



Magazine New Wine

May 1982

Is Anyone Listening?

Reaching into the world around us

Editorial



Is anyone listening to us? Are we talking to ourselves? What impact are we making on the world around us? Those are the questions I find myself asking more and more when I reflect on how God's people have been called to reach out to society.

Traditional methods of evangelism have been successful to some degree. Otherwise I probably wouldn't be writing this editorial and many of you wouldn't be reading it. Most of us were brought to salvation by one "traditional" method or another. But the question which bothers me is whether we as Christians are doing the most effective job in affecting the world around us. Are we making more of an impact on society than it is making upon us, or are we talking and remaining mostly to ourselves—keeping society "out of sight, out of mind"?

One example of the problem with which I am personally familiar is the impact of Christian music. I don't want to be unnecessarily critical, but it would seem that a great deal of the excellent Christian music being produced today is never heard by the audi-

ence for whom much of it is intended. Sincere Christian musicians write and record songs with evangelistic Christian lyrics, which are marketed by Christian agencies to Christian stores, advertised through Christian media outlets, and finally bought and listened to by Christian consumers. The music is helpful and uplifting, but if it is intended to reach a secular audience, it rarely does. Are we talking to ourselves? How can we reach beyond ourselves?

Clearly, it is unrealistic to expect the secular world to meet us always on our own "turf"—that is, in our meetings and our programs. Instead, we must meet and get to know others in their own settings. The incarnation of Jesus is the most profound example of that truth. Never in history has there been such a demonstration of meeting people in their own territory as Jesus, who "made himself nothing . . . being made in human likeness" (Phil. 2:7, NIV).

That willingness to meet people on their own turf continued throughout Jesus' earthly ministry as He continually mingled with mankind—not only people in the religious community, but

those spurned by the religious community. As crowds milled around Him, He touched lepers, befriended beggars, conversed with prostitutes, and ate with sinners—even inviting Himself to lunch with Zaccheus, the hated tax collector. Most amazing of all, though, is that He was somehow able to relate effectively to people in their own seamy surroundings without in any way compromising His prophetic stance as the holy Son of God. He did not condone the deeds of those He touched; neither did He make them feel condemned personally. Perhaps this is what brought genuine conviction to those who met Jesus face-to-face. Perhaps this is what caused His human voice to resonate with the combined compassion and authority of God's voice.

Are we following Jesus' example? Or are our methods of communicating with society (or avoiding such communication) simply widening the chasm between us and those whom Jesus would have us touch? Perhaps we need to reexamine ourselves, our methods and our motives. Without disdain or discarding approaches which have successfully brought us and others into God's kingdom, we need to infuse our efforts with the grace Jesus personified: that willingness to step humbly from our own world into the world of the people to whom God has sent us, sharing the content of our lives in a way that neither condones nor condemns, but rather convicts.

Our example has walked on before us, and His footsteps lead directly into the midst of the crowd. The world is waiting for us to follow.

Dick Leggatt

Dick Leggatt
Editor

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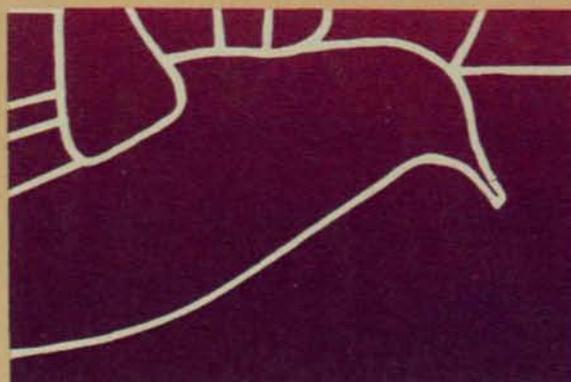
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Our message is obscured when separation from the world becomes isolation.

Are We Talking to Ourselves?

by Jim Petersen



“If you’re part of the evangelical subculture, it’s your whole life. . . . You go to church, you buy the religious books, you watch the television programs. But if you’re not part of the subculture, you never know it exists,” according to Martin Marty, a divinity professor at the University of Chicago, as quoted in an article entitled “Old Time Religion” on the front page of *The Wall Street Journal* on July 11, 1980.

