

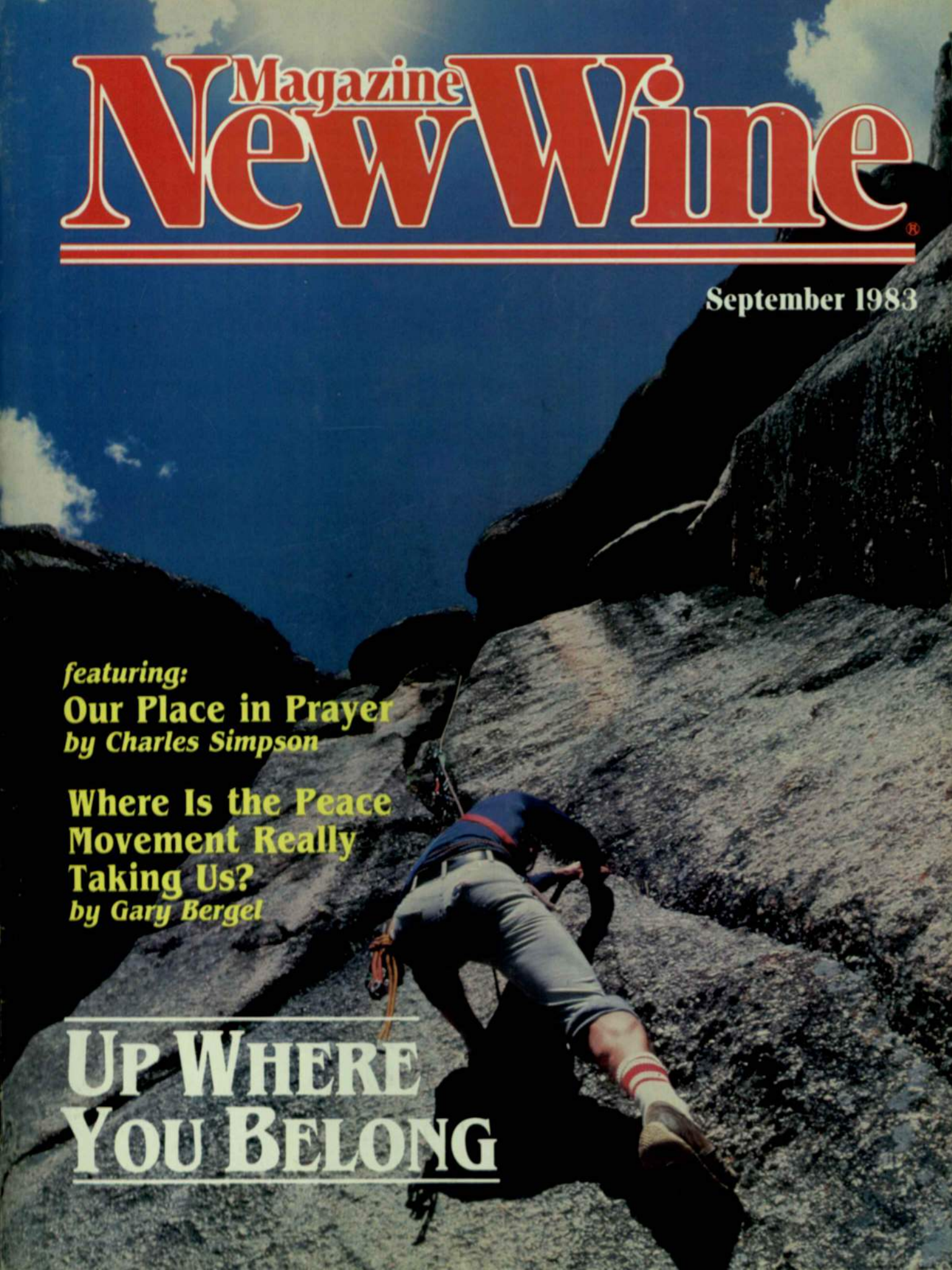
Magazine **New Wine**

September 1983

featuring:
Our Place in Prayer
by Charles Simpson

**Where Is the Peace
Movement Really
Taking Us?**
by Gary Bergel

**UP WHERE
YOU BELONG**



Magazine New Wine

a ministry of Integrity Communications

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Editorial

"Dad, can I buy some chips or candy?"

Barely twenty minutes had passed since we had arrived at the local swimming pool and already Joshua, my eight-year-old, had his eye on the snacks in the vending machine.

"Josh, Mom packed plenty of chips and candy in the picnic basket. Why don't you have some of ours?"

"But they're not the kind I like."

"Since when? Mom put in all your favorites."

"I'm just not hungry for those now. I'm hungry for a different kind."

It took me a while to figure out why Josh was being so persistent. Then I remembered that the night before, I had given my sons their allowances, and the money was burning a hole in Joshua's pocket. I smiled, poking Josh gently in the ribs.

"I think you just want to buy something with your own money, don't you?"

He hesitated a minute, pondering the result an honest answer would produce.

"Come on, Josh. Be honest. You just want to spend some of your allowance, don't you?"

This time, an uncertain smile flashed across his face. "Well... kinda."

"OK," I said, tousling his hair. "It's fine with me."

Looking surprised and delighted, Joshua darted off to the vending machine, amazed that his honesty had been the key to having his request granted.

The incident reminded me of the first principle in Charles Simpson's article this month—reality and honesty as the starting place in approaching God in prayer. Prayer is a topic we have covered a number of times in *New Wine* since the beginning of the year—and that has been no accident. As we have sought God's direction for the content of *New Wine*, He has not taken the spotlight off prayer—so neither will we.

Another emphasis we have sensed from the Lord has been our need for inspiration and hope, and that is the thrust of Dr. Bernie Orr's account of the miraculous recovery of one of his patients. Just when he was ready to give up hope, God's intervention made Dr. Orr exclaim, "We can't quit now!"

Preceding that encouraging real life account is a potent analysis of underlying currents in the peace movement written by Gary Bergel, researcher for Intercessors for America. John Stanko shares some fresh insights on prayer from the story of God's provision for the children of Israel during their exodus from Egypt. Peter Yarr and John Kelly from Northern Ireland talk about the battle they and Christian friends waged in prayer for their nation, and what they learned from it. Finally, we hear from Herb Ellingwood, a longtime friend of *New Wine*, who has been serving the Lord in the area of government for many years. The insights he has gained, both from his experience in public affairs and his devotion to prayer, will inspire and strengthen you.

In fact, we trust this entire issue will build you up as you seek that place of reality in your relationship with the Father that my son Joshua discovered, Charles shares about, and above all, that He desires. □

Dick Leggatt
Editor

*Up Where
You Belong*

Cover Photo:
Camerique, Blue Bell, PA



Magazine New Wine

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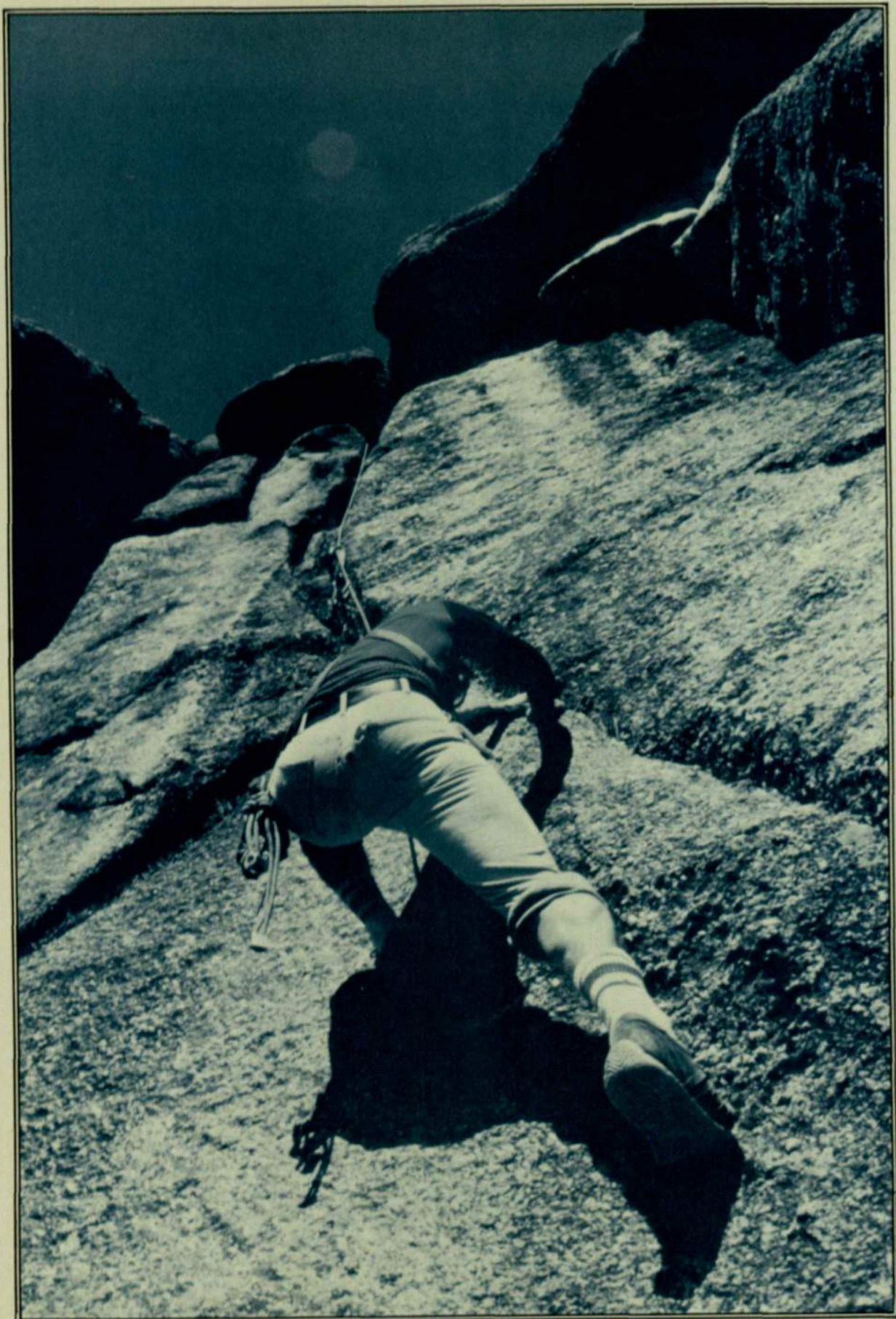


Photo: Camerique, Blue Bell, PA.

Our Place in Prayer

by Charles Simpson

The challenge of being real with God.

Although there are many types of prayer, in the end there are really only two kinds—the kind that works and the kind that doesn't. Prayer is either effective or ineffective.

We all want to pray effectively, but what is the key? The people whose names are recorded in the Bible are primarily people who were effective in praying, and I believe they were because they *knew their place in prayer*.

I think one of the greatest temptations we have as Christians when we start to pray is to assume that because we know and love God, we have His perspective on how to pray about a particular subject. We assume that sincerity automatically brings intelligence. Sincerity is good, but it is not a substitute for accuracy. Most of us have, at one

time or another, been sincerely wrong. There are some prayers that I have prayed, that quite frankly, I am glad God didn't answer.

Prayer really reflects our whole approach to life, because when we pray, what we really think about God comes out one way or another. We often come to God in all sincerity and project our will on Him in Jesus' name. Prayer should not be a means of telling God what to do—He already knows. It is critical, then, in prayer, to distinguish the difference between our role and God's role. Simply put, we are the servants and He is the master. That means we ought to serve His interests in prayer.

Humility Before God

There are four principles that must be understood if we are to find our place in prayer. And when I speak of a place, I don't mean a geographical place, but rather a spiritual condition.

First, *we must be where we really are* before God, not where we want God to believe we are. Humility is the ability to accept

ourselves where we are. It is the ability to see ourselves realistically and accept what we see—not necessarily to be happy about it, but to be honest about it. Humility is the only basis for effective prayer. God exalts the humble, but He resists the proud (1 Pet. 5:5).

There are those who approach God in all the wrong ways, but in humility of heart find the grace and favor of God. There are those who approach God in all the right ways, but because of pride of heart do not find favor with God.

I once heard a story about a group of ministers gathered for prayer. They all prayed in turn, but nothing happened until one brother prayed. Then the glory of God came into the room.

After the meeting someone



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said to this brother, "Why is it that when we prayed nothing happened, but when you prayed something happened?"

He thought for a moment and said, "When you prayed, you pleaded your case, but when I prayed, I pleaded guilty and threw myself on the mercy of the court."

That is a good description of what God is saying: "When you come into My presence, come in with humility, come in as you are." You can't begin a journey from where you're not; you can't shoot a bullet from a gun you don't have; and you can't build a castle of intercession on the sands of unreality.

Facing Reality

Perhaps the most difficult part about prayer is to begin at the right place. The pressure of moral expectation can be a good motivation to make us do right, but it can also motivate us to be dishonest, or to use terminology that is beyond the reality of our lives. It is often only the mercy of God that saves us from our self-deception.

Let me tell you how this worked in my own life several years ago. A besetting problem for me was that I liked tobacco. Now for any minister, that might be a problem, but for a Southern Baptist minister, it was a *real* problem!

And I didn't just like tobacco; I *loved* it. When I was a teenager, I used to play basketball with a plug of tobacco in my mouth, and I could play a quarter and never spit! (By the way, playing basketball and chewing tobacco is dangerous unless you know what you're doing!)

But I liked to smoke it, chew it, dip it, sniff it—I craved tobacco. I'd have made sandwiches out of it if I could have found bread to go with it. I'd have smoked at night if somebody would have held it while I slept.



Photo: Camerique, Blue Bell, PA.

Even though I knew God didn't want me to smoke, I could always think of a lot of good reasons not to quit. "Smoking calms me down." "Charles Spurgeon smoked, and he was a great preacher." The amazing thing was that God hadn't left me because I smoked. But I knew in my heart that He didn't like it.

So during one revival meeting, I was under conviction and I prayed, "Lord, I want to quit smoking." I had said that about a thousand times, because I knew the Lord wanted me to quit, and we always want to say whatever the Lord wants us to say. But this time, when I paused in my prayer

just long enough for God to get a word in, I heard Him say, as clearly as I've heard Him say anything, "*That's a lie! You don't want to quit smoking. You like it!*"

Suddenly it was as if someone had turned on the lights. I said, "That's the truth. I really have no desire to quit smoking. I want tobacco too much. God, could You just take my taste for it away? Could You fix my 'wanter'? Unless You do, I just like it—that's the truth."

Then I heard God speak to me again and He said, "*Now I can help you.*"

For years I had prevented Him from helping me because we weren't starting in reality.

