

Magazine New Wine®

Help for reaching our destiny in God.

November 1980



GOD
SHED
HIS GRACE
ON THEE

The sorry state of national and world affairs reminds me of a prophecy I heard over 30 years ago when I was a young Christian about to embark on a ministerial career. I asked a saintly friend what he saw for the future, and I've never forgotten his reply. He said, "I see everything in the Spirit of Jesus Christ becoming better and better, and everything outside the Spirit of Jesus Christ becoming worse and worse."

There have been many times in the history of nations when God has revealed either His blessing or His judgment. Throughout most of her history the United States of America has known the favor of God. Yet the reversal of fortunes our nation has experienced in the last two decades offers stark evidence that such divine favor has greatly diminished and may soon disappear entirely. Our country, which once rightly claimed to be

election could be our last opportunity to choose a truly moral government.

Yet at the same time, the apathy and indifference of "good Americans" is so widespread that political pundits are predicting that upcoming elections will produce the lowest voter turnout in history.

It is not *New Wine's* purpose as a Christian magazine either to prophesy gloom or predict disaster. On the contrary, we see growing evidence of the Kingdom of God emerging in the midst of our national decline. Yet we believe it is our responsibility before God to urge Christians everywhere to study both the crucial issues which confront our nation, and the voting records and personal views of the candidates on such matters as government influence in the family, homosexuality, ERA, abortion, inflation and national defense.

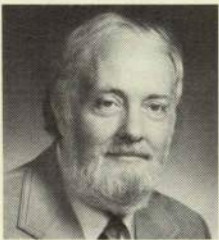
On November 4, millions of Americans will troop to the polls to vote for a president and congressional candidates who will lead this nation during the next four

only to vote, but to pray and work for a return of righteous, God-fearing government in America.

As Christians who believe that God intends to establish His Kingdom in the earth, let us not shirk our responsibilities as citizens of that Kingdom. Even more, let us remember that when the dust from the election has settled and the last vote is counted, our final destiny does not rest with the men who go to Washington, but with the Man who went to the cross. His Kingdom will prevail.

Don W. Basham

Don Basham
Editor



EDITORIAL

"One nation under God," has drifted far down the road of moral and spiritual degeneration, political irresponsibility and social apathy. In recent years we have seen rising forces of secular humanism and militant radicalism rage against the moral principles which helped shape this nation and light her way to greatness. In fact, the rapid disintegration of our morals, coupled with the frightening erosion of our basic freedoms have prompted some leading statesmen to warn that this

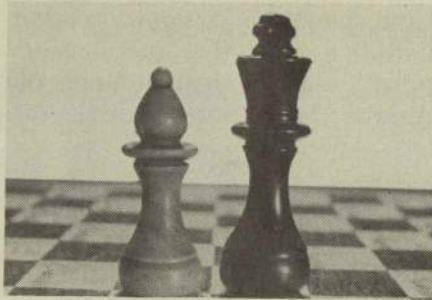
perilous years. We urge every registered voter who reads *New Wine* to exercise his franchise. The Scriptures urge us to pray for those in government (1 Tim. 2:1-3). They *deserve* our prayers; they also *deserve* our votes. If predictions of a low voter turnout are correct, every vote will have added significance and a relatively small number of votes will decide some significant elections.

We hope the contents of this month's issue on National Renewal will help strengthen your resolve not

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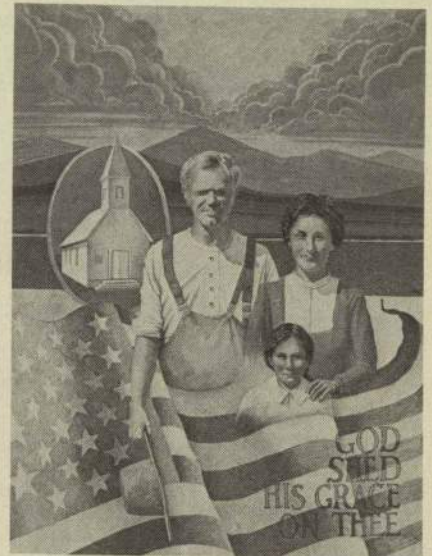
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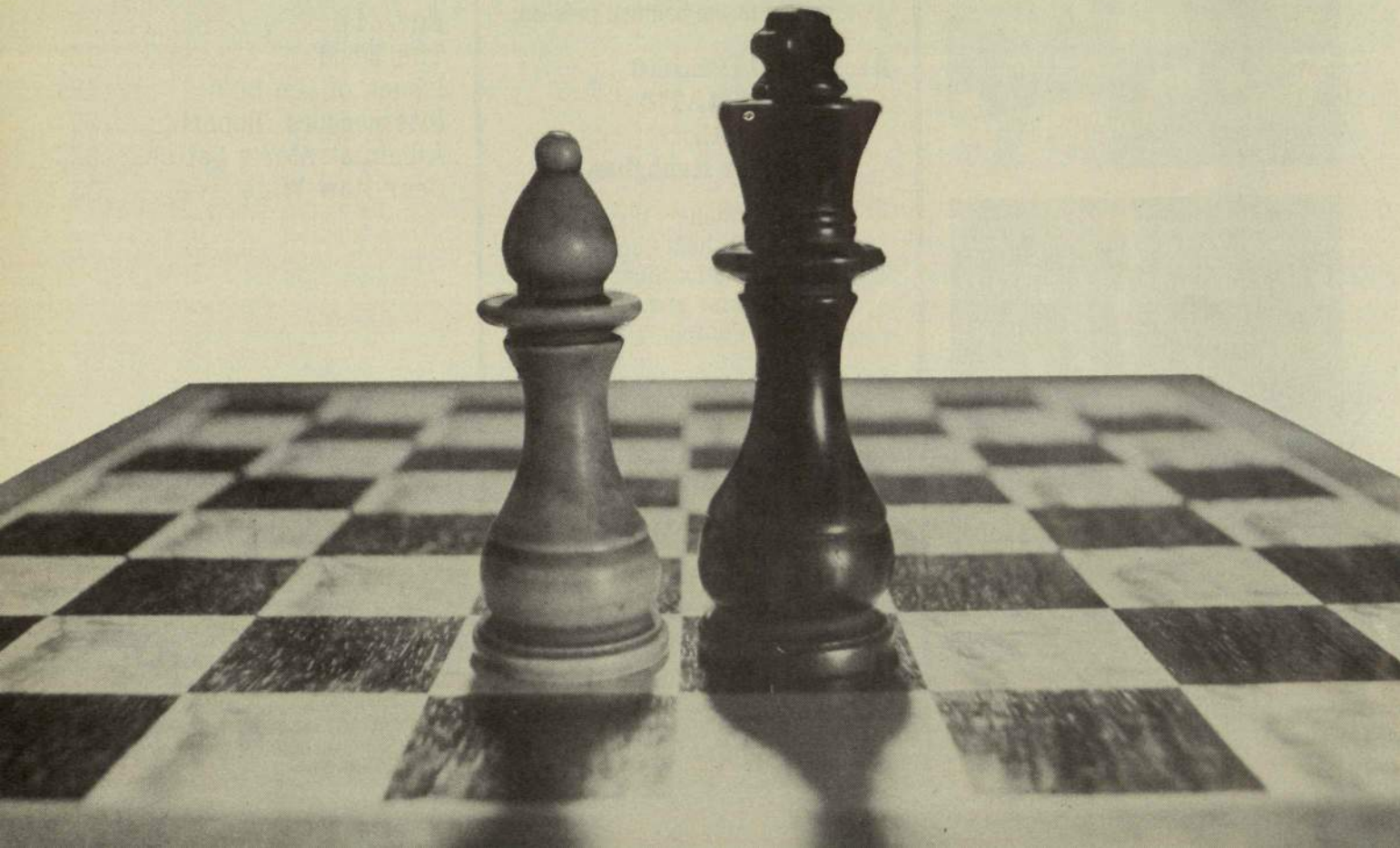
© 1980 by Christian Growth Ministries. All rights reserved. New Wine [ISSN 0194-438X] [USPS 382-520] is published monthly, except for combined July/August issue, by Christian Growth Ministries, P.O. Box Z, Mobile, Alabama 36616. Second-class postage paid at Mobile, AL and additional mailing offices.

AS CHRISTIANS STRIVE to restore God's laws and requirements to every aspect of life, including the government, they have encountered opposition from those who argue for a distinct separation of church and state. Opponents of Christian involvement in government contend that Christians have no Constitutional basis for declaring or requiring recognition of God's demands for a righteous government. They have misinterpreted the First Amendment's statement that "Congress shall make no law respecting any establishment of religion, or prohibiting the free exercise

thereof . . ." to mean that the Sovereign King of the universe should have no place in the governing functions of the United States. Unfortunately that interpretation of the separation of church and state has taken on the meaning of the separation of righteousness and state, with awful consequences. Having excluded God from its deliberations, the government has adopted immoral legislative and judicial decisions on abortion, pornography, inflation and other moral issues. This in turn has brought God's judgment upon our land. Those in authority have not heeded Prov-

Church and State: Where do we draw the line?

by John Stanko



erbs 16:34, which says, "Righteousness exalts a nation, but sin is a disgrace to any people."

If Christians are to effectively battle against this nation's increasing ungodliness, they must have a clear understanding of what the Founding Fathers intended by the First Amendment and why it was included in the Constitution.

Separation of Church and State

When Martin Luther ushered in the Reformation, it sent shock waves through a society which was held together by a common religious loyalty. One of the duties of government at Luther's time was to enforce this religious bond. Luther and his followers, therefore, met with both religious and civil persecution in their attempts to break away from the accepted religion of the day.

The same results occurred as the Reformation spread to England. An alliance between government and religion was formed to control any doctrinal deviation from the "acceptable" state religion, so that groups such as the Puritans and Separatists found themselves persecuted not only by the church, but also by the government. When the New World was discovered, many of these religious "dissidents" fled to the colonies, seeing there an opportunity to form a new government which would not treat other men as they had been treated in Europe. While there were some who wanted to establish another church and state alliance, those whose views prevailed desired to see a land where all men were free to practice their

religious beliefs.

To insure that no man would suffer for his beliefs as their forefathers had suffered in Reformation Europe, the Founding Fathers incorporated into the Constitution an amendment that would prohibit such intervention and potential persecution by the government.

Leonard Verduin, in his book *The Reformers and Their Stepchildren*, outlines the problem we face concerning the first Amendment in this summary of its his-

secularism.

In other words, although the Founding Fathers wanted each man to be free to form, to join, or not to join a church according to his beliefs, they never intended that such freedom make a man free from the moral code established in God's Word. This moral code was to be the very basis for law and order in the colonies, and was to be upheld whether a man believed in God or not. The founders of this nation had no intention of allow-

The founders of this nation had no intention of allowing the government of the colonies to be godless.

torical, and current, interpretation:

The First Amendment, which was written in order to provide and secure a climate in which all religious persuasions would have equal rights before the law, which was intended to provide religious multiformity, is being quoted as though its intention had been to provide religious vacuity. The First Amendment, which was intended to preclude a too favorable position for one religious tradition (and the consequent handicap of the rest), has become a handicap for all religious orientations. This piece of legislation, intended to preclude the rise of sacralism society held together by common religious loyalty enforced by government, in the United States, is being quoted to support a new sacralism, the sacralism of humanistic

ing the government of the colonies to be godless.

This is evident from the actions and words of early leaders. The Continental Congress, the governing body during the Revolutionary War, regularly asked that the citizens fast and pray for the revolutionary cause. In their speeches and debates, Congressmen routinely referred to God and His will as they considered various decisions. When Thomas Jefferson, a confirmed rationalist, wrote the Declaration of Independence, Congress insisted that he add two phrases: "... appealing to the Supreme Judge of the World for the Rectitude of Our Intentions. . ." and "with a firm Reliance on the Protection of Divine Providence."

General George Washington, upon assuming command of the Continental Army, required all his soldiers to attend daily religious services. He issued a call for prayer and repentance during the harsh winter at Valley Forge. He also held thanksgiving services after significant military victories.

While there are many examples of speeches and letters which would demonstrate an open faith in God and His Word by Revolu-



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tionary heroes, there are two which are the most powerful. The first is from Ben Franklin. During the Constitutional Convention, Franklin, an agnostic for most of his life, addressed the divided delegates:

In the beginning of the contest with Britain, when we were sensible of danger, we had daily prayers in this room for Divine protection. Our prayers, Sir, were heard, and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instance of a superintending Providence in our favor . . . And have we now forgotten this powerful Friend? Or do we

every morning before we proceed to business.

It was this admonition that united the delegates and produced the Constitution and the Bill of Rights.

The second example is from the inaugural address to Congress by President George Washington:

It would be peculiarly improper to omit, in this first official act, my fervent supplication to that Almighty Being, who rules over the universe, who presides in the councils of nations, and whose providential aids can supply every human defect, that His benediction may consecrate the lib-

. . . the propitious smiles of Heaven can never be expected on a nation that disregards the eternal rules of order and right, which Heaven itself has ordained.

imagine we no longer need His assistance?

I have lived, Sir, a long time, and the longer I live, the more convincing proofs I see of this truth: "that God governs in the affairs of man." And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid?

We have been assured, sir, in the Sacred Writings that except the Lord build the house, they labor in vain that build it. I firmly believe this. I also believe that, without His concurring aid, we shall succeed in this political building no better than the builders of Babel; we shall be divided by our little, partial local interests; our projects will be confounded; and we ourselves shall become a reproach and a byword down to future ages. And what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing government by human wisdom and leave it to chance, war or conquest. I therefore beg leave to move that, henceforth, prayers imploring the assistance of Heaven and its blessing on our deliberation be held in this assembly

erties and happiness of the people of the United States No people can be bound to acknowledge and adore the invisible hand which conducts the affairs of men more than the people of the United States. Every step by which they have advanced to the character of an independent nation seems to have been distinguished by some token of providential agency We ought to be no less persuaded that the propitious smiles of Heaven can never be expected on a nation that disregards the eternal rules of order and right, which Heaven itself has ordained.

