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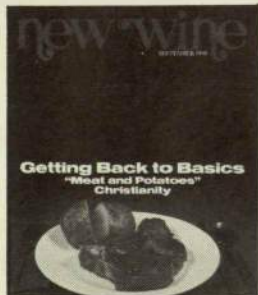
SEPTEMBER 1980

## **Getting Back to Basics** **"Meat and Potatoes"** **Christianity**





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# Getting Back to Basics

## **"Meat and Potatoes" Christianity**

**by Charles Simpson**

new wine

SEPTEMBER 1980

## **Getting Back to Basics "Meat and Potatoes" Christianity**



OUR GOAL as the people of God is to produce a society under the Lordship of Jesus Christ where righteousness, peace and joy are evident. In this article I will share some of the basic tenets for entering into this community of God's redeemed people.

First of all is faith. Faith is a conviction of an invisible reality. It is a relationship of confidence in Him who is unseen. Faith causes us to believe in the invisible. God is real, and He has manifested Himself in visible ways, but He Himself is not visible.

The Scriptures speak of believing in the invisible—not just believing academically, for it is more than that. It is a trust relationship, a confidence in the reality of God and what He says. Putting your trust in the Lord will bring you to obedience. If you really believe God, not just *in* God, it will lead you to act in obedience.

We need to realize that there is no distinction between faith and works. You cannot separate them. One group may have emphasized faith and another group works, but you cannot really separate them. Real faith will produce tangible evidence—real works. James says, "You say you believe and have no works? I'll show you my faith *by* my works."

Works without a trust relationship, without faith, are useless—vain. But when we really trust God, we will obey Him.

### **New Birth**

I want to differentiate here between the new birth and salvation. Evangelicals have generally used the two terms interchangeably. When we say, "I've been saved," we usually mean, "I've been converted," or "I've had a new birth experience."



The new birth is a point-in-time experience. The moment you repent and put your faith in the Lord Jesus, the Holy Spirit regenerates your heart and puts a seed of life inside you. You may not remember the exact date or hour, but there was a specific time when you were born again.

But salvation is *more* than the new birth. It includes not only the new birth, but also everything else which God has provided for you.

Salvation begins in the new birth. It begins in faith, but it is worked out in obedience.

When you are born again, you become a child of God. But few of God's children enjoy all of God's salvation. Although they are children of the Lord, they are living beneath their privileges. Many are sick when they don't need to be. Some are oppressed when they don't have to be. Some are financially strapped but don't have to be. Some are miserable, anxious and worrying all the time who don't have to be. There are levels of salvation that they are not enjoying. They have been born again—if they died they would go to heaven—but they are not enjoying full salvation.

Why not? There are two reasons. One, they may not believe in full salvation even though they believe in the Lord. Two, they may not be obeying God.

Do you think it is possible to believe in healing and not be healed? Do you think it is possible to believe in abundance and be broke? Believing in a thing is not all that is involved in obtaining it.

Something has to bring that provision into the realm of reality, and that something is obedience. As we walk in obedience, our obedience will begin to release the promises of God that He has spoken to us.

### Baptism In Water

The reason I have stressed obedience so much is because once we come to the Lord in faith, the first act of obedience that the Holy Spirit requires of us is water baptism. Your trust in the Lord is an act of faith. But baptism is not an act of faith—it is an act of obedience.

Baptism is an entrance into the kingdom life. After we have repented and have by faith come out from under the dominion of Satan, we need to come into kingdom life under the Lordship of Jesus, and walking under His Lordship requires obedience. If you will not obey God in baptism, which is the first thing He asks of you, you will find it hard to obey Him in the other things. So baptism is an entrance; it is part of the door. It is part of the normal order of entering the Kingdom of God—repentance, faith and water baptism.

### The Meaning of Water Baptism

In Romans 6:3-5, Paul tells us the meaning of baptism. He says,

"Or do you not know that all of us who have been baptized into Christ Jesus have been baptized into His death?"

Therefore we have been buried with Him through baptism into death, in order that as Christ was raised

from the dead through the glory of the Father, so we too might walk in newness of life.

For if we have become united with Him in the likeness of His death, certainly we shall be also in the likeness of His resurrection" (NAS).

There are different beliefs concerning baptism and I want to make it clear that if I question a particular mode of baptism, I am not questioning the authenticity of the person who believes in that mode. We become children of God by faith, not by baptism, and those who have been baptized differently than I are still children of God. No doubt there are people who have been baptized the "right" way who are *not* the children of God because they have no faith.

What I am saying is this: The immersion mode of baptism is directly symbolic of what is spiritually taking place. While you are being buried in the baptismal water, God is doing the same thing to you spiritually. Spiritually, your old life is buried and by the power of the Spirit you are raised up to walk a new life.

But whether we talk about baptism by immersion, pouring or sprinkling; the point I am stressing is that baptism itself is an identification with the death, burial and resurrection of Jesus. When you are baptized, you are dying to your own way. You are dying to the old society and you are being raised to walk a new life. The *meaning* is identification. The *mode*, as I understand it, is immersion. The *message* is deliverance from one kingdom to another.

In reference to the delivering aspect of baptism, let's look at Galatians 1:4.

who gave Himself for our sins, that He might deliver us out of this present evil age, according to the will of our God and Father (NAS).

Acts 2:40 says essentially the same thing. Peter says, "Be saved



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from this perverse generation." On the day of Pentecost three thousand souls were baptized, received the Holy Spirit and became a part of the Church. They broke bread together, fellowshiped from house to house and prayed together—in a word, they had a *society* which stood in contrast to the surrounding societies. The message that accompanies baptism is deliverance from one kingdom to another.

I saw this in India. Having been a Baptist all my life, I took baptism for granted until I was with some believers in the state of Kerala in India, which was under communist government. Red flags lined both sides of the street, and there had just been a riot in the town where I was staying in which some policemen had been beaten up by communists.

On my arrival in that town, my host had told me, "Put away your camera, and keep a low profile." That was easier said than done since I was one of only two white people who were there, so it was a little difficult for us not to stand out in a crowd.

While we were there, they had a baptismal service in the river that runs through the middle of town right by the bridge on the main street. The candidates for baptism walked out into that water in full view of the communists and Hindus throughout the town. My interpreter said to me, "When the new believers walk out in that water, their possessions are going to be thrown out of their houses. Their jobs will be gone. Neither the communists nor the Hindus will have anything more to do with them."

Those people would walk out into the water and give a testimony and preach to the people up on the banks. One man had first been a Hindu, then became a communist, but then he contracted leprosy. When nobody would have anything to do with him except his mother, he had

prayed, "God, if there is a God, reveal Yourself to me and I'll serve You." One night he had a vision of a man in a certain city. The leper went to that city and met the man, a Pentecostal minister, who in turn led him to Jesus and prayed for him. As a result, he was filled with the Spirit and healed of leprosy.

Standing there in the waters of baptism, he shouted, "Heaven wouldn't be heaven without Jesus," and in the presence of communists and Hindus, he stepped from one kingdom to the other. His old life and his past affiliations were buried in the water, but the Spirit of God had given him resurrection life.

### Baptism in the Holy Spirit

Water baptism and Spirit baptism are often associated together, because they are really two halves of a single experience. I believe the Church as a whole has lived subnormally through the years. We repent and are saved; then sometime later, if we feel like it, we are baptized. Then twenty years later we hear about and seek the Holy Spirit, and when He comes, we think we have found the "deeper life." That is not the deeper life. We have just found the door after twenty years of groping in the dark.

Peter's Pentecost sermon in Acts 2 typifies what every evangelistic sermon ought to be. If you intend to preach an evangelistic sermon, this would be the pattern to follow. When the crowd responded to Peter's sermon by asking, "What shall we do?" Peter replied, "Repent, be baptized in the name of Jesus Christ, receive the gift of the Holy Spirit" (Acts 2:37-38). Here we see the order: repent, be baptized, receive the Holy Spirit.

This is *beginning* instruction, not a deeper-life teaching. When a man comes to you and says, "I want to know what I must do. I'm convicted in my heart. How do I become a part of God's kingdom?" Your answer should be "Repent,

be baptized, and receive the Holy Spirit."

People ask me, "Don't you believe that every Christian already has that Holy Spirit in his heart?" What I believe is this: The minute you are born again, the seed of the work of the Holy Spirit enters your heart. But I personally do not believe that this is the same thing that the Scripture talks about when it says, "Receive the Holy Spirit." One is receiving the Holy Spirit in regeneration; the other is receiving the Holy Spirit as the promise of the Father.

When the Holy Spirit comes, He is sent by the Lord to quicken the new man, to give us resurrection life. The life of the eternal Christ is put in us, and the Spirit comes to quicken us in resurrection life. This is one of God's promises. Receiving this promise helps you to believe all the other promises.

The baptism in the Holy Spirit is the first great promise for a new Christian after the conversion process takes place. This promise is both universal and personal. Joel 2:28-29 says, "And it will come about after this that I will pour out My Spirit on all mankind. And your sons and daughters will prophesy, your old men will dream dreams, your young men will see visions. And even on the male and female servants will I pour out My Spirit in those days." In other words, the outpouring will cross every age barrier, every economic barrier (the servants and the hand-maidens will receive) and every racial and national barrier, for God will pour out His Spirit on all flesh.

In April 1964 I began to experience real spiritual hunger. I had pastored seven years and had come to the place where I did not believe that the average church member was really Christian. I was even more concerned about my own Christian life, for though I knew I was a Christian, I was so subnormal that I was not entitled to the name. Although the church



I pastored had grown from about 30 to 300 members, I was discouraged because when I looked at what we had built, I realized that the church had grown but the people had not. We had a houseful of spiritual babies. I was running Simpson's Nursery.

I was ready to quit. I did not question God's call to the ministry, but I said, "If this is what I've got to look forward to for the rest of my life, I can't stand it. I'm not up to it."

Faced with those circumstances, I began to seek God. I read the life of Charles G. Finney, the great Presbyterian man of God that the Lord baptized with fire. I read of D.L. Moody and Count von Zinzendorf, the Moravian pastor that led the great revival in Germany. I dug deep into the Scriptures. I preached for a year through the book of Acts, and I began to see that they had something we did not have.

Then one Thursday morning, I went to Pensacola to attend a little prayer group led by a friend of mine. I went back the second Thursday, and as I was praying by myself in a corner of the room, the Lord filled me with the Holy Spirit.

Prior to that experience, I had been the kind of preacher who spent fifteen hours every week writing out my sermon manuscript.

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## **"If the life of the Spirit never takes over, then the purpose of conversion is frustrated."**

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I didn't preach from the manuscript, but I wrote it out. Then I made an outline and then I made a smaller outline. That process was so fine tuned that I would write just the right number of jokes, illustrations and sad stories to make it end the split second the organ was supposed to start the final hymn.

However, that next Sunday morning after going to Pensacola, I opened my Bible to Matthew

3:11, and I started to preach as if I had no good sense at all. God got hold of me and I preached on "Something Extra" . . . being baptized in the Holy Ghost. I preached like I had never preached before.

Those people looked at me like a tree full of owls. Their eyes were big as saucers because they had never heard preaching like this. But God was in the room and people started coming forward before the invitation was given. The organ had not even started playing, and I wasn't even really ready to quit—but people started coming forward and kneeling down.

The spirit of repentance came on people, and they began to kneel. I didn't know what to do with a service like that because we had never had one so I said, "Well, Lord, You started it; You finish it," and I just stopped. And as people knelt there, God began to baptize people in the Holy Spirit, and something began to happen in our church. Joel promised such a thing would happen and so had John the Baptist, when he said, "Jesus is going to baptize people with the Holy Spirit and fire."

I believe the purpose of conversion is preparation for the Holy Spirit's usefulness. If you get converted and the life of the Spirit never takes over, then the purpose of conversion is frustrated.

When Jesus was crucified, rose again and ascended, He promised to send the Holy Spirit back upon the Church, saying to His disciples, "Stay and wait until you receive the *promise* of the Father." That is a definite term that indicates a definite experience.

In Acts 2:15 the disciples were all in the upper room and God filled them with the Spirit and they began to speak in tongues. As the place filled up with the praise

of God, they spilled out onto the street, and the people thought they were drunk. That tells you a little bit about the kind of experience they had. I often ask Christians, "When was the last time your pastor had to explain to people outside that you all weren't drunk?" He might have had to explain that they weren't all asleep, but not drunk.

Peter didn't say, "They're not drunk." He said, "They're not drunk the way you think they are drunk." The only good argument he had was that it was only nine o'clock in the morning—too early for anyone to be drunk. If it had been late in the evening, they would have been in trouble.

When the great crowd gathered, Peter said, "This is what Joel prophesied." It was not a total fulfillment of Joel, however. It was only the beginning, a partial fulfillment on the day of Pentecost, of what Joel said, because all flesh was not filled with the Spirit that day. There were no Gentiles there; it was a Jewish feast. It was not a universal outpouring, but it was a beginning.

Peter said in Acts 2:39 that the outpouring of the Spirit would not only be a universal outpouring, but a perpetual outpouring. "For the promise is for you and your children, and for all who are far off, as many as the Lord our God shall call to Himself." So the promise is unto us, too. It was to them; it is to everybody in the world; it is to every race, every nationality, every economic strata, and every Christian of all times. That is a universal promise. The promise of the Father is the coming of the Holy Spirit. Jesus, at the right hand of the Father, has poured forth the Spirit.