Our only basis for changing the world is facing reality in our own lives. When we pray, we must always realize we are praying to the same God who looked at us in our ignorance and willful sin and had great mercy upon us. That alone unlocks His favor in our prayer.

The Presence of God

The second step in finding our place in prayer is to *recognize the presence of God*. Of course, I believe that God is omnipresent, that theoretically He is everywhere at all times. But from our experience we know that there are times when we sense His presence and times when we don't.

Derek Prince once said that the difference between a prayer meeting and seeking God is that when you get through praying at a meeting you can quit, but when you're seeking God you don't quit until you find Him.

Back in 1964, after I'd been baptized in the Holy Spirit, I found a prayer partner and we began spending Saturdays at church fasting and praying.

We made a pact together that we would never invite anybody to that prayer meeting without a

specific impression from the Holy Spirit to do so. Well, one Saturday when I came to church there was another man waiting. I assumed that my friend had invited him, so I said, "You must be here for the prayer meeting."

He said, "Yes, I guess so. You're going to be praying?"

"Yes," I said, "come on into the office."

I discovered later that he had heard my friend mention that we prayed on Saturdays and had just come on his own. Soon my friend arrived and although he felt somewhat uncomfortable about what had transpired, we began to wait upon the Lord. Because we didn't pray, our visitor assumed that we must have been waiting for him to pray.

So he began and he preached to Jesus for about forty minutes. I was a little put out because I had come there to have a wonderful time with the Lord, but he was telling God about the Bible, about the Holy Spirit, and many

other things.

A Change in Atmosphere

After a while, when he got through and we still didn't pray, he must have wondered what was going on. But in a little while we began to sense the presence of God. The atmosphere was suddenly subdued.

Our visitor fell on his face and started praying again. But this time it was a totally different prayer. He began to confess his sin, and not in general terms, like "Lord, we're all sinners." He named names, numbers, and dates. I was embarrassed. But there was no way that I was going to disturb what God was doing. When our visitor was through, he was a different man. He had recognized the presence of God.

We need to act differently in God's presence. Many Christians don't know what to do in the presence of God and often do the wrong thing. It is in prayer that

we come to understand that the presence of God is not a ritual, not a liturgy, not a formula. The Presence is a Person—God Almighty invading human history, revealing Himself. It's our responsibility to say, "Welcome, Spirit of God."

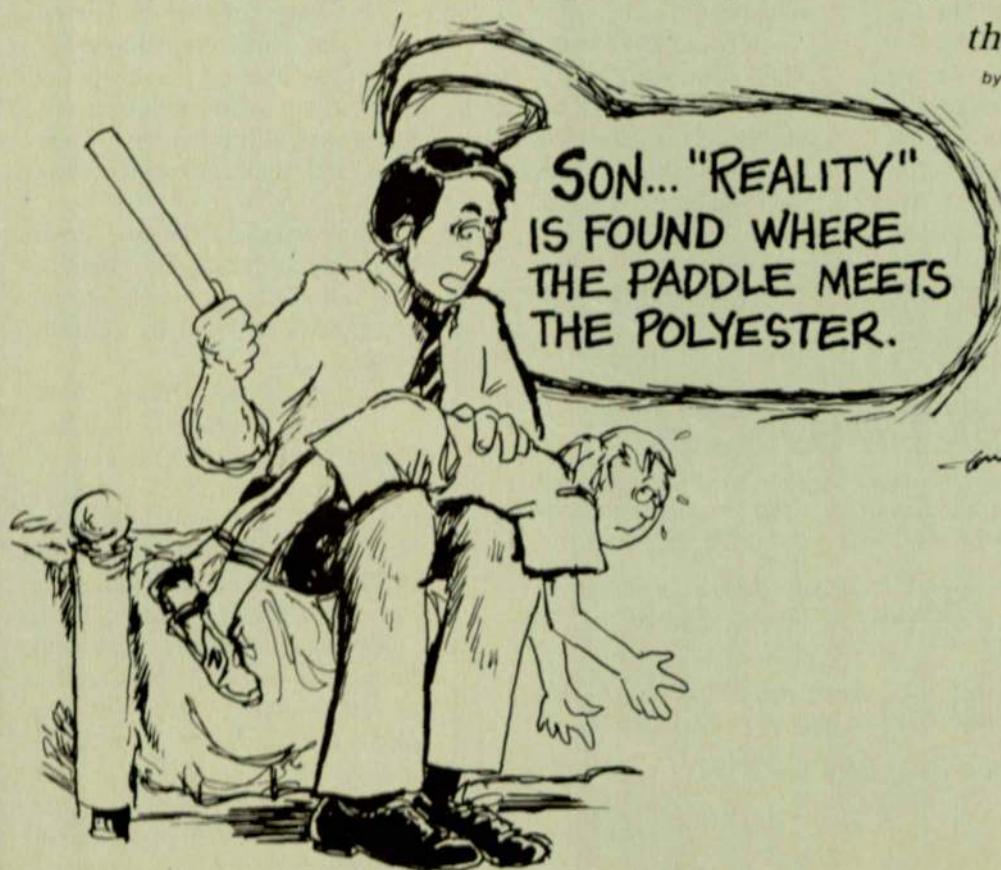
Divine Destiny

The third aspect of our place in prayer is to *discover divine destiny for our lives*. We all need to pray out of the realization that we are where God has put us. When a man is standing where God put him he can stand against anything. There is nothing more powerful than a person who stands in the authority of God's divine calling.

I've often used the analogy of the old cur dog running down the street. When you yell at him, he'll run from you. If you threaten him with a stick, he'll whine and stick his tail between his legs and run. But if you follow him until he gets to his yard, he's a different dog.

the lighter side

by Mark Pie



*and being
affirming*

He turns around, the fur goes up on his back, his teeth come out, and he looks like a thoroughbred. That dog's got authority, because that's his turf.

You can chase a Christian all over the world, but once he comes to the place where he says, "God put me here," he's hard to defeat.

Many of us are still running. We need to find out where we belong. We need to know what God has called us to do. Prayer that comes out of a sense of destiny and placement is infinitely more powerful than prayer that is built on the sands of uncertainty. When God gives us a sense of certainty, Satan is no match for us because we stand in Christ.

Wrestling With God

The fourth and final step in finding our place in prayer is that we must *hold on to God until a victory is won in the heavenlies*.

Genesis chapter 32 tells the story of Jacob wrestling with the angel. It was night, and the next day he was to meet his brother, Esau, whom he had deceived and tricked out of his inheritance so many years ago. Jacob was certain that Esau was going to kill him. In the midst of his fear, God appeared to him in the form of a

man. A desperate Jacob held on to God, wrestling with Him until daybreak.

When the man saw that he could not overpower him, he touched the socket of Jacob's hip so that his hip was wrenched as he wrestled with the man. Then the man said, "Let me go, for it is daybreak."

But Jacob replied, "I will not let you go unless you bless me."

The man asked him, "What is your name?"

"Jacob," he answered.

Then the man said, "Your name will no longer be Jacob, but Israel, because you have struggled with God and with men and have overcome" (Gen. 32:25-28 NIV).

REMEMBER:

FRIDAY, SEPTEMBER 2, IS A NATIONAL DAY OF PRAYER AND FASTING.

The name *Jacob* meant "heel-grabber." When God asked Jacob his name, he said, "I'm a heel-grabber. When I came out of the womb I was grabbing Esau's heel and I've been doing it ever since."

But God said, "Your name won't be heel-grabber anymore. Your name will be *Israel*, which means 'Prince,' because you've struggled with men and you've struggled with God, and you've prevailed." Then God touched his thigh and until the day he died, Jacob limped.

Men who conquer in heaven walk the earth as conquered. They have learned that their victories in the earth result from victories won in the heavens. Their strut and their arrogance have gone.

Every true Israelite is a Jacob becoming an Israel. The reign of God will not be accomplished by arrogant elitists, but by forgiven sinners.

You might ask, "What about God's place in prayer?" God has always been able to take care of His place. The problem is not an unloving Father, or an ineffective Mediator, or a limited Holy Spirit. The problem is in finding our place before the presence of God. Our place must be *where we really are, where we can be sensitive to His presence, where we can find out what He's told us to do and to stand strong in it, and where we can conquer in the heavens so that He can be manifested in the earth.* □

NEXT MONTH

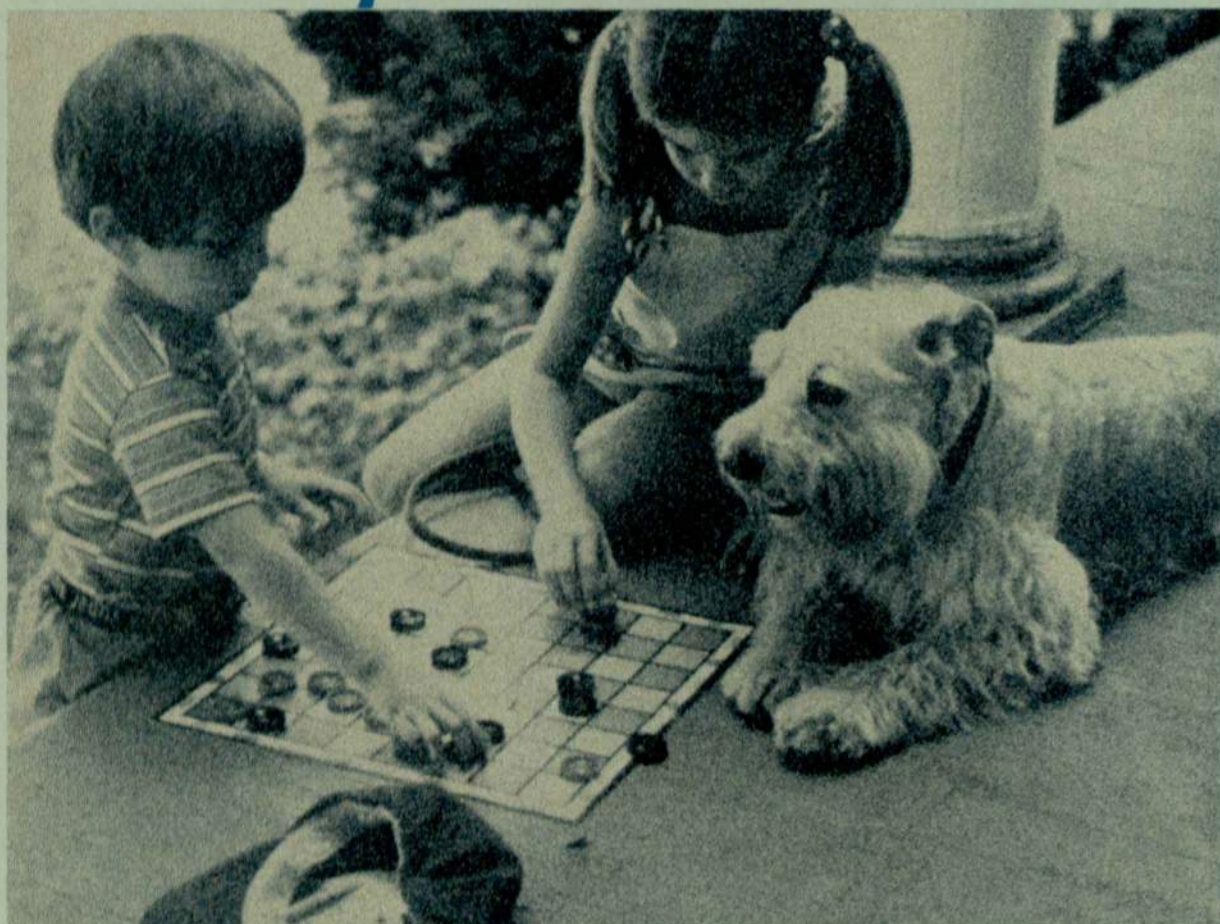
There comes a time when we have to make a difficult choice: doing God's will or our own. It's a choice, says Bob Mumford, that we have to make every day.

"Why can't I move my legs? Is my baby going to be all right?" It would take a miracle for Katie Beers to ever walk again—or for her child to be born alive.

An exclusive interview with Dennis and Rita Bennett, whose roles in the charismatic renewal span more than twenty years.

All in the October New Wine.

Tips for Fathers



Friendship

"A true friend is always loyal, and a brother is born to help in time of need" (Pr. 17:17).

This high standard of friendship poses a question to us: "How many *true* friends do our children have?" As fathers, we need to encourage their friendship with the kind of individual talked about in Proverbs.

The first part of the school year is when many friendships begin, making it a good time to discuss our children's friendships with them. Here are four keys to healthy friendship:

1. *"Best friends"*—Make a list of best friends (no more than three) that each family member has, and what makes these friends special. Words like trust, help, loyalty, support, and commitment will be an important part of the discussion.
2. *"One at a time, please"*—What are the advantages and disadvantages of having many "close" friends?
3. *"Taking care of good friends"*—What are some of the things that we could do to demonstrate our friendship and make sure we keep our good friends?
4. *"Fools, gluttons, and easily irritated friends"*—These are only three of the many characters that Solomon's proverbs warn us to steer clear of. Why wouldn't people like them make the best choice for a friendship?

Genuine interest in our children's friends will help build a bridge of trust between us and our children. Best of all, we just might become better friends with them!

"Tips for Fathers" is provided by *Fathergram*. If you would like to receive *Fathergram*, write P.O. Box Z, Mobile, AL 36616.

Where Is the Peace Movement Really Taking Us?

by Gary Bergel

A realistic look at true peace.

The following article is a condensation of a two-part series originally published in the June and July Intercessors for America Newsletters.

You will hear of wars and rumors of wars, but see to it that you are not alarmed. Such things must happen. . . (Mt. 24:6 NIV).

If it is possible, as far as it depends on you, live at peace with everyone (Rom. 12:18 NIV).

Jesus' words are as timely to us as they were to His disciples, for life today remains locked in the vise-like tensions of war and peace. During the first week of May 1983, U.S. Catholic Bishops met in Chicago and voted overwhelmingly to call for "immediate bi-lateral agreements to halt the testing, production, and deployment of new nuclear weapon systems." The last weekend of May saw more than one thousand evangelicals gather in Pasadena, California, for a conference examining "The Church and Peacemaking in the Nuclear Age." At the same time, ten armed conflicts were raging in Asia, ten in the Mideast, ten in Africa, seven in Latin America, and three in Europe—real war in one out of every four countries in the world.¹

Examining the "Peace Movement"

While acknowledging and respecting the universal hunger for peace, which is present in each one of us, conscience demands that because of a great deal of confusion surrounding the present "peace movement," we carefully examine it in the light of fact and Scripture.