If these are examples of men who felt that God and His righteousness had no place in government, then they were masters at disguising their true feelings.

The Bible and Government

Although it is important for Christians to recognize their historical and Constitutional grounds for seeking righteous government through a proper understanding of

the First Amendment, it is even more imperative that they understand the commands of the Word of God, which not only authorize their involvement, but actually set out the requirements that God expects governmental leaders to meet.

The best-known passage pertaining to government is Romans 13:1-6. Usually this passage is read from the perspective of those who are required to submit to the government, but let us examine it in light of its commands to *those who govern*.

Let every person be in subjection to the governing authorities. For there is no authority except from God, and those which exist are established by God.

Therefore he who resists authority has opposed the ordinance of God; and they who have opposed will receive condemnation upon themselves.

For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good, and you will have praise from the same;

for it is a minister of God to you for good. But if you do what is evil, be afraid; for it does not bear the sword for nothing; for it is a minister of God, an avenger who brings wrath upon the one who practices evil.

Wherefore it is necessary to be in subjection, not only because of wrath, but also for conscience' sake.

For because of this you also pay taxes, for rulers are servants of God, devoting themselves to this very thing.

This passage establishes five principles of God's perspective of governing officials, which they ought to know about themselves:

- 1) They are established by God. God put them in office.
- 2) They are servants of God.
- 3) They are to praise the righteous. That means God expects them to take an open verbal stand for righteousness.

- 4) They are to be avengers of the wicked on God's behalf.
- 5) They are to bear the sword, an instrument for punishment and protection.

A second passage provides two more important points to be considered by those who govern. God Himself declares in 2 Samuel 23:3: "He that ruleth over men must be just, ruling in the fear of God." Thus those who govern must also know that 6) God expects them to be a source of justice for all, and 7) they must fear God and act in accordance with His Will.

The Bible, however, does not stop here. The Book of Proverbs alone contains almost 60 verses which pertain to government and

the conduct of rulers. For instance:

It is an abomination for kings to commit wickedness, for a throne is established in righteousness. 16:12

He who justifies the wicked, and he who condemns the righteous, both of them alike are an abomination to the Lord. 17:15

A wise king winnows the wicked, and drives the threshing wheel over them. 20:26

By the transgression of a land many are its princes, But by a man of understanding and knowledge, so it endures. 28:2

Evil men do not understand justice, But those who seek the Lord understand all things. 28:5

The king gives stability to the land by justice, But a man who takes bribes

overthrows it. 29:4

If a ruler pays attention to falsehood, All his ministers become wicked. 29:12

Obviously, the Creator of government has a great deal to say about those who govern. In fact, if past leaders in the United States had heeded these principles, the country would not be facing the many crises we face today. With these unfailing principles in mind, let every Christian and every leader be encouraged to continue to work for righteous government, seeking first to be obedient to God without being intimidated by those who argue that God has no place in the affairs of men. ▼

In response to the memorial to Gus Bouldry in our September issue, Gus' wife Dot received an especially encouraging letter, which she shared with all of the New Wine staff. We felt all our readers would be blessed by it also, and we reprint it here in appreciation of the impact Gus' life had on Kris and the many others he touched.

“The Difference Gus Made. . .”

Dear Mrs. Bouldry,

You probably don't know me, but when I read about Gus, [Sept. 80 New Wine, p. 10] I felt I should tell you how Gus influenced my life about seven years ago.

I came out of a denominational church, wanting something alive and changing. I was seventeen then and was introduced to Bob Mumford at the Governor's Club meetings. My first impression was great, and what I think of when I look back was your husband, clapping, smiling, hugging and encouraging everyone. See, all of the older people I knew were depressed. I didn't want to be like that when I got old so when I saw Gus it got me excited to think that after such a full life he was still smiling and praising God.

I thought there has to be something different and exciting in this church to make a man that happy. I soon found out what that something was.

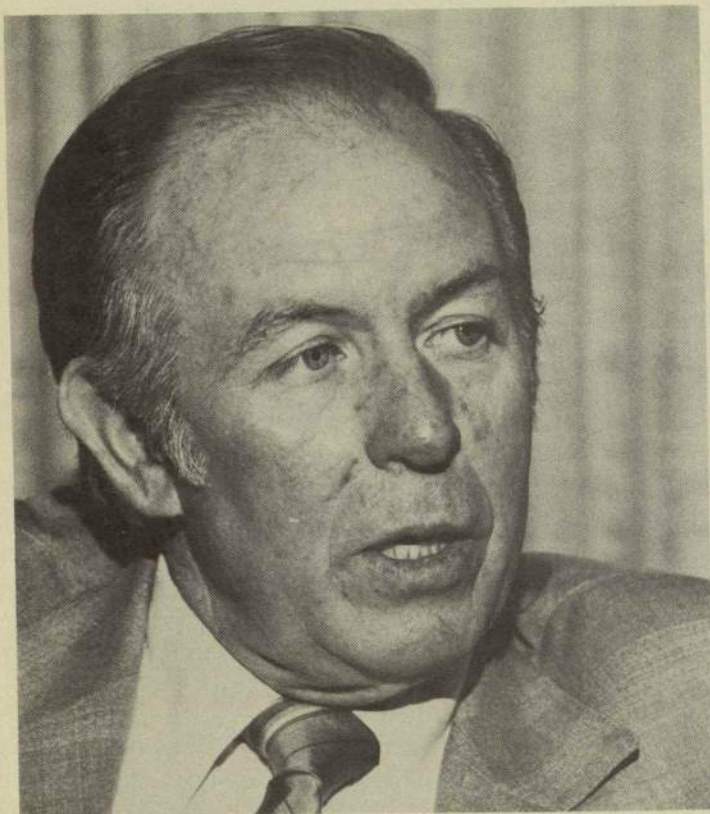
I am now in Covenant Community Church here in Tallahassee, Florida and I love the Lord dearly. I want you to know that Gus made a difference in my life. I pray that you can be just as happy without Gus because someone else like me might be looking.

I feel like I know you because I have so much love for you. If I ever see you I will introduce myself. You are very special to me.

Love,
Miss Kris Adolfson
Tallahassee, FL

Is there not a cause?

**an interview
with Ed McAteer**



** To obtain a copy of Roundtable's newsletter, write to:
Roundtable, 1500 Wilson Blvd. Suite 502, Arlington, VA 22209*

Ed McAteer, founder and president of The Roundtable, an organization whose goal is to encourage people toward informed participation in the political process, has recently received national press coverage for the prominent role he and other Christians are having in this year's elections. The subject of Christian interest and influence in the political arena, typified by events like the Roundtable's recent National Affairs Briefing in Dallas which drew over 20,000 participants, is currently very controversial, and it has captured the attention of our nation as November 4 draws near.*

From our previous contact with Ed McAteer, we knew him to be an enthusiastic Christian who is deeply dedicated to the fulfillment of God's purposes for America, and we knew that he would have some challenging thoughts on the topic of the political responsibility of Christians. In a recent interview, he shared the following insights:

NW: *Can you give us some of your background before you came to be involved with the Roundtable?*

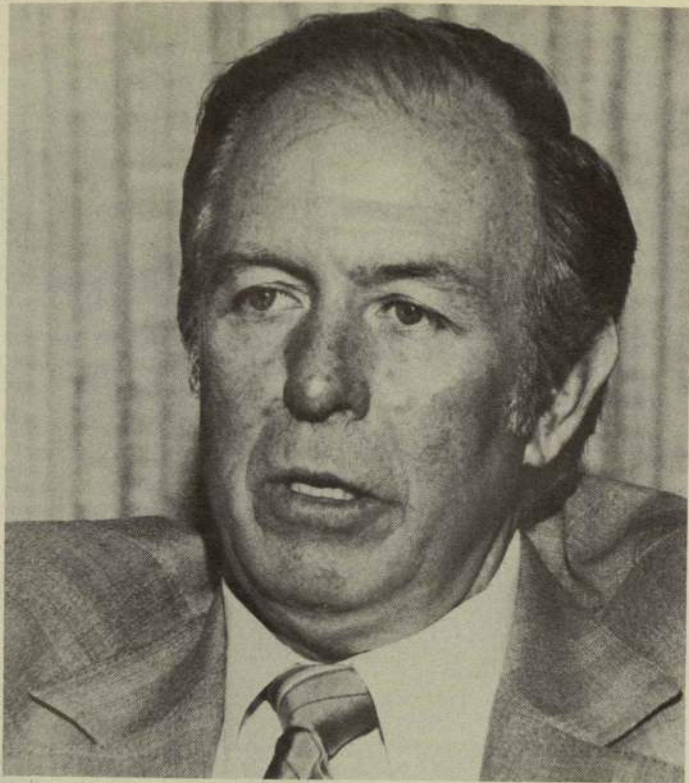
EM: My background was in sales and marketing, and all of my adult life I worked with the Colgate Palmolive Company. I started out as a trainee at the lowest sales position and then worked my way up in the sales force to sales supervisor, key account manager, and then to the sales marketing manager for the South, at which point I resigned the company.

The Lord began to lead me to where I am now when I became concerned about what was happening in our country politically. Although I wasn't basically a "political animal," I saw, for instance, people on the school board in my own town who were making decisions that affected our children, and that most of their input was not biblically oriented. What's more, I realized that from a purely political perspective, those school board members who had such an important influence upon the lives and education of our young people, did not truly represent the constituency of our city.

That was my first concern and interest. Then on the national level, I saw things happening economically, politically and militarily that worried me. Again I sensed from what I read and heard in keeping up with current events, that the will of the people was not being projected through present laws and government. That concern, I have no doubt, was planted in me by the Lord.

Soon after that, in about 1974, I had my first real acquaintance with a national figure, someone who understood the problem I had seen and who knew some of the answers to it. He was a Congressman

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from Arizona who was a committed Christian, and through my contact with him, I was challenged to become involved in the political process. I welcomed the opportunity to talk with someone in a key position who scripturally and philosophically shared my concerns. He related things that were happening in the government that I had felt intuitively were happening, even though no one had previously confirmed it.

I became involved on a voluntary basis doing some travelling and setting up seminars for the Christian Freedom Foundation. Then at the first of 1976, I resigned from Colgate Palmolive to take over as the national field director of the Christian Freedom Foundation.

I spent one year with them, then I went back into sales work with Colgate Palmolive on a part-time basis with the understanding that I would still be involved with the Foundation. Two years later I was offered a position as national field director for the National Conservative Caucus, perhaps the largest grassroots lobbying group in the country. I accepted the position and I stayed with that job through 1979.

While I was with the National Conservative Caucus I recognized that my abilities and my outreach were primarily to the religious community and I realized that my focal point for educating and mobilizing people ought to be that religious community. So I resigned from the National Conservative Caucus and established the Religious Roundtable. I began by choosing key people from every sec-

tor of the religious community: Catholics, Jews, Baptists, Presbyterians and all the rest, bringing them together in a leadership formation. Next, since the Roundtable was a non-partisan, non-sectarian group, I contacted the political community, challenging some congressmen and senators, both democratic and republican, to come aboard on the advisory committee; and some of them accepted. Lastly, I contacted the business community with the same intent, so that eventually the organization, though it was small, had some of the leading figures from the national religious scene—men like Dr. Jerry Falwell, Evangelist James Robison, Pat Robertson, John Wilkerson, James Kennedy, E.V. Hill, the great black pastor from Los Angeles, Clay Clayborn, head of the Black Silent Majority, Howard Phillips, a fundamental Jew, along with two Senators, two Congressmen and a state legislator. That original advisory board of the Roundtable was called the Council of 56.

NW: *What is the primary objective of the Roundtable?*

EM: First of all, the purpose of the Roundtable is to favorably impact federal policy by activating the potential influence of millions of Americans who adhere to traditional family-based moral principles and by establishing effective lines of communication to these millions of people through the leaders of their diverse denominations and organizations. Our plan of action is to provide a forum for the exchange of information and ideas among spiritual leaders, organizational leaders and laymen on matters of public interest, and to foster spiritual leadership on such issues from a basic biblical perspective, applying biblical principles in a practical way to American life. If there were one word to summarize the Roundtable's objective it would be: *education*. The scripture which undergirds our goal is Hosea 4:6 where God says, "My people are destroyed for lack of knowledge."

