully you are bearing the light. Those who overcome the problems associated with bearing the Light will receive great rewards, but those who neglect My word will lose their light."

How Valuable is the Light?

How valuable is spiritual insight? How important is moral truth to a people? How necessary is it that a church or nation know God in present reality? How vital is it to have a present revelation of His purpose?

When I was a small boy, my family visited the Carlsbad Caverns in New Mexico. The



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caverns were filled with dark mysteries, bats, deep holes and slippery, unexplored paths. Our guide led us down one path until we could no longer see daylight, and then he said, "Now we are going to turn out the lights so you can see how dark it is down here without lights. If you stayed in this much darkness for three days, you would be blind." Then, out went the lights! It was so dark I could not see my dad, who was standing next to me—but I held his hand as tightly as I could. Standing there in the blackness, I longed for the light.

Darkness makes godly men long for the light—it always has. Enoch knew how valuable the light was and he followed it until one day it changed him totally—he was translated into heaven. Noah knew, and it brought him through the flood. Abraham knew, and it led him to seek a city whose Builder and Maker was God. Joseph knew, and it led him out of his father's house into prison, and out of prison into leadership. Moses knew it as he watched it burn in a bush and as it spoke to him of salvation for millions. Jesus knew. He came to a darkened planet to light it with heaven's radiance.

The revelation of God is the fire in the lamp. Without a revelation from God, people are in darkness, surrounded by danger on a crooked, slippery, unexplored path; a company of fools shouting, "Let's try this!" "There is a way that seems right to a man, but in the end it leads to death" (Pr. 14:12).

Why do we gather ourselves together as God's people? Is it to run from the hostility of the world? No, we are not escapists. The reason we meet is because we have seen a light—God's love and nature. We have seen a vision, and we have come to the Lord—the Light of the world. We hunger to be in an atmosphere where the light is bright and the Glory of the Lord is revealed.

I am reminded of Isaiah's prophecy in Isaiah 60:2-3: "See, darkness covers the earth and thick darkness is over the peoples, but the Lord will rise upon you and his glory appears over you. Nations will come to your light, and kings to the brightness of your dawn." God has called us out of darkness into His "marvellous light," so that we are able to see with discernment in the world in which we live. We can see Him, creation, and one another in the light of His purpose.

How Has God Revealed Himself to Us?

God has spoken to us many times in various ways. It is evident that He desires to make Himself known to those who desire to know Him because He has often, in a variety of ways, taken the initiative. Hebrews 1:1 tells us the most definitive way God has revealed Himself. "In the past God spoke to our forefathers through the prophets at many times and in various ways, but in these last days he has spoken to us by his Son." Even without the revelation of the Son, Romans chapter one tells us that all men are without excuse in



regard to knowing God, because creation itself reveals God. Any man who desires to know God could begin to know Him through creation.

The wrath of God is being revealed from heaven against all the godlessness and wickedness of men who suppress the truth by their wickedness, since what may be known about God is plain to them, because God has made it plain to them. For since the creation of the world God's invisible qualities—his eternal power and divine nature—have been clearly seen, being understood from what has been made, so that men are without excuse . . . They exchanged the truth of God for a lie, and worshipped and served created things rather than the Creator—who is forever praised. Amen (Rom. 1:18-20,25).

Before the beginning, God was there to start everything and create all that exists. Creation was not an accident—it was systematically planned and created by a sovereign Being whom we call God. The more we learn about creation, the more we learn about the Creator. Psalms 19:1 says, "The heavens declare the glory of God; the skies proclaim the work of his hands." That being true, it is obvious that our God is infinitely wise and powerful. He is sovereign and unsearchable. The expanse of His domain is undiscovered by our most powerful telescopes. Newer, more powerful telescope lenses only reveal more stars on new horizons. Conversely, turning from the massive to the minute, there are yet infinite secrets locked up in molecules and atoms. The

universes inside our world are as unfathomable as the universes outside.

We have discovered that galaxies made up of billions of stars tend to cluster together, so that there are groups of galaxies or super galaxies. These "super galaxies" may have only a few galaxies in the group or a few thousand galaxies in the group, each galaxy having up to one-hundred billion stars. Galaxies within a given group may be only one-hundred and fifty thousand light years from one another. A light year is the distance light can travel at one-hundred and eighty-six thousand miles per second in a year's time. If my calculation is correct, light can travel eleven million, one-hundred and sixty thousand miles a minute. To figure out how far light travels in one year (a light year) I punched the appropriate numbers on my calculator and it flashed back, "Don't be silly!"

Space is so vast that galaxies that close together are thought to be in a group. Super galaxies may be one-hundred and fifty million light years from other super galaxies. Some day we may discover that all the time we were looking out from the inside of a large molecule.

Regarding the testimony of God's creation, the Apostle Paul states that when so-called wise men ignore the God of creation, they fall into darkness and social decadence. They become fools who center everything in humanity. While exalting humanity, they fall victim to depraved practices, homosexuality, and all sorts of violence against one another.

How can such an educated people commit so many homicides, most of them family related? How can so many people of all ages take so many drugs, drink so much liquor, and have so many mental disorders, and now find themselves so paralyzed by a small band of communist youths in a faraway

nation so backward and deceived as Iran?