### **Receiving the Holy Spirit**

How do you receive the Holy Spirit? I would give two words as an answer. Luke 11 says "ask." Jesus says a father knows how to give his child good gifts. If your



child asked for bread, you would not give him a stone. If he asked for an egg, you would not give him a scorpion. How much more will the heavenly Father give the Holy Spirit to those that ask Him? So *ask* Him. Say, "Lord, the Bible talks about something I have never experienced. I believe in You. I love You. I am Your child. But I haven't received the promise You promised. I want it." It may not happen in that instant, but if you begin to ask, God will lead you to where you will receive.

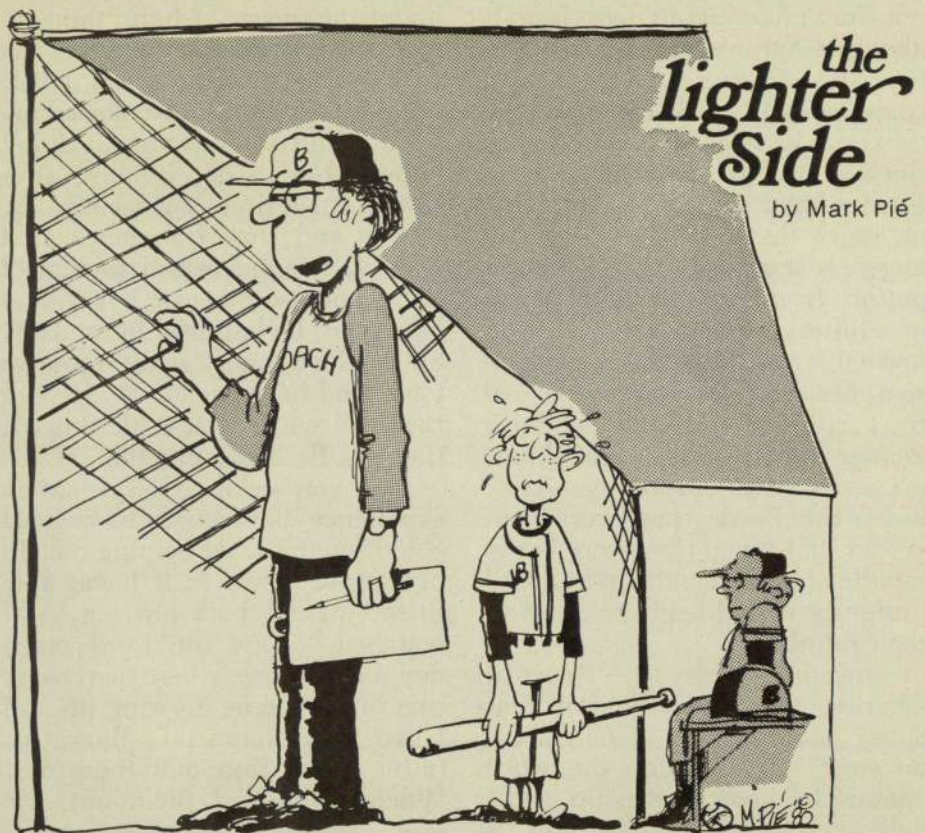
The second word, indicated in John 7, is "drink." Jesus said, "If any man thirst, let him come to me and *drink*, and out of his belly shall flow rivers of living water." If you want the Spirit, come to Jesus. Put your mind on Jesus. He is the baptizer. Nobody can fill you with the Spirit but Jesus. Come to Him and begin to drink. A baby is born knowing how to drink. Begin to breathe and drink in God's presence. Overflow and worship Him. As the Spirit begins to fill you, begin to overflow. Begin to praise Him, and soon rivers will start to flow that you cannot fully describe. The Bible says we begin to pray with groanings too deep for utterance. The Holy Spirit begins to help us to pray.

## Healing

Two other things I want to mention briefly are healing and deliverance.

Healing is God's provision of strength to us to keep our bodies fit to walk in Kingdom life.

Let's look at Isaiah 53:4. "Surely our *griefs* He Himself bore." If you have a marginal reference it should say "*sicknesses*." Jesus bore my sicknesses and my pain. Where did that sickness come from? It is part of the curse that comes by sin. Men were not sick in the beginning. If you are sick, it does not mean you are in sin, but if you are sick, it is because sin came into the world. When Jesus died for sin, He also died for the results of sin. He



Basically, Callahan, it was a good hit. But next time don't stand there cheering—**run the bases.**

died to eradicate the curse.

Isaiah goes on to say that He was chastened that we might have peace and by His stripes we are *healed*. That healing includes sicknesses, pains, acts of disobedience, acts of rebellion and anxiety. Healing is bringing about wholeness.

Healing appears throughout Scripture. If healing were taken out of the Bible, it would be significantly reduced in size. In Exodus 15:26 God said, "... for I, the Lord, am your healer." Isaiah prophesied that Jesus would die that we might be healed. Jesus went about healing people.

In 1 Thessalonians 5:23 it says, "Now may the God of peace Himself sanctify you entirely; and may your *spirit and soul and body* be preserved complete, without blame at the coming of our Lord Jesus Christ." God is interested in *wholeness*. Jesus did not just die to save our souls. He died to save all

of us. He does not just want to make us religious, He wants to make us healthy and whole. God is interested in our bodies, in our minds and in our spirits.

## Deliverance

Just as healing is God's provision of strength for us to walk in Kingdom life, *deliverance* is the removal of influences from us that keep us from the freedom we need in kingdom life.

When we talk about deliverance, we are talking about being delivered from the kingdom of darkness and darkness being delivered from us. If we use the analogy of the children of Israel, it took God longer to get Egypt out of Israel than it did to get Israel out of Egypt. He got Israel out of Egypt just by getting them across the Red Sea, but it took Him years to get Egypt's influence out of them.

Deliverance not only gets you



out from under Satan's bondage; it also gets Satan's influence out of your life. A lot of Christians have come out of darkness, but the darkness is still in them. Sometimes a person is abnormally influenced by a spirit, such as a spirit of anger that is not just normal anger. It is satanic anger. Maybe a person is influenced by a spirit of adultery or immorality beyond normal temptation; it is a compulsion. Maybe a person is influenced by a spirit of profanity. I have known people who were almost possessed with profanity. They loved the Lord; they were converted; but when they were in the middle of a prayer, the most awful profanity would begin to come to their minds.

Somebody says, "Brother Charles, you don't believe that Satan could possess a Christian, do you?" No, because the word "possess" denotes ownership, and I believe that every Christian is owned by the Lord Jesus. But I do believe that Satan can control areas of a Christian's life if he gives his will over to him.

Many times when a person comes to God and repents of his sin, he gets his deliverance right there. Satan walks off and leaves him alone. He gets free from the powers of Satan when he puts his faith in Jesus Christ. Often baptism is the overt act that will put the devil on the defensive. A new believer is sometimes delivered when the power of the Holy Spirit comes upon him. But sometimes a man comes under the lordship of Jesus and becomes a part of the Body of Christ, but there is still an influence in his life that is not right.

That happened in my life. After I was saved and filled with the Holy Spirit, there was still bondage in my life. I served God, I wasn't living in sin, but I had a constant battle. I didn't know about deliverance, and they certainly did not teach it in seminary. Nobody in seminary ever told me

about the power of Jesus' name to cast out unclean spirits.

I was fighting such a battle with the devil that it weakened my own ministry and life. I didn't know what to do. Finally, after fasting for a time, I went into my office, and shut the door. As I prayed, I found myself saying, "I don't understand how I can be a Christian, be baptized in the Holy Spirit, love Jesus, want to serve God, and have such a battle with the devil while God is blessing me the way He is blessing me."

As I was seeking God, I had an experience like a vision in which I could see the Lord helping me. In my spirit, it was as if I was able to see myself there praying. As I watched, I saw the Lord reach down my throat, where there were two bitter weeds growing up and I saw God's hand take those two bitter weeds and pull them out. When He pulled them out, He said, "I have set you free." And I was free.

That was deliverance. I learned that you can be a Christian and need to be set free from demonic influences in your life. Many of God's people need to be set free. They love Jesus, and are going to heaven when they die, but they are under bondage. At least one third of Jesus' ministry was involved with setting people free in this way.

Deliverance releases us from a power that keeps us from living in obedience to Jesus Christ. When Jesus taught the disciples to pray, part of the prayer was, "Do not lead us into temptation, but deliver us from the evil one, for Thine is the kingdom, the power and the glory forever." Who was He teaching to pray this prayer? The disciples. If it was not possible for the disciples to get into bondage to the evil one, He would never have said, "Pray that you won't." When you start to study the Scriptures, you find that Jesus told us, "These that believe will cast out demons . . ." (Mark 16:17). Jesus

cast out demons; the disciples cast out demons; Paul cast out demons and I believe we ought to as well.

## The Basics

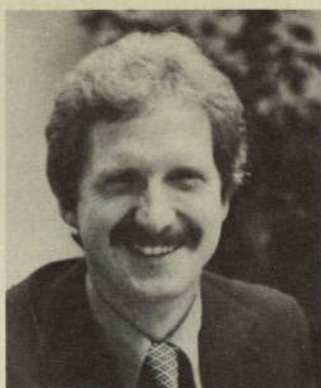
In this article we have talked about a fairly comprehensive list of the basics of the Christian life. Repentance is getting tired of the kingdom of darkness and turning from it. Faith is believing Jesus to redeem you, trusting Him to bring you through to salvation. Baptism is identification with Him and death to your old life. The coming of the Spirit quickens your new life. Healing gives us the strength to walk in Kingdom life and to serve the Lord. Deliverance is removing satanic influences so that we are free to walk in kingdom life.

These basic tenets form the very beginning of our walk with the Lord. They are not "deeper life." They are the beginning. Wouldn't it be wonderful if we could just start out by getting baptized, filled with the Holy Spirit, healed and delivered all at once so we would be ready from the start to serve God fully? I believe that is the normal scriptural way for a person to enter the Kingdom of God. And if any of these basic steps is incomplete or missing in our lives, we would do well to seek the Lord's grace in that area of our lives so that we may serve the Lord effectively and fulfill His purpose in His Body and in the earth. ♥

## Your Basic National Responsibilities

Please don't forget to register to vote and to cast your vote in the upcoming elections. Also remember that the first Friday of each month has been set aside as a day of national prayer and fasting.





# EDITORIAL

**A PROPER ORDER** for our priorities that Don Basham shared in a message several years ago has stuck with me ever since. Actually, his order of priorities is a very simple and logical one: God first, family second, ministry (or work) third.

When I find myself straining and frustrated from overactivity and under-productivity and pause to measure myself against this list—usually I find that I have reversed my priorities: ministry (or work) first, family second, God third (or last). This is a common tendency among most Christians. We get so caught up in business activities that we push everything else to the rear, including those to whom we owe our first and greatest devotion—the Lord and our loved ones. Surprisingly, the same tendency often holds true even for “spiritual” activity. We get so involved in God’s *work* that we forget *God*. Some of us have recently heard God speak a very clear word: “Seek My face,” and as in Psalm 27:8,9, our hearts are responding: “Thy face, O Lord, I shall seek.”

That’s why this month’s issue deals with “Getting Back to Basics,” particularly “God first.” No matter how long we have walked with the Lord or how mature we feel we are, it always helps to rediscover our Christian beginnings. It is important that we regularly examine ourselves concerning our basic individual relationship with the Lord, asking ourselves such pointed questions as: “Am I consistent in studying the Word of God; am I maintaining a vital prayer life; am I staying open to the leading of the Holy Spirit; am I pleasing the Lord with my words and actions; am I growing personally in the Lord?” When the answer to any of those questions is, “No,” it is a clear indication that our priorities are out of proper sequence.

Our Lord’s concern about straying from the basics is expressed

in Revelation 2:4 to the Church at Ephesus: “But I have this against you, that you have left your first love” (NAS). Nothing should be more sobering than the prospect of hearing the Lord reprove us in this manner when our personal relationships with Him are not what they should be. Yet there have been many times when I have been deserving of this reproof. The next verse offers the solution for this condition: “Remember therefore from where you have fallen, and repent and *do the deeds you did at first . . .*” In other words, “Get back to basics.”

This means that in the “God first” category, we need to rededicate ourselves to consistent Bible study, prayer, fasting, intercession and fellowship with other Christians. We have the example of the believers in the early Church, who “devoted themselves to the apostles’ teaching and to the fellowship, to the breaking of bread and to prayer” (Acts 2:42). In recent years the Lord has emphasized the need for relationships, pastoral care and proper recognition of authority—and in spite of some controversy, these principles have benefited and matured the Church. However, these principles are not intended to be a substitute for our relationship with the Lord. Our fellowship and relationships with other Christians come out of a context of a strong personal relationship with the Lord. That is why God is saying, “Get back to basics.”

In the “family second” category, we need to pay special attention and give special time to our families. Because of the inordinate spiritual attack on the family structure in our society, husbands should expend extra effort to cover and support their wives, and wives should expend extra effort to obey and honor their husbands (the very opposite of what our society is encouraging them to do).

As parents we must invest ourselves in our children. Fathers par-



ticularly ought to take the lead in establishing their children in God's ways, according to the pattern in Deuteronomy 6:6-7: "And these words, which I am commanding you today [God's laws], shall be on your heart; and you shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up." Throughout Israel's history we see the second generation children who departed from God and His ways as evidence of the father's failure in this regard. Likewise, if we neglect this basic responsibility, we, too, will see our children drift into apostasy.

In the "ministry category" there are just three basics that I want to mention. First is work. For those not involved in full-time Christian ministry, per se, our secular job is our major ministry. Exhibiting punctuality, diligence, productivity, cooperativeness and politeness are among the most practical ways that we can effectively witness to the calling God has given us to glorify Him in our work.