I've observed from my own travels that there are millions of church-oriented people in this country who adhere to traditional family values, all having what I call a "commonality" in principle. But because of a lack "commonality" in attitude and language, they are unable to actualize their views and desires into public policy through legislation. What that boils down to is that the real desires of the vast majority of people in this country are not the law of the land. There has to be a reason, if most of the people in the land are against busing children, against giving away the Panama Canal, against abortion, for those things to be happening. The reason is that people with such views, though they are in the majority, don't know the issues as well as they should, nor how to articulate them, nor how to set the agenda for debate on them. So there had to be a

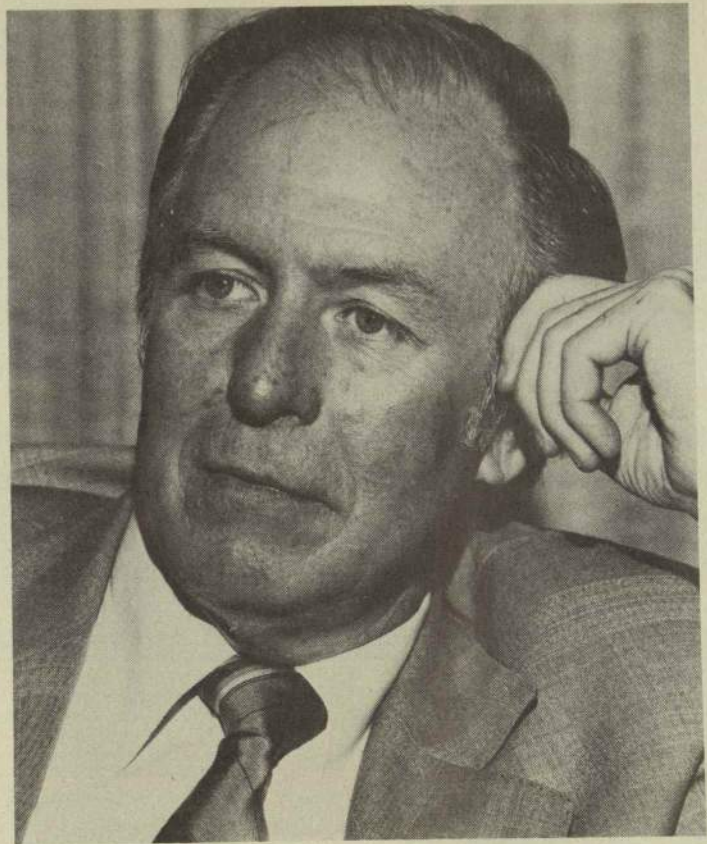
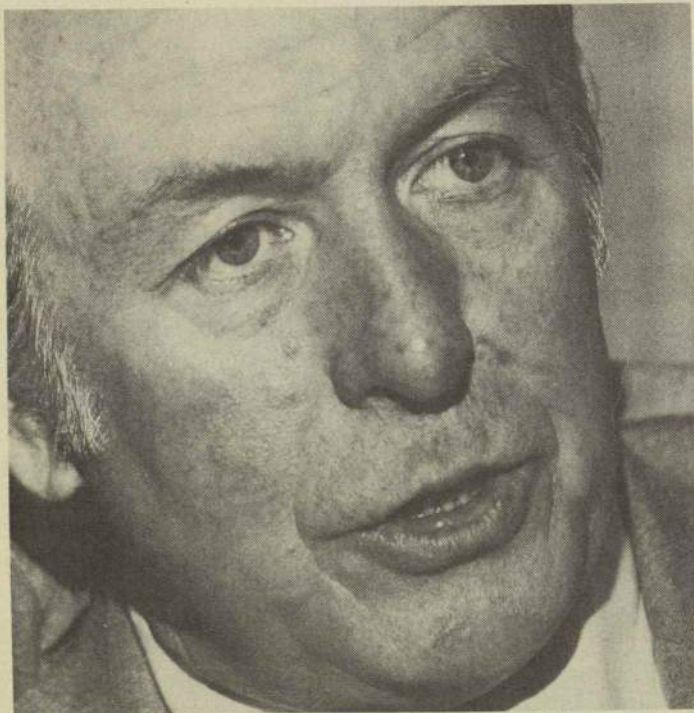
plan of action whereby, as George Washington put it, "A standard [could be] raised so that when the wise and the honest wanted to, they could repair to it."

The goal of the Roundtable is to raise that standard.

NW: In another article, you stated that one of Roundtable's goals is "... to inform and involve spiritual leaders in effective citizenship actions." Is a practical application of our spiritual convictions the key to solving problems?

EM: Absolutely. It's not just a *good* key. It is *the* key. Unless people who are involved begin with a spiritual revolution, no amount of political organization, or money, or volunteers or advertising can turn this country around. We can't turn this country around unless God is in it. So, our number one spiritual priority is to *pray*.

As President of the Religious Roundtable, my number one privilege and responsibility is to pray for God's direction. I pray regularly for the board members of the Roundtable, for the people who are organizing the seminars, and for those who attend the seminars. As President and founder of the Roundtable, it is not only my job to hold meetings in which we tell people *they* need to pray, but I need to pray, too. If I fail to pray I'm a hypocrite. Beyond prayer, God then expects us to do our part working to accomplish that which is necessary to turn the country around. There is an old maxim that says: "Man's extremity is God's beginning." When we, directed by His Spirit, have done those things that need to be done, *then* God will take over. But if we fail to do our part, we can't expect God to do His.



NW: What are the first steps every person needs to take?

EM: There are three things that I tell people when they ask me what they must do to change today's situation. The first, most important step, if you really want to change things, is to begin with yourself: *give your life to the Lord*. If you aren't saved, that means being converted. If you are saved, it means making sure He is Lord of all your life. A lot of people who have given their lives to Christ and who trust Him as their Saviour have not let Him be their Lord. Allow Him not only to be the saviour of your soul, but the Lord of every aspect of your life.

The second step, which is dependent upon the first, is prayer. Earnestly pray for God to change our country, because He can do supernaturally that which we can't do organizationally.

The third step is to get involved, but know *why* you need to be involved. You will never be able to teach people enough on *how* to be involved unless they know *why* they are involved and are convinced that they *need* to be involved. One way that the Roundtable tries to convince people that they must be involved is by stressing the fact that involvement is biblical. Very few Christians realize that 71% of the Old Testament pertains to government, and that of the three institutions talked about in the Bible—the family, the Church and the government—only the first two have been given considerable attention

by Christians. Christians have by and large ignored involvement in the government.

NW: *Why do you think that is?*

EM: There are many reasons why Christians have not been involved. I think one of the most prominent has been a misinterpretation of the "separation of church and state." There's been a tremendous misunderstanding concerning our history and our Constitution. We need to understand what the writers of the Constitution meant by the First Amendment, how it has been interpreted and what has resulted.

First of all, the framers of the Constitution realized that the church was not to rule over the state nor vice versa, but they were to cooperate, and so they drafted The First Amendment, not to hinder religion, but to protect it. The First Amendment was not written to prevent the church from interfering with the state—it was to prevent the state from interfering with the church. Because the founders of our country had been through an experience where the crown had suppressed their religious views, they included a safeguard in the Constitution that prevented the state from governing religion.

Unfortunately, the First Amendment has been terribly misinterpreted. Our founding fathers never intended for government to regulate the church's actions, but that is what has happened.

But an even more devastating misinterpretation of the First Amendment has been that it means the separation of God from government. Certainly our founding fathers didn't have that in mind, for they understood that God is the author of all government. But basically, that is how the separation of church and state is being applied in the United States today—the separation of God from the state. One of the primary goals of the Roundtable is to bring that misconception to people's attention.

NW: *In other words, educate them concerning this deceptive philosophy.*

EM: Exactly. We want to educate them. Tell them, "this is what the Constitution really says and this is how the government has twisted the meaning and this is what we need to do to correct the situation." We want people to know the truth from a scriptural perspective because the Bible doesn't change. And one principle in the Bible that is invariable is that when the righteous are in authority the people rejoice.

That's why one of the things we have consistently seen is that when people come to the Roundtable meetings and become informed, *they get excited*. One thing I've been hearing recently above everything else from people attending our forums is, "I'm encouraged." I've had people old and young alike

come to me and say, "I'm really encouraged now for the first time." It is thrilling to see that happen again and again. It proves to me that there has been a vacuum there, a desire for the truth.

NW: *What are some of the key issues drawing people from such diverse backgrounds together for political action?*

EM: I believe the key issues are the ones listed in the "Issues of the 80's" (reprinted on page 18). These are issues that are of importance to the biblically, morally oriented family of our country, and the ones of concern to the people who come to these meetings.

Our founding fathers never intended for government to regulate the church's actions, but that is what has happened.

Of these issues, the one that I feel is the most important in our land today is *abortion*, because the murdering of babies is absolutely contrary to the Word and the will of God. The ERA is another important issue. School prayer is another problem that people are becoming interested in. Homosexual rights, the draft, defense, Salt II, our government's economic and energy policies, the Middle East; all of these are prime issues that people who come to these meetings are interested in.

NW: *What is the main reaction or attitude you have seen in the Roundtable meetings? Are you seeing unity come among those who are gathering together?*

EM: At every one of our Roundtable meetings there has been a real spirit of revival. I've thought about it and asked myself, "Why is that happening?" There are several reasons, but I believe the bottom line is that God is pleased with what is happening at those meetings.

I think the primary reason He is pleased is because we are addressing and speaking out against issues that God is against. We are taking a stand against issues such as the murder of unborn babies, the removal of prayer from our public schools, the invasion of our educational institutions by secular humanism. We are strongly condemning that which God condemns, and I believe that pleases the Lord. That, I believe, is what generates the spirit of revival that is obvious in those meetings—the sense of being unequivocally *for* what God is for and unequivocally *against* what God is against.

I also believe, in regard to unity, that what the scripture says in the book of Galatians is taking place in the Roundtable meetings. Galatians 6:10 says, "... let us do good to all men, especially unto

them who are of the household of faith." I believe that scripture is one of the basic premises for unity. A brother in Christ is one who has met the basic qualifications of being a Christian: that is, he believes in God, he believes that Jesus Christ is the divinely-born Son of God, he believes in His death, His burial, His resurrection, he believes that the blood of Jesus cleanses us from sin and he has repented of his sins and received Christ. If he meets those basic qualifications, then he is my brother and God's command to me is, "Do good to that man, and to all of those of the household of faith."

Personally, that has always been my mentality—it didn't just start with the Roundtable. Over the years, as a Christian lay speaker and a member of several national organizations, that has always been my basic approach. While I would never compromise on the Word of God or on my personal conviction, I would bend on "methods" as best I could to understand other people and their views without feeling obligated to adopt their views or compromise on the Word of God.

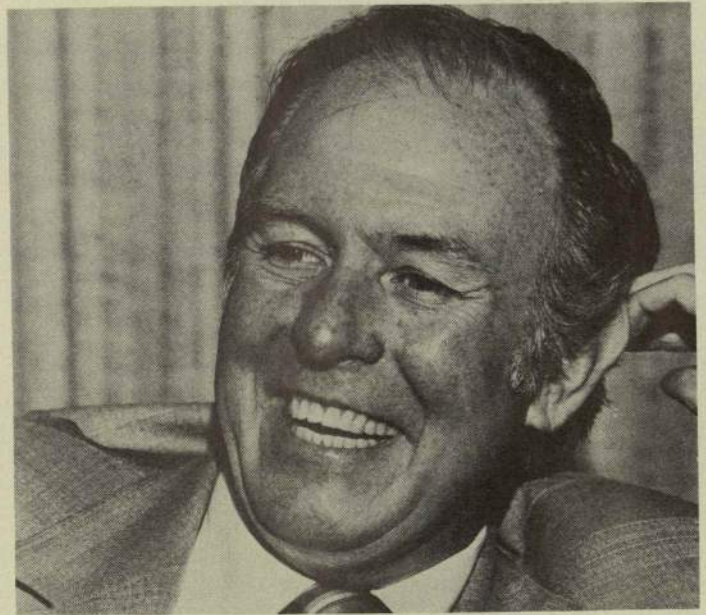
NW: *What obligations do you feel Christians have to get politically involved on a practical level and what specific steps should they take to do so?*

EM: The first step, referring back to the basic purpose of the Roundtable, is to become educated. Become familiar with the sources of information which will allow you to *know*, first of all, what is wrong, and then what solutions are needed. In a practical sense, that means to attend meetings, find out where the resource material is, and read the literature. The second step is getting into action and putting the information to use. We live in a democratic republic that allows us to choose those who are in places of authority legislatively, judicially and executively. That choice needs to be an *informed* one. I have been quoted in several publications as saying that an uninformed vote is a potentially dangerous vote, and that's true. Just voting blindly is not the answer. You must cast an intelligent vote based on information on the issues and the candidate's stand on those issues. So the second step is, after becoming informed through literature and attending meetings, get active politically.

I think the primary place to become involved is voting for and staying informed about our congressmen. Today we have 435 of those congressmen, each of whom represents a constituency of roughly 500,000 people. That congressman is more readily accountable to his constituents and more easily monitored by them. When people in his district really get concerned about certain issues, they need to find out what actions he has been taking, and how he has voted in regard to those issues. What he does in committee meetings and how he uses influence

and leadership is also very important. If your congressman is a statesman, as opposed to a politician, then you can have confidence in him. A politician is a man who thinks about the next election. A statesman is a man who thinks about the next generation. A statesman is a man of character, and in our day, our government is in desperate need of men of character, not simply men of reputation.

Character is what God knows us to be; reputation is what people think we are. There's a big difference, and that is why we need research, study



and prayer to discern men of true character and get them into office.

NW: *Do you think we have failed to do this for the most part?*

EM: Very frankly, I think we have been negligent in this area, and as a result we have the type of officials today that we deserve. They are not what we really desire, but they are what we deserve, because we have not informed ourselves, nor taken an active part in choosing our leaders.

But one of the things that drives me on is a deep conviction I hold that the majority of the people of this country do not like or desire the type of leadership they have. If I were convinced, which I am not, that 51% of the American people wanted a socialist, atheistic, marxist government, I would stop all my efforts and stop talking. I would hold no more meetings and no more interviews. But I'm *not* convinced of that. Just the opposite—I'm convinced that people are taking a hard look at what has happened to their lives and to our country and they are saying, "I want to be involved. I want to do something. I want a change." It is that conviction that drives me on. ♥

THE WORD

National Renewal

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"The days are coming," declares the Lord, "when I will raise up to David a righteous Branch, a King who will reign wisely and do what is just and right in the land." *Jeremiah 23:5*

Righteousness exalts a nation, but sin is a disgrace to any people. *Proverbs 14:34*

I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made for everyone—for kings and all those in authority, that we may live peaceful and quiet lives in all godliness and holiness. This is good, and pleases God our Savior. *1 Timothy 2:1-3*

Remind the people to be subject to rulers and authorities, to be obedient, to be ready to do whatever is good, to slander no one, to be peaceable and considerate, and to show true humility toward all men. *Titus 3:1-2*

But you are a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of him who called you out of darkness into his wonderful light. *1 Peter 2:9*

The Lord is exalted, for he dwells on high; he will fill Zion with justice and righteousness. He will be the sure foundation for your times, a rich store of salvation and wisdom and knowledge; the fear of the Lord is the key to this treasure. *Isaiah 33:5-6*

Come and see what God has done, how awesome his works in man's behalf! He rules forever by his power,

His eyes watch the nations—let not the rebellious rise up against him. *Psalms 66:5,7*

"Be strong and let us fight bravely for our people and the cities of our God. The Lord will do what is good in his sight." *2 Samuel:10-12*

The king's heart is in the hand of the Lord; he directs it like a watercourse wherever he pleases. *Proverbs 21:1*

If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sins and will heal their land. *2 Chronicles 7:14*

Our Role in the Political Process

IN 1979 A national survey conducted among Christians revealed that more than 50% of the Christians in America are not registered to vote. Since only about 50% of all registered voters actually show up at the polls to vote in a presidential election year, only an estimated 25% of the Christians in America are participating in the electoral process, even to the extent of voting.