I'll tell you why. *Creation doesn't work without the Creator.* Creation is not a playground for fools, a diamond mine for the vain, or an oil well for rebels. Creation is the revelation of God Almighty, and it, creation, is angry. It is groaning to be delivered from the bumbling hands of those who are blind to God's glory. It waits for sons of God who will rule it under God, who will cherish it as God's work and God's glory!

Creation is not the product of science, philosophy, technology, or religion. It is the Lord's—it reveals Him—and He will redeem it.

The Law

In addition to speaking to us through creation, *God has spoken to us through the law.* We live in a day when church and nation are wont to cast aside any edict which denies self-gratification. But the law is a statement from and about God. Exodus 19 and 20, and Deuteronomy 4 and 5 make numerous statements about the importance of the law as reflecting the nature of God. In fact, the Bible is full of such references. Israel is told that obedience to the law is the condition that will allow Israel to receive the inheritance. Israel is told that receiving God's law is a unique blessing to them, and is a reflection of God's special favor. The law will preserve them as a nation. And for thirty-four hundred years Israel has been preserved.

The law further tells us that God is jealous: He hates idols, will not tolerate the vain use of His name, and requires man to work productively six days and rest one. He commands that parents be honored, life be protected, marriage be upheld, and that theft, lying, and covetousness be forbidden.

The law is not only a statement from God; it is a statement *about* God. It tells us what He is like, and what He expects of those who bear

His light. When Jesus came, He did not lower the standard. Indeed, He raised the standard even higher. In Matthew 5:17-20 He said:

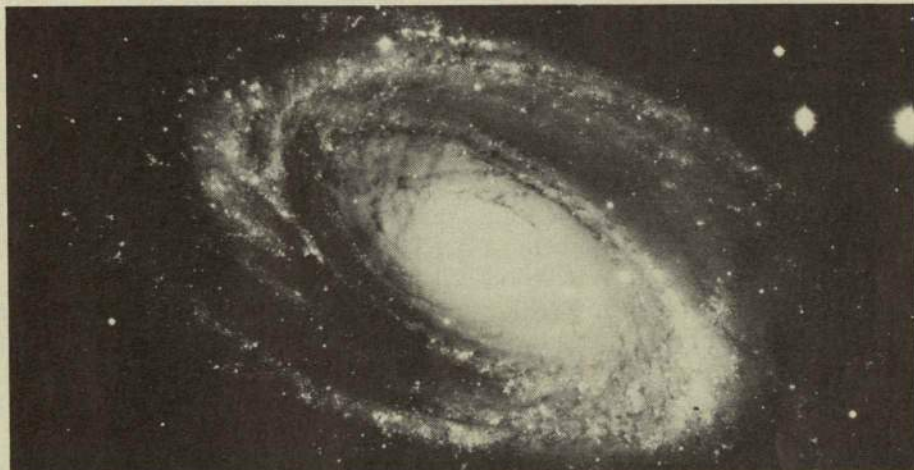
Do not think that I have come to abolish the Law or the Prophets; I have not come to abolish them but to fulfill them. I tell you the truth, until heaven and earth disappear, not the smallest letter, not the least stroke of a pen, will by any means disappear from the Law until everything is accomplished. Anyone who breaks one of the least of these commandments and teaches others to do the same will be called least in the kingdom of heaven, but whoever practices and teaches these commands will be called great in the kingdom of heaven. For I

visions and have heard truth from God that gave light to people who would otherwise have perished in the dark. Those men were and are called to speak forth to the people what is on God's mind.

Elijah, Jeremiah, Elisha, and Daniel are a few prophets that come to mind. Among my favorites is Isaiah. He saw as far back to the beginning and before as any seer and as far toward the end of the age as any. But Isaiah, like the other prophets, was rejected by Israel.

Jesus referred to Israel's refusal and even hatred of the prophets of God in the parable of the vineyard and the rebellious husbandmen in Luke 20:9-16.

In another parable, a story



tell you that unless your righteousness surpasses that of the Pharisees and the teachers of the law, you will certainly not enter the kingdom of heaven.

No nation or church can ignore the law and still keep its light. He who walks among the lampstands looks to see if we treasure the light. He listens for those who fear His name, worship Him as Creator, and keep His commandments. He has written their names in His book.

Prophets


God has also spoken to us by prophets. Throughout history God has selected and sensitized various men to His voice. They have seen

about a rich man and a beggar named Lazarus, Jesus again cites Israel's rejection of God's prophets. The poor man, Lazarus, went to Abraham's bosom and the rich man went to hell. From hell he saw Lazarus and Abraham a long way off in heaven and asked that Lazarus might dip his finger in water and cool the rich man's tongue.

"No," Abraham replied. "There's an uncrossable gulf between us."

"Send him to my five brothers, then," he pleaded, "so they won't come here. They will listen to someone who has risen from the dead."

Then Abraham said, "They



have Moses and the prophets. If they do not listen to Moses and the prophets, they won't be convinced if someone rises from the dead."

The parable proved true, for the same Jerusalem that killed the Prophet Jesus also rejected the resurrected Jesus.

God places a lot of importance on our hearing prophets. If we receive them, we receive Him. Churches in our generation want polish, not prophets. So they are polished, but they are not prophetic. I pray God to elevate prophetic gifts among us. I pray that we can be a prophetic people to our generation.