Second is our responsibility as a citizen. There are many aspects of community involvement that are important, but none more important than exercising our right to vote. Traditionally, this area has been sadly neglected by Christians, and problems in our government reflect that neglect on our part. An acquaintance who heads a Christian political-action committee in Washington told me that a well-qualified Christian candidate for the state senate in a midwestern state lost the election by just a few hundred votes. Voter turnout was so low that if only two or three more Christians in each precinct had taken the trouble to vote, he would have won the election. Registering to vote and voting should be a basic part of every Christian's priorities.

Third is our responsibility as a

friend and neighbor. It is one thing to knock on every door of your neighborhood to witness or to give your every friend a tract (and if God leads you to do this, that is fine). But it is another thing entirely to be the kind of friend and neighbor that people naturally gravitate toward and depend upon for reliable help and advice. If we become true friends and neighbors, we will soon find natural opportunities to share our faith in Jesus Christ.

At the risk of sounding overly commercial, I would encourage you to share *New Wine Magazine*

with your friends and neighbors who may need help in finding solutions to some of the problems that confront them. This "Getting Back to Basics" issue may be the very issue to give them, and we will be glad to supply extra copies on request at our usual cost. And we pray this issue will prove to be of special help and inspiration to you as well.

*Dick Leggatt*

Dick Leggatt  
Managing Editor

## Memorial AUGUSTUS ELLWOOD BOULDRY June 26, 1899—June 21, 1980 "This is the day that the Lord has made"

The man affectionately known to many of our readers as Gus has gone to be with our Lord. He was 80 years old.

Gus and his wife Dot came to *New Wine* in 1969. They participated in mailing the magazine's first edition in June of that year. Since that time they have faithfully served the magazine in many capacities.

Volumes could be written concerning the life of Gus Bouldry. He began his working life as a foreman in the foundries near Bridgewater, Massachusetts and while at *New Wine*, he was the mainstay of our volunteer labor force. His attributes and qualities were many; he loved God and proclaimed His glory boldly. He cared for his wife; he worked hard; he unselfishly invested himself in others; and he spoke with an honest, clear sound.

Gus' last day was surely one that God had made especially for him. He began early in the morning with the hobby he loved best, picking blueberries. In that setting he was surrounded by the family God had given him, as many of the *New Wine* staff members and their families were picking blueberries, too. Later he had a quiet lunch with his wife. Then, while preparing to go to church, God took him in an instant.

Truly, his life is an inspiration to us all and although we will miss him greatly, we rejoice in the deposit he left with each of us.

Gus' wife Dot will remain in Mobile and continue to assist in our Data and Mail Preparation departments, just as she has faithfully done for these many years.

Next to "This Is the Day That the Lord Has Made," Gus' favorite song was "Lord, Plant My Feet on Higher Ground." God has been faithful to grant the desire of his heart.





**VINO NUEVO**, the Spanish edition of *New Wine Magazine*, is presently reaching 10,000 Spanish-speaking readers with each issue. In this month's Update, we want to report on the Christians affiliated with *Vino Nuevo* who live in San Jose, Costa Rica, the community where *Vino Nuevo* is published.

Our last Update on *Vino Nuevo* in February of this year described its present role in Costa Rica and the rest of Latin America and shared a little about the preparation and foundation of its ministry. It was in January of 1975 that Charles Simpson visited a group of local Christian leaders in San Jose, at which time a presbytery of elders was established to oversee the growing group of Christians there. The presbytery has since been functioning under the leadership of Hugo Zelaya, who later became the editor of *Vino Nuevo*.

Throughout the group's first thriving year, the men involved in leadership of the group taught the foundational truths and principles set forth in the Bible. Pastoral care for God's people was one of the basics which was emphasized. In response to Jesus' command to His disciples to "feed" His sheep, *Vino Nuevo* came into being that year as a vehicle for the Holy Spirit to use in ministering to the Spanish-speaking Body of Christ.

Initially the group in San Jose was led mainly by only one or two men. After two years the group and its leaders recognized the need for a decentralization of pastoral care. Four "cell groups" were structured and began functioning under the responsible oversight of four pastors. During this time, one-to-one relationships were defined and strengthened in each of the cell groups. As the pastoral role of each leader emerged more clearly, the relationships of the members deepened in terms of their commitment to one another. There was a decrease in large group meetings and an increase in

# Update

## Vino Nuevo

the number of smaller cell group meetings where the pastor and his people continued to grow closer in love and pastoral care.

Throughout the Body of Christ in Costa Rica, the Lord has seemed to multiply the number of His people in a relatively short time. Recently the number of new people has increased in the San Jose groups, with the number of cell

evangelistic campaigns. Relationships with the leaders of other churches have opened up as the result of the elders' active participation in numerous activities on both the national and international levels.

God has been faithful to bless His people in Latin America, and this has certainly been evident in the community of San Jose, Costa



Members of the cell group get together for fun and fellowship.

groups increasing from four to six. Such growth is an indication of the fresh outpouring of the Lord's Spirit on all Latin America since 1969.

Jesus' word to His disciples to help His Church mature has gone hand in hand with the numerical growth the churches in Central America are experiencing. This has caused the elders affiliated with *Vino Nuevo* to move out in their ministries beyond their particular cells. The extended work of the local leaders includes responsibility for several congregations in other parts of Costa Rica.

Regular meetings among the pastors for prayer, fellowship and dialogue continue to bring soundness to the community. Many opportunities for cooperative ministry with some of the national churches have arisen, including participation as members of the steering committees for several

Rica. Hugo Zelaya, editor of *Vino Nuevo*, articulated the sense of encouragement felt by God's people in the San Jose area in a recent letter to us here at *New Wine*, saying, "We look to the future with excitement and anticipation." ♥

The staff at *Vino Nuevo* would be pleased to hear from you and will send their publication to anyone who would like to receive it. If you or a Spanish-speaking friend would like to receive *Vino Nuevo* each month, send name and address to *Vino Nuevo*, Centro Para Desarrollo Cristiano, Apartado 5551, San Jose, Costa Rica. Or send your correspondence and financial support in care of *New Wine Magazine*, P.O. Box Z, Mobile, AL 36616. All contributions to *Vino Nuevo* through *New Wine Magazine* are tax deductible.



**IN AND AROUND** the town of Kremmling, Colorado you can look out any window and see the majestic Rocky Mountains rising before you. Our home stands amid some cliffs that look like an ideal place for eagles to nest.

October 25, 1978 was a beautiful sunny day in Kremmling. I was very excited that morning as I prepared for a two-hundred-mile trip to the San Luis Valley area to visit a friend of mine who was moving to Mobile, Alabama. I also wanted to see my father who had taken up residence at a nursing home there, as well as my sister and my

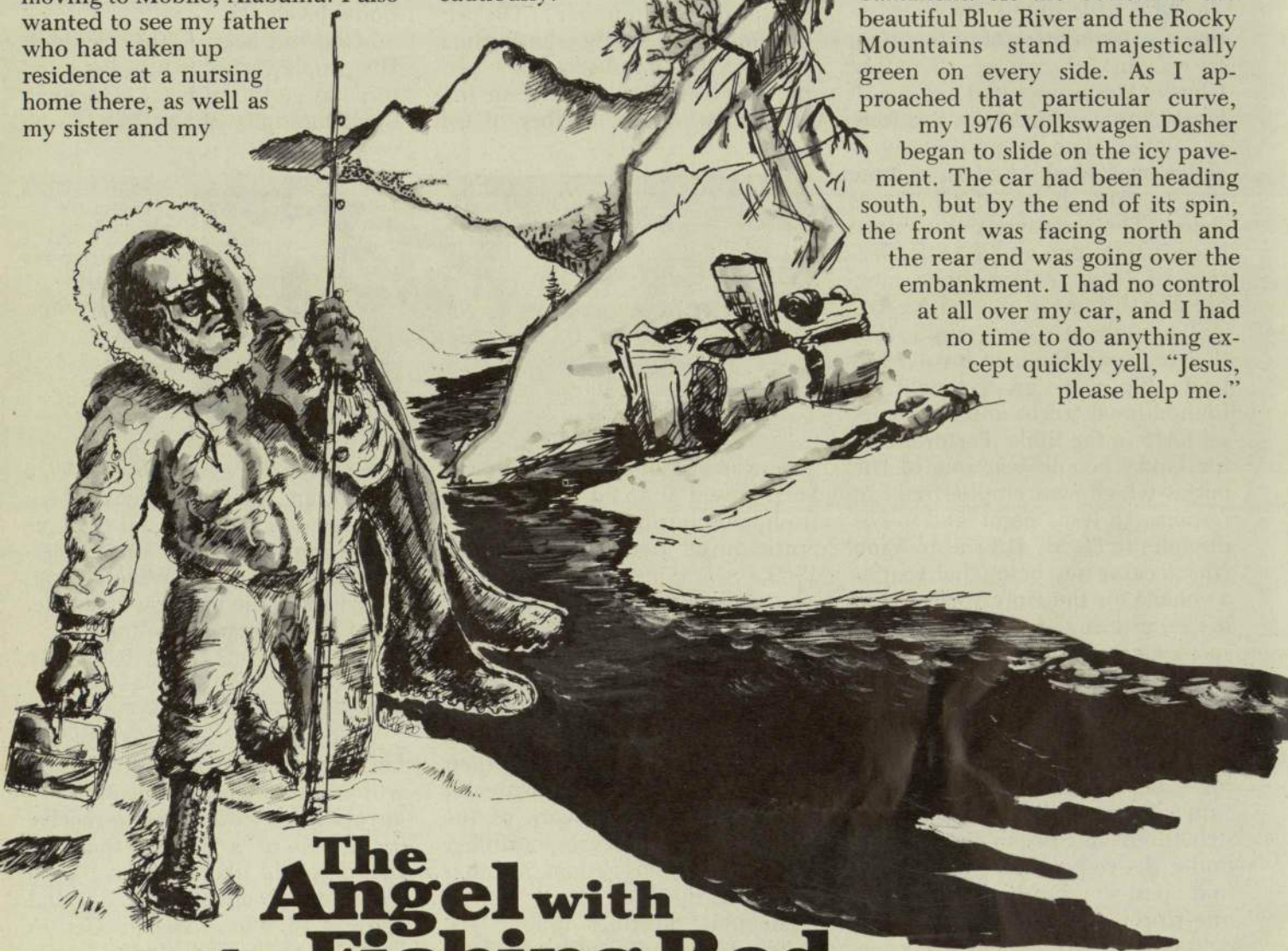
brother, who live in the same area.

The weather seemed perfect for the trip. I left home with a song in my heart and words of praise upon my lips as I listened to a tape on my car stereo about our Lord Jesus Christ.

I had driven about twelve miles on Highway 9 south of Kremmling when it began to snow. As the road quickly became snow-covered and icy, I reduced my speed and drove more cautiously.

After just a few minutes I began to wonder whether I could even reach Dillon, only thirty-nine miles from Kremmling. I decided that if the weather were as bad once I reached Dillon, I would turn around and go home.

About twenty-nine miles out of Kremmling, where Boulder Creek juts off from Highway 9, the highway curves around the mountainside, and on the left is a three-hundred foot embankment. At the bottom is the beautiful Blue River and the Rocky Mountains stand majestically green on every side. As I approached that particular curve, my 1976 Volkswagen Dasher began to slide on the icy pavement. The car had been heading south, but by the end of its spin, the front was facing north and the rear end was going over the embankment. I had no control at all over my car, and I had no time to do anything except quickly yell, "Jesus, please help me."



## **The Angel with the Fishing Rod**

**A personal testimony  
by Fern Mann**



Then over the embankment I went.

If you have ever ridden a roller-coaster, you have an idea of the sensation I had. I tightened my grip on the steering wheel and closed my eyes. I do not know if the car went end over end or what, but I do remember the sound of grinding, crashing metal all around me. I had no flashes of my life passing before me but only one thought: Jesus. I knew absolutely that my life was in His hands.

Somehow I was thrown out of the car, and I remember being airborne. The car landed on the bank of the Blue River on its right side, looking like an over-used accordion, while I went flying into the Blue River's icy waters.

I was unconscious for just a few seconds—it could not have been any longer than that. I do not remember landing in the river at all, but when I started to breathe in the cold water, my head immediately came up out of the water and I began to blow the water out of my mouth. Huge boulders were on every side of me, and I was in between several, lying face down. I reached up and lifted my head, and blew water from my nostrils. I saw my right shoe floating past me and I reached for it, but the water was too swift and I could not grab it before it went on downstream.

I glanced to my left and saw my purse moving downstream also. I thought, "I have to get my purse. If no one finds me until the bears and birds have eaten my flesh, they will at least know who I was." That may sound crazy, but that is exactly what I was thinking. So I

grabbed my purse and started to drag myself from the river. I had to use my elbow and scoot a little way, and then drag my right leg after me because of my injuries.

At the time of the accident I knew I was seriously hurt, but I did not know all that was wrong. Later I learned that I had received a shattered right hip, a broken femur (the bone broke and came through the skin, where I bled profusely), and my right kneecap was shattered.

After I had reached the bank and dragged myself out of the river, I screamed for help for about ten minutes. Suddenly I sensed the

distance was too far for me to try and climb to the road. I was down the embankment from the highway about the length of a football field. I knew I could never make the road, since I was bleeding badly where the bone had broken through the skin on my leg.

The snow kept hitting my eyes, reminding me that I was soaking wet and that I had no jacket on. I remembered that my down jacket was in the trunk of the car and turning as much as I could, I saw my jacket sticking about four inches out of the trunk. The impact of the wreck had sprung the back open. I grabbed a branch on

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## I gave God all the problems that I could see, and He immediately gave me an inner peace.

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Holy Spirit asking me a very pointed question: "Why are you screaming, Fern?"