One fact that must be considered is that U.S. counter-intelligence has identified more than twenty Soviet agents endeavoring to influence elements of the "peace movement," particularly leaders in religion, labor, and science.²

On Tuesday, January 4, 1983, Bruce Kimmel, a member of the Communist Party U.S.A., stated in the party's newspaper, *Daily World*:

The Communist Party has played and continues to play an active role in the U.S. peace movement. Right now Party members are active in literally hundreds of local peace organizations. Our activities have indeed served the interest of the Soviet people—because their desire for peace is identical to that of the U.S. people.

Spontaneous peace movements in the USSR, however, are quickly quenched. On June 4,

1982, eleven Soviet citizens announced the first independent disarmament committee to be formed in the Soviet Union. Almost immediately members of the group were harassed, interrogated, had their phones cut off, and were threatened with prosecution and loss of employment if they did not cease from their activities. Only state sanctioned and state directed "peace" activities are allowed in the Soviet camp.³

Organizational fronts like the World Peace Council and the Christian Peace Conference work to promote a worldwide propaganda campaign which depicts the Soviet Union as the champion of peace and disarmament while condemning "imperialism" and "war preparation" in the West. This campaign to "invert reality" actually is a smokescreen to hide massive militarization throughout the USSR.⁴

A New Abolitionist Covenant

In addition to Soviet involvements, the contemporary peace movement is permeated with religious, cult, and occult leaders who have entered various alliances to "abolish nuclear weapons."

A covenant document enjoying wide circulation among these groups, and even many Christian churches, holds forth the doctrinal stipulation that "conversion in our day must include turning

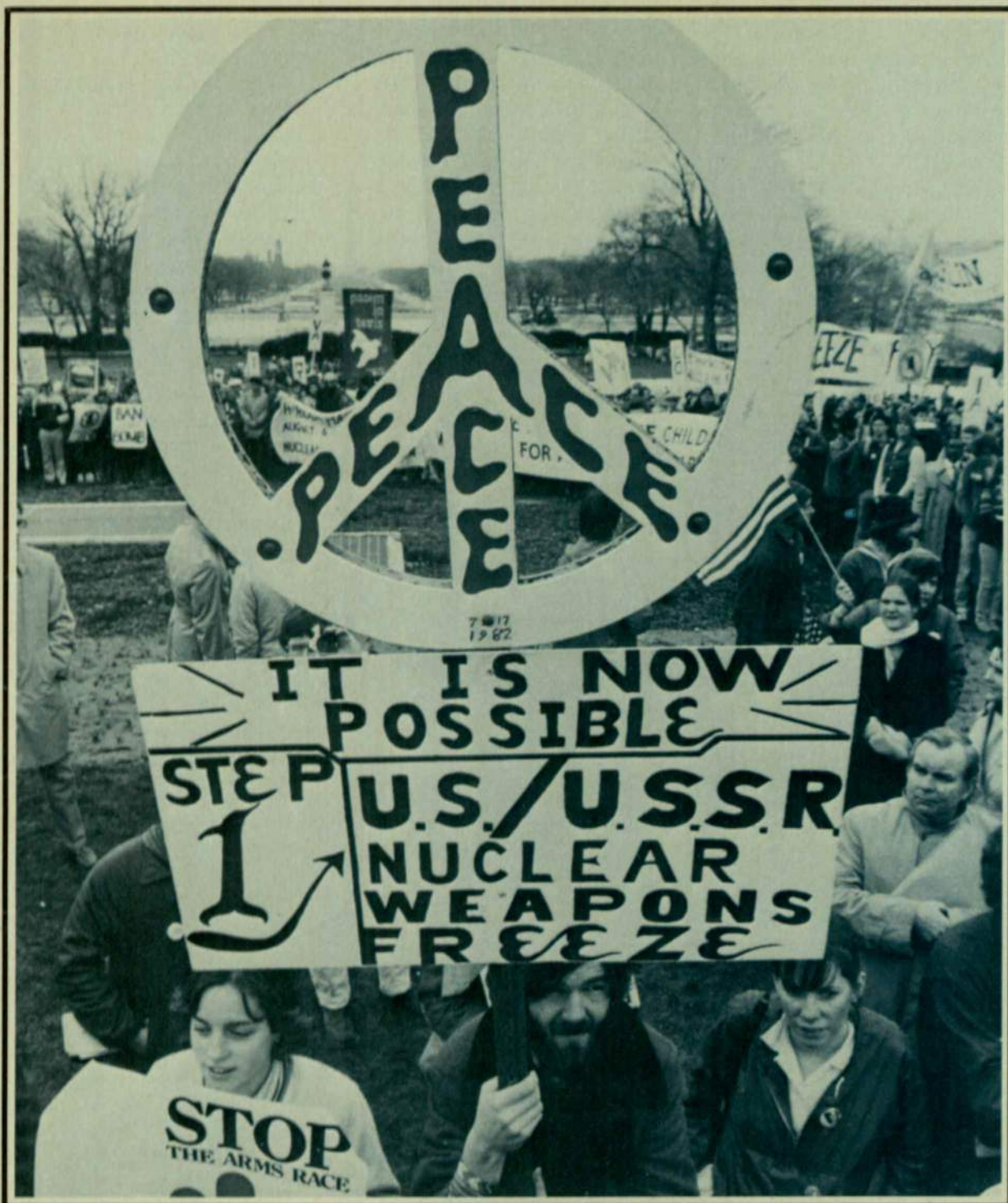


Photo: Peace rally held in front of U.S. Capitol (Wide World Photos, New York, NY).



away from nuclear weapons as we turn to Jesus Christ."⁵ Such teaching clearly violates the injunction put forth in Galatians that we preach no other gospel than that of salvation by grace through faith in Jesus Christ (Gal. 1:6-9; 5:1 NAS).

To make the opposition of nuclear weapons necessary for con-

version is heresy. We have a mandate to convert people to Christ, not to "peace."

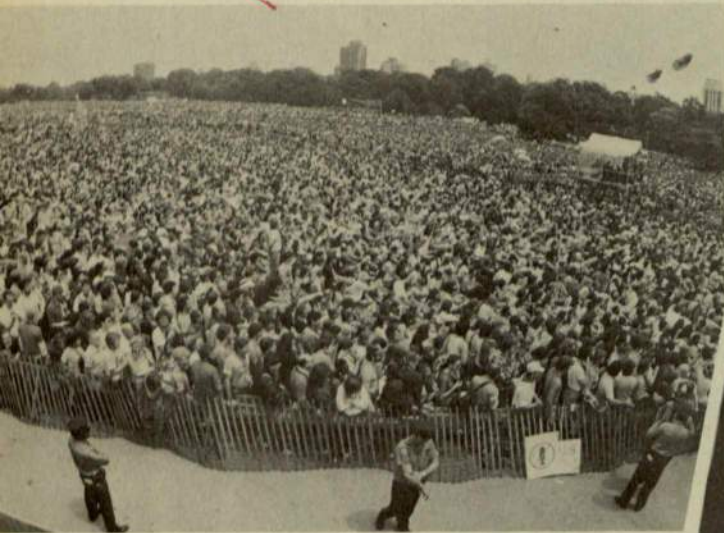
This teaching also confuses pacifism as a personal choice with disarmament as a national policy. Many Christians legitimately believe that a nation has a moral imperative to defend its citizenry. They, like Christian

Gary Bergel received his B.S. and M.A. degrees from the University of Wisconsin, Madison, in Biology, Secondary Education, and Fine Art. He is the author of the booklet *When You Were Formed in Secret/Abortion in America* and presently serves as the Director of Research and Education for *Intercessors For America*. Gary resides in Springfield, Virginia, with his wife, Susan, and their family.

philosopher Dr. Francis A. Schaeffer, argue that "not to do what can be done for people in the power of the oppressors is nothing less than lack of Christian love."⁶

Michael Novak's recent open letter to the American Catholic Bishops entitled "Moral Clarity in the Nuclear Age" presents a strong case against national pacifism:

Photos: While freeze demonstrators gather in Central Park, a Soviet missile stands poised for launching (Wide World Photos, New York, NY).



The perennial sinfulness of human beings makes the threat of war perennial. Their longing to be true to the image of God within them makes perennial the longing for peace. Taking innocent human life is a prerogative only of the sovereign God, the Author of life. To defend the dignity of human life is both the motive

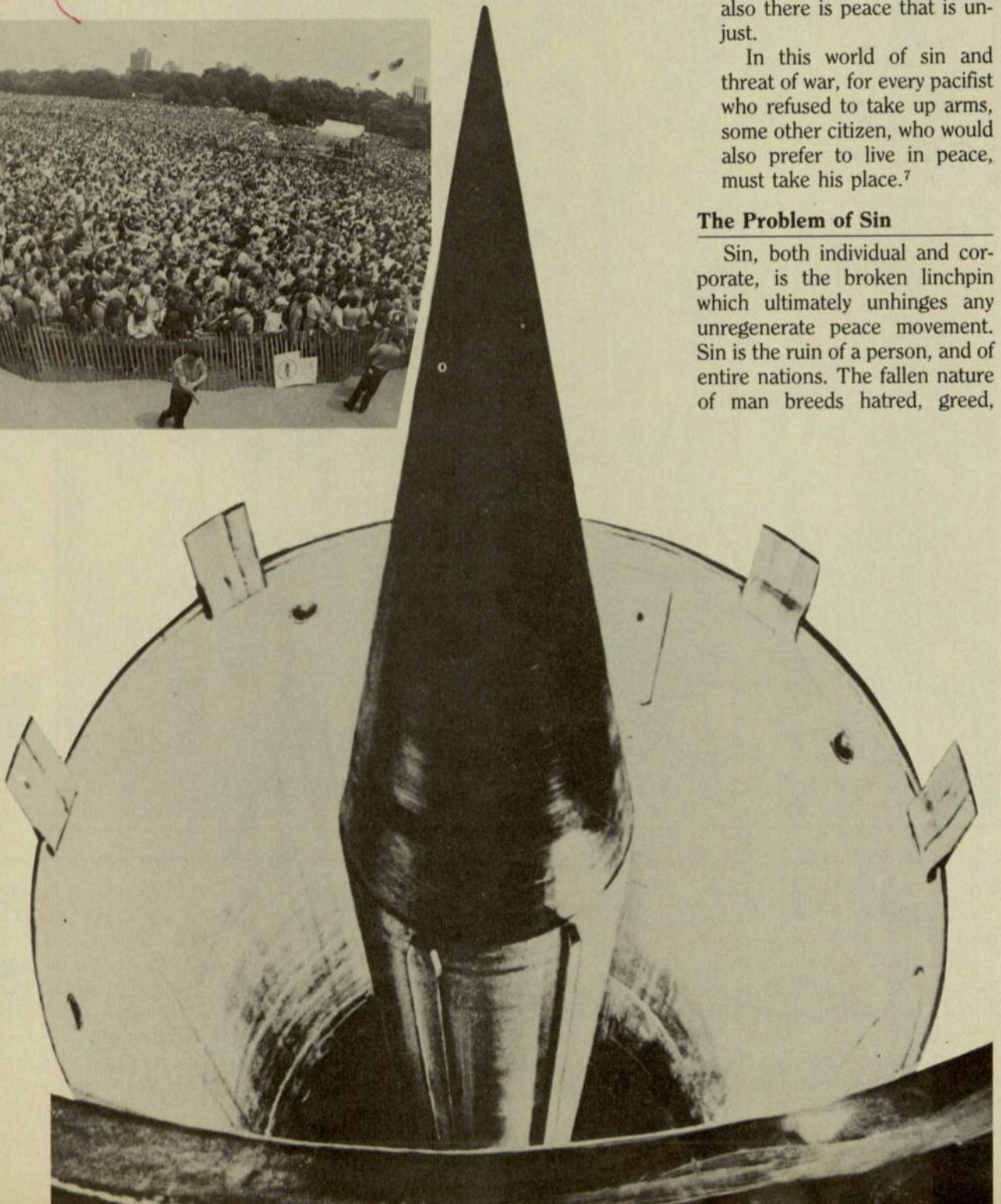
force of peace and the just cause of war.

When an unjust aggressor injures human dignity, to stand aside is a form of complicity and collusion. To resist an unjust aggressor with proportionate means is demanded by justice. Thus, human dignity is the cause both of just peace and of just war. As there are wars that are unjust, so also there is peace that is unjust.

In this world of sin and threat of war, for every pacifist who refused to take up arms, some other citizen, who would also prefer to live in peace, must take his place.⁷

The Problem of Sin

Sin, both individual and corporate, is the broken linchpin which ultimately unhinges any unregenerate peace movement. Sin is the ruin of a person, and of entire nations. The fallen nature of man breeds hatred, greed,



strife, and thus, war. All the peace marches in the world cannot alter this. Unless sin is repented of, divine judgment, destruction, and wars are inevitable.

The lethal flaw in the current "peace movement" is that Jesus Christ is not acknowledged by those in the movement as the only One who can bring humanity into real, lasting peace. Scripture states that all things in heaven and on earth will be brought together and consummated under one head, even Christ (Eph. 1:10). Jesus specifically declared that the order and peace He imparts is unique and is not a peace that the world can give (Jn. 14:27).

When Jesus was instructing and sending out His twelve disciples, He made this startling declaration: "Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but the sword" (Mt. 10:34 NIV). Let us clearly realize,

then, that Christ Himself can take initiatives which destroy ordinary, worldly peace. This truth is amplified and completed in Revelation 19:11-19, which declares that Christ literally judges and wages war against the rulers of the earth and their armies who would assemble to war against Him. The earth will have to wait until Christ is done with war and His judgments between the nations. Only then will swords truly be beaten into plowshares and spears into pruning hooks and man not trained for war anymore (Rev. 21:1-4; Is. 2:1-4).

Truly, this is the time to stand in the gap and intercede, asking that God yet remember mercy and release grace. Let us rejoice and take great hope in the fact that Jesus Christ is Lord, and the government rests upon His shoulders. "There will be no end to the increase of His government or of peace. The zeal of the Lord of Hosts will accomplish this" (Is. 9:7 NAS). □

Footnotes

¹"The World at War," *Defense Monitor*, Center for Defense Information, 1983.

²John Barron, "The KGB's Magical War for 'Peace,'" *Reader's Digest*, Oct. 1983, p. 258.

³"The Treatment of Peace Activists in the Soviet Union," *Christian Anti-Communism Crusade Newsletter*, Mar. 15, 1983.

⁴J.A. Emmerson Vermatt, "Moscow Fronts and the European Peace Movement," *Problems of Communism*, Nov.-Dec. 1982, pp. 43, 44.

⁵*New Abolitionist Covenant*, (Fellowship of Reconciliation, Box 271, Nyack, NY).

⁶Francis A. Schaeffer, "Biblical Perspectives on Military Preparedness," *Moody Monthly*, Oct. 1982, p. 7.