The Son

God's expressiveness is recorded in the infinitely elaborate creation. His profundity is apparent in a statement of law that has stood unimproved upon for thirty-four hundred years. The power of His inspired utterances were enacted by holy men of old who moved nations, changed history, and performed miraculous feats by the word of their mouths. But God's greatest statement, his most eloquent utterance in time and eternity is Jesus Christ—the Word of God.

When we look outside we see creation. When we look at Jesus we see the Creator. When we look at Exodus and Deuteronomy we see the law. But when we look at Jesus we see the Lawgiver. When we look at Isaiah, Jeremiah, Ezekiel and Daniel we see the prophets, but when we look at Jesus we see the source of fulfillment of all prophecy. He is the heir of all things, the radiance and exact representation of God, the sustainer of all things, the redeemer of all things.

God's expressiveness is recorded in the infinitely elaborate creation.

Colossians adds that He is the center of our social universe, and our purpose is to please Him and know Him. He is the source of our endurance. He is the one who has qualified us to share in His inheritance. He is our deliverer out of darkness; the forgiver of our sin; the image of God; the firstborn of a new race; the head of the Church and preeminent in all things. He is the fullness of God manifest; the reconciler; peacemaker; and He is the one in whom is hid all the treasures of God.

If God holds us accountable for the words of angels, the law, and the prophets, how shall we escape if we neglect to hear Jesus? *Creation is a painting—Jesus is the artist. The law is a book—Jesus is the author. Prophets are servants—Jesus is the King of kings.*

U.S. News and World Report just did their annual "Who Runs America?" survey. They discovered that organized religion dropped from twenty-sixth place to twenty-eighth in the ranking of institutions that wield power in America. Among leaders, not one religious leader was selected as being significant in American leadership. It would seem that Americans want to keep God and His servants away from significant roles. Or, is God withdrawing the Light?

Jesus Christ is saying to America, "I know your deeds. If you can hear, listen to what the

Spirit is saying. Repent of humanism—both secular and religious. Repent of pride. Return to the law of God, or I will take away your light, which is already growing dim."

He is saying to the Church: "I know your deeds. If you can hear, listen to what the Spirit is saying. Repent. Separate yourself from secular fads. Humble yourself. Once again acknowledge God as Creator. Acknowledge and keep His law. Listen to the prophets. Serve Me without being embarrassed. Prophecy to the nations that a day of darkness is at hand and gross darkness shall cover the people. Declare that our God reigns and His glory shall come upon His people and kings shall come to their brightness. Say to him that overcomes and does My will to the end that I will give him authority over the nations."

These things which I have declared are what I believe Jesus Christ is saying to the Church. But what is He saying to you? I encourage you to listen to Jesus Christ today, for He is the Light of our life. In the day that is coming the Sun of Righteousness shall arise with healing in His wings, and light will be upon those who cherish the light. But darkness will be upon those who reject the light, and they will walk in darkness and stumble in their foolishness. They will build their own gallows and be their own hangman. ♥

Thy Word Is Truth

Turning the Tide of Decadence

Scriptures are from the
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ternational Bible Society
unless marked otherwise.

In the time of those kings, the God of heaven will set up a kingdom that will never be destroyed, nor will it be left to another people. It will crush all those kingdoms and bring them to an end, but it will itself endure forever. *Daniel 2:44*

Everyone has turned away, they have together become corrupt; there is no one who does good, not even one. Will the evildoers never learn *Psalms 53:3,4*

In my vision at night I looked, and there before me was one like a son of man, coming with the clouds of heaven. He approached the Ancient of Days and was led into his presence. He was given authority, glory and sovereign power; all peoples, nations and men of every language worshipped him. His dominion is an everlasting dominion that will not pass away, and his kingdom is one that will never be destroyed. *Daniel 7:13-14*

. . . the men also abandoned natural relations with women and were inflamed with lust for one another. Men committed indecent acts with other men, and received in themselves the due penalty for their perversion. Furthermore, since they did not think it worthwhile to retain the knowledge of God, he gave them over to a depraved mind, to do what ought not to be done. They have become filled with every kind of wickedness, evil, greed and depravity. They are full of envy, murder, strife, deceit and malice. They are gossips, slanderers, God-haters, insolent, arrogant and boastful; they invent ways of doing evil; they disobey their parents; they are senseless, faithless, heartless, ruthless. Although they know God's righteous decree that those who do such things deserve death, they not only continue to do these very things but also approve of those who practice them. *Romans 1:27-32*

Of the increase of his government and peace there will be no end. He will reign on David's throne and over his kingdom, establishing and upholding it with justice and righteousness from that time on and forever. *Isaiah 9:7*

Ern Baxter



update

NW: *In your last Update, you shared about the tremendous improvement in your health. What further improvements have you experienced since then?*

EB: First of all, I would like to express my pleasure at the positive responses I received from *New Wine Magazine* readers regarding my Update in the January 1980 issue. It was exciting to see the concern among Christian men—perhaps more specifically among their wives, who were concerned about the welfare of their husbands. My wife Ruth enjoyed responding to inquiries and kept quite busy sending out bread recipes to many of the wives.