I stopped immediately and said, "I don't know, Lord. I'm sorry, for I know no one can see or hear me . . . I'm wasting my breath and voice." Right then and there I gave all my problems to the Lord. I gave God the right to do with me as He saw fit. I admitted to Him that as far as I could tell, this was an absolutely impossible situation, for no one could see me from the highway above me and no road was visible on the other side of the Blue River. However, I gave God all the problems that I could and could not see, and He immediately gave me an inner peace.

At this time I experienced some encouraging body ministry. I felt it, even though I knew no one knew where I was or what I was facing. I felt an uplifting—as we are told in the Scriptures, "When one suffers, we all suffer." I really know that is the truth now.

I was close to my car and turned to look up the embankment. The

the rocks and with it began working my jacket toward me. After it started to work loose, I reached out and pulled, and the jacket swung free.

Praising God for all His help, I put on my jacket and then began to work on my car's slightly opened side window to get my old green sweater which was lying there by the opening. The sweater has nine wooden buttons, but I was able to work that sweater through the opening without any of the buttons catching. After the sweater, I was able to get a hat out of the car also.

I placed the hat on my head and the sweater over my hat. I tied the arms of the sweater around my neck and put my hands inside the sweater arms, using them for mittens. That is the only thing that kept my hands and face from freezing.

There was a blanket right by me in the car, and winter boots there too, but unfortunately I could not get either of these out. So I settled for one shoe off (the one I had lost in the river) and one shoe on.

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*Fern Mann, her husband Ray and their two children, Robin and Kevin, reside in Kremmling, Colorado in the heart of the Rocky Mountain ski country. In this testimony Fern tells how the Lord preserved her through a traumatic accident and its harrowing aftermath.*



I spent the day watching the snow fall on and around the Blue River. The pain from my injuries would subside once in a while, but most of the time I was leaning to my left and then to my right and then forward, trying to get comfortable.

Throughout the first day, I was able to get drinking water by reaching for a handful of snow to eat. I grabbed one handful too close to the car and quickly got rid of it because it tasted like gas. I had not noticed the gas was slowly leaking from the Volkswagen until I had needed another drink.

About 3:00 PM that day, the enemy came upon me like a flood. "Sure. You go on a trip, have an accident, and now here you are in this big fat mess. Your family has no idea where you are and you are causing them great anguish and pain because you have pulled such a stunt as this. You are so stupid."

I was agreeing with those condemning thoughts and feeling very sorry for myself. In fact, I was so miserable that I thought I would die from the strong emotions that I felt. Then suddenly I said, "Wait a minute, Satan; you get away from me. You have no voice in this matter. Now, Lord, Ray, Robin, and Kevin and all my family and loved ones belong to You; not to me. And Lord, they do not know as yet that I have had any accident at all, nor does anyone at my destination. So, Lord, I again give you every situation and every circumstance because I just cannot stand thinking how my family will react. You can take care of them, Lord. Please take care of the matter; it's too terrible for me to think about, and I really cannot do anything about the problem right now." Peace once again flooded my soul—wonderful, God-given peace.

The sun seems to go down much earlier when you are down on a river bank, and all too soon darkness closed all around me. It had stopped snowing, but a little wind was whipping about, so I

ducked back under my sweater and tried to keep as warm as I could. Later I found out that the temperature in Kremmling that night was eighteen degrees, which probably made it about zero on the bank of the Blue River, because it

gets much colder close to the water.

The hours went by, and I had to peek out from the warmth of the sweater every once in a while to check things out. The night was absolutely magnificent. I recalled how my dear mother, who had just



**I grabbed one handful too close to the car and quickly got rid of it because it tasted like gas.**



**JUST AROUND THE CORNER**

## Faith and Finances



recently passed away, would take us outside when we were young to point out the Little Dipper and the Big Dipper and teach us about God through nature. I wondered aloud, "Lord, am I going to see You and my dear mother sooner than I had expected?"

I could not locate the Little Dipper that night, but the Big Dipper stood out clearly in the sky. All the heavens were so brilliant, and I looked at all the beauty around me and commented, "Well, Lord, if I have to go, this sure is a magnificent spot." The water was glistening so beautifully, and the moon was so pretty; the mountains were majestically proclaiming their glorious heights. I thought, "How fast life goes by. And how often we forget to stop and look."

As morning approached, I removed the twigs which I had placed in the river the night before. The water that had frozen on them provided me with ice to crunch on for water. This method worked well until the sun really came out that day. Then I had to get my one and only Kleenex out of my purse, place it on the end of a twig, dip it in the river and squeeze out my drink. That lone Kleenex lasted through the whole day.

I knew that by now several people would be out looking for me. Every so often I would yell in case anyone was walking along the hillside. I knew, however, that unless a car stopped above me on the road and someone got out, any effort to call for help was in vain. I did not know the terrain across from me, though, and thought that someone might be snowmobiling somewhere up on the mountainside. I figured it was my responsibility to keep yelling every once in a while, and I wanted to do my share.

The day was spent shifting, snuggling in, drinking water, yelling for help, singing praises to God, praying, groaning and moaning.

### The Prospect of Another Evening

About the time the sun was going down again, I said, "If I am to stay another night, I give it all to You, Lord. I love You." I hunkered down deeper into my jacket. "Lord, I am so very cold. Will I ever be warm again? I wonder how Ray, Robin and Kevin and our family and friends are doing. Dear Jesus, I love You so."

I was just about convinced I would be there for another night when I heard someone yell, "Hey!" I looked out of my sweater

and saw a man with a fishing rod on the other side of the river, and I yelled, "Praise God!" I really thought he was an angel, because I did not think anyone would go fishing when it was so cold. I had forgotten how much my dad had loved to fish regardless of the weather. Besides, God can place it in a person's heart to fish when it is fifty degrees below if He wants to.

The man yelled across, "I'll be right over." He started toward me but the river was too deep, so he had to go back upstream a ways and then cross over. By the time he reached me, he was excited too. He lifted the sweater from my face and asked, "Oh, honey, how long have you been here?" I felt like saying, "Forever," but I told him, "Since around nine yesterday morning."

He got the blanket out of the car and placed it around me so that he could go on and get some help. He ran up the embankment to his car and raced the nine miles to Silverthorn to call for help.

Firemen and an ambulance crew were soon on the scene, preparing me on a stretcher to make the trip up the embankment. Cars were stopping above and soon there was quite an audience. Everyone offered so much encouragement, and I was glad to receive the attention. One man—I still do not know who—sat down behind me, placed his knees on my back, let me rest my head in his hands, and began to pray for me. How I appreciated that act of concern and kindness.

I imagine I was up the bank and in the ambulance by about 7:30 or 8:00 PM. That means I had been without help approximately thirty-five to thirty-six hours in temperatures of eighteen degrees and lower along the river bank. I was taken to the clinic in Dillon, where they prepared me to fly by helicopter to St. Anthony's Hospital in Denver.

When I reached St. Anthony's I was placed in the care of Dr. Don



A. Odom, Jr., a wonderful doctor and one of the finest orthopedic surgeons in the Denver area. The Lord allowed this man to be in that particular hospital the night that I was brought in.

Dr. Odom was accustomed to working with people who had been in bad accidents. While I waited to go into surgery that night, he said to me, "Fern, I have had plenty of patients in the city of Denver who were in car accidents—bad wrecks—pinned in the car with paramedics around. By the time they could get them out—maybe as long as six or eight hours—they were in so much shock that it took hours to stabilize them before we could do anything with them. I'm amazed that you haven't suffered any shock and that you are rational after such a long period of time. If I had been out there like you, I would be

frozen clear up to my elbows on both arms and past my knees on both legs. I probably would have been dead by this time. I for one am very much impressed, and I think the TV stations and newspapers should be informed."

I'm sure it was through Dr. Odom that my story did reach the front page of the *Denver Post*. One of the nurses who came into the room the evening after I had gotten out of surgery said, "Fern, I bet this is the first and the last time you will ever have your name on the front page of the *Denver Post*." I responded that I had never really thought about it, but that it was not an easy way to get your name on the front page of the *Denver Post*. The funny thing is that on the very next day, my story was again on the front page of the *Denver Post*. I feel that served as a real testimony to God's faith-

fulness in the situation.

Looking back, I know my family could write their own story for you of their mental anguish and suffering during those long hours of waiting and wondering where I was. I tried to imagine, but God did not require me to go through their ordeal. I can only say how dear and precious everyone has been to me and what joy I know they have felt in my being found. It has been nearly two years since the accident. And it took me one of those years to get off my crutches. Yet as I look back, the one fact that is clearest is that God was and is absolutely faithful in every situation. ♥

# Tapes

**For a more in-depth study of the topics in this issue.**

*"Remember those earlier days after you had received the light . . . ."*

*—Hebrews 10:32*

In keeping with the theme of *Getting Back to Basics*, we felt our readers would enjoy hearing the personal testimonies of Charles Simpson and Don Basham—two men who have been pioneers in the movement of God and who have been instrumental in the direction many of us have taken in our spiritual lives.

## **FACE UP WITH A MIRACLE** by Don Basham

A fascinating account of Don Basham's journey of faith. In honest and simple terms Don portrays the doubts and fears that beset him and his family as they searched for spiritual reality. After hearing this testimony thousands have realized that if God can intervene and the Spirit move in the life of one man, it can happen to anyone who will take God at His word.

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## **MY PERSONAL TESTIMONY** by Charles Simpson

Charles Simpson shares how the Lord led him, as a Southern Baptist pastor, into a new birth and ministry. He discusses the events that led him to discover the baptism in the Holy Spirit and the impact this had on his family, his ministry and his direction in life.

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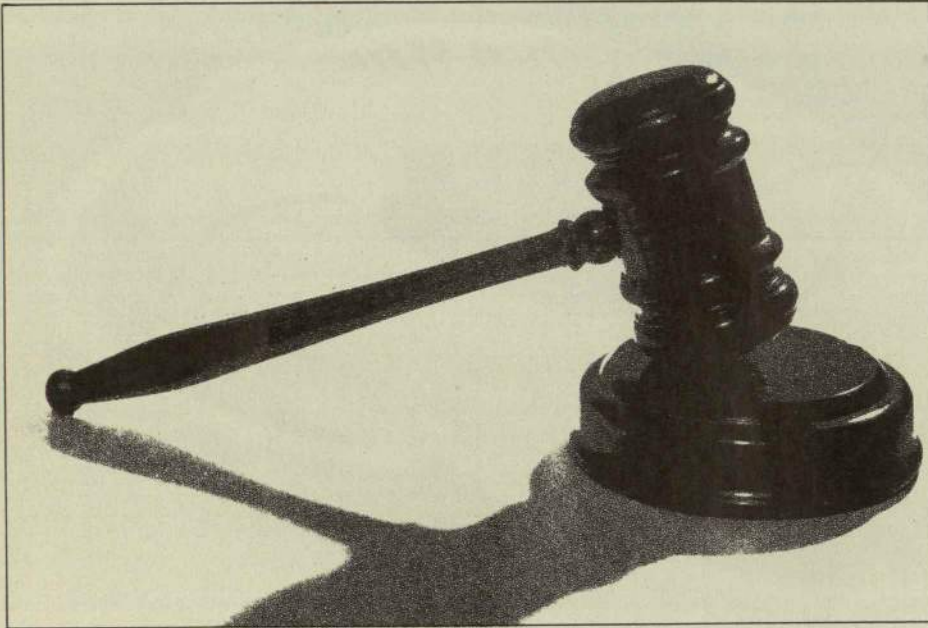
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word of God, where I can sink my roots deep. Then let experience come. But let me first have something of security and solidity into which I can thrust my roots for life.

# JUSTIFICATION

by Ern Baxter



*This article was taken from a message Ern delivered in Australia in which his main biblical text was Romans 3:9-26.*

**WHEN THE CHARISMATIC** renewal broke out, I was very much a preacher of the word. I majored on the great objective truths of Scripture. They were my forte. I left it to others to talk about visions and dreams and revelations and spiritual goosebumps and all those experiential things which I did not feel were my particular calling.

But once I entered into the

charismatic dimension, I started to get caught up in experience. I began to teach on it and preach on it. That was fine, but somehow I began to let those other truths slip. Recently I have become aware that I personally need to return to the objective realm—that I must be one who preaches and teaches the great objective truths which will provide balance to the experiential teaching coming forth in Christian circles.

I am realizing anew the need for us to be anchored to the great, redemptive facts that never change—truths like justification, redemption, propitiation, sanctification, glorification. These cannot be preached or taught out of experience. They must be preached and taught out of the unchanging

With that introduction, let me say that in this article I want to deal with one of those great objective truths: justification. The life, death and resurrection of our Lord Jesus had a tremendous impact upon the world. However, it was left to the apostle Paul, under the inspiration of the Holy Spirit, to give that impact definition. It was Paul who developed the divine revelation of justification by faith. When Paul preached justification, from the beginning he was harassed and hounded and persecuted, not so much by the world as by the religious leaders who did not want him to teach such an humbling truth. Because of its radical, revolutionary, redemptive impact, all that is carnal in a man rebels against justification, because justification, rightly taught, takes away all sense of human merit and gives Christ complete credit.

Christianity was founded on justification. Then, as Christianity began to recede and the dark ages began to appear, justification by faith somehow became justification by works, until a reformation came which changed history. Martin Luther became the instrument of God to start the Protestant Reformation, the watchword of which was, "the just shall live by faith."

## Setting the Stage

Before we go any deeper into this subject, I want to establish some facts that are indisputable. First of all, God is Holy. God is a God who by His very nature is completely separate from any darkness. God is light and in Him



there is no darkness. God is the Holy God.