⁷Michael Novak, "Moral Clarity in the Nuclear Age," *National Review*, Apr. 1, 1983, pp. 359, 362.

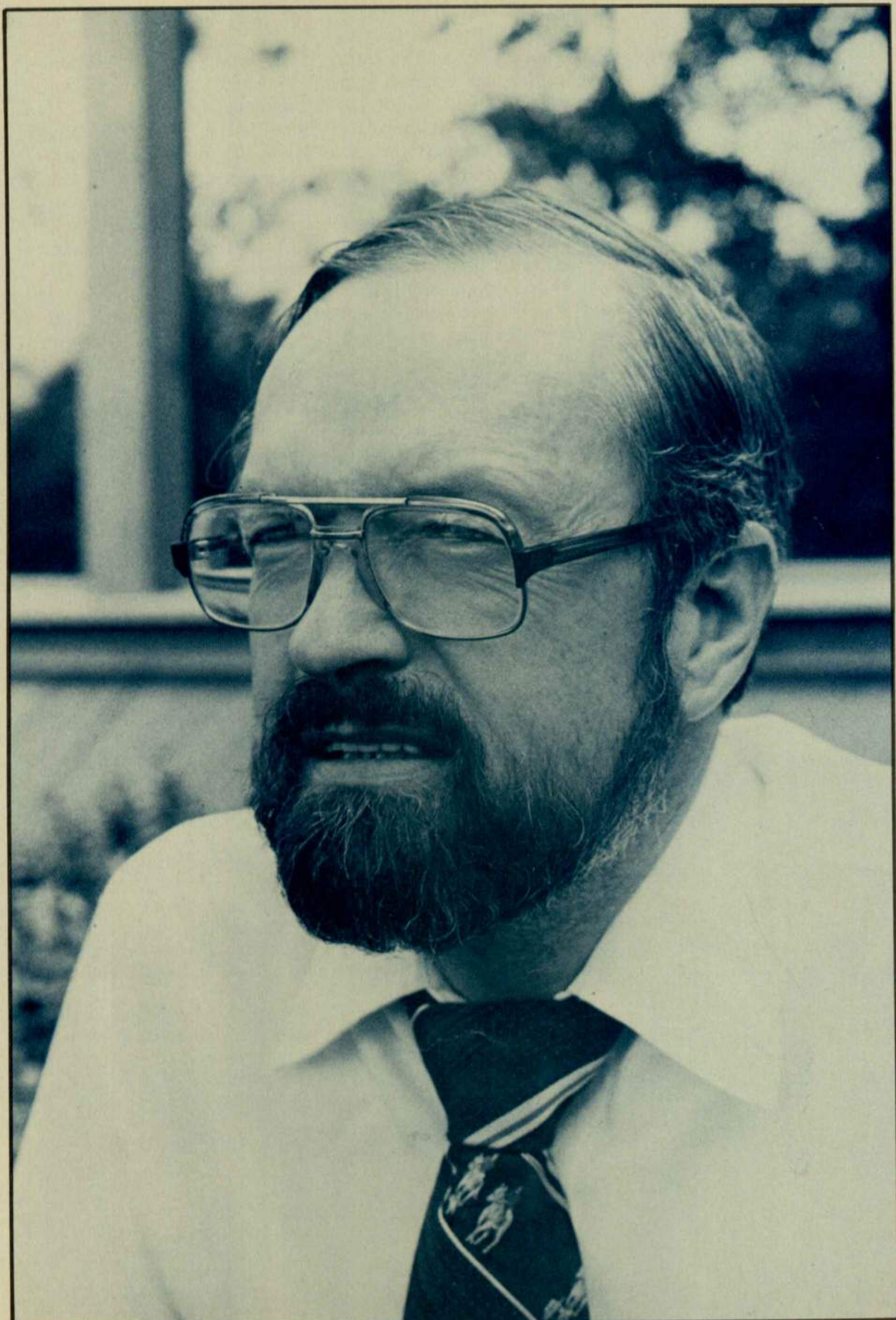
DID YOU KNOW?

New Wine Events were held recently in Lansing, Michigan, and Chicago, Illinois. In Lansing, crowds of up to 4,500 heard Bob Mumford speak on "Money, Sex, and Power: Is There Another Way to Live?" Singing and special dramatic presentations punctuated Bob's teaching. In Chicago, over 1,000 attended each evening to hear Bob's dynamic message on the kingdom of God.

Both Events gave us an excellent opportunity not only to meet our readers but also to have an impact on the communities involved. Lives were changed and many received Jesus as their Lord. We thought you'd like to know.



Left, Bob Mumford, featured speaker; Right, Joseph Garlington, featured vocalist.



Dr. Bernie Orr

“She’s Alive!”

by Dr. Bernie Orr

A Christian physician tells
how prayer saved a patient’s life.

It was Friday, April 8, 1983. My associate was taking his day off, and I had more patients than I could handle, when at about 3 p.m. an emergency call came from the hospital: “Dr. Orr, your patient who was just admitted here has had a cardiac arrest in the lobby. The emergency room doctor is trying to bring her back, but there’s no sign that she’s responding. *Please come immediately.*”

I had been informed earlier that my associate had admitted the patient to the hospital under my care. At the time, it sounded routine; the chest pains she had experienced indicated a mild heart attack perhaps—nothing critical. But when I got the call, I knew this was a life and death situation.

As I hung up the phone, I asked myself, *What can I pos-*

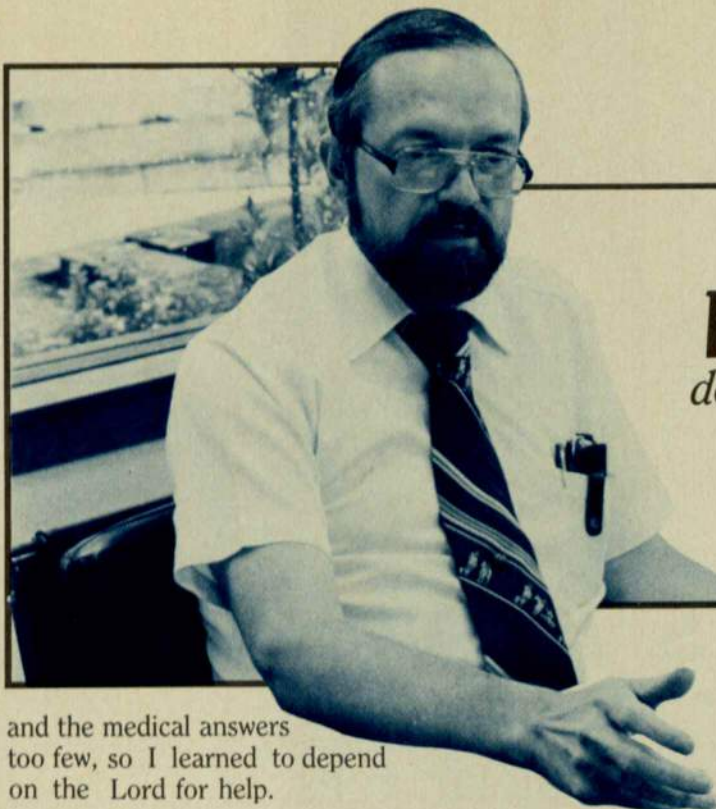
sibly do that the emergency room physician isn’t already doing? As a family doctor and general practitioner, I rarely see cardiac arrests. I knew that the emergency room physician would be up-to-date with current emergency procedures, and would probably be more prepared to handle the crisis than I would. But the phone call had come and I needed to go, despite my feelings of inadequacy.

In the car I decided since there probably wasn’t anything medically that I could do, it would be best to seek God’s help. So I began to pray, not only with my intellect, but in the Spirit as well.

It was not unusual for me to pray for a patient. From the beginning of my medical career prayer has been one of the most powerful tools I have had as a physician.

When I was baptized in the Holy Spirit in 1971, a whole new dimension of the power of God was opened to me. I had always believed in praying for my patients in a general way, but praying specifically for supernatural healing was something I rarely did. I came to realize, however, what an important part prayer could have in my profession. So, in the day-to-day cases that I was faced with, I began to breathe a word of prayer as I treated the patient—that God would intervene and heal whatever needed healing. Many problems are too great

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over eighty, or at least sixty. In fact, as far as I was concerned, she was, at that point, clinically dead.

What can I possibly do that the emergency room physician isn't already doing?

and the medical answers too few, so I learned to depend on the Lord for help.

No Signs of Life

When I reached the hospital I was briefed on the situation. The emergency room team had been working on the patient for about forty-five minutes. They had tried a number of times to shock her heart back into beating again, with no results. They had injected adrenaline directly into her heart, which often helps the electrical shock to work better, again with no results. They had given her another medication to help revive her EKG pattern, which was then indicating that her heart was simply fluttering ineffectively. But again, nothing happened. The patient showed no signs of being alive at all. Her skin was purple, she was totally lifeless, and her pupils were dilated—a sign of beginning brain death.

Despite the crisis, I felt a peace that I believe was from the Lord—an assurance that He was in control. He gave me confidence to do all I could in the circumstances, trusting that He would intervene as He saw fit.

Then the emergency room doctor said, "Well, I'm going to let you take over now. By the way, I haven't tried xylocaine yet." (Xylocaine is similar to the novocaine a dentist uses, and is a medication that's been proven effective in helping the heart return to a normal rhythm.) "Well," I thought, "I might as well try it." So I administered the drug, and after a few minutes the heart rallied a bit and began to beat regularly again, but only for a few minutes.

Throughout all this, the patient was receiving external heart massage, as well as cardiac pulmonary resuscitation, a procedure in which a tube is placed down the patient's throat to allow oxygen to be pumped into the lungs at a prescribed rate.

Still, not enough oxygen was getting into the bloodstream, because she was still purple and the pupils in her eyes were still dilated. The results of a blood test showed that the oxygen in her bloodstream measured at just thirteen. Normally it should be

Time to Quit Trying?

After another hour of doing all we could to revive her, the EKG pattern was still basically flat. There was no heartbeat. So I said, "Well, we've done all we can. We've worked with her for almost two hours now with no significant response. I think it's time to quit." There's a certain point when a physician must make that decision, and I felt we had reached that point.

So we ceased the external massage and resuscitation and began to remove the IV's. I was about to take the next step, which would be officially pronouncing her dead and recording the time of death when, to our amazement, she began breathing on her own. It wasn't very strong, but it was enough for me to say, "We can't quit now!"

Since she was still purple and her pupils were still dilated, we administered medication that would elevate her blood pressure to the point where she could once again pump blood through her body effectively, assuming that her heart was still strong enough. The medication worked. Within a few minutes, her blood pressure was back to normal and

she started turning pink.

An Encouraging Sign

Then, to my astonishment, she moved her arm. The first sign of her breathing was miraculous in itself, but when she moved her arm, that meant that not only was she coming back to life, but the chances were less that there was permanent brain damage. People who suffer permanent brain damage might breathe for awhile after the life support machines are removed. But the brain is dead; there is no sign of life; and they don't move. When this woman began to move, I knew there was hope.

After we got her stabilized, we took her to the cardiac care unit, where an electrocardiogram tak-

en on her showed evidence of tremendous damage, and that the heart was still not getting enough oxygen. It was obvious that a very severe heart attack had taken place, and that it would take another miracle for her to survive.

At this point, I called in a cardiologist to take over the case, since he would be more familiar with procedures from that point on.

A Miracle Indeed

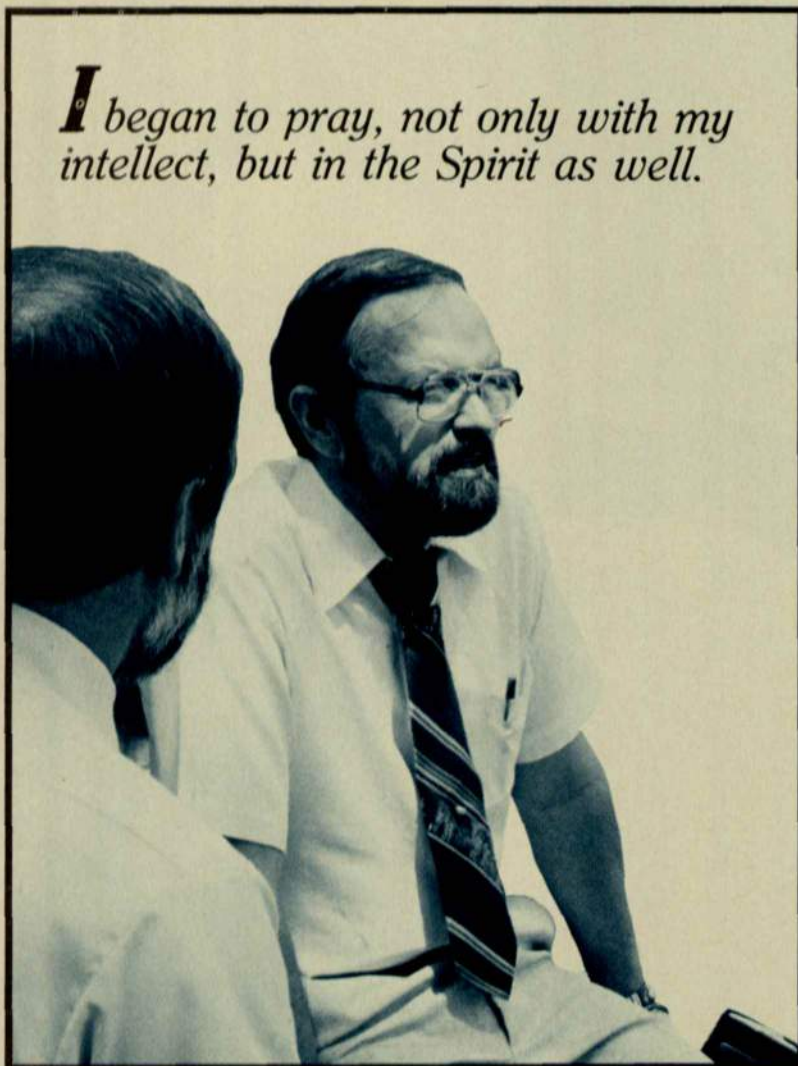
Later on I was informed that three hours after the initial EKG, another EKG was obtained. It showed incredible improvement, as though she had suffered much less significant heart damage than was apparent before.

By nine o'clock that night, her pupils had returned to normal—indicating an unusually speedy recovery. I was expecting that to take place eventually, since she had moved her arm, but certainly not so soon. After that it was just as if she had suffered a minor heart attack without any complications. So, for a patient who had shown no real signs of life for more than two hours and whom we had given up on, her recovery was quite miraculous. She had no further major problems as far as her heart was concerned; no signs of brain damage; and a good prognosis for total recovery.