As far as my personal health is concerned, my sugar has stabilized and there is no sign of the diabetes. It's such a relief to not have to poke myself with a needle every morning for an insulin injection. Up to now I have lost forty pounds. In fact, I've been without those forty pounds for several weeks now and I'm keeping them off. Ruth and I are walking regularly—morning and evening.

I'm also getting in some vigorous racketball. So as a result of these improved developments and activities, I am very alive and alert physically—much better than a year ago when it was difficult for me to even walk without angina pain.

I don't want to give the impression that the remarkable measure of restoration I've experienced is some kind of return to youth. I have very significantly upgraded my physical condition, but I am still semi-bald, the vacancies in my mouth have not sprouted new teeth and this upgrade of health has not eliminated any wrinkles. But I *am* praising God for my ability to age a little more gracefully than I was a year ago. Because of all this, I continue to be a bit evangelistic about the necessity for taking care of your health, especially to young people.

NW: *Could you enlarge upon the importance of paying attention to good health when you're young?*

EB: The problem is (and I experienced this myself), when you are young you can abuse your physical machinery and seem to get away with it. But it is amazing how much it catches up with you. It's like sin. Paul says that you are heaping up wrath against wrath. It piles up and then all of a sudden it hits you. This is happening to many servants of God. My concern is to find a way to get young men and women to see that *now* is the time in their lives to build some real life insurance into their physical bodies.

NW: *Could you let our readers know some of your reasons for moving to Mobile?*

EB: First of all, let me say that moving is always rather painful and traumatic; but this move was made much easier by my improved physical condition. I am amazed at my physical responses as opposed to the last move we made when I was not well, which was terribly burdensome. We're in the process of getting settled and enjoying our new home.

I think that my coming to Mobile was something in the spiritual evolution of God's purpose for me. I had moved from Ft. Lauderdale to Southern California a couple of years ago to do some teaching at the Morris Cerullo School of Ministry. About six months before we decided to move again, Ruth and I had been talking and we felt that a change was coming for us, and we both felt very strongly that we ought to consider Mobile as our permanent home. I mentioned this to Charles Simpson, who is senior pastor of Gulf Coast Covenant Church in Mobile, while he was visiting with us during a time of ministry in California and his response was a very, very positive one.

For several years I have felt a closeness to Brother Charles—in fact that feeling dates back to our first meeting at the Seattle Charismatic Conference in 1971. Later on when I came into covenant relationship with the other teachers, including Charles, a real warmth developed between us as our relationship continued to grow. While I am the oldest member of the teachers, and Charles is the youngest, I have no problem looking to him as a pastor in my life. I don't want to sound audacious, but I also hope to be able to serve him in some way through my pastoral experience and support by moving to Mobile.

I also felt that in my latter years of life I needed to be in some kind of stable situation which could serve as a base for whatever service was left in me. Through the years of covenant relationship with the teachers, I have also grown close to Don Basham, Editor of *New Wine Magazine*, and have had an interest in the success of the *New Wine Magazine*. When God providentially brought Don to Mobile

with *New Wine's* move here, I felt that there was some significance in that for me—and when the opportunity and time seemed to be right, Ruth and I made the move.

There was another factor in our decision to move. Having moved around the country and the world for so many years, being responsible for establishing and strengthening churches, we often missed out on the kind of church life in which we could take refuge and find security, rather than bearing the main responsibility for the church. We felt that Mobile offered us the personal sense of spiritual and church security we were in need of.

Since coming to Mobile I have only been confirmed in feeling that Gulf Coast Covenant Church is a most unique church. It pretty well represents what I have personally envisioned as a community of Christian people in church life through the years.

NW: *What are the practical outworkings of your role in the ministry here in Mobile?*

EB: The brothers have graciously received me. I'm serving in the leadership of Gulf Coast Covenant Church, which permits me the opportunity of sharing from my pastoral experience and the ability to lend what support I can to Brother Charles and the elders. From time to time I will be sharing with those who are part of the church in its public meetings. I hope to become more involved in *New Wine Magazine* as opportunity affords, and I also hope to have the chance to do some writing.

NW: *What subjects will you be directing your attention to in future writing and study?*

EB: As soon as I get settled from our move, I want to zero in on two things presently on my mind. The response to the January Update stirred me to the point of feeling that rather than trying to answer letters about my remarkably improved health on an individual basis, I would like to put something out in book form—reporting my own experience, offering some concrete suggestions, and giving some counsel as to how people can upgrade their physical, spiritual and mental health.

I also carry a concern to examine biblical facts concerning nations. We are presently witnessing a great deal of interaction and conflict among nations, and as we search for reasons for this, we wonder about it, and take sides on the issue. But the Bible is very clear that behind national and international problems is one Whom the Bible calls the "God of the nations." These are the two subjects that I have assigned myself to for this year.

Also, the other teachers have asked me to work on the preparation of a training curriculum—training material for men who are emerging into various aspects of Christian leadership. We don't

know at this point just what form that will take.

NW: *Do you have any upcoming speaking engagements around the country that you are particularly excited about?*

EB: My traveling has been reduced considerably due to my move, and due to what I feel are more demanding priorities. However, I am looking forward to spending the month of September in South America. I'm also doing some traveling and speaking at leadership conferences. But at the present, I would like to apply myself to getting settled here, finding more about what God wants me to do.