Yet the Christian community in America today is in its most dangerous position ever. We are in danger of losing not only our influence in society, but also our freedom as a nation. We have entered into the comforts of material well-being which have dulled our sense of responsibility. Today we have seminars on every aspect of living, except on our responsibility in the maintenance of good government.

From the time of Jeremiah until 2500 years later at the signing of the Declaration of Independence, there were virtually no personal freedoms and no free countries in the world. Everyone lived under a monarchy, an oligarchy, or a dictatorship of one kind or another.

Ours is the first country founded on Christian principles in the history of the world. We also have the first Christian constitution. But even though we started as a free country with guaranteed freedoms, those freedoms are guaranteed only if you and I participate in the system.

For the past 125 years Christians have been withdrawing from the political arena. Because of this abandonment, non-Christians have

moved in and are running the United States today.

We have been told from the pulpit "Render therefore unto Caesar the things which are Caesar's," interpreting that phrase to mean that we should "lie down and let government walk on us." But actually since our government today is one "of the people, by the people, for the people," in effect, we *are* Caesar! If we put that scripture in that context we Chris-

tians not only have the right, but the responsibility to be intricately involved in promoting good, righteous government. Proverbs 29:2 says, "When the righteous are in authority, the people rejoice: but when the wicked beareth rule, the people mourn."

The Need for Involvement

We have been told to pay our taxes, vote, and pray for our leaders in order to fulfill our obligations as Christian Americans. That is good, but it really doesn't even scratch the surface of our civic responsibility. Without further involvement by you and me, our tax-money pays for abortions, and on election day we are put in the embarrassing position of having to vote for the lesser of two evils.

We should be in prayer, but God also expects us to take action to reinforce our prayers, making certain that we fulfill our God-given responsibilities.

The reason America is in the condition she is in today is not because of the power of the forces of Satan, but because of default on the part of Christians. Our people are uninformed about the workings of the political system our founding fathers established, and our pastors and teachers are ignorant as to how to instruct their congregations. They don't learn about government in Bible school or seminary, and most political science classes don't teach Christians how to put righteous men into positions of authority.

Now, I did not say we are "stupid"; I said, "uninformed." Stupid

by

**David
Goodloe**



is forever; uninformed is temporary. We *can* learn to do what needs to be done and make the necessary changes to turn America toward God and His purposes.

Resource Materials

There are some very definite things we can do politically to change the direction of America in a very short time. First, there are some basic materials with which we should become familiar. Most of these can be obtained for little or no cost. They are:

1. A precinct map of your county;
2. A list of polling places in your county;
3. A list of precinct chairmen for Republican and Democrat parties in your county;
4. Name, address, and phone number of the Democrat and Republican county chairman and party headquarters;
5. A copy of the county party by-laws for both parties;
6. A copy of the state election laws;
7. A copy of the Democratic and Republican platforms, county, state, and national;
8. A map of the congressional, state senate and/or state representative districts in your state;
9. A list of names, addresses, and phone numbers for all elected officials—U.S. Senators, U.S. Congressmen, Governor, Secretary of State, Attorney General, State Treas-

urer, State Senator, State Representatives, etc;

10. An abstract of votes for the past three elections, primary and general.

Most of these can be obtained from either your county election clerk or the Secretary of State's office. It does no good to get the material mentioned if you don't study them.

Levels of Involvement

When you begin to investigate

The answer is . . . removing legislators . . . and replacing them with God-centered individuals who approach the issues with God's perspective in mind.

the whole political realm, you'll find there are three levels at which you can be involved: lobbying, campaign and party. Each has its own area of effectiveness. There is no easy way to learn campaign, lobbying, and party politics. You just can't get it by watching *Little House on the Prairie*. Most of what you will learn in politics will be through involvement in your local area.

Lobbying

Most people begin to get involved politically because they became interested in a particular issue. After becoming interested in an issue, people usually become involved in lobbying to some degree or another in behalf of that issue. They may simply make a trip to

the state capitol to talk to their state senator or representative, or may merely write a letter to him. Those are both simple forms of lobbying. However, lobbying, although sometimes successful, is at best bandaid treatment.

People lobby on behalf of issues, but issues are created by legislators. In Congress, during the 1979 session, there were more than 3,000 bills passed. Each one was an issue, some to a lesser degree than others.

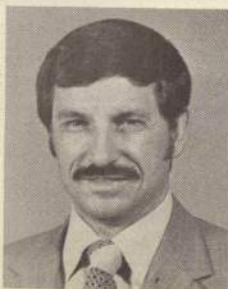
Legislators can create issues

faster than you and I can fight them. The answer is to concentrate on removing legislators who take an improper approach to the issues and replacing them with God-centered individuals who approach the issues with God's perspective in mind.

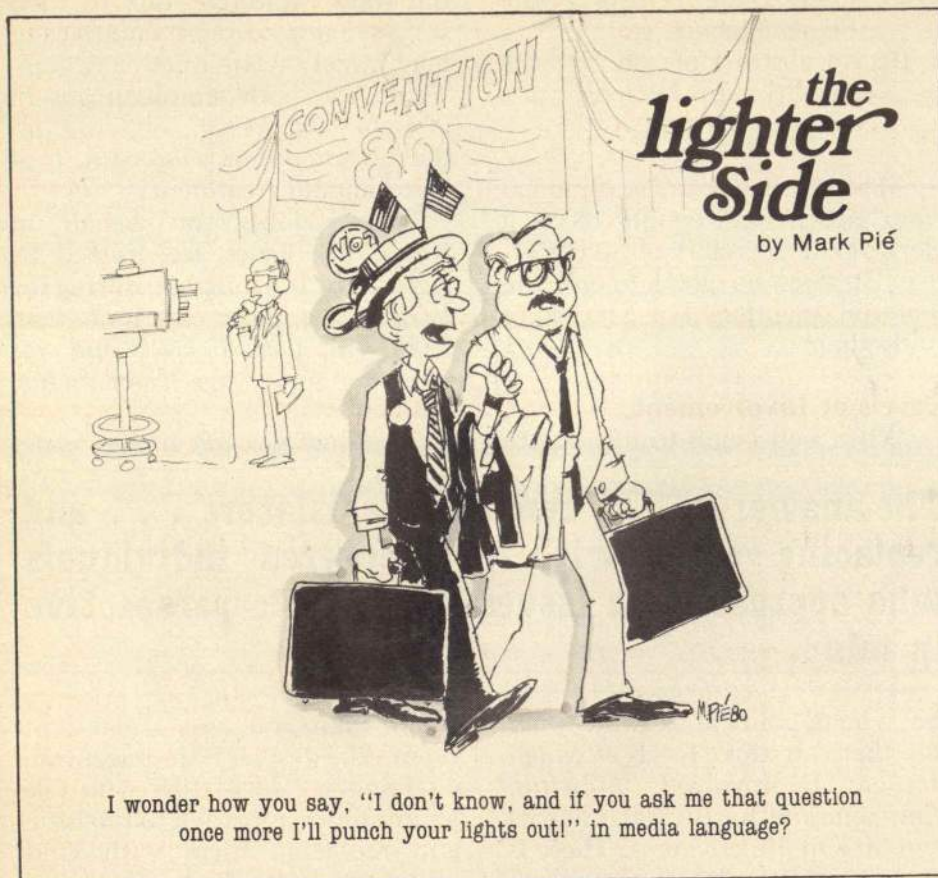
Campaign Politics

Every even-numbered year all 435 seats in the U.S. House of Representatives and 33 of the U.S. Senate seats come up for election. We need only to target the most undesirable legislators, organize ourselves, field a credible, qualified, Christian candidate and elect him or her to office. If we concentrate our efforts on successful campaigning, we can replace undesirable legislators with godly ones.

For help in targeting legislative seats, you can obtain the voting record of any U.S. Representative or U.S. Senator from one of the following: *National Christian Action Coalition*, Box 1745, Washington, D.C. 20013; *The American Conservative Union*, Suite 400, 316 Penn Avenue, Washington, D.C. 20003; *The Life Amendment Political Action Committee*, P.O. Box 14263, Ben Franklin Station, Wash-



Dave Goodloe is the former National Field Director for the Moral Majority. Prior to that he was Executive Director for the Oregon State Republican Party, Oregon State Republican Precinct Organization Chairman, County Chairman, and a delegate to the National Convention. He has worked in over 40 campaigns and is currently a campaign consultant. Dave and his wife Donna have two children, and they make their home in Alexandria, Virginia.



ington, D.C. 20004.

A rule of thumb used by most political strategists is that if the incumbent won with over 55% of the vote in his last election, it is probably not a feasible race. This strategy, however, does not take into account the motivation and organizational ability of Christians, and I have yet to see a political poll capable of measuring the future effect of answered prayer.

There are several other things to consider as to why the incumbent won the last time and why the challenger lost. By contacting your Secretary of State's office you can find out how much money both candidates spent on the campaign. Contact people familiar with both campaigns and determine what kind of campaign each conducted. You may want to find out how many campaign workers each had, when each started campaigning, and whether or not the campaign manager and other key staff personnel were trained for

their particular job.

At the outset of a campaign it is advisable to seek professional services from a political consultant. It is also important to have a professional survey conducted in the district.

After targeting a race, it is necessary to start early laying the groundwork to provide one of the most important elements of a successful campaign: organization.

The average congressional district has approximately 250,000 voters. To win, it will take volunteers working in each precinct to contact each voter on behalf of your candidate. In most districts it will be impossible for a candidate to meet each voter personally, but it is possible for a volunteer to do it for the candidate.

Once you have committed volunteers, you need to train each to function. Space does not permit us to go into detail on precinct organization. However, you can obtain a book that explains it in

detail from either *Life Amendment Political Action Committee* (who also conducts seminars on this subject) or *National Christian Action Coalition*.

Raising Funds

Fund raising is an extremely important element in a campaign. The average congressional campaign can anticipate an expenditure of somewhere around \$200,000 in a hard-fought race if it is expecting to win. Fund raising should be started as early as possible, and should be pursued at several levels with varied approaches.

Most people are unaware that they can contribute \$100.00 to a campaign and receive a federal tax credit for \$50.00. So it really only costs them \$50.00 to contribute \$100.00. In addition to the federal credit, some states give a tax credit. So it could cost even less. Check with your state auditor and the I.R.S. to get details on this.

Party Politics

No matter how successful we are at putting a campaign together, there is a way that we can avoid having to start all over from scratch two years later. That way is by being involved in party politics.

What exactly does that mean? Well, there are 161,130 precincts in the United States. You live in one, and chances are three to one that your precinct does not have a precinct chairman.

In all but a handful of states each of these precincts is allowed to elect a precinct chairman every two years. Yet we find that in 75% of the 161,130 precincts, no one even runs for that position. Just as we have voter apathy, we also have apathy when it comes to people being involved in the party.

Do you know why the 1980 Democratic convention laid a platform supporting abortion, homosexual rights, and a myriad of other unrighteous principles? Be-

cause a few ultraliberals went to the precinct caucuses early in 1980, and without anyone to oppose them, they got elected and then moved right on up the ladder to the platform committee in New York.

The copy of your state election laws goes into detail as to how and when precinct caucuses are held and this information will help you know how to get involved on the precinct level in party politics. Unless Christians read the rule book, they won't know how the game is played. If a team doesn't get onto the playing field, the other team wins by default. Our problem is we don't know how to play. We're not even in the game.

Having the Right Frame of Mind

It's much easier to dismiss the entire idea of getting involved by saying, "I'm just not cut out to be

involved in politics. I don't know anything about it," or "I don't have time."

As Christians, we are going to rule with Christ. He is the King of Kings. That is a political office. Isaiah 9:6,7 says, "... the government shall be upon his shoulders" and of "... the increase of his government and peace there shall be no end"

Since we're planning on being in this government, we might just as well get a little on-the-job training here and now.

Our founding fathers were willing to lay down "their lives, their fortunes, and their sacred honors," and many of them had to. We should be willing to do no less.

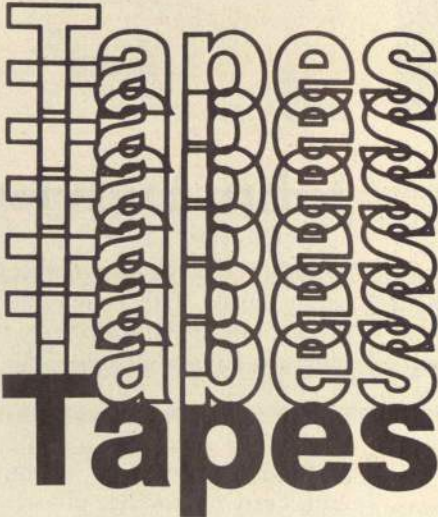
One afternoon this summer my lovely wife Donna and our son and daughter, Nathan and Jeni, met me at my office in Washington, D.C. to spend some time together. We decided to go over to the Lin-

coln Memorial, and as we stood there reading Lincoln's second inaugural address inscribed on the wall, I was filled afresh with the realization of our Christian-American heritage.