This article emphasized the degree to which evangelical Christians are isolated from the world around them. The sub-titles reveal the reporter’s conclusions:

An Evangelical Revival is Sweeping the Nation
but with Little Effect
Shunning the Sinful World
Effect Has Been Small
Shying from Involvement

The *Journal*’s staff reporter, Jonathan Kauffman, writes: “The current evangelical revival has so far sowed little except curiosity among nonbelievers . . . the movement has affected American society far less than the Great Awakening of the mid-1700s.” He also noted the “historical tendency for evangelicals to shy away from involvement in the secular, sinful world.”

The distance between the church and the world was brought to my attention by some early experiences in Brazil. Soon after Osvaldo, a Brazilian student who was unmoved by my two-hour gospel presentation, became a Christian, we invited him to move into our home. He lived with us for three years. While we taught him all we could about following God and obeying the Scriptures, he taught

us all he could about Brazil’s language and culture. The benefits were mutual.

As Osvaldo grew in his love for God, the relationship between the two of us also grew. He soon became a faithful friend. As I observed this progress, I decided it was time to begin taking him to church with us. It was Osvaldo’s first exposure to Protestantism. Everything seemed to go fine. He never discussed his reactions, but he always went with us. I began to observe, however, that he was struggling.

One Sunday as we were walking home, I said, “Osvaldo, you don’t really enjoy going to church, do you?” That opened the door! Out came the questions: “Why do they express themselves so strangely?” “Why do they sing like that?” “Why do they change their voices when they pray?” And on and on. His questions were sincere; he was just looking for answers. But they irritated me. My attempts to answer him also irritated me, because I didn’t do very well.

The incident passed, but Osvaldo’s questions stuck. Because of them, I began to see those services through the eyes of an outsider. I had to concede that almost insurmountable communication problems existed on both sides. The outsider would never feel at home until he submitted himself to a series of modifications in his customs and lifestyle. And the congregation was not willing to extend their fellowship to him until it was evident these changes were taking place.

Sometimes it is possible for a new Christian to accept this process and submit to the changes. It’s not hard to find illustrations to support this. But even successful transitions are dubious victories because they are often at the price of severed communication with the new Christian’s former peer group.

This is hard to admit, but the secularized person who comes to Christ often has no place to go. He and many of our existing churches are worlds apart culturally. This is even more true to those unreached people of the world who live in totally different cultures.

Apparently, I'm not alone in this conclusion. In *Let The Earth Hear His Voice*, Ralph Winter asks, "Are we in America... prepared for the fact that most non-Christians yet to be won to Christ (even in our country) will not fit readily into the kinds of churches we now have?"¹

There are several reasons why this distance between the church and the world exists. It would be beside the point to go into all of them here. Some of the reasons are positive, others are negative. What does concern us here is the fact that Jesus Christ has sent the church into the world, and for this reason we cannot dare lose touch with those who live in the world.

As Jesus related his ambitions for the church to his father just before his death, he said, "I will remain in the world no longer, but they are still in the world... they are not of the world any more than I am of the world. My prayer is not that you take them out of the world but that you protect them from the evil one... As you sent me into the world, I have sent them into the world" (John 17:11, 14-15, 18).

To a large degree our purpose for remaining in the world is for *its* sake, not just our own.



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But even as Jesus expressed his will for us, he recognized the dilemma he was thrusting upon us: being *in* the world, but not *of* it. How can a Christian obey the call to "come out from them and be separate" (2 Corinthians 6:17) and at the same time be "sent... into the world?" (John 17:18).

The Christian's relationship to the world has been a tension point throughout church history. Over the centuries, as Christians have sought to strike a balance between these two seemingly contradictory commands, we have swung from one extreme to the other, from hermit-like isolation to conformity to the world. But either extreme defeats God's purpose. Conformity to the world obscures the glory of God. Isolation renders the Christian model useless. The value of our congruence of life will be lost to the world if separation becomes isolation. "Neither do people light a lamp and put it under a bowl" (Matthew 5:15).

The Pull Toward Isolation Is Understandable

The world is a hazardous place! "Be self-controlled and alert. Your enemy... prowls... looking for someone to devour" (1 Peter 5:8).

Compatibility with non-Christians is limited. "What fellowship can light have with darkness?... What does a believer have in common with an unbeliever?... We are the temple of the living God... Therefore come out from them and be separate" (2 Corinthians 6:14-17).

Certain activities don't fit comfortably any longer. "For you have spent enough time in the past doing what pagans choose to do... They think it strange that you do not plunge into the same flood of dissipation" (1 Peter 4:3-4).

All things considered, the prudent thing to do seems to be retreat to a "safe distance." The

question is, What constitutes a safe distance?