NW: *What priorities do you see facing you personally on the national level with the Body of Christ?*

EB: My personal priorities probably fall into two categories. First, I feel that in the beginning God called me to be a proclaimer, and this is what I must be involved in. My field has been preaching and proclaiming and I'm looking to God for the kind of platform that will enable me to best proclaim the Word of God.

I especially feel it is a priority to proclaim some of the great objective truths of redemption. So often we get bogged down with the "how-to's" and lose sight of the great objective realities that give us the ground to build up the Body of Christ.

Then I feel it a priority to prepare the people of God for whom I am responsible to face the obvious world crisis in which we find ourselves—one which many Christians are ill-prepared to face.

NW: *Do you feel a responsibility for the Church on a national level to speak to the nation in some way?*

EB: Yes, but I believe that proclamation without a solid platform can sometimes be just a noise and that's why I'm greatly concerned about the disunity among the people of God. It's great to be able to declare the concepts of the Kingdom, and declare the sovereign purposes of God—His right and intention to reign—but if in actuality we don't form behind those concepts a solid block of unanimity, then the concepts fall to the ground for lack of a platform. I sincerely believe that God will precipitate whatever crisis is necessary to bring that kind of unity about, because I believe it is His purpose to have a voice to the world through the redeemed community. If the world is going to hear the voice of God, they're going to hear it through the people of God. It's not going to be some voice out of the clouds—it's going to come through a very real living witness and demonstration of God's people as they relate to one another under the Lordship of Christ. I believe the bankruptcy of the unregenerate community makes them a ready audience for what we have to do and teach. ▼

Intercessors Report **by John Beckett,** President of Intercessors for America

*Pat Boone addressing
"Washington for Jesus."*



WE SHOULDN'T BE surprised, although we can be disappointed, that "the world" hardly noticed "Washington for Jesus" on April 29. Total coverage on evening TV network news was under a minute. The number of congressmen and senators attending the huge rally barely made double-digits. Secular society gave a big yawn at the largest D.C. gathering since the '76 Bicentennial. With their preconceptions and biases, they're far more impressed with a few thousand strident feminists or an assemblage of lonely, deluded gay-activists demanding their rights. They couldn't get very excited about 600,000 to 700,000* Christians who probably spent \$75 million of their own money, missed work, arrived and left peacefully, and graciously spared the taxpayers the cost of picking up their litter after them.

But then, the real challenge of this event was not to impress Walter Cronkite or even Jimmy Carter, who was at the White House just a mile away, but gave the gathering no notice whatsoever. The challenge was to seek God in repentance, fasting and prayer. While this is hardly stuff for headlines, it is ultimately the *only* way this nation is going to be brought back from the edge of the abyss. It is the timeless prescription that God has always given to people and nations in time of crisis:

"Jehoshaphat feared, and set

himself to seek the Lord, and proclaimed a fast throughout all Judah.

And Judah gathered themselves together, to ask help of the Lord . . . " (2 Chron. 20:3-4).

"Sanctify ye a fast, call a solemn assembly, gather the elders . . . " (Joel 1:14).

The important question is not whether "Washington for Jesus" got through to man, but did it get through to God? Only He knows how genuine the repentance was, how pure the motives were, and how God-centered were the attitudes of that potpourri of His people. But as one observer, I felt there was an impact in the heavens.

As dawn broke, God was openly praised with outstretched arms, and mighty choruses greeted the steadily mounting influx of visitors. In mid-morning, the clouds, which had poured out drenching rains the previous night, parted and we were immersed in glorious warm sun. One speaker after another led in prayer and in brief challenges from God's word. In early afternoon, we slipped to our knees on the rain-soaked ground to confess that we have failed God, that we have had our focus upon our problems, and have not placed our faith and trust in Him. We then besought Him for righteousness, beginning with the Church, and for godly leadership both in Washington and in our local areas. We asked that He would lead us in warfare against

secular humanism, sexual perversion and the selfishness and greed that has resulted in nearly 2,000,000 abortions each year in America.

In late afternoon, we moved to a time of proclamation, and with every arm stretched toward the Capitol, we came against principalities and powers that have held Congress in Satan's bondage, and asked God to fall upon that place: for the Holy Spirit to move up and down the halls and into the offices, for hearts to be changed and for our congressmen and senators and their staffs to submit to the Lordship of Jesus Christ. It was a glorious moment as we envisioned in that instant a nation functioning under the Lordship of God, and as we saw a church working for a common purpose, united in His love.

The war won't be won because of "Washington for Jesus." We may have given the gates of hell a good kick, but we must press in. We must see the leadership of the church continue to work with each other, and for the common good. We must continue to see the kind of self-sacrifice and love for each other that believers demonstrated on that day. More than ever, we sense that the task is that of the church, not our elected officials and that within the church, the heart of the task is intercession. May God grant us the grace to "run and not be weary" in this critical hour! ♥

*Estimated by "Washington for Jesus" officials after viewing aerial photographs and comparing with the Bicentennial. The secular press reports varied from 100-200,000, an amazing underestimate.

For more information, write: IFA, P.O. Box D, Elyria, OH 44035.