The next day I had the opportunity to talk with several of the doctors who were in on the case, as well as some of the nurses, and they recognized in positive ways that this was indeed a miracle. In fact, one nurse said, "This kind of blows our procedure now." What she meant was that now, instead of working on heart attack victims for one or two hours before quitting, they would stay with them for three or four hours, in case something like this happens again.

When I talked to the patient's husband I told him how I had felt it was important to pray on the way to the hospital and that I believed that what had happened was an answer to prayer. I didn't want to overdramatize it, but I definitely wanted to testify to him that I believed prayer was a big factor and that God had intervened in a miraculous way. He became excited and his eyes lit up and he said, "Yes, I believe it. God spared her life." □

Editor's note: The patient, whose name has been withheld by request, is doing fine today and has returned to work at her regular job. She shows no evidence of what could have been a fatal heart attack, but for the power of prayer and God's intervention.



I began to pray, not only with my intellect, but in the Spirit as well.



From the first moment God apprehended us, we were called to a life of prayer. Our prayer life, however, can be one of the most frustrating aspects of our Christian experience. We read of the great saints who woke before dawn and prayed for hours, and then we sometimes look at our own inability to be consistent with fifteen minutes a day. It can be frustrating—but we are still called to a life of prayer.

I would like to look at eight principles we can draw from the story of the Israelites receiving manna from God in the wilder-

ness, which is found in Exodus chapter 16. I believe these insights can be directly applied to our prayer walk with the Lord.

Learning From the Israelites

1. *We need to be thankful.* If we are going to approach God in prayer, it is important that we have an attitude of thanksgiving. Israel failed in this respect when the entire nation complained against God. Let's reconstruct the setting in which Israel grumbled before the Lord. Within the last six weeks they had seen God move mightily on their behalf.

The miracles of the parting of the Red Sea and the bitter waters of Marah being made sweet were fresh in their minds. But as they began their journey again, the first thing they did was complain. They "grumbled against Moses and Aaron" (Ex. 16:2 NAS).

In verse 8 Moses says, "Your grumbings are not against us but against the Lord." This applies to us as well. No matter who or what we are grumbling about, our grumbling is against the Lord.

Eight Ways to Avoid a Stale Prayer Life

by John Stanko

A fresh look at the story
of the manna in the wilderness.



Does God need to put difficulties in our lives to cause us to cry out to Him?



Before we grumble, we need to put the causes of our potential grumbings in perspective. We need to remember all that God has done for us—the “Red Seas” that God has parted in our lives. We also need to remember that God is listening.

When we grumble we communicate with God. In fact, grumbling is a form of prayer. It's not good prayer, but it is nonetheless communication with God.

God heard Israel when they grumbled and He gave them quail until it came out of their nostrils (Num. 11:20). We think that unless we address Him in conscious prayer, He doesn't listen to us. But God knows our hearts.

Often we fail to recognize His response to our grumbings. God might say, “This person has been grumbling for two months. Per-

haps I need to put some financial pressure on him to get his attention.”

So, the first principle is, be thankful. Philippians 4:6 says, “Let your petitions be made with thanksgiving”—not with grumbling.

2. *We need to know our place in God.* If you were standing by a river and suddenly the river parted before you, wouldn't that tell you something about where God wanted you to be? It would be a fairly safe assumption that He wanted you to be on the other side.

In verse 3 they complained, “Would that we had died by the Lord's hand in the land of Egypt, when we sat by the pots of meat, when we ate bread to the full, for you have brought us out into this wilderness to kill this whole assembly with hunger” (Ex. 16:3 NAS).

Israel forgot they were where God wanted them. They said, “Maybe we're supposed to be back in Egypt.” Their perspective was distorted because they forgot that God put them in the wilderness. Had they remembered, they could have said, “Lord, you've brought us this far. You parted the Red Sea. You turned the bitter spring at Marah into good clean water and we thank You. Now, Lord, in further provision for where we are, we need bread and meat.” And God would have gladly answered them.

When you know that you are where God has placed you, a certain confidence is released in your prayer life. You can pray, for example, “Lord, You have placed me as the provider of this family. Therefore, Lord, I trust You for the resources to send my son to

college.” Knowing our place is essential to effective prayer.

3. *We need to recognize the answers to prayer we've already received.* “When the sons of Israel saw it (the manna which God provided) they said to one another, ‘What is it?’ for they did not know what it was. And Moses said to them, ‘It is the bread which the Lord has given you to eat’ ” (Ex. 16:15 NAS).

The Israelites had prayed—although they didn't realize their grumbling was prayer—for food. But when their answer came, they didn't recognize it. Moses had to tell them that it was the bread God had given them to eat.

Often we fail to recognize that we already have a history of answered prayer. We too often take things like financial provision and health for granted. But we've all prayed God would prosper us and keep us healthy. These are answers to prayer.

4. *We need to devote adequate time to prayer.* “This is what the Lord has commanded, ‘Gather of it every man as much as he should eat, you shall take an omer apiece according to the number of persons each of you has in his tent’ ” (Ex. 16:16 NAS). The Israelites had to gather the manna daily, and they had to gather it according to the responsibilities they had—according to the number of their household—whether it be three, or six, or fifteen. Thus, we need to spend as much time in prayer as our responsibilities warrant.

We also need to examine how regular our prayer life is. If the Israelites didn't gather the manna daily, they went without for a day. Does God need to put difficulties in our lives to cause us to cry out to Him? Are we spending adequate time each day?

Some may think “adequate” means two or three hours a day, but I think regular daily prayer of fifteen to thirty minutes is sufficient for most of us, unless God

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leads otherwise.

5. *We need to obey the voice of the Lord when He speaks.* "And Moses said to them, 'Let no man leave any of it until morning'" (Ex. 16:19 NAS). Whatever God gives us for that day, we need to consume that day. If He tells us to do something, we need to do it as soon as possible, preferably before the next time we get with Him in prayer.

Sometimes when we are in prayer, someone's name will suddenly come to mind and we think, "I should give that person a call." But then we dismiss it as an unimportant thought, instead of recognizing it as a suggestion from the Lord. Maybe they really need a call that day. Or, perhaps someone comes to mind that God wants us to pray for. Whatever it is, we need to hearken to the voice of the Lord immediately, if possible.

6. *We need to seek the Lord early in the day.* "And they gathered it morning by morning, every man as much as he should eat; but when the sun grew hot, it would melt" (Ex. 16:21 NAS). This is not a popular point, but I think you'll agree it's one borne out by experience. If we don't seek the Lord first thing—it almost never fails—the sun melts our opportunity.

For us, "the sun" is the phone, the children, our jobs, and other responsibilities. We can say, "Well, I missed the Lord this morning, so now I'm going to sit down, push everything out of the way, ignore the phone and the kids, and spend time with Him." But we still hear the phone ringing, and the kids inevitably interrupt.

We usually give the best time

of our day to our children, our mates, or our jobs. But if we can put the Lord first in our day, then the chances of Him being with us the rest of the day are much greater than if we give Him whatever time, if any, happens to be left over.

7. *Prayer and rest go hand in hand.* Verses 22-26 tell how the Lord enabled the Israelites to gather twice as much on the sixth day so that the seventh day would be provided for. Once they took care of gathering the manna on the sixth day, they could enter into rest on the Sabbath. In the same way, I don't believe we're entitled to rest until we have set our prayer life in order.

If we are overburdened with responsibilities and our priorities seem to be out of order, these problems are not going to iron themselves out. We will not find rest until we make them a matter of prayer. So prayer and rest go hand in hand.

8. *We need to remember our answers to prayer.* This final point is similar to the third point (recognizing answers to prayer),

but it is different enough and important enough to warrant a separate point. In Exodus 16:32 the Lord commanded Moses to place a jarful of manna in the Ark of the Covenant to be remembered by future generations. This reminder was so important to God that He said, "Next to the tablets with My ten commandments on them, next to the rod that showed My anointing upon Aaron and upon My people, I want a token to remind you that I answer the individual prayers of My people."

Notice that God didn't just say, "Pick up a lot of manna and throw it in the Ark." No, He was very specific in telling Moses to take one omerful and place it in a jar. To me this says that our specific, individual prayers, and their answers, are important to God.

Most significantly, however, they are important to future generations. Why else would God command a reminder to be placed in the Ark? It is important for every household to have a jar, figuratively speaking, so that when our children say, "What's in there?" we can say, "Those are answers to prayer." Perhaps we could start scrapbooks, or maybe a series of tape recordings, but every household needs to make a record of how God answers prayers and preserve it for future generations.

The Need to Be Consistent

Ultimately, our purpose is to glorify God in the earth. It is impossible to do the will of God unless we can fellowship with Him and know His will, both individually and corporately. And, of course, prayer is the primary means by which we communicate with Him.

If we are committed to the establishment of the kingdom of God in the earth, then we must each be committed to establishing the consistent life of prayer to which we all are surely called. □

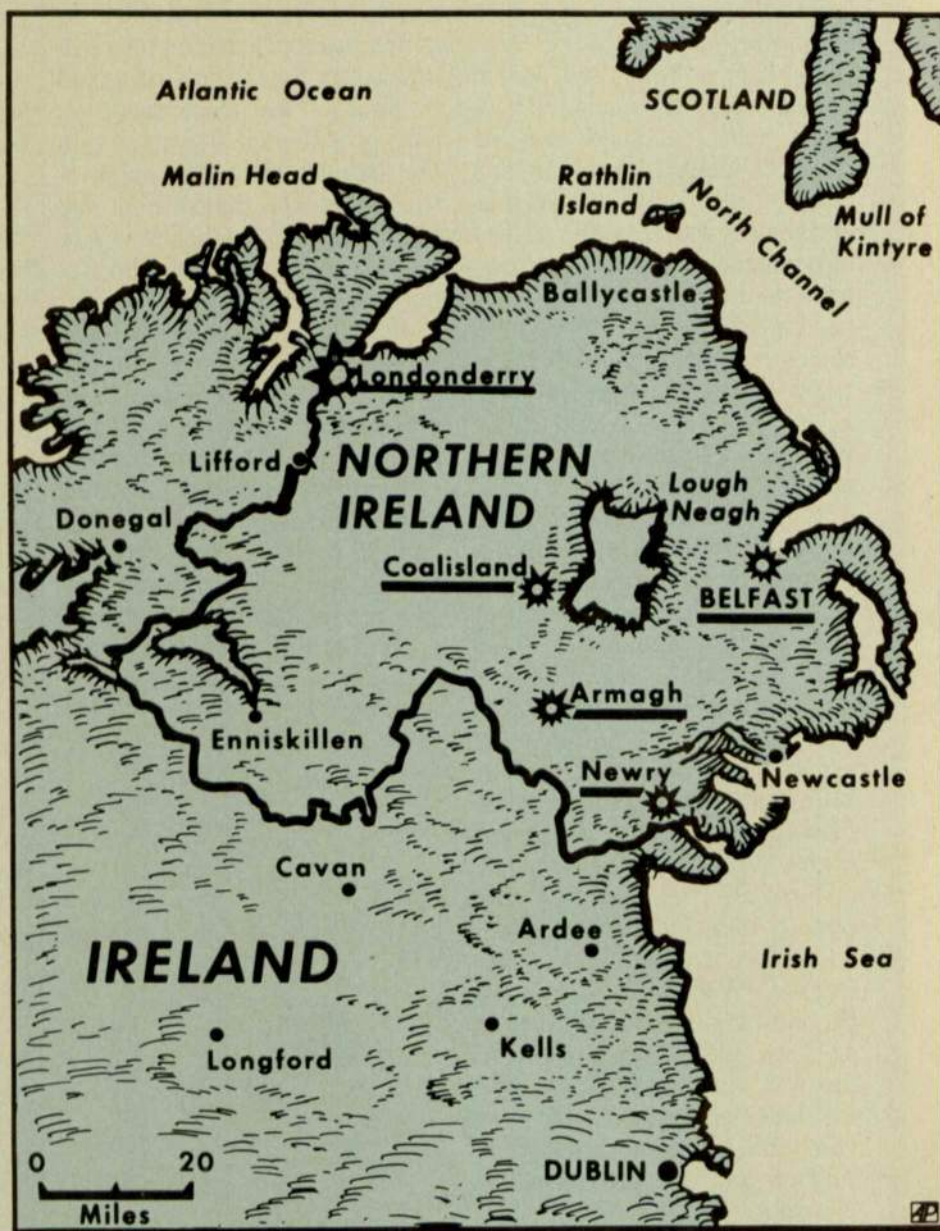


If we don't seek the Lord first thing, the sun often melts our opportunity.

A national crisis moves Christians to pray.

We were students at Queen's University, Belfast, in the early seventies. Northern Ireland's political and social unrest was reflected in street demonstrations by students and counter-demonstrations by opposing groups. The confrontations soon led to open hostility and the eruption of violence between the divided communities of the province, plunging Northern Ireland into the turmoil which made it notorious throughout the world. The threat of civil war was the national crisis that introduced us to the importance of corporate intercessory prayer.

Along with some other Christian students, we were concerned about how to respond to the critical situation. Being part of the university where many of our contemporaries were deeply involved in the demonstrations and



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unrest, we were acutely aware of what was taking place. We were concerned about how to interpret what we were seeing and experiencing around us from a Christian perspective.

Obviously with our Christian backgrounds, we knew we should pray about the situation. But we immediately realized that although we had experience praying about our personal affairs,

Northern Ireland: The Real War

by John Kelly and Peter Yarr

local church activities, and missionary work, we had never really considered seriously the issue of praying for the society in which we lived.

We had occasionally offered up vague prayers for the government, but they were somewhat half-hearted, since we had been raised on the conviction that society was inevitably to deteriorate, and thus what we were seeing was only to be expected. When it came to praying in a national crisis we were totally out of our depth—and so, we discovered, was most of the Christian community.

Repentance

Although we did not know *how* to pray, we were convinced that prayer would be crucial to the situation. We sensed that God was speaking to the Christian community through the social upheaval, intending to get the attention of His people. But instead of responding to the troubles with corporate repentance, many from various parts of the Christian community responded by justifying themselves and laying blame for the trouble at the door of others. They were more interested in pointing out the faults of other groups than admitting their own.

Our discouragement at this fault-finding and our recognition

of the need for heart-searching prayer before God became the starting point for us. A small group of us students began to meet regularly to pray. We sought to humble ourselves before the Lord and to repent, both individually, and as members of the Protestant community. As we took time to wait before the Lord, He began to highlight specific areas for repentance. So we began to set aside three to four hours every day to seek God for direction on how we could pray constructively. Over a period of two to three years of seeking God, we developed some definite convictions which formed the basis of our intercession.