When God created a time/space world, He put into that world a creature made in His own image—man. Man was the apex, the acme of the creative process. And that man was to relate to God on a faith/obedience basis.

But then came the tragedy of man's rebellion. Man disobeyed God. He became a rebel, and his rebellion took the form of independence. He said, "I'll run my own show; I'll be my own god."

We can see how that presented God with a dilemma. In His love, God desired to bless man as His beloved creation, but in His justice, God would have to punish man, because he had fallen into rebellion and sin. In 1 Peter 4:18 we read that the righteous are scarcely saved, and that word *scarcely* means *with difficulty*. But I want to suggest, taking some liberty with that text, that the difficulty in saving man is not only the difficulty with man; it is a difficulty that God must face. Here is the conflict: God's law says, "Kill him, for he has sinned and the wages of sin is death," but God's love says, "Save him!"

How can He be a holy God and still save His creature, who is wicked? The law of His nature requires that He punish His creature; the love of His nature desires to save His creature. The conflict is, how can God save what God should kill? The answer—justification.

It is very important that we define justification correctly. To justify is to *pronounce* or *declare* righteous. It does *not* mean to *make* righteous. We will further

develop this aspect of justification later on in this article, but for now, understand that to justify is to pronounce someone righteous.

The entire subject of justification brings to mind a courtroom scene. Genesis 18:25 says that God is the judge of the whole earth, and where does a judge carry on his business? In a courtroom. In this courtroom, the Judge is not handicapped by partial knowledge; He cannot be bribed; He is entirely and totally holy in His person, in His deliberations, and in His judgments. Into this courtroom comes a man who is guilty of violating cosmic laws. Man, the creature, faces God, his Judge.

The law of God says, "This man should be condemned," for God has declared that a wicked man must be condemned and a righteous man must be justified (Deut. 25:1). Here stands a wicked man in the courtroom of God. God, because of His love, wants to let him off, but God, because of His law, cannot let him off because he is wicked. Something must be done if that man is going to both meet the demands of the law and at the same time be saved.

### The Need for Justification

At this point, just in case you are not yet too concerned about that wicked man in the courtroom, let me pique your interest by pointing out that *you* are that wicked man. To support this statement, I will give you three sets of scripture.

First, all men are unrighteous; they're unrighteous in *character* and they're unrighteous in *conduct*. Romans 3:10 has to do with

character. It says, "There is none righteous, no, not one." No one? Isn't there someone somewhere who is righteous? No, not one. It follows that if there are no righteous characters, there is no righteous conduct, because conduct comes out of character. The scriptural confirmation is in Romans 3:12, which says, "There is none that *doeth* good, no, not one." How universal then is sin? "There is none righteous, no, not one . . . there is none that *doeth* good, no, not one." Remember that you are a part of the difficulty; *you* are that wicked man standing in the courtroom.

Secondly, not only are all men unrighteous, but all men are guilty. Romans 3:19 says, "That every mouth is to be stopped and all the world become guilty before God." The whole world is guilty. Every mouth is stopped. How many of us at some time or another have declared our own goodness when we knew that what we were saying was not true? But the Bible says that we dare not open our mouth when we stand before God. Our mouth is stopped because we are guilty. Our character and conduct are unrighteous, and we are guilty of breaking God's law.

The third fact that establishes our need of some action of God to get us off the hook is that all of us are condemned. "By the offense of one, judgment came upon all men to condemnation" (Rom. 5:18). We are all condemned.

So, here we stand in the courtroom of God. God is the judge. He is infinitely accurate; He has all the facts. God says, "I don't see a single one of you who is righteous in character or conduct. You are all guilty; you are all condemned." So there we stand in the courtroom, deserving death.

### The Basis for Justification

Before the sentence is passed, let's go back for a moment to God's own criteria for judgment. Remember, to justify a man is not to



*Ern Baxter, a long-time leader in the charismatic movement, pastored one of the largest evangelical churches in Canada for twenty years. Since that time he has traveled extensively, proclaiming the gospel wherever he goes. Ern is a member of the Editorial Board of New Wine Magazine and is one of the ruling elders of Gulf Coast Covenant Church in Mobile, Alabama where he and his wife Ruth reside.*



make him righteous; it is to *pronounce* him righteous. So, if we are all standing there, condemned, how can we be pronounced righteous? It doesn't seem feasible, but this is precisely what God says He intends to do. He is going to take that courtroom full of guilty, condemned sinners and by a certain process He will be able to look at a man and say, "I pronounce you righteous."

You may say, "I don't know why you're fussing with this. It is really not important." On the contrary, it is very important, because if I am accepted by God in terms of the measure of righteousness that I have performed, I will never know whether I have enough righteousness to be accepted.

Do you feel that you have filled your quota of righteousness and that you are really righteous enough to stand in the presence of God? The *only* way to have assurance before God is to have a righteousness that is acceptable to Him, and since you don't have it in terms of behavior, where are you going to get it?

If the Lord came, do you think He would take you with Him? If so, what is the basis of your belief? You say, "Brother Baxter, my hair stood on end one night, I had goosebumps right up my spine, and I cried a lot. I'm sure that qualifies me!" Who said that qualified you? Is that the basis? Are you *sure* you cried enough? Were those goosebumps *big* enough—were they redemptive size, or were they just little conviction goosebumps?

I find most people are like little children, whistling as they walk through a cemetery at night. They are not really sure they are going to make it, but they are hoping they will and so, they are putting up a good front.

I want you to know that it is possible to look in the face of God and say, "God, I know where I stand. I know where my righteousness is, I know the quality of it and

I know it is adequate. I have been pronounced righteous and that pronouncement is the basis on which I stand."

Charles Wesley put it so beautifully when he said,

Arise, my soul arise;  
Shake off thy guilty fears;  
The bleeding Sacrifice  
In my behalf appears;  
Before the throne my Surety stands,  
My name is written on His hands

Five bleeding wounds He bears,  
Received on Calvary;  
They pour effectual prayers,  
They strongly plead for me;  
"Forgive Him, O forgive," they cry,  
Nor let that ransomed sinner die!"

My God is reconciled;  
His pard'ning voice I hear;  
He owns me for His child,  
I can no longer fear;  
With confidence I now draw nigh,  
And "Father, Abba, Father," cry.

It is also important for us to know what the basis of our justification is *not*. Romans 3:20 says, "Therefore, by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin." We ought to keep the law, but if we're trying to get to heaven on the basis of perfectly keeping the law, God's traffic laws or any other laws, how many are going to make it?

Unfortunately, we don't really face up to that. A certain woman in my church was irritatingly self-righteous. She came complaining one night about the son of another couple in the church; what an awfully bad boy he was, and that if he didn't straighten up, he would miss the rapture. I said to her, "Sister, before you go working on that boy, what do you think would happen to your own boy if the Lord came?" She looked at me and her lips trembled a bit and she said, "Well, I'm sure that in the case of *my* boy, God would be merciful." In the case of her boy,

God would be merciful. In the case of the other kid, He would send him to hell.

This is the kind of irregular thinking we are all sometimes victims of. When the other person does it, it's a sin; when I do it, it is just a small failure. With him it is downright wickedness; with me it's simply weakness.

Let me tell you something: God is bound by His own law. Somebody says, "But He's merciful." Yes, He's merciful in providing a way whereby that law can be met, but He is not merciful in condoning rebellion.

"By the deeds of the law, no flesh shall be pronounced righteous." You will never do enough, from this moment until the hour you die, to make it. Even if you could, you would still have to give an account for all your failures in the past. But you won't walk perfectly from now until the hour you die. You are in the process of being sanctified and you are walking in the light that He is in, but you haven't arrived permanently in the light. You must have better ground than your own works.

If works can't save us, and I hope we are agreed they can't, what will? What is the ground of my being declared righteous? Justification through Christ's redemptive act. It is not enough for God to look down out of His bigheartedness like some glorified Santa Claus and say, "Well, Ern's a good guy; he means well." God can't do that—He is bound by the inexorability of His own laws. If God allowed one sinner to go with his sin unpunished, the universe would dissipate. God must be true to His own laws. He cannot pronounce a man righteous who is not righteous.

### How Justification Operates

One thing is sure according to Scripture: God does not forfeit His justice. He is just and He is the justifier of ungodly men who believe in Jesus. Let's look now at



how justification works. How can an unrighteous man be declared righteous? What is the basis upon which justification operates? It is based on the person of *Jesus Christ*. "Being justified freely by His grace through the redemption *that is in Christ Jesus*" (Rom. 3:24). Christ has made it possible for God to remain just and yet declare righteous the man who by nature is unrighteous.

How can this be accomplished? In 2 Corinthians 5:21 we read how. "For he hath made him to be sin for us who knew no sin that we might be made the righteousness of God in him." This is a divine fact which can't be illustrated in the human courtroom. When an unrighteous man enters a human courtroom, the judge passes sentence on him and the man must pay the penalty. But in the courtroom we have been talking about, when an ungodly man comes in and stands unrighteous and guilty before the Judge, a miracle takes place. God removes his sin from him and puts it on Another Who has no sin of His own. This couldn't happen in a human courtroom because the apparatus is not there to bring it to pass. But in the cosmic courtroom of God it can and does take place. God has taken our sin and put it on Jesus. He was made sin with our sin.

But that is only half of the transfer. The other half of the transfer is that this righteous Person, not just His righteousness, but this righteous Person, Jesus, in the totality of His being, is transferred to us, and we stand accepted with His righteousness. A complete transfer of sin and righteousness takes place. As Spurgeon said, "This marvelous doctrine of the changing of places of Christ with the poor sinner, is a doctrine of *revelation*, for it never could have been conceived by nature."

This is where faith becomes involved. You may have doubted since you became a Christian

whether or not you were going to finally make it into the presence of God. Do you know where that doubt came from? Not from the devil, although I am sure he supports it. That doubt came primarily from the fact that you didn't lay hold upon the truth that when God made that transfer, He gave you what Paul calls, "the gift of righteousness." He gave you a complete righteousness, acceptable before a holy and pure God. *That* is the basis of your acceptance before the Father.

I want to emphasize one point here. We do not have any righteousness apart from Christ. Christ is our righteousness and by faith we stand in Him before God. Our righteousness is not just a quality; it is the resurrected person of Jesus Christ. Paul says in Ephesians that we are accepted *in* the beloved. We stand before God *in* Jesus Christ and God looks upon us and pronounces us justified as those who have never sinned, righteous with the very righteousness of Christ Himself.

Anything less than that will not do. Although I give my body to be burned or give all my goods to the poor, although I make pilgrimages, it is all insufficient because all of those actions have nothing to do with my acceptance before God. You and I are accepted before God because God made the great transfer and Jesus Christ, in the presence of God in His glorified person, is *my* righteousness before God.

Martin Luther called it an alien righteousness, because it is not natural. It is not ours by right. We weren't born with it. It has nothing at all to do with what is in us. It is taken care of outside of us. It belongs to someone else, but it has been given to us. It's an external righteousness. God performed a piece of cosmic accounting—He took our sin, placed it on Christ's account and took Christ's righteousness and credited it to our account. We no longer stand on our

record; we stand on His.

"Christ Jesus is made unto us righteousness" (1 Cor. 1:30). Christ, in His own present perfectness, risen from the dead, is our righteousness and our only assurance of salvation. If we were to stand on our own record, we would never make it.

Personally, I am not so keen about standing on my record anyway. I have never yet met a man with an ounce of sincerity who was all enthused about standing on his record. It is a self-righteous kind of holiness that puts forth its own record.

I would like to be like that great man of God, Dr. Alexander McClaren. It is reported that when he was dying, someone said to him, "Dr. McClaren, it must be wonderful, now that you're going to be with the Lord, to have this great record of Christian service." Out of the depths of his own integrity, he replied, "Could I tell you what I'm doing? I'm taking all my good works and all my bad works and I'm throwing them overboard. I'm riding into the presence of God on the plank of God's free grace."

### The Basis of Our Righteousness

When you get near the end of your life, if you haven't maintained a proper foundation, you will want to go back and find out what you are depending on to get you to heaven. If looking back to past works you say, "God I did this and I did that," He will reply, "So what? That's not the basis on which I receive you."

There must be a return to the understanding that you and I are saved by God only *through Jesus Christ*. "What can wash away my sins? Nothing but the blood of Jesus." Our acceptance before God is not related to what we have done previously—we stand before God in Jesus Christ *by faith*. Nothing more. That is the only ground of hope we have. The minute we add something to that faith, we are no longer certain.





## We are happy to announce that there will be **Three New Wine Teaching Conferences This Fall.**

**Bossier City, Louisiana**  
(near Shreveport)  
**When: September 25-27**  
**Where: Hilton Inn Bossier**  
**Speaker: Don Basham**  
**Sponsored by:**  
Shreveport Covenant  
Fellowship  
John Norwood, pastor

**For information contact:**  
Shreveport Covenant  
Fellowship  
239 Pennsylvania Ave.  
Shreveport, LA 71105  
(318) 865-2588

**Kalamazoo, Michigan**  
**When: October 3**  
**Where: Kalamazoo**  
**Speakers: Don Basham &**  
**Mahesh Chavda**  
**Sponsored by:**  
Agape Christian  
Fellowship  
Dan Wolfe, pastor

**For information contact:**  
Agape Christian Fellowship  
1310 Portage  
Kalamazoo, MI 49001  
(616) 385-5772

**Lansing, Michigan**  
**When: October 10-12**  
**Speakers: Don Basham &**  
**Mahesh Chavda**  
**Sponsored by:**  
Shiloh Fellowship  
Erik Krueger, pastor

**For information contact:**  
Shiloh Fellowship  
520 Ann St.  
East Lansing, MI 48823  
(517) 351-7340

**All of these churches hosting these *New Wine* conferences are pastored by men who are associated with the Editorial Board of *New Wine*, and we encourage you to attend these meetings if you are in the area. Reservations should be made as far in advance as possible.**

Faith plus my church attendance—but did I go to all the meetings? Faith plus my hymns—but did I know all the words? Faith plus my giving—but did I give as much as I should? The ground of our security, our assurance and our confidence before God is not what we have done or are doing. It is our faith in what Jesus is before God. He is perfect before God, and if we stand in Him complete, the Bible says that His righteousness is our righteousness and that we are just as accepted before God as He is.