A Critical Issue

by Beverly LaHaye

A few weeks ago we received a letter from Beverly LaHaye—wife of speaker and author Tim LaHaye—in which she expressed mounting concern about several areas of moral decline in the United States. We felt it would be appropriate to publish excerpts in New Wine from the letter in which Beverly LaHaye said:

I JUST CAN'T keep quiet about ERA and The International Year of the Child. I have seen too much of this throughout the world to just step aside and let this nonsense take hold of America.

This movement does not want the traditional family life of a father, mother, and children to continue. Their first major step towards achieving this is to pass the ERA (Equal Rights Amendment). Here is a list of a few things that the ERA will do for you:

1) ERA will invalidate all state laws which require a husband to support his family. You sud-

denly have equal responsibility to support your family financially (Yale Law Journal 944-45).

2) ERA would require that there be no segregation of the sexes in prisons, reform schools, public schools, college dormitories, hospital rooms, and other public facilities (Congressional Record, 22 March 1972, S4543).

3) ERA will abolish seduction laws, statutory rape laws, prostitution and manifest danger laws (Yale Law Journal 954, 964).

4) ERA will require you to acknowledge homosexuality as an acceptable lifestyle (Yale

Beverly LaHaye is an author, lecturer, concerned mother and the wife of Dr. Tim LaHaye, founder of Christian Heritage College. They reside in Southern California.

Law Journal 963, 966).

5) Boys' schools and girls' schools, most private schools, and even many churches would be jeopardized.

6) In regards to enforcing ERA, it gives complete and ultimate authority to the Federal government over all state and local government. You lose your own freedom to choose and decide for yourself.

... the list goes on and on ... just how much change the ERA would further impose on common sense is still anybody's guess. You can be certain that its ratification would open the floodgates of litigation.

However, of this you can be sure, with the Equal Rights Amendment it will be unconstitutional to pass any law that differentiates between men and women.

This means ... it will be unconstitutional to pass any law to protect women, and Congress will be forced to see that no states make any exceptions.

A pastor in North Carolina has written—"Every week, army women come to see me complaining that they are put on men's jobs such as outside work with shovels and axes. When the women enlisted, they expected to have women's work such as clerks or laundry workers. They don't like being treated like male soldiers."

The ERA would require that men and women be treated alike with respect to military service. Can you imagine what would happen to your daughters if they ever became prisoners of war?

The Equal Rights Amendment offers women nothing in the way of equality that women in America do not already have. It would, however, take away rights and privileges that American women have achieved that make our life here the best in the world.

That is why I am writing to you.

Read for yourself some of ERA's leaders' own words. They appear below as taken from a booklet published by Concerned Women for America.

"We must destroy love . . . Love promotes vulnerability, dependence, possessiveness, susceptibility to pain, and prevents the full development of woman's human potential by directing all her energies outward in the interest of others."

—Women's Liberation, Notes from the Second Year.

"No deity will save us, we must save ourselves. Promises of immortal salvation or fear of eternal damnation are both illusory and harmful."

—Humanist Manifesto II, signed by Betty Friedan, Founder of National Organization of Women. (NOW)

"The ERA has become both symbol and substance for the whole of the modern women's movement for equality . . . I am convinced if we lose this struggle we will have little hope in our own lifetime of saving our right to abortion"

—Betty Friedan, NOW-ERA Fund Raising Letter

"All of history must be re-written in terms of the oppression of women. We must go back to ancient female religions (like witchcraft)"

—The Document, declaration of feminism.

"Marriage has existed for the benefit of men and has been a legally sanctioned method of control over women . . . the end of the institution of marriage is a necessary condition for the liberation of women. Therefore, it is important for us to encourage women to leave their husbands and not

to live individually with men . . . we must work to destroy it (marriage)."

—The Document, declaration of feminism.

"It (divorce) makes for better family life . . . Divorce improves the quality of marriage."

—Dr. Mary Jo Bane

"By the year 2000 we will, I hope, raise our children to believe in human potential, not God"

—Gloria Steinam, Editor of Ms. Magazine

"We really don't know how to raise children. . . the fact that children are raised in families means there's no equality . . . in order to raise children with equality, we must take them away from families and raise them"

—Dr. Mary Jo Bane, associate director of Wellesley College's Center for Research on Women

"SANTA CRUZ—Nearly 400 women picked different notes and held them, catching their breaths at different times so the sound droned unabated for five minutes. The eerie monotonies from this congregation of sorts reverberated against the angular outside walls of the Theater of Performing Arts and filtered through clumps of tall pines on the UC Santa Cruz campus. The hymnic call was to the Goddess. Later in the day, encouraged by the beat of bongo drums, spontaneous groups of circling women danced bare-breasted in scenes suggestive of frolicking wood nymphs.

" . . . More than a successful university extension course, however, the event was indicative of a burgeoning spiritual dimension to the women's liberation movement in America."

" . . . Christine Downing, head of San Diego State University's religious studies department, estimates that many—if not most

—spiritually sensitive women in the women's movement are willing to replace the biblical God with a frankly pagan and polytheistic approach.