Church Is Key to National Situation

While the unrest in our province was political and social, with overt violence, we came to believe that the fundamental problem lay with the Church—the Christian community. Through “the troubles,” He was speaking to His own people—even though our own self-righteousness was making us deaf to what He was saying to us. The social problem was only a reflection of the problems in the Christian Church, and if the situation were to change nationally, there would have to be change in the Church. Our intercession was, therefore, di-

rected to God concerning the state of the Christian community.

We began to pray for a genuine movement of the Holy Spirit, for new leadership to emerge which would be sensitive to God’s voice, throwing off the prejudices and preconceptions of the past. We asked the Lord to raise up a people who would be devoted to *Him* more than their tradition, asking for teachers who would feed them with the Word of God in a way that produced character.

Spiritual Warfare

As we continued to pray about these matters, the Lord opened up a further dimension of the problems of the province—the *spiritual* warfare going on. The significance of Ephesians 6 and Daniel 10 and the role of prayer in confronting principalities and powers of evil had a revolutionary effect on our perspective. We then recognized that the problems were not restricted to the realm of flesh and blood, but that a satanic strategy was at work, manipulating the prejudices of

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the population and provoking hostility.

We saw that the condition of the Church was also critical in the matter of spiritual warfare, since it alone had the mandate to engage the spiritual powers. However, in this dimension God's people were inadequate and ignorant. As we identified spiritual forces at work we sought consistently to restrain them in prayer and confound their plans. We prayed for Christian people to awaken to this dimension.

Praying for the Government

As our understanding developed in these two areas of intercession—the Church and waging spiritual warfare—we came to appreciate the importance of praying for the government and its representatives. We began to see that they were facing problems which had spiritual origins—in the Church and in the heavenlies. The solutions were beyond them. We came to appreciate the obligation for all Christians to pray for the government according to 1 Timothy 2, and the understanding of spiritual warfare made this come alive to us. Thus, our intercession was broadened to pray and fast on behalf of our government and our leaders. We sought to pray intelligently about political and social issues.



Consequences

The small group of eight or nine students maintained its commitment to intercession until the mid-seventies. Since then some of its members have been relocated throughout the world in Christian work. Others have subsequently become deeply involved in ministry in Northern Ireland. From the time we began interceding to the present we have seen a relative containment of social unrest. We have seen many potentially explosive situations defused to prevent the country from erupting into civil war. And there have been many specific answers to prayer in the political and social realm as well as in the Christian community.

The movement of the Holy Spirit among Roman Catholics and Protestants over the past ten years has been unique in Irish

history, and age-old prejudices are crumbling in an unprecedented way. New leadership has been emerging which is breaking free from traditional positions. There have been many significant indications that God is raising up a people and awakening the Church. Such developments do not get the publicity that goes to the more sensational news of violence and division in the community, however real and critical those problems may be. Despite the lack of news coverage, there is convincing evidence that intercession is making a significant impact.

Practical Developments

For those of us who remain in Northern Ireland, the development of a community committed to intercession for the nation has led to involvement in the wider community in which we live. We have become actively involved in working with long-term prisoners formerly involved in terrorism, in proposals to help the unemployed, and in the campaign to resist abortion. We have also been able to serve the wider Christian community in projects which have broken new ground in bringing Christians of different traditions together. We believe that these activities are part of fulfilling God's expectation that we take responsibility for the prayers we have prayed.

We want to emphasize that we are but part of the total spiritual picture in Northern Ireland. The Lord has had His faithful intercessors before we came on the scene and our prayers have mingled with others in the "bowls of incense" before His throne. We trust, however, that our own experience will prove helpful to many who will dare to believe that God is involved in the destiny of nations and that He expects His people to be involved in praying about their own nation with confidence and hope. □



Photos: Above, masked gunmen participate in an IRA demonstration against British rule. Right, IRA youths throw stones and gas bombs at British troops (Wide World Photos, New York, NY).

Home Spun

Sylvester the Horse

by Dick Leggatt

You're probably familiar with Sylvester the Cat, the well-known cartoon character. I want to tell you about a real-life animal—Sylvester the Horse. I first met him when I took my son Joshua horseback riding for his very first time. Josh had been looking forward to the event for a long while, and even the half-hour ride to the stable had been special because he had "Dad" all to himself. So Joshua was already excited by the time the stable hand brought Sylvester out and lifted him into the saddle.

Actually, Joshua ought to be the one to tell you about Sylvester the Horse, for to hear Josh talk about him, you would think the horse was the legendary Pegasus, living incognito in a rundown stable in rural Alabama. Take it from me—he was no Pegasus. Pegasus had wings. This horse had horns.

From the moment Joshua mounted him, Sylvester was nothing but trouble. First, he refused to go out on the trail. Then, halfway out, he refused to go any farther. Next, he changed his tactics from inactivity to hyperactivity, trying repeatedly to buck Joshua off the saddle, then straying off the trail into bordering soybean fields to snatch illegal mouthfuls of leaves and trample the crops. Sylvester's parting shot was to take off back to the stable area at a breakneck gallop with Josh hanging on for dear life. All in all, the horse gave new meaning to the word "ornery."

As I dismounted at the stable and went over to help Joshua out of the saddle, I was already forming in my mind the apology for the lousy ride Syl-

vester had given him. But as Josh pulled his feet out of the stirrups, he said, "That was great, Dad! Can I give Sylvester some hay?"

"Sure, Josh," I muttered in astonishment, thinking that what the horse really deserved instead of a handful of hay was a swift kick in the hindquarters.

All the way home from horseback riding, Joshua raved about Sylvester—and he didn't stop after we pulled into our driveway. He raved to his mother, his brothers, his cousins, and his friends about the glories of Sylvester the Horse.

To be honest, I'm still trying to figure out how such an unpleasant experience could translate into such a pleasant memory for Josh. Even now, when he talks about it—and he still does—although he remembers all the bucks and bumps, his memory of that outing is a good one.

All I can deduce is that special times with Dad alone, when a child is singled out for special attention, have a much more positive and powerful effect than we can ever know.

It's like that with God the Father. Those times when He lets us know we are special in His sight have a positive effect on us that even the bucks and bumps cannot diminish.

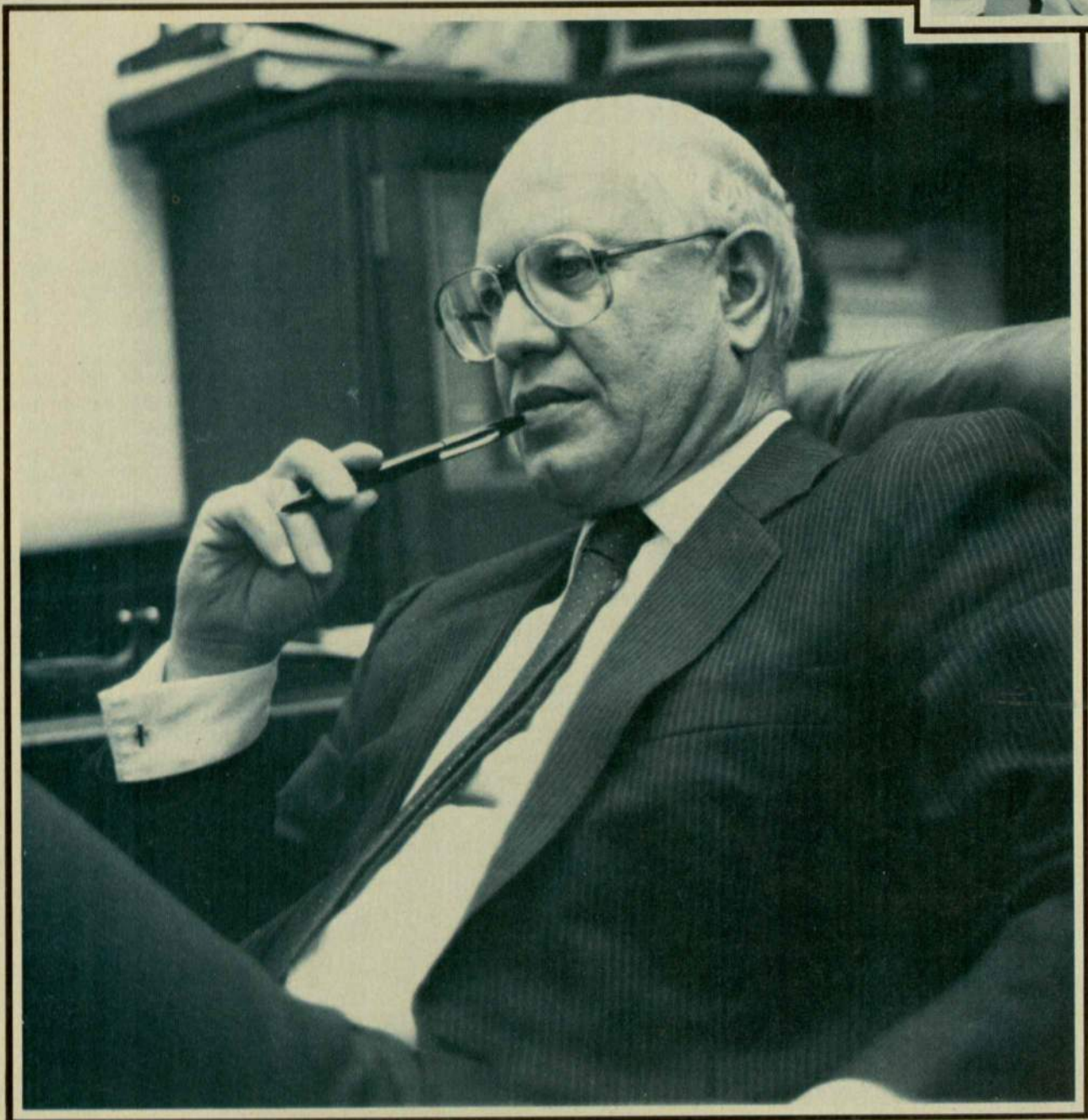
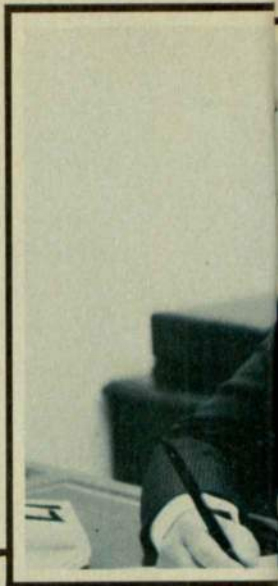
By the way, the legend of Sylvester the Horse continues to be passed on. Just the other day, my youngest son, Ben, asked me, "Dad, can horses run faster than cars?"

"No, they can't," I replied.

Almost reverently, Ben said, "*Sylvester can.*"

The fame of Sylvester the Horse lives on. □

Could Your Prayer Make the Difference?





an interview with Herb Ellingwood, former deputy counsel to President Ronald Reagan.

*For a unique perspective on praying for governmental leaders we talked with **Herb Ellingwood**, who has held numerous posts in state and federal government. He is presently Chairman of the U.S. Merit Systems Protection Board, an independent federal agency. Here, he tells us how he came to realize that our prayers can make the difference.*

New Wine: *When did you first become aware of the necessity of praying for our leaders in government?*

Herb Ellingwood: I remember vividly when I first became aware of my responsibility in this area. President Reagan was then Governor of California and I was serving as his Legal Affairs Secretary. One day, as I was flying into the Sacramento airport from a meeting in Portland, Oregon, I suddenly realized that I had a responsibility to pray for those in political leadership.

I felt that I had responsibility, not only on a personal level, but also on an organizational level concerning corporate prayer. I remember thinking that I should gather together individuals who would commit themselves to pray for fifteen minutes each day, and to fast one day per week for elected leaders in California government.

That was a large number of people to pray for. It included one hundred twenty members of the Cali-

fornia legislature, seven members from the California Supreme Court, a U.S. Congressional group from California of I guess somewhere around forty members, plus our two United States Senators.

My concern was to pray for all state-elected leaders in California. Including the governor and other state officers, it was a group of about two hundred leaders.

I remember thinking at the time that it was an impossible task, because people would probably not give up their time (and especially their food) to pray for people they did not know, or for people who might be of a different party. Those were my thoughts as I landed in Sacramento that day.

Nevertheless, I began to put out feelers to see whether or not people would be interested in taking on the responsibility of praying for these leaders. To my surprise, within two weeks enough people had volunteered to pray one-on-one for each elected official by name. That's how it started.

We saw tremendous results from it. Not only were individuals accepting Jesus Christ as their Savior, but we also noticed that personal relationships were improving. We saw marriages of those elected leaders healed, and we saw Bible study groups starting up all over the capital.

NW: *It must have encouraged you tremendously to see this happening.*

HE: Yes. In a way it was the culmination of a re-awakening in my spiritual life that began after I went to work for Governor Reagan in August of 1969. I had been raised in a Christian home and accepted Jesus early in life, and as a typical youth in an evangelical group, I had been in church and Sunday school and had read the Bible. But after I had experienced this recommitment, I began to read the Bible in a new way. I had gotten a copy of the Living Bible because of the freshness of that translation, and God's Word had taken on new importance to me.

But it wasn't until after the trip back from Portland, when I realized my responsibility to pray, that I came across 2 Chronicles 7:14, 1 Timothy 2, and other scriptures that talked about this responsibility. So the experience came first, the confirmation of the experience followed. It was really quite refreshing to us to find the authorization for what we were doing in the Word of God.