Many of our founding fathers were truly dedicated Christians. Daniel Webster in 1820 said, "... more than all, a government and a country were to commence, with the very first foundations laid under the divine light of the Christian religion . . . who would wish that his country's existence had begun otherwise?"

And later in 1863 at Gettysburg Lincoln said, "... that this nation, under God, shall have a new birth of freedom and that government of the people, by the people, and for the people, shall not perish from earth."

What Christians do in the 1980s politically will decide America's future. ♣



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

CAN WE REALLY CHANGE THE WORLD?
by Charles Simpson

Much of the Church has fallen into a fatalism that believes the condition of our society will stay the way it is or get worse, regardless of what the Church does. The liberals of our day reject that a world plan exists while the fundamentalists are planning to get out of the world. Neither group plans to change the world. What is God's plan for the world? What role is the Church to play in this plan? Why is the present Church so paralyzed in her efforts and status in modern society? Charles Simpson answers these and other crucial questions that face the people of God in a nation and world that is collapsing morally, economically, politically and spiritually.

CS46 Cassette Tape \$4.95

INTERCESSION
by Derek Prince

The intercession of one man has often changed the course of history for a nation. Abraham stood before the Lord, pleading for Sodom. Moses stood between God and Israel asking that the judgment due Israel might come upon him instead. Where does the responsibility of intercession lie? What are the qualifications for an intercessor? How might intercessory prayer affect the near future and ultimate destiny of our nation?

Intercession: to stand between God and those who justly deserve God's wrath and judgment. Find out the difference an intercessor can make in our future in this exciting message by Derek Prince.

4033 Cassette Tape \$4.95

PAK50 Above Two Tapes \$9.00

New Wine is concerned about the direction America is heading. The severe problems now facing our nation intensify our belief that unless America ultimately experiences real spiritual renewal which is reinforced by decisive godly leadership, we will witness the removal of God's grace and the decline and fall which will inevitably follow.

The November 4th election is a pivotal opportunity for concerned citizens to make a difference in the direction our country will be taking.

With this in mind, we would like to present to you this clear and concise synopsis of the presidential candidates' views on a few of the influential issues in this election. We trust that they will help you in fulfilling your responsibility as a Christian citizen.

Issues of the 80's

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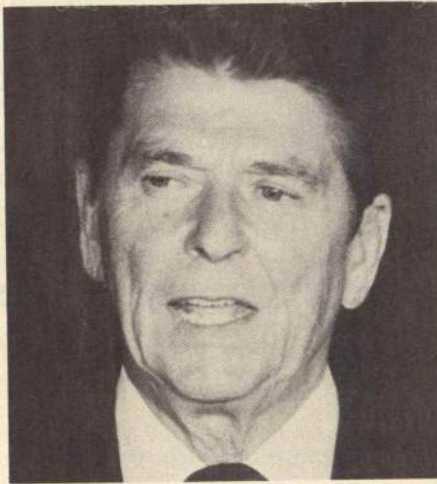
Jimmy Carter

ABORTION: Believes personally that abortion is wrong, but is against a constitutional amendment which would overturn the Supreme Court decision permitting abortions.

ERA: Strongly supports ERA; determined to "do everything within my power" to ratify the amendment. Has used the White House to further the cause of ERA.

SCHOOL PRAYER: Opposes an amendment on school prayer; cites separation of Church and State; feels it would discriminate against atheists.

HOMOSEXUAL RIGHTS: Supports legislation which would remove homosexuality from a list of "sexual aberrations" for which aliens can be

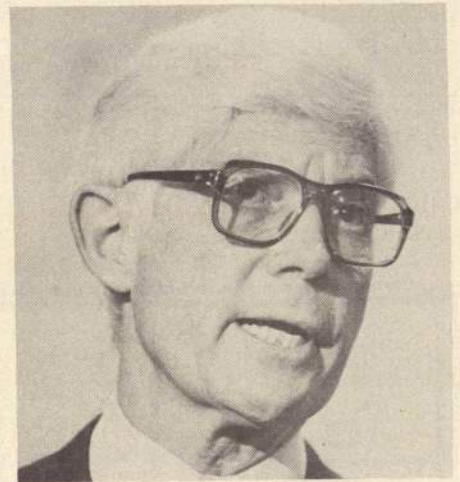


Ronald Reagan

ABORTION: Opposes abortion-on-demand. Believes that "interrupting a pregnancy is the taking of a human life and can only be justified in self-defense; that is, if the mother's own life is in danger." Suggests a constitutional amendment banning abortion.

ERA: Opposes ERA: "I do not believe that the ERA is the answer. The amendment would not itself redress inequalities in rights, and, by increasing the courts' 'legislative' power, could do more harm than good."

SCHOOL PRAYER: Proposes an amendment to permit voluntary school prayer. "We are a nation under God." Says people are interpreting freedom of religion to mean freedom from religion.



John Anderson

ABORTION: An opponent of the recently passed Hyde Amendment which gives Congress authority to refuse to federally fund abortions. "As a matter of conscience, I am saddened by the high incidence of unwanted pregnancies." The choice is a matter to be decided by a woman in conjunction with her God and her physician. Poor women should have government assistance to finance abortions.

ERA: Strong supporter. "The ERA is needed to enshrine in the Constitution the moral value judgment that sex discrimination is wrong." Voted against states' right to rescind, for the extension of the ratification deadline.

SCHOOL PRAYER: Anderson voted against school prayer in 1971, and ac-

Jimmy Carter . . .

denied immigration. According to a White House staff member, gays "have in the White House a President who is meeting with you and respects you."

DRAFT: Has called for draft registration in response to the Soviet invasion of Afghanistan. Supports drafting of women. Carter believes in the Volunteer Army and sees need to upgrade pay-scale and benefits.

DEFENSE: Opposed B-1 bomber, deferred production of neutron bomb, delayed production of cruise missile, Trident submarine, SSN-688 attack submarine, and Trident missile system. Has now asked for authorization for "rapid deployment force," and a 5% increase in defense spending.

SALT II: Supports the SALT process; feels it is "in our nation's interest," but that because of Soviet presence in Afghanistan is "inappropriate at this time."

ECONOMIC POLICY: Plans to continue his policies of wage and price guidelines, regulatory reform, and restraints on government spending. He does not favor wage and price controls. Carter is now seriously considering a tax cut for 1981.

MIDDLE EAST: Brought about the historic signing of a peace treaty between Egypt and Israel in March 1979 following the Camp David Summit. Does not support West Bank settlements or Palestinian Autonomy.

ENERGY POLICY: "We will never be completely strong at home or secure abroad until we have solved our nation's excessive dependence on foreign oil." Proposes stand-by gas rationing plan, converting electric power plants from oil to coal, development of alternative forms of energy and synthetic fuel. Says we must cut our imports of foreign oil in half by 1990.

Ronald Reagan . . .

HOMOSEXUAL RIGHTS: Does not advocate "gay lifestyles." Does not feel that any unique lifestyle should be given favored attention. "An employer should not be subject to special laws (such as 'gay ordinances' passed in some cities) which, in effect, would compel him to hire a person because of that person's sexual preference."

DRAFT: Opposes universal service and the drafting of women. Supports all-volunteer army. "Universal service rests on the assumption that people belong to the state, and are simply statistics to be manipulated by social engineers."

DEFENSE: "Thousands of years of human history have demonstrated that the most effective deterrent to armed conflict is military strength, not weakness." Supports development of B-1 bomber, neutron warhead, and MX missile.

SALT II: Sees it as fatally flawed . . . more of a strategic arms build-up than an arms limitation . . . should be shelved and the negotiations should go back to the table.

ECONOMIC POLICY: Tax cuts a priority. Plans to cut taxes by 30% over the next 3 years. Hopes to provide substantially less government interference in people's lives. Plans to cut government costs, consolidating some departments and dismantling others, such as the Department of Energy and the Department of Education.

MIDDLE EAST: Strong supporter of Israel. "The crucial element determining the success or failure of American policy is the fate of Israel. Israel is America's natural ally."

ENERGY POLICY: Plans to dismantle the Department of Energy and its allocation rules. By D.O.E.'s own admission, "regulation has compounded any problem arising from imperfect market structures. Allocation formulas were mainly responsible for last summer's gasoline lines."

John Anderson . . .

According to his staff, would vote against a school prayer amendment again.

HOMOSEXUAL RIGHTS: Anderson is co-sponsor of H.R. 2074, a bill to amend the Civil Rights Act of 1964 to include homosexuals.

DRAFT: Opposes reinstitution of peace-time draft registration or compulsory service. "I am unalterably opposed to the draft during peacetime in the absence of compelling circumstances. Such circumstances do not exist."

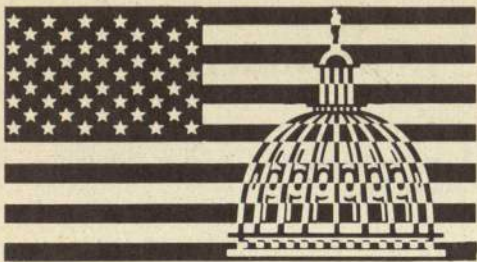
DEFENSE: "Every four years (during presidential elections) there is heightened fear about the Soviets as an excuse to take our minds off domestic problems." Opposes deployment of MX missile. Opposes defense hikes beyond 3%.

SALT II: Strong supporter. Believes SALT process should be continued to include an even more restraining treaty.

ECONOMIC POLICY: Supports holding down government spending, boosting productivity, encouraging personal savings, lessening the burdens of regulation and taxation on business, increasing research and development, and providing meaningful job training and continuing education programs. "Productivity is a vital national issue and should be brought to the forefront of domestic policy. Otherwise, we shall have to accept the resulting economic stagnation."

MIDDLE EAST: Supports an intermediary role for the U.S. without becoming an advocate for either Israel or Egypt.

ENERGY POLICY: Believes that a solution to energy crisis is to increase price of gasoline by fifty cents per gallon. Revenue raised would be redistributed through tax system to the poor and other groups. ♥



Intercessors Report

by
John Beckett

(President of Intercessors for America)

In the last several months, Intercessors for America's staff and representatives have participated in numerous national gatherings and conventions focusing on prayer, the family, the pro-life movement and programs to encourage responsible citizenship. We have heard the nation's most eloquent preachers and have met with the most prominent leaders in the move to restore righteousness to America. We ourselves have assumed leadership positions in causes which promise to further God's Kingdom and bring our nation under God's authority.

Now it is time to reflect. What, out of all that is happening, is God saying? What major observations can we make? We want to humbly suggest the following:

* America remains a free land today *only by God's grace*. By our national sin, and by the Church's apathy, we are more than ripe for His judgment. We are slaughtering our unborn (abortion); worshipping man (humanism); destroying the family unit; systematically removing God from the nation's institutions, and subverting godly authority.

* We Christians are neglecting our primary responsibility: to come earnestly before God in repentance and to actively seek His divine intervention. No movement can save us. No politician can save us. Only God can save us and heal our land. Talking about prayer won't do it. We must pray as though our very lives depend

on it, for indeed they do.

* Christians are generally unaware of the nature and intensity of *spiritual warfare* in which we're engaged, and the degree to which this warfare is shaping current events. As a consequence, many of our best efforts are having modest and temporary results, instead of producing genuine and lasting victories.

* Christian leaders bear the prime responsibility for our future as a Church and as a nation. Many are not living righteously, but instead are entangled in pride, self-aggrandizement, financial irresponsibility and sexual immorality. This is why our prophetic voice is weak and our influence is minimal. Christian leaders are under concerted spiritual attack and need earnest prayer. What does the Lord require of us? According to the prophet Micah: to do justice, to love loyalty, and to *walk humbly* (or circumspectly) with our God. We cannot achieve God's purposes without walking in God's ways.

* The great majority of Christians are living superficially. In our desire for personal ease, we are shallow in our spiritual insights, lacking in discernment, easily misled and not fully committed to the disciplines required to produce Christian maturity. If the Church gets straightened out, spiritual revolution could transform

America in less than a decade.

* *It's not too late for America.* God is saying: "Hear me! Obey me! Realize that I *want* to bless My people, and I *want* to bless your land." There is a tremendous "stirring" taking place right now in the Church and in America.

Christians are beginning to awaken from a deep sleep. We are beginning to see our responsibilities before God. We are beginning to get the message that time is running out, and unless we respond now, it will be too late. There are many dedicated, God-fearing, saintly people who are seeing this great challenge and responding with servants' hearts, often at great inconvenience and personal sacrifice.

On November 4 *New Wine* readers will have an opportunity to vote in a crucial national election. Not only will we elect a President for the next four years, but we will elect 435 congressmen and 34 senators, as well as filling important positions at the state and local levels.

Christians will—or at least can—have a major impact on the outcome. Some have estimated that as many as 20,000 Christians per voting district will vote for the first time.

We have prayed that God would, according to His word, "... raise up the righteous, and put down the wicked." We need to help implement His purposes by our carefully and prayerfully considered vote.

"When the righteous are in authority, the people rejoice. . . ." ♥

Don't forget: November 7 is a national day of prayer and fasting, and don't forget to vote on November the 4th.

The Catholic Charismatic Renewal

by **Kevin Ranaghan**

WHEN POPE JOHN XXIII called together the Second Vatican Council in 1962, he asked Catholics to pray daily for the success of the Council in this way: "Renew Your wonders in our day, as though for a new Pentecost." God has answered that prayer in many ways. I am convinced that one of His principal answers has been the outpouring of the Holy Spirit in the Catholic charismatic renewal.