There is no danger of getting kicked out if you are in Him. His destiny is your destiny. His place is your place. His acceptance is your acceptance. You are as He is before God. Every man and woman reading this who belongs to God through Jesus Christ has an equal standing before God, because all of us stand in Christ.

A very fine lady in my church in Canada asked me one morning if I would pray for a certain request. I said I would be happy to,

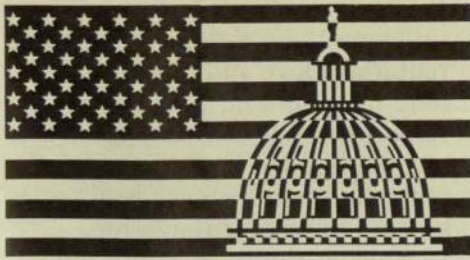
but then she added, "You know, you're so much closer to God than I am." I really shocked her when I took her by the arm, pulled her into my office and closed the door. She wondered what she had done wrong. I said sternly, "Sister, when you asked me to pray with you, that was fine. But when you said that I was closer to God, you put me someplace where I don't belong and you put yourself someplace where you don't belong. First of all, I'm no closer to God than you are, and secondly, I'm not sure you know how close you are." And then I proceeded to inform her of the basis of her standing before God.

You may think that what I have shared with you in this article bears no relationship to where we are headed, but that's not true. We are going to move into such an area of deception and counterfeit in the days ahead that at times our heads will spin for wondering where we are. If you don't have a foundation in the person and work of Jesus Christ, your experiences

will all go down the drain, and you'll stand there naked, not knowing who you are or where you belong. But this I know—if I never see another vision, if I never dream another dream, if I never prophesy another prophecy, if I never have another great experience in the realm of the supernatural, it will not change the fact that I have laid hold upon Christ as my only hope of eternity.

I don't *feel* justified. I don't have to. My justification doesn't depend on how many religious experiences I have had. My justification is a transaction carried on in the courtroom of the cosmos, and my righteousness is a gift from God. It is not something I have produced; it is something I have been given. It is external to myself; it is recorded in the presence of God. It is Christ. He is my righteousness. I have no more sin to account for in the presence of God in terms of righteousness. My sin has been imputed to Christ, Christ has been imputed to me and I stand before God in Christ, accepted. ♥





# Intercessors Report

by  
**John Beckett**

(President of Intercessors for America)

IN THE ISSUE of abortion, America is facing the gravest challenge ever faced by ours or any society. We are having to choose, as a matter of national policy, whether life is sacred and worthy of legal protections, or whether a policy of death as a solution to social problems will prevail. With callous disregard for God's natural order, we are accelerating the termination of human life which is unwanted or inconvenient through a tenfold increase in abortions during the last decade.

Not since the Civil War, which grew out of the controversy over slavery, has our country been so deeply divided on a moral issue. Federal and state legislatures, national church bodies, citizens' groups, the courts, schools, and national political organizations all wrestle with this matter of life and death.

In the midst of this political and social foment, intercessory prayer warriors have engaged in warfare on the spiritual front, asking God to forgive our national sin, and spare us His righteous judgment, that we might turn from our wickedness and be healed. *Several events in the last weeks indicate that God is hearing the repentance and prayers of His people* and is honoring the diligence of all who are working to return us to our senses.

In mid-June a strong pro-life resolution was adopted by the 13-million-member Southern Baptist Convention stating in part that "all medical evidence indicates that abortion ends the life of a developing human being" and resolving in favor of "appropriate legislation and/or a constitutional amendment prohibiting abortion except to save the life of the mother."

In mid-July, bold action was taken in Detroit at the Republican National Convention, reaffirming the sanctity of human life and calling for a constitutional amendment to bring a halt

to abortion in America. This is now a strong "plank" in Gov. Reagan's political platform.

But perhaps the most consequential action was the June 30th U.S. Supreme Court ruling upholding the constitutionality of the Hyde Amendment. Some background will help us understand the significance, and the future challenge of this decision.

## The Hyde Decision

In 1973, the U.S. Supreme Court chose death as a national policy, by declaring that it is a woman's legal right to terminate the life in her womb. Earlier, in 1965, Congress had set up an elaborate federal-payment system to fund "medically necessary" services for the poor. Following the '73 Supreme Court ruling, federal agencies began funding abortions, and within three years, tax dollars were being channeled through the Department of HEW to fund some 300,000 abortions annually.

Then, in 1976, the U.S. Congress passed an amendment authored by Rep. Henry Hyde of Illinois, which, in its present form, prohibits the use of federal funds for abortions (except where a pregnant woman's life is in danger or she is the victim of rape or incest).

Almost immediately, pro-abortion groups including Planned Parenthood found a friendly federal judge, John F. Dooling, Jr., of Brooklyn, N.Y., who ruled the Hyde Amendment unconstitutional and issued an injunction preventing its application. The U.S. Supreme Court, in 1977, found Dooling's decision faulty, and declared Hyde to be constitutional.

The battle went back to Congress, where pro-life forces succeeded in getting progressively stronger language in restricting congressional funding for abortions. But then the anti-life forces struck again, and after one year of trial and investigation, in January 1980, the same Judge Dooling issued

another injunction against Hyde. This time, in a preliminary ruling in February, the Supreme Court upheld Dooling and with unusual dispatch, tax dollars again began flowing through the Department of Health and Human Services (formerly HEW) to pay for welfare abortions-on-demand.

Incredibly, the Supreme Court had ordered the federal treasury to spend money that Congress had refused to spend, violating the constitutional separation of powers among the three branches of government, which holds that only Congress can appropriate money.

In a move unprecedented in the history of our government, over 250 U.S. Representatives and Senators signed an *Amicus* (Friend-of-the-Court) Brief, an intervention into the Dooling case being heard in a final presentation before the Supreme Court. They argued:

"If Dooling is right, any group which has lost a legislative battle . . . is free to rush into federal court—as the appellees did—obtain an injunction requiring the expenditure of money for the purpose for which Congress has explicitly refused to appropriate, and through the agency of a single federal judge, achieve what the Constitution has committed to the care of Congress."

In what we believe was God's divine intervention, the Supreme Court, on June 30th, in a 5-4 final decision, upheld the Hyde Amendment, reversed Dooling, and ruled that neither the U.S. Constitution nor the Medicaid law requires the states or federal government to pay for abortions.

## Results

This represents the greatest legislative victory yet for pro-life forces, one they have been working for since 1973. Many media commentators have tried to minimize its significance, saying it was a decision reaffirming the right of Congress to determine how it shall appropriate funds, not a decision to limit abortions. This may be, but as we look at the implications of the decision, we can rejoice that whatever their motivation, the court ruled as it did. ♥



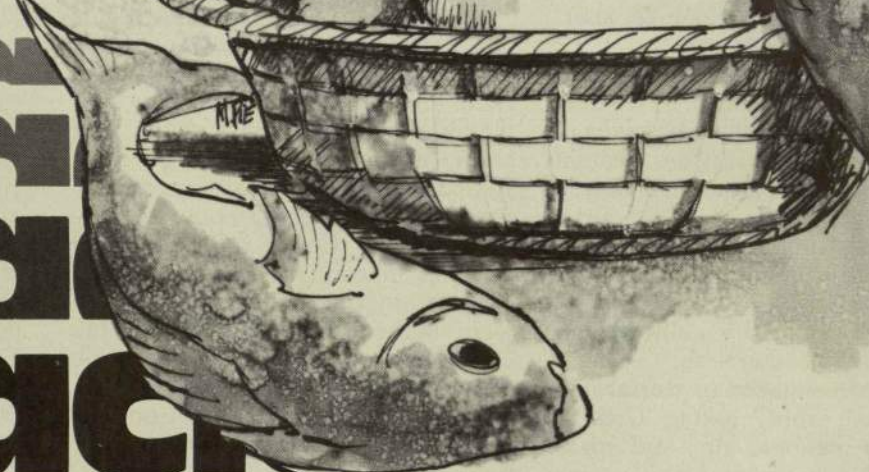
area when, after I received the baptism in the Holy Spirit in 1972, I had a clear leading to start working at a school for the mentally retarded in Texas. I was assigned to a dormitory of profoundly retarded children, their ages ranging from seven to twenty-six years, but with mental capabilities and skills of one-year-olds. Most of these children seldom, if ever, had visits

I quickly realized that the special problems these children confronted required a love and patience on my part that were beyond my natural resources. Only when I started loving them with God's love did the power of the Holy Spirit begin ministering to them through me.

During the time at the school, the scripture, "Not by might, nor by power, but by my Spirit, saith

# Miracles Miracles Miracles Miracles Today

by  
**Mahesh Chavda**



**IN THE COURSE** of our life in Christ, God often reemphasizes certain foundational truths that we, in our search for even deeper truths, tend to forget. In my own life God has consistently reminded me of His supernatural grace and power, particularly in the realm of miracles.

God began to guide me into this

from their parents. As far as the world was concerned, they were forgotten. The Lord showed me that I was to be His ambassador of love to these forgotten little ones, and show them the care and mercy of the Lord, who is a "Father to the fatherless."

It was within the context of expressing the Heavenly Father's profound love to these children that God began manifesting the gift of miracles and healing through me.

the Lord" (Zech. 4:6), became a living word for me. I had no solutions for the children, but the Holy Spirit did. In those months, God enrolled me in the school of the Holy Spirit, and I came to know this wonderful third Person of the Trinity as never before. I realized He was a Person, not an "it." Perhaps the most important lesson I learned initially was how to discern and obey His gentle voice.

In order to minister successfully



to the children at the school, another lesson I had to learn was the secret of prayer and fasting. It is significant that Jesus stressed this very principle in the context of dealing with a child with special demonic problems when He said, "Howbeit this kind goeth not out but by prayer and fasting" (Matt. 17:21). That lesson applied very specifically to one particular boy under my care at the school—Rudi.

Rudi was a sixteen-year-old blind, mongoloid boy whose most evident problem was his self-mutilating behavior. He was a "banger." For years something had been driving him to constantly hit himself in the head with great force—and he did so approximately two hundred times in the space of five minutes. He kept this up all throughout the day. Because of these self-inflicted beatings, one side of his face was calloused and rough like alligator skin. The psychologist had tried to stop this behavior by giving Rudi electric shocks but even that had failed.

As I dealt with Rudi's problem, I felt led by the Holy Spirit to fast for 14 days. Then, on the last day of the fast, I took Rudi into my office and sat him down. "Rudi, even though your mind may not understand, I know your spirit can hear me. I want you to know that God loves you and sent Jesus to die for you. The Spirit of God was upon Jesus and anointed Him to preach the gospel to the poor, to heal the brokenhearted, to preach deliverance to the captives, to restore sight to the blind, to set free

those that are bruised." After saying this, I commanded the evil spirit that had tormented Rudi for so many years to leave him. Immediately Rudi exhaled sharply and the tormenting force left him that instant. A few weeks later it was obvious that Rudi had been delivered, for his face had healed and the skin that was once coarse and calloused was as soft as a baby's.

I was also responsible for a boy named Jerry who was 26 years old, but with a mental capacity less than that of a one-year-old child. Jerry, who could barely walk, spent most of his day curled on the floor, his saliva covering most of his face and body. He was blind and partially deaf. At mealtimes, the attendants would carry him to the cafeteria, set him in a chair, open his mouth and shovel in shredded food.

As I fasted and prayed for Jerry, the Lord began restoring him. Strength started coming into his limbs and his hearing became more acute. Soon he was able to stand by himself and follow the sound of my clap as I led him to his cafeteria seat. The first day that he walked to his seat, sat down and started eating on his own, tears of joy streamed down the faces of the attendants who had previously taken care of him when he was utterly helpless.

One of my favorite pupils was a very gentle girl named Penny. Penny was a 14-year-old who could not speak—she was mute. One afternoon I clearly heard the Lord say, "Go back to the girls'

dorm." When I got there, I was confronted with a heartbreaking sight. By mistake, Penny had been put in a small room that was being used to isolate one of the older pupils who had gone on a rampage. The older girl had taken one of her heavy boots and beaten Penny on the face until it had turned purple. Unable to speak, Penny could not even scream for help. By the time I got there, the attendants had taken Penny out and placed her on her bed.

As I sat down next to Penny, I knew the Lord wanted to help her, and when I reached out to comfort her, what seemed like a spark of white light went from my hand to Penny's bruised body. In two minutes' time, Penny's face turned from an angry purple to red, to pink, and then to its normal color except for two small black spots under her eyes. All of this happened in full view of several attendants who watched in amazement.

### The Source of Miracles

Around this same time, God started opening the doors for me to share with various groups and churches about the love of Christ, and invariably there would be people who were spontaneously healed during the message or afterwards when I prayed for them. As a result of these evidences of God's calling on my life, the Lord moved me in 1974 from working at the state school into full-time pastoral and evangelistic work.