" . . . A Santa Cruz woman, *Ebony of the Mountain*, 38, said, 'Some of the women think of themselves as witches, but not all.' "

—Part 1, Pages 3, 19, 20, —Los Angeles Times, 10 April 1978

" . . . the new liberated woman of 1970 is not an old battleax. Well-educated, privileged, she is often attractive and almost always young . . . she is, in addition, idealistic, intense . . . and she is furious. She has nothing against pre-marital sex and has usually tried it. It's just that she finds it disappointing at best, not worth the trouble (isn't it easier to masturbate?) . . . she wants to reform sex practices in line with sex experiments . . . Bad language is a way of proving you're not a lady, so liberated women may toss off . . . the four letter words from which men extract a sexual thrill . . . "

—Caroline Bird, *Born Female*

" . . . for the sake of those who wish to live in equal partnership, we have to abolish and reform the institution of legal marriage."

—Gloria Steinam, speech in Houston, Texas.

"Miss Ti-Grace Atkinson, a founding member of "The Feminist" and a former president of "NOW" claims that women understand her. She seeks to eliminate sex, marriage, motherhood and love, claiming that marriage is legalized servitude. That male-female relationship is the basis for all human oppression."

—(The Pantagraphy, Sept. 20, 1970)

We can combat this assault on our rights and the future of our families if we each do our part whether it be large or small. ♥

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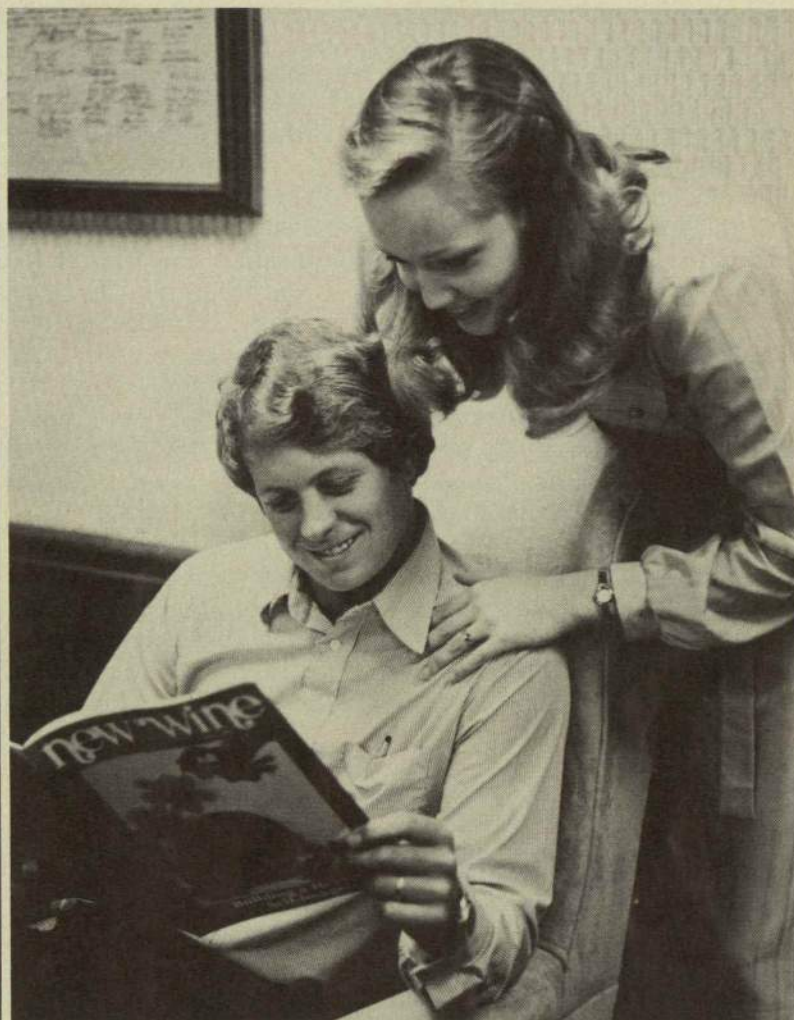
Thousands upon thousands of people need *New Wine*, but they aren't even aware that such a magazine exists. Many of them may be your neighbors or business associates; it could be anyone you come into contact with during the day.

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You can be our eyes, ears, and hands by helping us find these people who could benefit from a taste of *New Wine*. To send *New Wine* to a friend or a neighbor, just use the form below. *We'll send her or him a letter stating that New Wine is on the way at your request.* It costs us approximately \$10.00 to send *New Wine* for a year. You can help us offset the expense by enclosing a tax-deductible contribution for each name you submit.

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Dear New Wine,

P.O. Box Z

Mobile, Alabama 36616

Pass the eggs

During one and a half years of financial leanness, I watched every one of my favorite subscriptions fizzle out. Every one, that is, but *New Wine*. Thank you for your faithfulness to God's ministry. I am pleased to give you my first contribution since that time.

Because the other magazines fell by the wayside, I began to rely more heavily on *New Wine*. I ceased skipping articles and features and began devouring every word.

I am in the habit of having *New Wine* with my breakfast and truly recommend this as a way to start the day for those who breakfast alone.

A.F.

Davis, California



Endurance

For the last two years I have looked forward to receiving the magazine. I have been confined to my home for the last five years with a chronic lung disease. I'm grateful that I know the Lord as my Saviour. Even though I am sick I have learned to trust God for strength. Numerous times articles in *New Wine* have encouraged me and sometimes they were just what I needed to hold on. I'm grateful that God has inspired authors to write such encouraging articles.