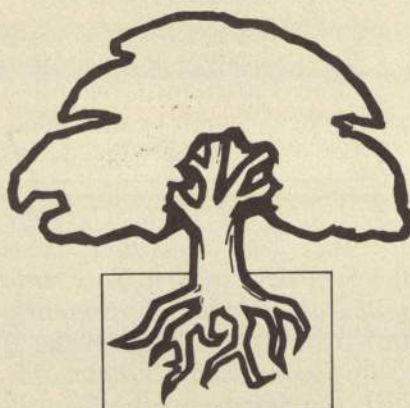
Less than 14 years ago, the Catholic charismatic renewal had its quiet beginnings on several American university campuses. Since those early days, when small

groups of students and faculty gathered to turn their lives over more fully to Christ, to seek to be filled with the power of the Holy Spirit and to pray in tongues and exercise new-found spiritual gifts, the Catholic charismatic renewal has grown to be a worldwide event of spiritual revitalization within the Roman Catholic Church. It has reshaped patterns of ecumenical relationships on the grass roots level, and has strongly influenced Catholic efforts at evangelization.

There were eighty-seven participants at the first Catholic charismatic conference held at the University of Notre Dame in the spring of 1967. Today, according to a recent Gallup poll, there are almost seven million Catholics in the United States who regard themselves as charismatics or Pentecostals. Over four thousand known Catholic prayer groups are listed in a recent Catholic National Service Committee directory, and there are thought to be many more. Prayer groups flourish in many Catholic parishes. There are dozens of Catholic charismatic retreat and conference centers across the country. General conferences are held throughout the United States each year, as well as specialized conferences for priests and religious leaders. The Catholic charismatic renewal sponsors several Bible institutes and schools of spiritual life. The University of Steubenville in Ohio has become a major center of undergraduate and graduate study for Catholic charismatic students and teachers.

The renewal has given rise to publishing houses. *New Covenant Magazine*, a Catholic charismatic monthly, has become the fifth largest Catholic subscription magazine in the country.

Such tangible signs of growth have not been limited to the United States, however. The renewal has spread to more than eighty countries around the world. An International Communication Of-



ROOTS SERIES

fice, with an international board, has been established for several years in Brussels, Belgium. The office maintains contact with renewal leaders across the globe in Western Europe, Africa, the Middle East, India, Australasia, the Pacific and Latin America, as well as behind the Iron and Bamboo Curtains.

As it has developed, the Catholic charismatic renewal has grown *within* the Catholic Church, not outside it. In many individual countries, the renewal has won the approval of Catholic bishops, who look upon the movement as a major source of renewal within the Church. The renewal is also well known in Rome and has had the support and blessing of Pope Paul VI, Pope John Paul I, and the present pope, John Paul II. In December 1979, the members of the council of the International Communication Office, together with Belgian Cardinal Leon-Josef Suenens, met privately with Pope John Paul II for an hour and a half, sharing the fruit of the Catholic charismatic renewal with him and receiving his personal encouragement and direction.

Spiritual Results

The spiritual results of this movement are many. Among them are:

- the growth of spontaneous prayer for individuals and groups, together with a new freedom of worship
- the development of a daily

life of expectant faith in which the presence and direction of the Lord is known and experienced

- a return to the Church and the sacraments for many who had grown cool in the practice of the faith
- major growth in the reading and study of Scripture
- the spread of the ministries of charismatic gifts, not only of tongues, but also of healing, prophecy and teaching

in Christ, and that therefore the restoration of Christian unity must be a top priority

- the emergence among Catholics of personal testimonies about Jesus, and from that the growth of the practice of local, personal efforts of evangelization by lay people and clergy alike
- a positive effect in many places on the conduct of Catholic liturgy, the content of public preaching and the curriculum of religious education.

The results of this movement have been overwhelmingly beneficial for the individuals involved, for the church, and for the entire Body of Christ.

- the development of many solid prayer groups (large and small) in which individuals have found the ongoing support and love of Christian fellowship
- the development of a goodly number of Christian covenant communities, some entirely Catholic and some ecumenical, where members have been led by God to share their lives and ministries together in unity
- the realization that all genuine Christians, regardless of their church or denomination, are brothers and sisters

These are just some of the good results of the Catholic charismatic renewal. The renewal movement however has not been free from its share of problems. Super-spiritualism, "charismania," individualism, rebellion against authority, factionalism and secular humanism have all appeared in different places as Satan has sought to derail this work of God. But Catholic charismatic leaders, with the help of leaders from the other "streams of Pentecost" and with the help of the Catholic Church leadership, have been willing for the most part to recognize difficulties and correct mistakes. The results of this movement have been overwhelmingly beneficial for the individuals involved, for the church, and for the entire Body of Christ.

Foundational Realities

Underlying the Catholic charismatic renewal are several foundational spiritual realities, the importance of which cannot be overlooked. The first is the Gospel's demand for a personal conversion. Each person is called

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by Jesus to turn away from sin and to accept Him as one's own Savior and Lord. The Catholic charismatic renewal is, fundamentally, millions of Catholics who together share this common experience. They have been personally confronted by the saving death and resurrection of Jesus, and have surrendered to Him for the forgiveness of their sins, and for the living of the new life. This first principle of the Catholic renewal results in the experience of "new birth" or "salvation" with which evangelical Christians so readily identify. It is the *sine qua non* of the Catholic renewal, but not its invention. It is surely part of the heritage of evangelical, holiness and pentecostal brethren, but it is also the fundamental element of Catholic, not to mention Orthodox, spiritual life. Even before the age of ecumenism allowed us to be built up by this experience among our Protestant brethren, the call to the experience of personal conversion to Jesus as Lord and Savior came to Catholic ears through the constant teaching of the Church, through the lives of the saints, and through the writings of the great spiritual teachers and fathers of the Church as they reflected upon the gospel. Thus, when the early Catholic charismatics shared with fellow Catholics and their clergy their fresh experience of amazing grace, they were not discussing a solely Protestant emphasis, but a key reality of the spiritual life at the heart of the Catholic tradition.

The second spiritual reality at the foundation of the Catholic renewal is the promise by Jesus of the gift of His spirit. Catholics who have come to experience being baptized in the Holy Spirit have known personally and powerfully His presence in their lives. They have taken Jesus at His word, believed that it is His will to give His pentecostal Spirit to each one, and believing it, have experienced Him in a real and concrete way in daily life. Again, many evangelical

Christians, especially Pentecostals, can identify with this experience, this "second work of grace" as many call it. What Catholics have been experiencing in "baptism in the Spirit" is a personal realization of being filled with the Holy Spirit that is often accompanied by praying in tongues and the beginning of other charisms. This is the same spiritual reality which has distinguished the classical Pentecostal movement since the turn of the century, and which has been manifested in mainline Protestant denominational charismatic renewals since the early 1960's.

It is worthwhile to note that it is the common experience of conversion and of baptism in the Holy Spirit among classical Pentecostals, mainline Protestants, Catholics and Orthodox that has created the open and promising grass roots ecumenical situation we now enjoy. Surely this second experience, as it erupted among Catholics in 1967, has a marked Protestant Pentecostal quality and was rooted in the Pentecostal

Not only at the beginning of the Catholic charismatic renewal, but throughout its brief history, involved Catholics have approached the experiences of conversion and Spirit baptism as a personal appropriation by faith of what Jesus has already done for them in baptism and confirmation. While much of what happens to an individual is new experientially, in the strict doctrinal sense it is but a renewal, or a release, of what the Lord has already accomplished in the sacraments.

Many Protestant readers, basing their experience on its immediate conformity to the New Testament, may find the Catholic approach to renewal strange. For Catholics the teaching of Scripture is also very important, and the realities taught in Scripture are understood to be present in the life of the Church and its sacraments. Charismatic renewal then, has been seen primarily as a renewal of what was already present in the teaching, tradition and life of the Catholic Church.

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tradition. In fact, Catholic charismatics owe a significant debt of gratitude to the vast numbers of Protestant, Pentecostal and charismatic leaders; brothers and sisters who have helped us greatly, especially in the early days. At the same time, it is important to point out that the experience of baptism in the Holy Spirit and other charismatic gifts was not foreign to the Catholic tradition. This is true partly because of the constant Catholic faith and experience of miracles, prophecy and our belief in the supernatural acts of God in the ministries of Mary and the saints. It is also true because of Catholic faith in the sacraments.

In many ways the Catholic charismatic renewal is similar to, and a part of, the worldwide, multi-denominational outpouring of the Holy Spirit. It is rooted in the same present-day outpouring of God's love. At the same time, the renewal is deeply rooted in Catholic faith and practice. For this reason, it has been recognized as valid in the Church, and as a source of great blessing for the Church. For this reason also, Catholic charismatics are both ready and willing to take any possible step toward Christian unity while at the same time being committed, submitted and faithful members of the Catholic Church. ♥

Since our beginning, the Editorial Board has realized the necessity of publishing solid, Christian teachings on stewardship, tithing, accountability and responsible management.

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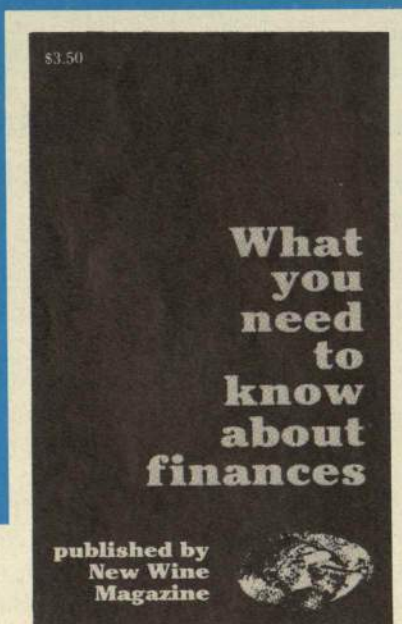
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Is God Judging America?

by
Bob Mumford



**America is being
measured by the
plumbline of God's
Word.**

A NOTED evangelist, while speaking at a recent pastor's seminar, was asked his opinion of the abortive attempt by American armed forces to rescue the hostages in Iran. This was his answer: "The

same God that caused the wheels to come off the chariots of the Egyptians in the Red Sea, caused the American helicopters to break down in the Iranian desert!"

A few isolated "amens" were heard from among the almost

1,000 ministers present; but the majority's response was one of stunned silence. Most of them were silently pondering the same question many of us have been asking ourselves lately: "Is God really entering into judgment with the

United States of America?"

It is difficult to imagine that the Lord, who has so richly blessed and protected this nation which carries the motto, "In God We Trust," is now setting His face against our land for judgment. Our inability to face the reality of God dealing harshly with us is born out of our loyalty, love, and patriotism toward our country. However, we might increase our objectivity by considering how we would handle the United States of America if we were seated in God's judgment seat and saw our nation the way He does. If we think God wouldn't judge us, we need only consider that Israel, His *chosen* nation, suffered some of His severest discipline.

During this season of national elections when the issues of our national life are being discussed from every imaginable viewpoint—democratic, republican, conservative, liberal, moderate, independent, majority, minority—it would be wise for us to consider, as much as we are able, *God's viewpoint* of our national situation.

Peace and Security

The goals of our republic have been clearly stated since its foundation: peace, security, prosperity and justice. The preamble to our constitution proclaims that our union was formed in order to "establish justice . . . ensure the domestic tranquility . . . and secure the blessings of liberty to ourselves and our posterity." For

any nation to establish itself on such a foundation is not only praiseworthy, but biblical, for Paul tells us that good government is established "that we may lead a tranquil and quiet life in all godliness and dignity. This is good and acceptable in the sight of God. . ." (1 Tim. 2:2-3).

Peace and security, however, are gifts from God. History has proven again and again that no political party, no ruler and especially no military force, however awesome, can guarantee for any nation an absence of inter-

avored nation list." When our republic is stacked up against the pagan despotisms and atheistic socialisms that govern most of the world, we would think the United States comes off looking pretty good. However, we need to understand that the *standard* by which God judges men and nations is not always the same for every nation.

The Covenant

If God does not judge all nations on an equal basis, then on *what* basis will our nation be weighed in the balance? Our God

If we think God wouldn't judge us, we need only consider that Israel, His chosen nation, suffered some of His severest discipline.

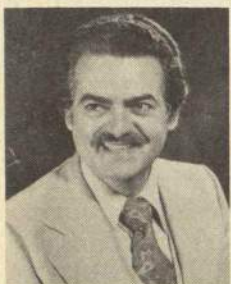
nal upheaval or external warfare. Though a strong military force is vital for national defense, the spiritual life of a nation is the most important factor in its national security. David, the mightiest commander-in-chief Israel ever had, declared this when he said, "Some boast in chariots, and some in horses; But we will boast in the name of the Lord, our God" (Ps. 20:7).

If, then, peace and security come only from the favor and blessing of the Lord, what must a nation do to *obtain God's favor*? A look at the conditions of most nations in our world today would seem to put the United States relatively high on the Lord's "most

is a covenant-making God, who enters into His relationships with men (as with Abraham) and nations (as with Israel), through covenant. Those individuals and nations with whom God makes covenant are singled out from the rest of the peoples of the earth as recipients of God's special favor and blessing. However, although they are recipients of favor, they are also required to fulfill special responsibilities.

Anyone who understands the history of the United States knows that our nation is a covenant nation. The founding fathers of our republic understood that God had uniquely chosen this nation for His blessing and thus they covenanted together with Him to see His purpose fulfilled. The Mayflower Compact, the earliest governmental document in our heritage, declares:

Having undertaken, for the glory of God and advancement of the Christian Faith, and honor of our King and country, a voyage to plant the first colony in the northern parts of Virginia, do by these presents, solemnly and mutually in the presence of



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God and one of another, covenant and combine ourselves together into a civil body politic¹

John Winthrop, the first leader of the Massachusetts Bay Colony, clearly defined the Puritan covenant with God even before their shipload of settlers landed in the New World in 1630:

Thus stands the cause between God and us. We have entered into covenant with Him for this work, and have taken out a commission Now if the Lord shall please to hear us and bring us in peace to the place we desire, then hath He ratified this covenant . . . but if we shall neglect the observance of these articles . . . the Lord will surely break out in wrath against us . . . and make us know the price of the breach of such a covenant.²

Throughout the establishment of the New England colonies, God repeatedly blessed those early settlers when they walked in obedience to their covenant with God. When they were disobedient, selfish, or hardhearted, however, He allowed drought, famine and Indian wars to fall upon them until they repented. God was true to both the blessings and the judgments of His covenant.