NW: *From your personal experience in prayer and from your involvement now in Washington, how should Christians focus their prayers for governmental leaders?*

HE: I believe our focus changes from time to time. The Spirit leads us in the prayer process not only with specific areas of focus at the beginning, but

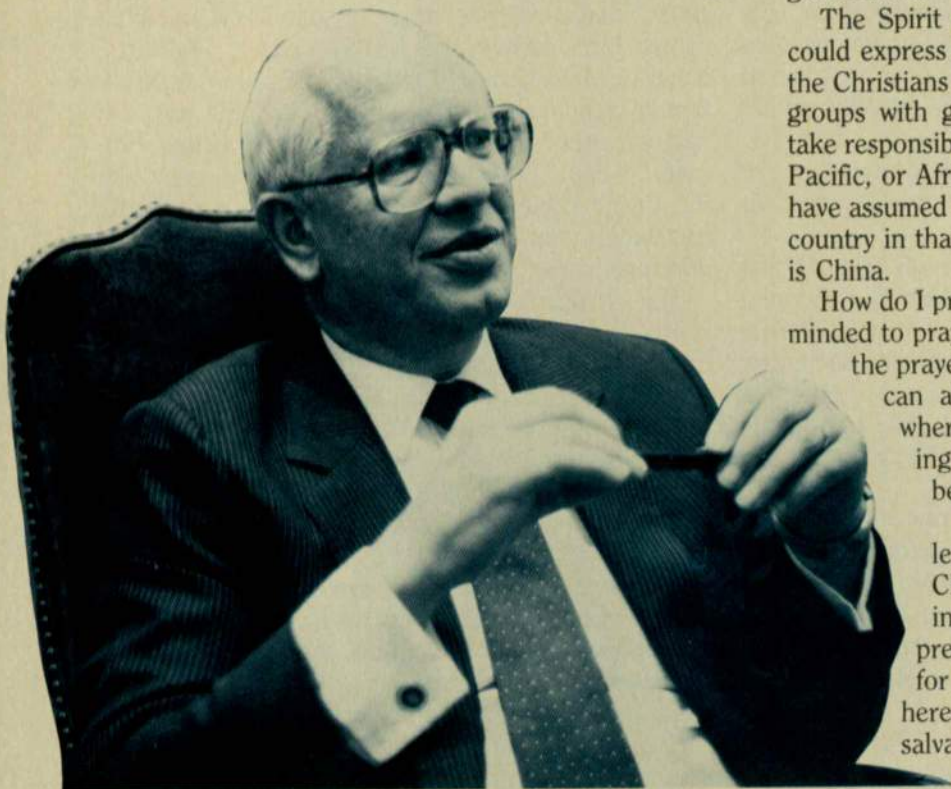
also with changes in direction. People's needs are different on a day-by-day basis. It may be that a marriage is in trouble and so you begin to pray for that husband and wife.

In praying for an elected official, the more we know about him, the more we find that we can pray. His need may be that he is not finding satisfaction in his current elected position. That problem is quite common in government. A person who becomes a United States Senator, for example, isn't automatically fulfilled. Even after he has been in Washington for two terms as Senator, he still may not be fulfilled. There is an immediate rush of excitement and satisfaction at being elected and having a chance to serve people. But after you get to Washington, there is the awakening that you're just one of many.

Even as President, you can't really solve problems all by yourself. It is often disillusioning to elected officials to see their solutions to problems thrown into a mill of other possibilities and come out nothing like what they had originally proposed.

Sometimes, however, an elected official is just as troubled as any other person is, and we have to pray

***W**e have many examples of how God has used a single prayer to change the course of world history.*



for personal peace for him. But it's hard to give general rules for praying for leaders in an individual way.

NW: *What is a good way to begin to pray for our leaders?*

HE: Let me give you an example of something that happened in Sacramento. A secretary in our Sunday school class, who had just come into a relationship with Jesus Christ, worked for one of the legislators. When I began to talk about praying for government officials in our Sunday school class she came up to me and said, "There's no way I can pray for my boss. Even if I wanted to, I wouldn't know what to pray for."

I said, "I can show you how to pray for him. Look at your watch—I'm going to pray for your boss for fifteen minutes." She looked at her watch and we began to pray.

Both of us knew things that he needed, and we began to pray for him. We didn't pray about his politics or his program. We prayed for him as a man—as a husband and as a father—just seeking to cover his needs in prayer. But right in the middle of the prayer I stopped. When she asked why we had stopped, she could hardly believe it when I replied that more than fifteen minutes had gone by.

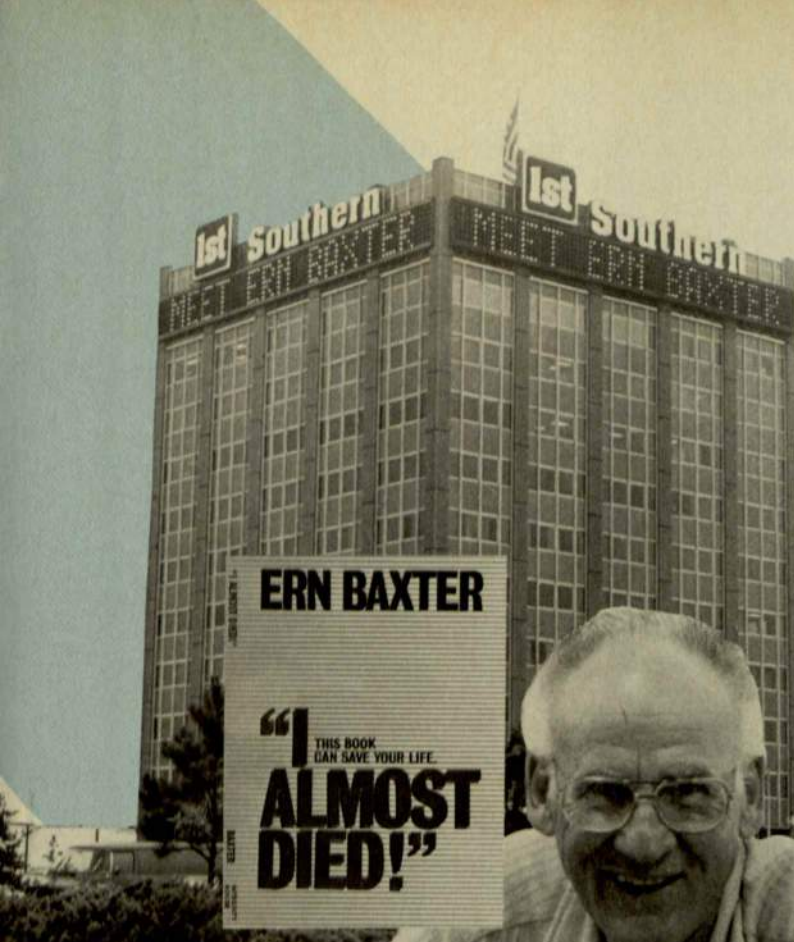
That began for her a beautiful ministry of prayer for the legislators she has worked for over the years. That kind of love and concern supercedes all the partisan barriers which are so prevalent in government.

The Spirit of God has to direct us. Perhaps I could express it with a personal example. Many of the Christians here in Washington D.C. gather in groups with geographical interests. Some people take responsibility to pray for the Caribbean, South Pacific, or Africa. The particular group for which I have assumed responsibility prays for Asia, and the country in that group that I have most concern for is China.

How do I pray? Looking at 1 Timothy 2, I am reminded to pray for the nation. But in the variety of the prayer process that God has designed, we can also look at Romans 8:26 and 27, where it talks about the Holy Spirit praying through us to God the Father on behalf of individuals.

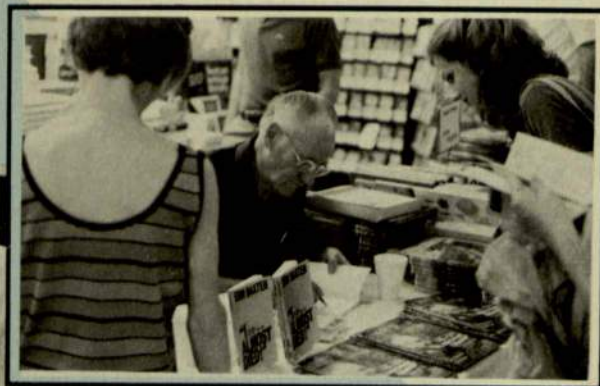
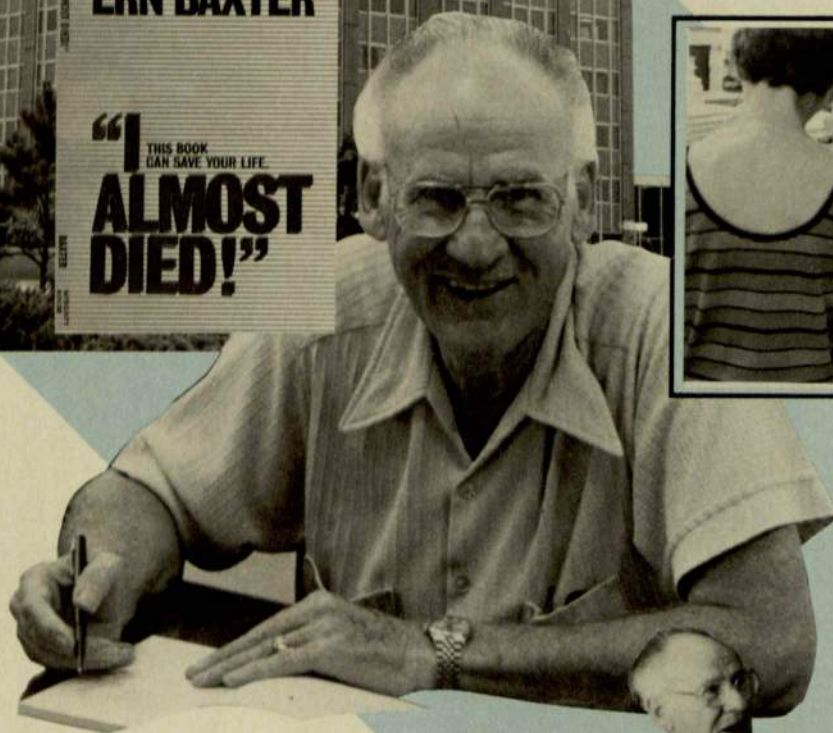
I find myself praying for one of the leaders of the People's Republic of China and his son, who happens to be in the United States studying at the present time. God may lead me to pray for his personal relationships while he is here in the country, or to pray for his salvation.

continued on page 31.



Health

is a bigger issue than we thought!



Ern Baxter's new book "I Almost Died!" has gained the media's attention.

In Mobile, newspaper announcements, radio interviews, and TV guest appearances preceded an autograph party for Ern in the city's largest bookstore.

During an interview with reporter Carolyn Martin of TV 10's *Health Watch* (photo lower right), Ern said, "I feel better today than I did when I was 32."

Health is a bigger issue than we thought! And it seems to be moving into the forefront of God's concern for His people.

Integrity House expects "I Almost Died!" to reach more people than any book they have ever published.



To get your copy see page 32.

Instruction in the fundamentals of the faith is an important part of our Christian heritage. "The Word" feature over the course of the year will provide a systematic, seasonal study of basic teachings about the creation and fall of man, the person and work of Christ, and the nature and destiny of the Church. In this trimester we are studying four aspects of the Church: its unity, holiness, universal nature and apostolic authority. We encourage our readers to use this feature daily, both for personal scripture study and family reading.

THE WORD

I believe in the unity of the Church because...

- I. **Jesus Prayed for It**
 - A. The testimony of unity.....Jn. 17:20-26.....Sept. 1
- II. **The Saints are Called to It**
 - A. The maintenance of unity.....Eph. 4:1-16.....Sept. 2
- III. **God Blesses It**
 - A. Unity's reward.....Ps. 133:1-3; 34:1-3.....Sept. 3
 - B. Unity's joy.....Ps. 122:1-9.....Sept. 4
 - C. Unity's strength.....Eccl. 4:9-12.....Sept. 5
- IV. **Sin Destroys It**
 - A. Unity Anguished.....Ps. 55:1-23.....Sept. 6
 - B. Unity seems hopeless.....Ezek. 37:1-28.....Sept. 7
 - C. Unity frustrated.....Gen. 11:1-9.....Sept. 8
 - D. Unity scattered.....Dt. 4:21-31.....Sept. 9
- V. **Repentance Restores It**
 - A. Restored in humility.....2 Chr. 7:8-16.....Sept. 10
 - B. Restored sovereignly.....Jer. 31:1-40.....Sept. 11
 - C. Restored personally.....Mt. 5:21-26.....Sept. 12
- VI. **Biblical Metaphors Illustrate It**
 - A. One fold and one Shepherd.....Jn. 10:1-18.....Sept. 13
 - B. One vine, many branches.....Jn. 15:1-17.....Sept. 14
 - C. A functioning body.....Rom. 12:1-8.....Sept. 15
 - D. One body, many members.....1 Cor. 12:1-31.....Sept. 16
 - E. Christ's fulness.....Eph. 1:15-23.....Sept. 17
 - F. Christ's body.....Col. 1:15-29.....Sept. 18
 - G. A bride.....Eph. 5:22-23; 2 Cor. 11:1-3.....Sept. 19
 - H. God's temple.....Mt. 16:18; 1 Cor. 3:1-23.....Sept. 20
 - I. A holy nation; the people of God.....1 Pet. 2:1-10.....Sept. 21
- VII. **The Church Originated in It**
 - A. All together in one place.....Acts 1:12-14; 2:1-4.....Sept. 22
 - B. All together with one voice.....Acts 4:23-37.....Sept. 23
- VIII. **The Saints Are Commanded to Keep It**
 - A. Unity of heart and voice.....Rom. 15:1-13.....Sept. 24
 - B. Unity of mind, spirit, & purpose.....Phil. 2:1-11.....Sept. 25
 - C. Unity of the body.....Eph. 4:25-32.....Sept. 26
 - D. Unity of love.....1 Jn. 3:11-24.....Sept. 27
- IX. **The New Covenant Establishes It**
 - A. One loaf.....1 Cor. 10:14-17.....Sept. 28
 - B. One new man.....Gal. 3:25-29.....Sept. 29
 - C. One holy dwelling.....Eph 2:1-22.....Sept. 30

God may lead me to pray for the leader of China according to 1 Timothy 2:1-2, which says, in the Living Bible: "...pray much for others; plead for God's mercy upon them; give thanks for all he is going to do for them...so that we can live in peace and quietness, spending our time in godly living and thinking much about the Lord."

NW: *In reading this, people might very well say, "But why should I be praying for a man in China? How could my prayers possibly matter?" But one person's prayers really do affect the destiny of nations, don't they?*

HE: They really do. At a recent prayer breakfast for the military, I was reminded of Cornelius, in Acts 10, who was a military leader. God used him to open Peter's eyes to the possibility of ministry to the whole Gentile world. God commended Cornelius for two reasons: his prayer and his generous giving. God heard the prayers of this military leader and saw his generosity, and God used him to change the face of the world through Peter's encounter with him. We have many examples of how God has used a single prayer or multiple prayers from one person to change the course of world history.

NW: *What can each of us do in a practical sense to fulfill that kind of prayer responsibility? Should we simply pick the legislator that we have a burden for?*

HE: I think it would be best for Christians to get together on a weekly basis in small groups and commit themselves to a substantive time of prayer. To groups that do this, I believe God will give specific issues to pray about and individuals to pray for.

It might be the city councilmen, or the mayor, or perhaps an official they've seen in the news who appears to be in trouble. Or, it could be that they want to take on someone at the federal level—their congressman or senator, or even the President. I think it's better to do it in a group rather than individually, but the most important thing is that we need to allow the Holy Spirit to direct us.

People who work here in the capital have gathered together to pray about solutions to problems facing our nation. Sometimes no one knows the right answer to a problem, but each of us desires to have God resolve it. So we gather together, Democrats with Republicans, those for and against the various issues, to pray that God's solution would be the one that would be whispered in the ears of those who make the decisions.