To prepare me for this step, the Holy Spirit had ingrained certain truths into my spirit. First of all, I was totally convinced that "Jesus Christ is the same yesterday, today and forever" (Heb. 13:8). I knew that the God I served was the very one who had introduced Himself to Moses as the great "I Am." Many religious people tend to think of God as the great "I Was." They nostalgically say, "Would it not have been wonderful to have lived in the time of Jesus." Or they think of God as the great "I am go-



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ing to be." They look heavenward and sigh, "I will suffer this vale of tears, for one day I will experience His Presence in heaven." God, however, invites each of us to experience Him right now, as the great "I Am."

Secondly, I was absolutely convinced of the faithfulness of God and the certainty of His mercy and compassion to us when we cry out to Him with humble, repentant hearts. When the children of Israel cried out in distress from their bondage in Egypt, God remembered His covenant with Abraham, Isaac and Jacob, and delivered them. Never was there a time when God did not respond to the inward groaning of His people for release from oppression or affliction. In the same way, as we cry to Him in our need, God remembers the new covenant made through the blood of Jesus Christ at the cross of Calvary.

The basis of all God's provision for us, including miracles and healing, is the cross of Christ upon which He bore all the evil of the world, so that the believer may receive good and blessing. He was punished that we might have peace. He endured the anguish of sickness and pain that we may have healing:

Who his own self bare our sins in his own body on the tree, that we being dead to sins, should live unto righteousness; by whose stripes ye were healed (1 Pet. 2:24).

Jesus was made sin that we may have righteousness; He suffered the agonies of death that we may have eternal life; He was rejected that we may be accepted.

Furthermore, every provision of God, including miracles and healing, is available to us only through the name of Jesus Christ. There is no name higher than the name of Jesus. In Acts 3:6, Peter said to the lame man sitting at the temple gate, "Silver and gold have I none, but such as I have

give I thee; in the *name* of Jesus Christ of Nazareth, rise up and walk."

When speaking of the provisions of God, it cannot be overemphasized that the administrator of all the riches that God has to offer us is the Holy Spirit. Jesus came in the power of the Spirit, declaring "The Spirit of the Lord is upon Me." Jesus' ministry on earth is the *pattern ministry*, and anyone who ignores this will be frustrated in ministry. When commissioning His disciples, Jesus said, "As My Father has sent Me, so send I you," and He sent them in the same manner, doing similar works. Filled with the Holy Spirit, the early Church brought the message of the government of King Jesus to "Judea, Samaria, and the uttermost parts of the earth," and that message was accompanied by God's affirmation "... both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to His own will" (Heb. 2:4).

In the hundreds of miracle services that I have held, the Holy Spirit has always been gracious to manifest Himself through the gift of miracles and healing, and I have always taken special care to welcome His divine presence. There have been nights where I have prayed for more than six hundred people individually, yet instead of feeling drained as might be expected, I felt stronger at the end than the beginning because it was not my power, but the power of the Holy Spirit.

When He is welcomed by the Church, the Holy Spirit will administer His gifts to us. These gifts are tools to be used to extend the government of God, not toys to be played with. Among these are the gifts of power:

But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom, to another the word of knowledge by the same Spirit; to

another faith by the same Spirit, to another the gifts of healing by the same Spirit, to another the *working of miracles* . . . (1 Cor. 12:7-10).

Paul assumed that in each assembly of believers, there would be at least one person who could, in a measure, minister in the area of miracles and healing. Miracles should happen regularly in the local assembly.

As God began blessing my ministry and a number of reports started coming in of miracles the Lord had performed as a result of it, I was confronted with two choices: I could go on my own from city to city, holding miracle services, a "Lone Ranger" ministry accountable to no one, or I could choose to be a man under authority, as an elder in a local assembly, from which I could be sent out and to which I would be accountable for all my actions. I chose the latter. I have been a man under authority for many years and am thankful both for the stability this has imparted to my family and my ministry, and for the input, encouragement and correction I have received from the brothers in authority over me.

### Reasons for Miracles

Since the beginning of 1980, there has been a tremendous increase in the anointing of God in my services, and I sense that we are now entering a new era of God's grace. In preparation for this, God wants a reemphasis in the Church upon foundational truths, including the importance of moving in the supernatural with attesting "signs and wonders"—*miracles*.

There are two important reasons for miracles. First, they attest to the fact that Jesus is the Messiah, the only way to eternal life.

Jesus' disciples saw him do many other miracles besides the ones told about in this book, but these are re-



corded so that you will believe that he is the Messiah, the Son of God, and that believing in him you will have life (John 20:30-31, LB).

These supernatural works are God's endorsement of Jesus and His ministry: "O men of Israel, listen! God publicly endorsed Jesus of Nazareth *by doing tremendous miracles through him*" (Acts 2:22 LB).

Secondly, miracles are God's way of advertising the gospel,

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### **Supernatural works are God's endorsement of Jesus and His ministry.**

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catching the attention of people who would otherwise not be interested. Of Philip's ministry, Scripture says "crowds listened intently to what he had to say, *because of the miracles he did*" (Acts 8:6, LB).

### **Testimonies of Miracles**

The following testimonies are recent examples of people being touched by the miracle hand of God. (A word of explanation: Often in my services the Holy Spirit may give me a word of knowledge about a need for healing. Also, during the time when the anointing for miracles is present, many of the people whom I touch get weak in the knees and drop to the floor. Some refer to this as being "slain in the Spirit.")

Mary Homes, a committed member of Deeper Life Ministries in Kingston, Jamaica, received a creative miracle in March, 1980: Mary had a tumorous rib surgically removed in England in 1973. When she attended the service in Jamaica where I was ministering, I pointed her out, without any knowledge of her situation, and told her that God was going to do something for her. When I prayed

for her, she fell under the power of the Spirit and a feeling like fire went through her chest. When she returned to her seat she felt her side and realized that God had recreated that rib. The next day she went to a physician who confirmed the healing.

Dale Kauffman was brought on a stretcher to our service in Lansing, Michigan, on May 6, 1980. Suffering from a disease called the Guillian Barre Syndrome, he was paralyzed from the neck down. After receiving prayer he improved immediately. The following week he was walking with the aid of a cane, and by the end of June he was back to work full-time as a paramedic.

Nine-year-old Robbe Fritzler attended the same service. Robbe had crossed eyes and had to wear special glasses. His eyes uncrossed as he was being prayed for, and since then Robbe has had no need to wear his glasses.

A man with an inoperable brain tumor was brought to our service in Milwaukee, Wisconsin. He had been given only a few weeks to live. The Lord touched him and a few days later, all the tests the physicians could give him showed the tumor was no longer there. The doctor was amazed and commented, "This religious thing worked for you—go on home."

One-year-old Brian Pearson was brought to a service in Mt. Pleasant, Michigan. Little Brian had three heart abnormalities, two of which were very serious: a bad valve and a large hole in the upper ventricle. Both of these problems were inoperable. The third condition was a smaller hole in his lower ventricle which could be surgically repaired. After I prayed for him, the valve was healed and the large hole closed by the Lord. Later, the smaller hole was surgically corrected and Brian is now doing fine.

Steve Pavey of Kalamazoo, Michigan testifies: "Ten years ago the scaffold I was working on was knocked out from under me. I fell eighteen feet, breaking my left leg and shattering my ankle. My ankle was fused together into one piece and stainless steel pins were put into my leg. Five years later a two-ton beam fell on my right leg, fracturing my right ankle. From that time on I would experience severe pain just from being on my feet for a few minutes. The night of Mahesh's service in Kalamazoo I went forward to receive prayer for a problem I had with resentment. I was slain in the Spirit and when I got up the pain in my feet was gone. I stood and walked past my seat and out of the building. I felt so good I began running—something I had not done in ten years. That night I ran more than a half a mile with no pain at all. I now jog a mile and a quarter four times a week."

Cheryl Boshear from Ceresco, Michigan, had arthritis in her joints for over 11 years. She testifies: "Mahesh pointed in my direction and said 'Someone is being healed of arthritis,' but I was afraid to go forward. While sitting in my seat my joints began to tingle and feel warm. All that day my arms and legs had been extremely painful. Suddenly I felt no pain as I stretched my arms and legs. I told my husband, George, that I was being healed. Shortly after the healing, I was filled with the Holy Spirit and spoke with other tongues."

### **Our Own Need for a Miracle**

As wonderful as these testimonies are, it was ironic that we were to face a situation where a miracle from God seemed to be just out of reach for us.

After travelling across this land and overseas, sharing about the love of Christ, seeing hundreds healed, even from terminal illnesses, we had a desperate need for



God's healing power in our own family just last year.

On June 2, 1979, the Lord gave my wife Bonnie and I our first child, a son. Three weeks later, our pediatrician found that our son, Ben, had a congenital birth

name. We want to tell You that we will not be offended if You take our son. We cannot understand this, but we know that You love him even more than we do. We thank You for giving us these three weeks with him. We release him to

the picture of health, far ahead of schedule in his mental and physical development. His kidneys are functioning excellently.

Why did God allow this problem with Ben? Why the seemingly interminable stay in the hospital and the endless hours of waiting? Two reasons stand out in my mind. First, the Lord was able to impart strength and character into our lives. We came to experience the presence of God on an hourly basis, realizing that whatever the circumstance, His grace and strength are sufficient. We will always be able to comfort others, because we ourselves have been comforted by God.

Secondly, God was able to impart His life to others around us. Next to Ben's hospital bed was a little Cuban boy whose condition improved considerably after I prayed for him. Through this, his mother and father came to know Jesus as Savior and Baptizer. They invited me to come to their home and minister to their friends and relatives on a monthly basis. Many of them were saved, baptized in the Spirit and healed, including two medical doctors. God used Ben's stay in the hospital to start a revival in a segment of the Cuban community in Miami which in the past has not been exposed to the gospel of the Kingdom.

From a state school in Texas to a hospital in Miami, I have experienced that Jesus is Lord, and that He is a God of miracles. I have come to realize that as God reminds us of His supernatural provisions by way of healings and miracles, we need to be faithful to Him in the anointing He has given us. This should be our attitude as members of the Body of Christ, for once we are faithful in the measure God has given us, He can entrust us with more. And as He entrusts us with more, we need always to remember that He accomplishes His purposes through us—not by *our* might, nor by *our* power, but by *His* Spirit (Zech 4:6). ♥

## We came to experience the presence of God on an hourly basis, realizing that . . . His grace and strength are sufficient.

defect in his urinary tract. This condition had made the baby's urine back up into his kidneys during gestation, destroying kidney function. We were told that 90% of the babies born with this condition die in the first few months. At the doctor's office, after seeing the confirming X-rays, I held Ben's shivering little body close to me, thinking how quickly our joy might be turned to mourning.

The next day our son was admitted to Variety Children's Hospital in Miami, Florida, and that very weekend Ben started slipping away. His body chemistry took a turn for the worse, and the doctors could not relieve the pressure in his kidneys because of the certain risk of heart failure during surgery. His body turned grey that Sunday morning, and he became very still, giving only a faint whimper now and then. It looked as if we had only a few hours left with our first son.

Bonnie and I went into another room to be alone with the Lord, and I said to her, "God has blessed my prayers for so many, yet there is no answer for our little baby boy. I believe the Lord wants us to release our son to Him now."

Bonnie replied, "The Lord told the same thing to me a few hours go, but I was afraid you would think I had stopped praying for Ben."

We could not hold back the sobs as we held hands and spoke to our Lord. "Lord, we love You. We release Ben to You now in Jesus'

Your care."

Three hours later they took a blood test which showed that Ben's chemistry had miraculously started returning to normal. They were able to rush him to surgery and depressurize his kidneys by putting tubes directly into them.

But Ben still had to have three more operations. His third surgery, which lasted six hours, was microsurgery in which the surgeons reshaped and re-implanted his ureters (which convey urine from the kidneys). Following this operation, he was put in intensive care for three days. There were tubes now going directly into his ureters, causing him to have spasms of pain equal in intensity to labor pains or passing kidney stones. The electronic monitors on Ben would go wild as he screamed out in agony. We were told these spasms would continue for four days.

As I held his little hand the first night after surgery, I prayed, "Father, I have told thousands how Jesus took our pains and sicknesses on the cross. I pray that You will make that truth very real for my son. Jesus, please take away this pain." On our return to intensive care six hours later, the nurse met us excitedly saying, "He has been sleeping peacefully all this time. No spasms!" It was as if Someone was standing next to him, draining away the pain.

We spent a total of sixty-seven days in the hospital with Ben. But today, he is more than a year old,



# Thy Word Is Truth

... My grace is sufficient for you, for my power is made perfect in weakness. *2 Corinthians 12:9*

Therefore, since we have been justified through faith, we have peace with God through our Lord Jesus Christ, through whom we have gained access by faith into this grace in which we now stand. *Romans 5:1-2*

Or don't you know that all of us who were baptized into Christ Jesus were baptized into his death? We were therefore buried with him through baptism into death in order that, just as Christ was raised from the dead through the glory of the Father, we too may live a new life. *Romans 6:3-4*

But when he, the Spirit of truth, comes, he will guide you into all truth. He will not speak on his own; he will speak only what he hears, and he will tell you what is yet to come. *John 16:13*

Therefore, as God's chosen people, holy and dearly loved, clothe yourselves with compassion, kindness, humility, gentleness and patience. Bear with each other and forgive whatever grievances you may have against one another. Forgive as the Lord forgave you. And over all these virtues put on love, which binds them all together in perfect unity. *Colossians 3:12-14*

... add to your faith goodness; and to goodness, knowledge; and to knowledge, self-control; and to self-control, perseverance; and to perseverance, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love. *2 Peter 1:5-7*

He said to them, "Go into all the world and preach the good news to all creation. Whoever believes and is baptized will be saved, but whoever does not believe will be condemned. And these signs will accompany those who believe: In my name they will drive out demons; they will speak in new tongues; ... they will place their hands on sick people, and they will get well." *Mark 16:15-18*

Scriptures are from the New International Version. ©1978 by the New York International Bible Society unless marked otherwise.