An understanding of God's involvement in our national life was not limited to the Puritan fathers. John Adams' wife, Abigail, wrote to him on the eve of the Revolutionary War, "I feel no anxiety at the large armament designed against us. He who fed the Israelites in the wilderness . . . will not forsake a people engaged in so righteous a cause if we remember His lovingkindness."³

Samuel Adams, signing the Declaration of Independence, declared, "We have this day restored the Sovereign to Whom alone men ought to be obedient. He reigns in heaven and . . . in the rising to the setting sun may His kingdom come."⁴

NEW WINE

Just Around the Corner Family



The December issue of *New Wine Magazine* will focus on the family, the basic unit of society. Along with other beneficial articles, the issue will feature a moving Christmas story by Don Basham.

The American author, Herman Melville, wrote, "We Americans are the peculiar, chosen people—the Israel of our time; we bear the ark of the liberties of the world." Melville expressed a commonly held belief that the United States had been specially chosen by God for a particular mission. So deeply was the covenant felt by our founding fathers that they

**"We Americans are
. . . the Israel of our
time . . ."**

chose for our nation's motto, "In God We Trust."

Without a doubt, the United States has enjoyed a particular place of blessing with the Lord as a "most favored nation." Numerous times in our history, God has sovereignly intervened on our behalf in times of crisis. The early pilgrim fathers knew God's life-saving intervention. During the Revolutionary War, God contin-

ually arranged circumstances to save a beleaguered Continental Army and eventually deliver victory into its hands. More recently in history, during the Second World War, we saw divine intervention on behalf of the American Forces in such battles as Midway and the Leyte Gulf in the campaign for the Philippines. Even the weather proved providential in critical American situations such as the Normandy invasion and the liberation of Bastogne during the Battle of the Bulge.

The Lord has granted the United States unbelievable wealth in raw materials, natural and human resources. He has blessed the American people with the highest standard of living in the world. No nation in the history of mankind, with the possible exception of Israel, has been more blessed by God.

Are We Faithful?

Has America kept the covenant which our forefathers entered into 300 years ago on the shores of Massachusetts and reaffirmed in the halls of congress 100 years later when we became a nation? If we

compare America to ancient Israel as a recipient of God's covenant blessings, then we must also consider the words of God's prophets who called the people of ancient Israel to covenant faithfulness and loyalty to the law of God. Amos was a prophet who understood the condition of his nation and knew the issues in Israel with which God took exception.

If we read the symptoms of Israel's national life in Amos' day and apply them to secular American society, it would be easy for us to point a condemning finger at the lawless elements of our society that are causing its degeneration. We need to understand, however, that it is not the worldly society, but *God's people* with whom God is primarily concerned, and with whom He will first enter into judgment. "For it is time for judgment to begin with the household of God" (1 Pet. 4:17).

Like most prophets, Amos was not welcome in his own society. When a genuine prophet arrives on the scene, he tends to make people uncomfortable. The people of Amos' day were affluent and religiously devout—as well as being militarily secure and governmentally sound. The last thing they

an outwardly devout nation. They were very careful to pay tithes at the appointed times, to observe the morning and evening sacrifices, and to give the appropriate offerings to the Lord (4:4). They were religiously scrupulous, and would not break the Sabbath day or consciously do anything that would offend the Lord or His Law in any manner (8:5). Besides being religious and prosperous, the people expressed a desire to see God's fulfillment for the nation of Israel and they were "longing for the day of the Lord" (8:15). It is easy to see why a man who preached judgment as opposed to blessing and obedience to the covenant as opposed to mere religious exercise, would not be well received by a people who, for all outward appearances, were very devout and prosperous.

When Amos spoke to his people, who claimed to be longing for the day of the Lord, he said, "What purpose will the day of the Lord be to you? It will be darkness and not light; As when a man flees from a lion, And a bear meets him, Or goes home, leans his hand against the wall, And a snake bites him. Will not the day of the Lord be darkness instead of light,

of God that just might tear up our little peapatch if we ever let Him in it.

Underneath all the devotion and religious activity of those Israelites of Amos' day, God saw things in their lives which caused Him to reject them as a people. He said to them, "I hate, I reject your festivals, Nor do I delight in your solemn assemblies. Take away from Me the noise of your songs; I will not even listen to the sound of your harps" (5:21, 23). There is a unique twist in human nature that allows people to avoid the real issues with God and emphasize areas of life which in reality have little or no meaning to God. If the requirements of the Covenant have not been fulfilled, the job of the prophet is to put his finger on those issues which matter to the Lord. Amos brought a list of charges against the nation of Israel which we Christians in this nation would do well to consider.

1. *Sexual problems.* As much as we would like to believe otherwise, sexual misconduct and sin is in epidemic proportions among evangelicals, fundamentals, and charismatics. Among pastors and elders it has reached proportions that are scandalous. Many justify their sin by saying, "We had special permission from the Lord," involving themselves in fornication and adulterous affairs, believing that they have a higher understanding or more spiritual revelation of God's purpose for sexual relations. All too many, however, simply blatantly transgress the clear commandment of the Lord, having been overcome by the sensuality, perversion and lust which run rampant in our society. Their only defense is, "I know the Lord will forgive me." Such reasoning does not appropriate or honor the love and forgiveness of God, it degrades God's compassion and mercy and tramples on His covenant faithfulness.

2. *Sensuous living* (2:12). Israel, as in Amos' time, had

Sexual misconduct and sin is in epidemic proportions among evangelicals, fundamentals, and charismatics.

wanted was a prophet to meddle in their well-ordered lives!

The economy and business in general were booming in Amos' day. Personal business was prospering so well that the merchants could hardly wait for the Sabbath day to end so they could open their shops the next morning (Amos 8:5). The booming economy brought affluence to the society and a high standard of living to most of its citizens (6:4).

Religiously, Israel was still

even gloom with no brightness in it?" (5:18-20). What Amos was telling them was that when God finally did visit His people, they were going to wish He hadn't!

There are many people who *love* God who, when they meet Him and see Him as He really is, may not *like* Him as much as they thought they would. It is easy for us to build a mental image of God as someone who is always on our side, blessing everything we do, while adroitly avoiding the side

entered into "the good life," and they rejected anyone who spoke to them about austerity, sacrifice or moderate living. With such a "blessing from the Lord" they saw no need to curb any of their fleshly desires. The American church has similarly misinterpreted God's blessing with an erroneous "doctrine of prosperity." Even though God does truly desire to prosper His people, He desires to prosper them so that the Kingdom of God might be furthered, not that they would spend His blessings on their personal desires. When anyone speaks to us about austerity and sacrifice, we don't like it; and yet we need to re-emphasize personal discipline in our eating, drinking and spending—teaching which occupies a large portion of the New Testament scriptures.

3. *Improper order in the home (4:1).* The women in Israel became demanding, greedy and self-seeking. In our society the malady of passive men and aggressive women has infected the Body of Christ as well.

4. *Improper response to authority (5:10).* In Amos' time there was a rejection, not only of political and ecclesiastical leadership, but also of moral leadership. Not only did Israel reject the elders who tried to bring correction and reproof to the people, but they also scorned any man who walked in honesty and integrity. Paul says, "He who resists authority has opposed the ordinance of God" (Rom. 13:2). There is a stubborn streak in the American soul that intensely dislikes correction and rebuke. Far too many of us American Christians are self-willed, opinionated and self-assured in the face of godly authority, stubbornly refusing to open our lives to another's direction and correction.

5. *Oppression of the poor (5:11).* In Israel there was great separation of wealth, and most wealth was gained by taking advantage of the poor and working class. The

subject of economic oppression and responsibility to the poor has been mostly ignored in the evangelical and charismatic circles. And yet, in our nation's history, it was the Christians, fired by the commands of the Word of God, who led the way in social relief, aid to the poor, care of the orphans and the destitute; who led movements to relieve the oppressed laboring class; who filled most of the charitable needs in society. We have relinquished that responsibility to the humanist, the socialist and the communist, and the

rebuked for their "dishonest scales and making the bushel smaller and the shekel larger." Their personal greed caused them to bend the common standards of measurement to their own good, particularly at the expense of the poor and ignorant. Christians should be at the forefront of the battle against dishonesty and corruption in government, unjust economic and business practices, and the riffs perpetrated upon the poor of our nation by usurious interest rates, which is a particular anathema to the Lord.

God wants His Church to take responsibility for caring for the poor, the oppressed and the needy.

Church has allowed social action, one of the most potent tools of evangelism, to be captured by the enemy to champion the cause of humanism. God wants His Church to take responsibility for caring for the poor, the oppressed and the needy.

6. *Look out for number one (6:6).* The people of Israel wallowed in a state of personal preservation and self-indulgence, not caring for the welfare of their neighbor or for the national condition. Again, personal blessing and self-preservation is overemphasized, not only in our society at large, but in much of the teaching within the Body of Christ. Too many Christians are more concerned with getting their own chunk of the prosperity pie or with their closet full of freeze-dried food than they are with the well-being of their brothers and sisters in Christ, or the spiritual poverty and disunity that exists in the American Church. I am convinced that the *spiritual* prosperity and unity of the Body of Christ in this nation should be the highest priority on every Christian's list.

7. *Dishonesty (8:5).* Israel was

8. *Legal injustice (5:7 and 6:12).* The legal system of Israel was stacked against those who did not have the education, influence or money to properly defend themselves. Bribes were given and taken freely, decisions were weighted in favor of class and status, and the widow and orphan were denied their due protection under the law. It is a too-common scene in the Body of Christ for a pastor, elder, deacon or teacher to be allowed to quietly get by with a personal "indiscretion" while a lesser member of the church or fellowship would receive rebuke and scorn. Proper defense, protection and counsel for the widow, the orphan and the oppressed is one of the highest items on God's priority list for Christian conduct.

Our American legal system is, for the most part, a travesty of justice. Innocent men and women may sit in jail for months awaiting the disposition of their case simply because they did not have as much money as the wealthy criminal who can bond out and go his way. Public defenders are underpaid and overworked, giving the poor and the uneducated a disadvan-

tage over those who can afford sophisticated and high-powered lawyers.

Such are the issues over which God contends with our nation and with the Body of Christ. Somehow we, as the people of God, must come to grips with the fact that God is first concerned about *His* people, *then* with the state of the United States of America. Spiritually, our nation and the Church have reached a place of crisis. We can no longer blithely say that God's blessing is on us. We can no longer go merrily on our way, assured of God's continued favor. One of Israel's deceptions was believing in their "automatic salvation" as God's chosen people. There is a similar fallacy in the American spirit that says, "Somehow we will win out; somehow we will come through and meet this crisis as we have all the others." Automatic salvation is a cruel deception that rests on the accomplishments of the past and forgets the obligations of the present.

Charles Simpson said in one of his recent newsletters:

The Church and our nation are in a very serious time, and there are limits to the grace we have experienced in the past. We find ourselves in a situation like Israel. It was born in the purposes of God, under leadership that was in touch with God, but there are limits to the extent to which historical grace would save them in later situations. We find ourselves very much like that. We cannot continually harken back to the founding fathers, the great awakening, or some great revival for salvation in our present struggles . . . if the people of God do not return and seek God's face diligently, there can be serious repercussions in the loss of the favor of God.

Our entire nation is in need of a spiritual renewal—its individuals, its institutions, and its activities. The whole spirit of our national

life needs to be turned around. We have reached the point where God will cease dealing with individual problems in our nation and begin to deal with the nation as a whole. Rousas J. Rushdoony comments on this in his book, *Institutes of Biblical Law*: "When a people reaches a certain level of moral depravity, punishment ceases to be particular and becomes national. The civil order has lost its ability to act for God and God then acts against that order."⁵

A Spiritual Awakening

Twice in our nation's history when we faced a great crisis, it was a spiritual awakening and revival that set the tone for great national change. The great awakening of the 1700's, led by such men as Jonathan Edwards, planted the seeds that sprouted into the American Revolution. The language of the American Revolution, the Declaration of Independence and the Constitution can be traced directly back to the great spiritual awakenings preceding those times, which had their roots in the reformation faith of the Puritan fathers.

Another great revival movement

our national life because Christians, freshly convicted and empowered by the Spirit of God, began to speak out boldly against the wrongs in our society. That does not mean our nation must be Christianized in order for national renewal. Rather, the burden is on the Body of Christ to experience our own renewal and prophetically take our place in the midst of a secular society. At present, the voice of the Church is inept, ineffectual and unheeded because in every failure we would point out in secular society, we are equally as guilty ourselves.

Nor will our nation be renewed solely by the proper presidential choice. It is a mark of the depravity of our society that we think electing the right man for the White House will take care of all our problems. Like Israel we say, "Give us a king!" Israel did not need a king to lead them out of their problems; they needed righteous citizens. It is a fallacy to believe that a Christian president, even one who lives by the principles of the Word of God, will be able to single-handedly lead this nation in the direction it needs to

Throughout our history it has been the renewed church of Jesus Christ that has guided the course of this nation

in the early 1800's ignited the consciences of evangelicals against the institution of slavery and produced the abolitionists' movement. The Constitutional Amendments which brought an end to slavery at the close of the Civil War were the forerunners of the modern civil rights movements and opened the door for full equality under the law for many of the oppressed in our nation.

We now stand in need of a third great awakening to renew our nation. In the previous awakenings, changes occurred in

go. Dwight Eisenhower once said, "Never let yourself be persuaded that any one great man, any one leader, is necessary to the salvation of America. When America consists of one leader and 158 million followers, it will no longer be America."