I believe we need God's solution right now in economics. Across the world, it is the most important item, the one most pregnant for success or

***I** believe God will give us confirmation that our prayers are being answered.*



disaster; the one that every governmental leader in the world is watching.

NW: *And we need to realize that our prayers really count for something, don't we?*

HE: Yes. We need to know that. I believe God will give us confirmation that our prayers are being answered. Just as when we pray for healing, people are healed. And when we pray for salvation, people are saved. God will answer our prayers for our political leaders. We need to realize that the same promises of God are available in that realm also. The end result, as the Living Bible says, will be for us to live in peace and quietness, spreading the gospel of Jesus Christ.□

RESPONSE FORM

My contribution to *New Wine Magazine* this month is \$_____.

- ☐ Please send me **Tape of the Month**. I understand that I will receive one tape each month and that I am responsible to pay for all tapes (\$3.50). I can cancel at any time.
- ☐ Check here if you would like to receive regularly the **Integrity Publications newsletter** which announces our most current teaching material (free).

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Instructions: Fill out the form below and insert in the enclosed envelope, along with full payment—including postage and handling. All orders must include your account number as listed in the top right corner of your mailing label. No billing. No C.O.D. Make checks payable to *New Wine Magazine*. Any amount over your order will be accepted as a contribution.

NAME _____ (please print)

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"I ALMOST DIED!"

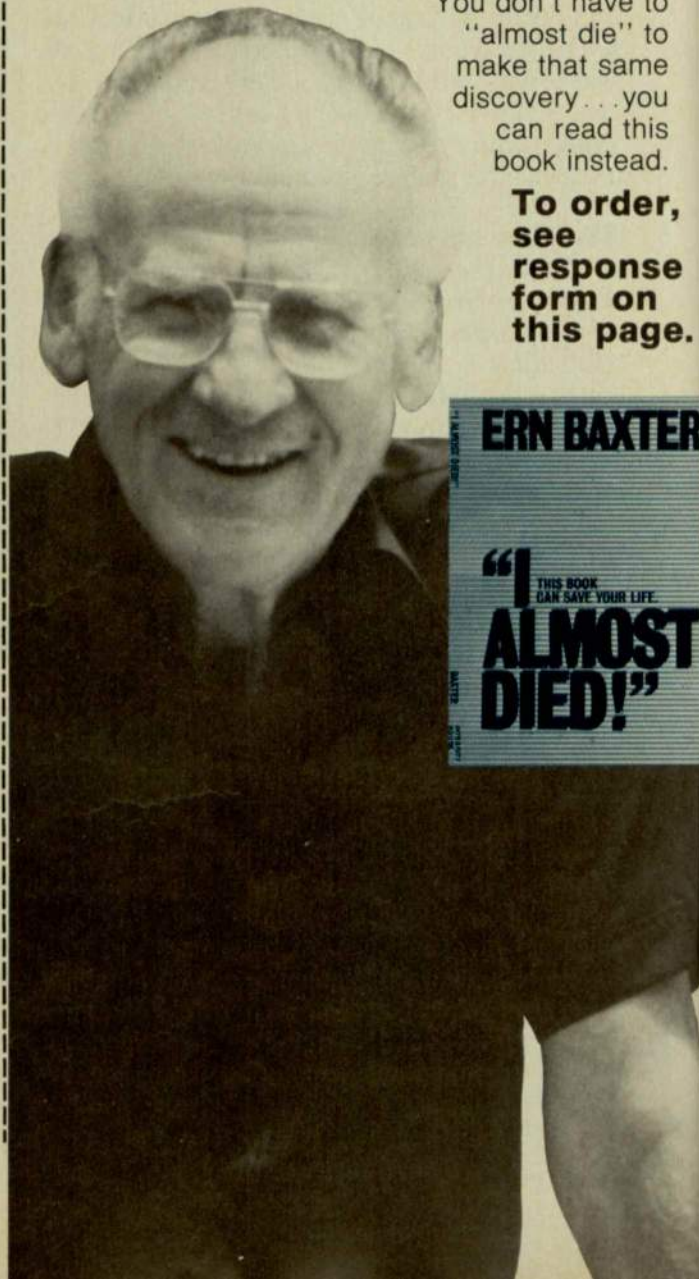
by ERN BAXTER

Very few people get a second chance at life. Ern Baxter is one who did. "I ALMOST DIED!" is the gripping account of his journey from tragedy to triumph.

Years of physical neglect had led Ern to a premature confrontation with death. But this book is more than the story of Ern's brush with death. It's a story of triumph—his discovery of the beauty of life in a healthy body.

You don't have to "almost die" to make that same discovery . . . you can read this book instead.

To order, see response form on this page.



ERN BAXTER

"I ALMOST DIED!"

DEAR NEW WINE

Reap what you sow

Just a note of appreciation for sharing some of Ern Baxter's story with your readers. God has spoken to my wife and I regarding health and proper care of your physical body.

Our responsibility has been to slow down, listen to the Lord, and He seems to say you can only ignore proper care of the body and its many functions for so long, and after that you reap what you sow.

Donald Ottosen
Red Deer, Alberta

I'm not ashamed

I just want to tell you how the article by Keith Curlee (July '83), "I Am Not Ashamed," ministered to me. It gave me a new perspective on what the word "shame" means. We've all as Christians at one point in our lives been ashamed to proclaim Jesus as our Savior for fear of what people might think. Let me tell you that after reading Brother Curlee's story, I wanted to shout to the world that I'm not ashamed of the gospel of Jesus Christ!

Patricia Coffman
Louisville, KY

A blessed mistake

A couple of months ago, the Post Office mistakenly delivered all of the *New Wine* Magazines that go to our ZIP code to our

house. We took the opportunity to hand deliver them so we could get a chance to meet other folks in our area who subscribe to *New Wine*. We had a good time meeting the people and wish such a "mistake" would happen more frequently!

Jeff & Amy Wampler
Overland Park, KS

Renewed vision

The article "Sleeping Tiger" by Dennis Peacocke was just what the doctor ordered.

After years of psychedelics and metaphysical religions, things dead-ended for me, too. I found Jesus in 1972.

I've been alone in sprawling suburbia with no car. I'm isolated in a third-floor apartment with two young children. I've wondered, *Is this what my life has come to? Nothing but changing diapers? Where is that feeling of being on the cutting edge of what God is doing in the earth?*

I've never heard this question of the search we were on in the 60's asked or answered. You brought things out that were only hazy feelings in me. I see the past better now and am challenged to think that there's still a call on our generation.

Your article so helped me put things in their place and lifted my vision.

Shannon Epperson
Wheaton, MD

Appreciates the honesty

I am sorry I have waited to write you before now. I appreciate so much the honesty in the personal testimonies from your authors, such as the one of Ern Baxter in the July issue. When I can be reminded that all men of God share the same struggles and weaknesses, it gives me new courage to go on for Him.

Leonard Reyher
San Antonio, TX

He's working

I found particularly helpful and timely the article by Larry Christenson in your June issue. I was feeling very pressured in several different areas and picked up your recently arrived magazine.

One sentence in Larry Christenson's article particularly ministered to me: "His dwelling in us causes us to trust that He's working things out even when we aren't aware of it." How easy it is in this day to become so wrapped up in our daily affairs that we lose sight of such fundamental teaching.

Thanks again for your magazine.

Geoff Farnham
Kent, England

Hope and a helmet

I really enjoy and appreciate *New Wine*. The recent article by Derek Prince on hope and the helmet of salvation has been very helpful for me in my circumstances of working as a Wycliffe Bible translator in an isolated African village.

God bless you and keep you faithful.

Esther Petermann
Ivory Coast, West Africa

Power-packed

Thank you for *New Wine*. Being confined in prison is not a pleasant life, but now that I am a part of your devoted ministry, I know that doing time will be more bearable.

When I began reading your magazine I couldn't put it down until I had read it from front to back. I was inspired with all the articles. They were power-packed and very helpful.

Please continue to keep on telling the good news of salvation through your magazine. May God bless you in all your efforts.

Curtis Watts
Sharon, TX

Intercessors

I wish to express my sincere appreciation for Gary Bergel's "Intercessors Report" in your June issue. His article on abortion is beautifully written and well reasoned, with fine quotations from the Word. This is the best piece on abortion that I have read.

Edward O'Brien
Doylestown, PA

Sharing the Kingdom

Thank you for Darol Blunt's article "What Am I Doing Here?" This offers encouragement for me to work in the business environment I am in. It is neat to let God creatively put us in the jobs He has for us, and to give us relationships in them that let us share our lives in Jesus. I am grateful that God will let the Kingdom come into me on a deeper level, and for the opportunity to show the same Kingdom.

Adrian Hebard
Melrose, MA

Going the right way

I wanted to let you know how much *New Wine* means to me. I am always so disappointed in myself that I read the magazine through the first couple of days, then have to wait another month.

The "Homespun" segments are especially meaningful to me. I can relate very easily to them and spend days thinking about their message.

This month the article "What Am I Doing Here?" by Darol Blunt came at a time when the Lord has been suggesting new horizons for me to enter. The suggested scripture from Psalms 25:12, "...the way chosen for him," has brought peace and comfort to me, knowing the Lord will lead me aright.

Thanks again for your concern for me and the body as a whole.

Carol Gallup
Elburn, IL

Friend to "sinners"

I have been spending a lot of time with neighbors. I have felt great concern for their souls and wanted to share God's love by just being there. I was getting some friction about contact with non-Christians. I began to wonder if I was wasting time or displeasing God by daily contact. Then along came *New Wine* with the article, "Jesus, Friend of Sinners." I knew then I was doing God's will. I went to a graduation party with my son and by the time I left I had been blessed to share with a young man who had attempted suicide. He accepted Jesus. Praise God for *New Wine's* encouraging involvement.

Natalie Thomas
Minneapolis, MN

You're not alone

I am pastoring a small church in Irrigon, Oregon. Sometimes it begins to feel "dry and lonely" here where we are somewhat remote and isolated. Your magazine always provides fresh spiritual nourishment when I have needed it most!

William Payne
Irrigon, OR

Shared vision

I've never written to a magazine before, but I feel compelled to write you concerning Dennis Peacocke's article in the July issue.

With some exceptions, his experiences are similar to mine. Last year I came fully and completely to the Lord after two years of feeling in my spirit "I need to read the Bible" and an entire life of knowing He was calling.

Dennis's article is so true and I pray those who have walked as he and I have will hear of God's kingdom as fully as *New Wine* and those associated with it teach and preach.

Laura Denney
Lawrenceville, GA

Family support system

I want to let you know how much I appreciate the article "A House United" in the June issue. There is such a pressing need for Christian families to unite, giving each member of the family a strong support system to face the world as it is now. My parents have recently made drastic changes by faith to pull our family together and establish a spiritual base at home. Thank you for the "practical tips" included at the end of the article.

Cindy Yungton
Ferndale, MI

Zipppers and pockets

I have appreciated the "Homespun" articles so much. In particular, "Zipppers and Pockets" by Cindi Leggett in the July issue. Our son is sixteen months old and I am encouraged to seek the Lord for wisdom with him as I read the answers Cindi and others have received when they pray.

Myrna Grumbein
Ness City, KS

Doesn't agree, but...

I wanted to write and tell you that I enjoy your magazine fully and look forward to each issue. I must admit that I don't agree every now and then on certain articles, but that's what I like most about *New Wine*—it keeps me thinking about what God wants for me in my life.

Kristofer Allison
St. Augustine, FL

Thank you for your letters. We always appreciate your comments and suggestions, and we are glad to hear what God is doing in your lives.

Keep Watch!



The Way I See It by Don Basham

Twenty years ago I was pastor of a liberal denominational church in Toronto, Canada. It was a complacent congregation whose primary spiritual conviction seemed to be that a weekly one-hour worship service with a fifteen-minute sermon should provide quite enough religion for any normal person. But as a young Bible-believing minister, I attempted to alter that conviction by preaching regularly on great scriptural truths which most of my members considered irrelevant.

One Sunday morning I preached an eloquent and inspiring sermon on the second coming of Christ. At least, between the time I finished preparing the sermon on Friday and the time to preach on Sunday, I believed it would be eloquent and inspiring. But when I stood up to preach, the words seemed to dribble off my chin and hit the floor just six inches in front of the pulpit. I felt like a fool. Instead of awesome inspiration my sermon produced only amused toleration in the

congregation. And that, in turn, produced extreme exasperation in me.

Monday morning as I sat fuming in my church study, the seventy-year-old associate minister entered, shaking his gray head and smiling. He asked, "Where did you ever find the courage to preach *that* message to *this* congregation?"

Naturally, I was defensive. "It's an important subject and I thought it would help; but apparently no one believed a word I said!"

"Don't take it so hard, Don." The associate pastor meant to be helpful. "Few people listen to sermons anymore, and fewer yet believe in the second coming."

That was twenty years ago. Today, Bible critics and skeptics are still quick to point out that the New Testament writers' belief in Jesus' early return went unfulfilled, and that Paul was wrong when he spoke about those "who are still alive, who are left till the coming of the Lord" (1 Th. 4:15).

But were the disciples mistak-

en to look for the Lord's return? Is it so foolish for us to believe in the second coming? Not if we take the words of Jesus seriously. "Therefore, keep watch," He said, "because you do not know on what day your Lord will come" (Mt. 24:42 NIV).

Keep watch!

That means, *be expectant!* Knowing the specific day of His coming isn't crucial, but our attitude about His coming is.

Keep watch! We look for the Lord's return, not to escape our trials or excuse failures, but as a thrilling climax to all we've worked for and believe in.

Keep watch! We look for the Lord's return, not because He will snatch us from the claws of the antichrist, but because He's coming to reign in person over the Kingdom for which even now we labor.

Keep watch! No one knows the day or hour, but it could be today!

Keep watch! For the coming of the One "whose certain return at an uncertain time has been the hope of the Church throughout the ages."

So even I, and with a pang
more thrilling

So even I, and with a hope
more sweet,

Yearn for the sign, O Christ,
of thy fulfilling,

Faint for the flaming of thine
advent feet.¹

No, the New Testament writers weren't wrong to look for the Lord's return, and neither are we. They lived their days surrounded by the certainty of His coming. Their expectancy—and ours as well—is a constant reminder of a victory already won, of the ultimate triumph of God's purpose in the earth.

At least, that's the way I see it. □

¹ F.W.H. Myers, *St. Paul*. London: MacMillan Co. Ltd., 1867.

SPECIAL OUTREACH MONTHS

July-August-September 1983

WE'RE GOING TO OUR FRIENDS FIRST



As a *New Wine* reader, you can help extend God's grace to someone's life by joining with us in "Special Outreach Months."

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