Margaret Finkler
Dorchester, Massachusetts

More than a conqueror

I want to tell you how much the May issue has lifted my spirit. I've recently come home from the hospital and I am receiving radiation treatments for a brain tumor. Edith Schaeffer's interview was such a joy to read. It moved me to

tears to read just what the Lord had brought me through. "Endurance" by Derek Prince was also a thrill to read, for the Lord gave both my wife and me the strength and peace to endure what was happening in our lives. It was like the May issue was written just to give me the reassurance that the Lord was with me in the hospital and will always be with me in everything that I go through.

Larry Santry

Baden, Pennsylvania

Old wine

"No one after drinking old wine wants the new, for he says, 'The

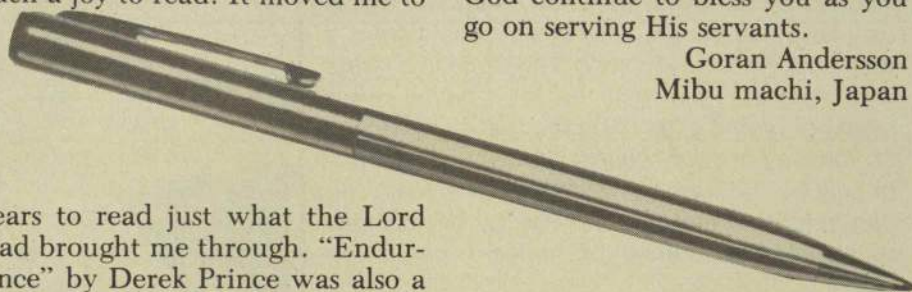
old is better.' " Given the mature, well-aged nature of your product and the timeliness of each "uncorking," have you ever considered changing your name to "Old Wine Magazine"? Thank you for many years of guidance and encouragement.

Phil & Paula Dehnert
Seattle, Washington

Giving and receiving

We are working as missionaries here in Japan, and certainly feel the need for input into our lives, in a setting where we are continually called upon to give out. *New Wine* has been one of the channels God has used to meet our needs. May God continue to bless you as you go on serving His servants.

Goran Andersson
Mibu machi, Japan



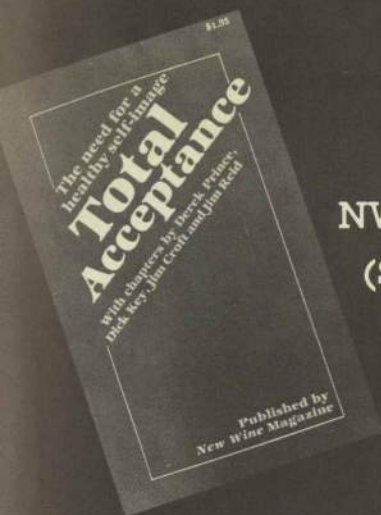
A glorious vision

I like to say that your ministry has contributed to strengthen in me the glorious vision of the Body of Christ on earth and to become more concerned about God's work than about the good of our denomination. The messages of *New Wine* October 1977 and of *New Wine* November 1977 are still daily alive in me. I really praise God for your help.

Rev. Jean Meyer
Kumba, Cameroon

The editorial policy and purpose of *New Wine* is: (1) to proclaim the gospel of the Kingdom of God to all nations, (2) to work with all Christian ministries for the maturity and unity of His Church, (3) thus making ready a people prepared for the coming of the Lord. We recognize that, according to the Scriptures, God uses men given as ministries to build His Church in the earth. However, the basis of our relationship is not primarily commitment to human personalities, but to Jesus Christ as Head, to the Holy Scriptures as the ultimate standard by which all revelation and practice is to be judged and to God's purpose for His people in the earth at this time, as interpreted by the Holy Spirit. *New Wine* is a non-subscription magazine supported by the voluntary contributions of those who believe in its mission. All gifts are tax deductible. A tax-deductible receipt for contributions is available at year-end upon request. *New Wine* Magazine is under the supervision of an editorial board which meets several times each year to provide direction and oversight. The board consists of Don Basham, Ern Baxter, Bob Mumford, Derek Prince and Charles Simpson, who receive no remuneration for their service on the board. Please use the form found in this magazine to request *New Wine*, for address changes and contributions. All foreign contributions or payments should be made in the form of a check for U.S. dollars drawn on a U.S. bank or International Money Order for U.S. dollars.

Discussing the issues of self-image, confidence and identity!



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How You Can Fight Decadence

A PLEA FOR KINGDOM HONESTY by Don Basham

Hypocrisy comes when religious traditions are held so long they become habit. Don Basham outlines seven danger signals that signify the presence of hypocrisy in a believer or the Church; and he explains how to defend against hypocrisy and how to dislodge it once it has taken root.

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CHALLENGE OF LEADERSHIP by Charles Simpson

A leader faces many challenges as he attempts to lead others into the ways of God. In a decadent society these challenges become intensified as more and more people lose all respect for authority and pursue selfish, rebellious interests. Charles Simpson discusses specific challenges to leadership, the necessity for a leader to maintain a high quality of life, and the goals of leadership, with principles for achieving those goals. Any person in leadership, whether they be a pastor, business executive or head of a household, will benefit from this timely message.

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