# AZUSA ST.

## Revival

*The following account of the Azusa Street revival is taken partly from the introduction to a book entitled Azusa Street, which Logos Magazine will publish in April 1981 to celebrate the 75th anniversary of the revival's beginning.*

**FEW EVENTS** have had as far-reaching effects on modern church history as the famous Azusa Street revival of 1906-1909 which ushered into existence the worldwide 20th century Pentecostal renewal. From this single revival has issued a movement which by 1980 numbers over 50,000,000 classical Pentecostals in uncounted churches and missions in practically every nation of the world. In addition to these Pentecostals, there are untold numbers of charismatics in every denomination who can trace at least part of their spiritual heritage to the Azusa Street meeting.

Central to the Azusa event was a teacher—Charles Parham; a preacher—William J. Seymour; a city—Los Angeles; a journalist—Frank Bartleman; and a building—the Azusa Street Mission. On that short, two-block street in downtown Los Angeles, 312 Azusa Street is the most famous address in Pentecostal-charismatic history.

### Preparation for Revival

Although he was not present at

the beginning of the Azusa Street revival, Parham was in many ways the theological father of the event. A former Methodist minister from Kansas, Parham by 1898 had begun a healing home in Topeka where students were invited to study the Scriptures in a small Bible-school community. The students were not charged tuition, but “lived by faith.” Parham taught the standard teachings of the holiness movement that were current in his day, i.e., justification by faith, sanctification as a second work of grace, divine healing, and the premillennial second coming of Christ. By 1900 he had about forty students in a rambling brick mansion known as “Stone’s Folly” on the outskirts of Topeka.

In January, 1901, one of Parham’s students, an eighteen-year-old girl named Agnes Ozman, was baptized in the Holy Spirit and began to speak in other tongues as the Spirit gave utterance. This came as a result of an intense study of the Scriptures concerning the “evidence” of receiving the Holy Spirit. From this experience, Parham constructed his thesis that glossolalia was the biblical evidence of being baptized in the Holy Spirit.

From 1901 to 1905, Parham and his “Apostolic Faith” bands preached the Pentecostal message in the Middle West, gaining some



MRB 120



converts wherever they went. In 1905 Parham moved his school to Houston, Texas where the same charismatic manifestations occurred. From his Houston school, Parham evangelized throughout Texas and the Southwest. From 1901 to 1908 he was able to win some 25,000 followers in a belt of states from Missouri to Texas. His "Apostolic Faith" missions were loosely held together by little else than their leader's teaching and charisma, since Parham doggedly opposed all forms of ecclesiastical organization.

It was in Houston that a Southern black holiness preacher by the name of William J. Seymour joined Parham's Bible school. Despite the "Jim Crow" segregation laws of the South, Seymour joined in the classes taught by Parham. Originally a Baptist, Seymour had entered the ranks of the holiness movement before 1905 and freely accepted Parham's cardinal teachings which now included five points: justification, sanctification, baptism in the Holy Spirit with the "initial evidence" of speaking in other tongues, divine healing, and the premillennial second coming of Christ.

Although Seymour accepted Parham's teaching on tongues (glossolalia), he did not receive the experience in Houston. Yet the mantle of leadership in the fledgling Pentecostal movement was soon to be transferred from Parham to Seymour, and the "place of blessing" from Houston to Los Angeles.

## The Spiritual Climate in Los Angeles

In 1906 Seymour received an invitation to preach in a black Nazarene church in Los Angeles pastored by a woman preacher, a Reverend Mrs. Hutchinson. When he arrived in Los Angeles in the spring of 1906, Seymour found a city of some 228,000 people which was growing at a rate of 15% a year. Many strange religions and multiplicity of denominations occupied the religious attentions of the city. Los Angeles was a melting-pot metropolis with large numbers of Mexican, Chinese, Russian, Greek, Japanese, Korean, and Anglo-American inhabitants.

The religious life of the city was dominated by Joseph Smale whose large First Baptist Church had been transformed into the "New Testament Church" due to the effects of the Welsh revival which were being felt in Los Angeles at the time. Another important religious influence in the city was Phinias Bresee who had founded the "Pentecostal Church of the Nazarene" in 1895 in an attempt to preserve the teaching of holiness which he felt was dying out in the Methodist Church, a denomination in which he had served as a leading minister for some 30 years.

In the black community, a rich social and religious life had developed during the last years of the century. Numbers of Methodist, Baptist, and Holiness churches were located in the black community that centered around Bonnie Brae Street.

Without question, Seymour

was the central figure of the Azusa Street revival and will always be remembered as the vessel chosen of the Lord to spark the world-wide Pentecostal revival. Yet, little that he wrote has been preserved for posterity.

## The Events at Azusa Street

The man who spread the story of Azusa Street to the four corners of the world was Frank Bartleman, an itinerant evangelist who kept a meticulous diary of the Azusa Street events and who wrote hundreds of articles in the holiness press concerning the unusual events in Los Angeles. It was Bartleman's reports in such eastern periodicals as the *Way of Faith* and *God's Harvester*, that whetted the spiritual appetites of thousands of eager readers.

In 1925, Bartleman collected his reports of 1906-1909 and published them in a book entitled *How "Pentecost" Came to Los Angeles*. It remains to this day the most reliable account of the Azusa Street services.

The building at Azusa Street was the last place one would have expected a historic work of the Holy Spirit to take place. Originally a Methodist church, the building by 1906 was in shambles. It was marked for sale, had been partly burned out, later recovered with a flat roof and remodeled to be a two-storied flat. The walls were unplastered and roughly covered with whitewash.

The downstairs sanctuary was 40 x 60 feet and was filled with odds and ends of chairs, benches and backless seats. The second floor was set aside as the "upper room" where seekers "tarried" to be saved, sanctified or filled with the Holy Spirit. Services began at 10 AM and lasted until after midnight. Three altar calls were given daily.

The main attraction was the appearance of glossolalia in every service. Seekers were told that the "initial evidence" of receiving the



*Vinson Synan, who is currently the Assistant General Superintendent of the Pentecostal Holiness Church, received his Ph.D. in U.S. Social and Intellectual History at the University of Georgia in 1967. He has authored numerous books and articles, and his ministry is both national and international. He and his wife Carol Lee have four children and reside in Oklahoma City, Oklahoma where he pastors a local church.*



Holy Spirit would be speaking in other tongues. There were also gifts of interpretation, prophecy and healing. In time the walls of the mission were covered with the crutches of those who were miraculously healed in the services.

The press treated these "Pentecostals" with utter contempt. The first report in the *Los Angeles Times* spoke of them as "weird fanatics" and referred to glossolalia as a "gurgle of wordless talk." Yet these vicious reports only brought more curious people to the meetings. Often doubters were amazed to hear the uneducated blacks and whites speaking known earthly languages with a clarity and fluency that defied a natural explanation.

One of the great miracles of Azusa Street was the interracial nature of the worship. Blacks and whites prayed with each other and praised God together without any apparent regard for race. "The color-line was washed away in the Blood," exulted Bartleman.

As the revival continued, thousands came from every part of the United States to receive their "Pentecost" at Azusa Street. They then went back to spread the fire among their own people. These "Azusa Street pilgrims" became a veritable honor roll of the early

Pentecostal movement. They included: C.H. Mason from Memphis, Tennessee; G.B. Cashwell from North Carolina; A.H. Argue from Canada; William Durham from Chicago; and Marie Burgess from New York City.

Other pioneer Pentecostal leaders were baptized in the Holy Spirit indirectly through the influence of the revival. They included; T.B. Barratt (Europe); J.I. Voronaeff (Eastern Europe); Jonathan Paul (Germany); William Hoover (Chile); Daniel Berg and Gunnar Vingren (Brazil); A.J. Tomlinson (Tennessee); and E.N. Bell (Texas).

### The Long-Range Effects

With these leaders, the Pentecostal movement swept around the world. As early as November 1906, there were reports of Pentecostal outbreaks in China, India, Africa, and even in Jerusalem.

The infant Pentecostal movement soon found itself under the attack of the religious establishment. Beginning as a radical wing of the older holiness movement, the Pentecostals were bitterly denounced by the classical holiness leadership. Soon fundamentalists and evangelicals entered the fray. On the other hand, the older,

more liberal church leaders hardly noticed the movement in the early years.

The Pentecostal movement amazed the religious world, however, by its dynamic missionary thrust as well as its unusual growth in the United States. Against vicious opposition and persecution, the Pentecostals were able to claim the greatest growth among Christians after World War II. By 1955, Henry P. Van Dusen, president of Princeton Theological Seminary, referred to Pentecostalism as a "third force in Christendom" taking its place alongside the first two forces of Catholicism and traditional Protestantism.

By 1960, Pentecostalism had spread into the first two forces by way of the charismatic renewal. Beginning among mainline Protestants in 1960 and Roman Catholics in 1966, the charismatics experienced the same gifts of the Spirit as did the older Pentecostals. By 1970, the World Council of Churches predicted that the majority of the world's Christians would be of the Pentecostal-charismatic type by the turn of the century.

Ten years later that prophecy seemed well on its way to reality. Late in 1979 *Christianity Today* commissioned the Gallup Poll to do a survey of religious life in America. One amazing find was that 19% of the American public answered "yes" to the question, "Do you consider yourself to be a Pentecostal or charismatic Christian?" That translates into 29 million adults 18 years and older, and includes about 20% of the membership of the mainline churches.

In April 1981, Pentecostals and charismatics will celebrate the 75th anniversary of the Azusa Street revival. History may show that the movement unleashed in this humble place was the beginning of the greatest spiritual renewal in the Body of Christ since the Reformation. ♥

312 Azusa Street





# 10

## ANNOUNCING

**New Wine's Tenth  
Anniversary Book**

# Vintage Years



When the first issue of New Wine was published in June of 1969, none of us associated with it at that time could possibly have imagined the impact and influence it would have during the decade of the Seventies.

Over the years New Wine has covered a broad spectrum of topics which concern believers in our day of renewal and restoration. From time to time in the magazine we have published milestone-type articles: messages which have had a long term, lasting influence in countless Christian lives. Now we have compiled thirteen of these pivotal messages of New Wine's first ten years in **Vintage Years**, including such milestone articles as: PRAYING FOR THE GOVERNMENT by Derek Prince, RAISING KIDS by Don Basham, THE GOVERNMENT OF GOD by Ern Baxter, FATHER POWER by Bob Mumford, HUMANISM: MAN AS MASTER by Bob Sutton, THE DESTINY OF THE PEOPLE OF GOD by Charles Simpson.

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Dear New Wine,

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### Textbook reading

As someone who is training for the ministry, *New Wine* is more than a magazine, it's a textbook. My pastor recommended that I subscribe to your magazine because the teaching would help me in my preparation. The Holy Spirit has really used the articles to work together with other things. It seems that as the Lord shows me certain things He confirms it with your magazine.

Larry Kustyn  
Ballston Spa, New York

### Humanism

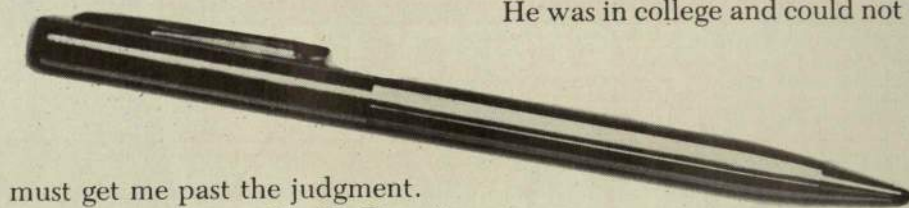
My first contact with the magazine was about a year ago.



One had been left lying on one of the tables in the post office. Since I had just become a Christian, I was attracted to it by the word humanism, and the dictionary description of it. I knew that humanism was a work of satan, and I wouldn't even touch it. I finally picked it up by the corner and looked at some of the articles in it, and was particularly attracted to the description about humanism. The article was very interesting, and I wrote and asked if I could have a copy of the second issue. I took it to my church, and almost every member wanted to

read it. I don't go for everything you write, but for the most part I agree. I am still a little leary about some of the things in the new or should I say renewal.

So, before I go all out, I search the scriptures. I don't believe in easy believism. What I believe in



must get me past the judgment.

M. H. Dossett  
Melbourne, Florida

### Getting involved

I have not found such in-depth teachings from any other magazine. You really feed my soul. It is also encouraging to hear how we should become more involved in our government. I enjoy all your articles. Keep it coming!

Dorothy Loe  
Petoskey, Michigan

### Covenant family

I wish to express my thanks to

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.

the whole staff for being so conscientious of the magazine you are putting out. It is obvious that each of you are hearing the Lord, and that in itself is a tremendous blessing to me. While not every article speaks to me personally, each issue speaks to someone in the fellowship I attend. In a covenantal family, if one person is positively affected then the whole family becomes that much more stronger and mature in the Lord.

Harold Fink  
New London, Connecticut

### Chest of gold

My son first introduced me to *New Wine* about four years ago. He was in college and could not af-

ford to spend much money, but he gave me a chest of gold, your magazine. It has helped me grow spiritually and I am happy in the joy of the Lord.

Joan Elliott  
Circleville, Ohio

### Pro-family

The article on Admiral Denton was of particular interest. My wife is heading up the anti-ERA group in this county and we were pleased to see you take a strong stand for the Pro-family forces.

Rev. Ernest T. Dennis  
Savannah, Georgia



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