Throughout our history it has been the renewed church of Jesus Christ that has guided the course of this nation, and the Christian population that has been the salt that flavored the whole and the light that dispelled the darkness. Derek Prince, speaking before a

hushed congregation at Good News Fellowship Church, in Ft. Lauderdale, Florida, recently said:

The Christians (Americans) of preceding generations planted a harvest that hasn't yet been reaped. God forbid that the devil should reap the harvest which the saints of God have sowed. But it could easily happen! Why? Because of indifference, selfishness, laziness—because we didn't realize our dependence on those who have gone before—because we are living as though we belong to ourselves—and we don't!

We as a generation of believers have a responsibility to the generations who have gone before and to the covenant they made with God, to take our place in a long line of those who have kept this nation true to its covenant with God. Our generation will have to pay a great price if we are to turn the course of events. Society is becoming increasingly hostile to the principles of the Word of God. It will take courage, conviction and a willingness to give our lives for a cause such as no other generation in this nation has known. But before we can challenge our nation, we must personally deal with the Word of God ourselves.

How do we let God's word challenge us? God said to Amos, "Behold, I am about to put a plumbline in the midst of My people Israel. I will spare them no longer." A plumbline is a measuring device used by builders and bricklayers to make sure a wall or building properly lines up with a vertical plane. A wall may look straight and seem perfectly symmetrical, but when the plumbline is put against it it may be far out of line. God will put the plumbline of His word in the midst of His people so that there can be no question about where we stand. The question that will then face us is: "How should we respond to what God is saying?" We can either ad-

just the wall or destroy the plumbline. Only if we will allow God to straighten *our* wall, can we then straighten the wall of the nation.

If people are given the choice of straightening the wall or killing the prophet, they will usually kill the prophet instead of straightening the wall.

For our society to be renewed, it is necessary for the Church . . . to become a prophetic voice to our land.

God is today placing a prophetic plumbline among His people. It is my personal prayer that God will restore the powerful, prophetic voice to the Church. The prophet is God's gift of love to His people. There is no greater judgment on the people of God than that they should be left without His guiding word.

God said to the people of Israel through Amos, "Behold, days are coming when I will send a famine in the land, not a famine for bread or thirst for water, but rather for hearing the words of the Lord. The people will stagger from sea to sea and from north even to the east; they will go to and fro to seek the word of the Lord, but they will not find it" (Amos 8:11-12). Today Christians are running from one teaching seminar to another, from Howard Ruff to "U.S. News and World Report" in order to find direction in our day of turmoil. But the Lord has said, "Surely the Lord God does nothing unless He reveals His secret counsel to His servants the prophets" (Amos 3:7).

I believe the 80's will be the decade of declaration. First, there will be declaration within the Church, calling God's people back to holiness, righteousness and integrity. Secondly, there will be declaration of God's truth to our society. For our society to be renewed, it is necessary for the Church, and by that I mean *individual* Christians *together*, to become a prophetic voice to our land. We must remember, however, the price of being a prophet.

We are living in a day of thick darkness and it grows thicker with each passing hour. If the flame of the Gospel is to continue burning in our land, then this is the day in which it must be rekindled. If the United States of America plunges down the path taken by the declining nations and crumbling empires that have filled the pages of history, we will not have the devil, the antichrist, or the Communists to blame—but rather *ourselves*. From the moment the first pilgrim set foot on the shores of our land, God has walked in covenant faithfulness with our republic. It is now *our* responsibility to return faithfully to our covenant with God and once again restore these words to our land: "In God We Trust." ♥

Notes

1. Quoted from: *The Light and the Glory*, Peter Marshall and David Manuel. Fleming H. Revell, Old Tappan, New Jersey 1977. p. 120.

2. Quoted from: *The Broken Covenant*, Robert Bellah. The Seabury Press, New York, New York. 1975. p. 14.

3. *The Light and the Glory*, op. cit., p. 303.

4. *Ibid.* p. 309.

5. Rushdoony, Rousas, *The Institutes of Biblical Law*. The Craig Press. 1973. p. 425.



is what some of our readers are saying:

Thank you sincerely for your love, concern and work. Every tape helps us grow more mature, widens our vision and gives us encouragement and power to live fruitful lives.

Rita and John Donnelly
Rochester, NY

Outstanding. I feel like I know Bob Mumford, Don Basham, Charles Simpson and Ern Baxter as friends. They may not know it, but they travel with me to work and back each day.

Magazine in helping you grow and mature. As we have said time and time again in our monthly advertisements, our goals are to:

- Present never-before-released messages at a significant savings.
- Provide practical helps to everyday problems.
- Present thought-provoking topics.

Administrator's Letter

Dear Friend,

Many of our readers will recall back in 1977 when we announced plans to have a *New Wine Tape of the Month*. Since that time, our distribution has increased 350% from our initial mailing of 1,493 cassette tapes. Today, over 5,000 *New Wine* readers receive the *New Wine Tape of the Month*.

The concept for *Tape of the Month* originated in a meeting of our Board of Directors, in which they expressed a desire to make their teaching tapes more available to more people at a reduced price. That's exactly what we did, so that now, *Tape of the Month* members enjoy a discount of nearly 40% (\$2.05 per tape) less than what they would normally have to pay for a single cassette tape. The combination of significant financial savings and current, first-run tape messages are the primary reasons for *Tape of the Month's* success.

We receive thousands of letters each week from our readers, many of whom express comments concerning *Tape of the Month*. Here

Good tall grass—good spiritual food.

John H. Brame
Gordon, WI

We could never pay in money the value of these tapes. Each one is exactly what we need at that time. I would hate to think what our lives would be without the tapes and *New Wine Magazine*.

Glover Haislett
Malvern, AR

My husband is a 'busy' businessman and we live in a rural area quite a distance from the cities where seminars, speakers, etc. appear. He has been taking our *Tape of the Month* in the car with him to listen to while on the road. It has really been a blessing to him and to me as I listen to them at home. Thanks for such a service.

Mrs. Robert Humphrey
Healdton, OK

What these letters tell us isn't just that *Tape of the Month* was a good idea, but that thousands of *New Wine* readers rely upon it for strength, encouragement and inspiration each month. In other words, *Tape of the Month* is an excellent supplement to *New Wine*

- And ultimately, to bring strength and maturity to the listeners.

Another recent advertisement pointed out that *New Wine Tape of the Month* will give you "fuel for your think tank." If you are not currently receiving the *Tape of the Month*, stop for a moment and give some thought to how you might benefit from 60 to 90 minutes of fresh teaching, inspiration, and encouragement each month—messages that you can listen to while driving to work, cleaning the house, or doing any other activity that doesn't demand your total concentration. Seriously consider subscribing today. (For details, see our ad on the back cover.)

Sincerely,
New Wine Magazine

George P. Gundlach
Administrator



"Soon it will be Christmas Day. . ."

Cut along this dotted line

Give *New Wine* magazine to your friends and family this Christmas. We'll send them a Christmas greeting in your name announcing that your gift is coming.

- 1) Each month they will remember and appreciate you and your Christmas gift.
- 2) You will be giving them a source for maturity and growth.
- 3) *New Wine* magazine is practical and personal. It speaks to you where you live. It will do the same for them.

New Wine for Christmas—it may be their most valuable gift!

☐ I want to send these friends *New Wine* magazine for Christmas:

TO: _____
name

_____ address

_____ city/state/zip

☐ *I have enclosed \$_____ to cover the expense of each subscription. Total enclosed \$_____

TO: _____
name

_____ address

_____ city/state/zip

*It costs us approximately \$10.00 to send *New Wine* magazine for one year per person. Additional contributions help us send *New Wine* to those who are unable to contribute.

☐ Please send them a Christmas card in my name:

From: _____
name

_____ address

_____ city/state/zip

For additional gift subscriptions please enclose the names and addresses on a separate sheet of paper.

☐ Please renew my subscription as well.

Cut along this dotted line

INSTRUCTIONS: Fill out the order form below and insert in the envelope provided with the magazine, along with full payment for the order. Our computer will not accept orders having less than the required amount for postage and handling. All orders must include your account number as listed in the top right corner of your mailing label. No billings. No C.O.D. (includes prayer groups and bookstores). Make checks payable to New Wine Magazine.

☐

Send me Tape of the Month

8011

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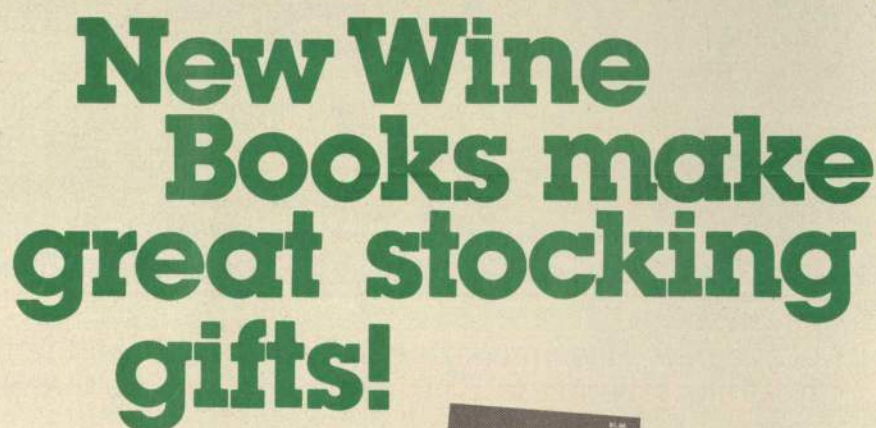
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3	300	300	300	300
4	400	400	400	400
5	500	500	500	500
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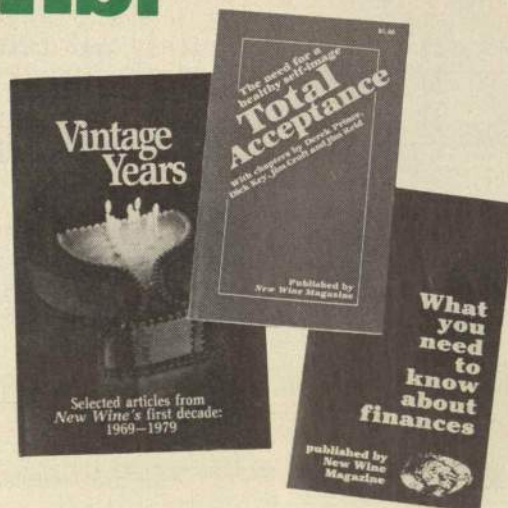
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Dear New Wine,

Pro-life

A million thanks to you for sending the copies of *New Wine* which I requested. Your attention to pro-life issues helps to make easier the work of right-to-life groups such as ours.

Walter B. Janocha
Wilmington, DE

Cashing in

New Wine Magazine is a blessing to this household in *every* way! We look forward to it with the same pleasure we receive our paycheck—although for different reasons—and we are always delighted when the Lord gives us the opportunity to share one of your excellently written articles with a friend.

Linda Mattheaei
Irving, TX

A legend in his time

On May 21, 1980 I wrote to *New Wine* and asked to be dropped from your mailing list. Well, just the other day when I received the July/August issue, I found out that *I cannot cope* without it. I really enjoyed this issue

because it featured a fine article by Adm. Jeremiah Denton. He was the Commandant of the Armed Forces Staff College at Norfolk for several years. Although I was retired at the time he was Commandant, I felt as if I knew him personally. I spent 25 years of my life at the College and they were happy ones for me. We respect him highly and believe that he is a sincere and true Christian.

Mrs. James H. Reynolds
Norfolk, VA

Helpful reminders

Thank you for your reminder in the mail. We just couldn't imagine what it would be like without *New Wine* coming into our home. It has changed a lot of lives, not only ours, but many friends and we thank God for your faithfulness.

Heather and Ted Marshall
Oshawa, Ontario

You are special

I had written in about something that had bothered me about the magazine and you replied with an explanation and also understood how I felt. To me, you were saying that you take a personal interest in me as a reader, that we aren't just a big bunch of people out here somewhere who read *New Wine*. Thank you all for being real and sincere people.

Kathy Hubert
Morrine, Alta, Canada

A wider vision

I truly appreciate your magazine very much. Living in a village in the north of Thailand, working in a Laotian refugee camp, I receive very little teaching. Your magazine is stimula-

ting—helping me to have a wider vision of what is going on and what the Lord is saying to His people in a wider sphere. Here it is so easy to get wrapped up in our own little world.

Janet Baker
Maejarim, Nan, Thailand

Working together

Please send five copies of the June 1980 issue of *New Wine* containing the article by Rev. Woosley. It's so good to see us laying down our doctrinal differences and standing together in our battle against evil. I want to show this article to friends I have in churches other than my own so that we may be inspired to work together more.

Mark A. Pursell
Redwood City, CA

Fixing a meal

Charles Simpson's "Meat and Potatoes Christianity" in your September issue of *New Wine* is super! I have been Spirit filled for several years and have been looking for the best way to explain the basics of Christianity to my children (18-22-24) who were brought up in fairly liberal Presbyterian churches—Please send me three copies immediately!

Marguerite Marlow
Stone Mountain, GA

Being persistent

We appreciate your faithfulness to God's Word. Also your persistence in your stewardship over your mailing list is a testimony to the efficiency that God requires in every part of our lives.

Craig Eddy
Lyons, KS

P.O. Box Z, Mobile, AL 36616

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.



Sometimes it's simply a matter of stayin' alive!

A good source of endurance, direction, strength and stamina is **New Wine Tape of the Month**—our most current and up-to-date messages.

New Wine

Tape of the Month

An Aid to Spiritual Survival

Payments (\$3.50 due upon receipt of each tape*) must be in U.S. funds drawn on a U.S. bank. Offer available only in the U.S. and Canada. Make all payments to **New Wine Tape of the Month** (or NWTOM).

*Avoid monthly payments! Upon receipt of your tape, prepay for as many months of **Tape of the Month** as you choose. We'll apply it to your account and let you know when you need to pay again.