A few years ago I attended a seminar where the lecturer said, "As a Christian takes his stand, he forces his non-Christian friends and acquaintances to choose. They will either be drawn into the Christian life or they will withdraw. Withdrawal also means loss of friendship. Consequently, there will come a time when the maturing Christian has no real friendships among non-Christians." Another teacher said, "As we become more and more mature, we become less and less effective with the world."

Is this what we mean by a safe distance—to think it is a Christian virtue to have no real friendships with unbelievers? If we do, that is tragic, because such isolation has a destructive effect on a local body of Christians, as well as destroying our communication with the lost. Christians who keep to themselves, who do not experience a continuing influx of people just arriving from the dominion of darkness, soon surround themselves with their own subculture. Receiving no feedback from people fresh from the world, they forget what it's like out there. Peculiar language codes, behavioral patterns and communication techniques emerge that only have meaning for the insiders. As such, a local body becomes increasingly ingrown. It also becomes stranger and stranger to outsiders. Eventually, communication with the man on the street is impossible.

So what is a safe distance? Jesus answered this question with an intriguing statement in John 17:17. He asked his father (in the context of sending his disciples into the world) to "sanctify [set apart for sacred use or make holy] them by the truth; your word is truth." Fundamentally, sanctification is not a matter of geography (where we are), but of the heart (*who* owns it). A safe

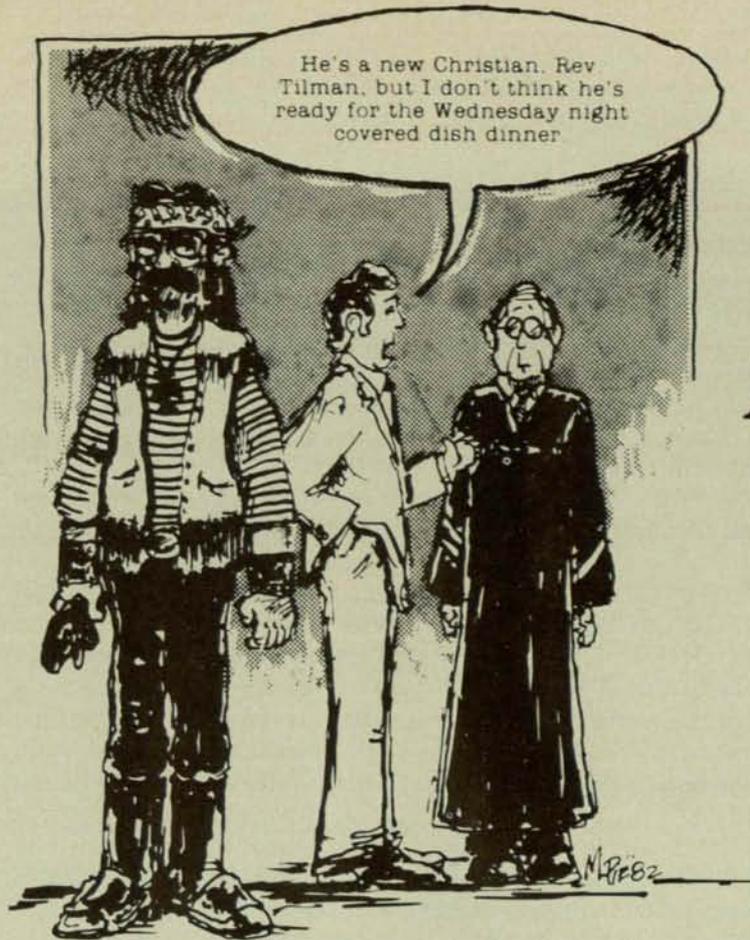
distance is maintained as we are constantly being transformed by the renewing of our minds through the truth of God's word. This requires time alone with him, when we are actively submitting our minds to the truth. If this practice is not a part of our lives, or if it is not effective, *we are ill-prepared for encounters* with non-Christians in the world. In such a case, perhaps isolation would be best after all!

The Christian fears the influence of the ungodly. On one hand, this is legitimate. "Bad company corrupts good character" (1 Corinthians 15:33). On the other hand, it is not. This kind of fear is mutual. It is also true that the non-Christian fears the Christian, and his fear is also predictable. "For we are to God the aroma of Christ among those who are being saved and those who are perishing. To the one we are the smell of death; to the other, the fragrance of life" (2 Corinthians 2:15-16). The presence of the Christian is a reminder of God's impending judgment. Some of the non-Christian's fears are real; some are groundless.

But whether fears are real or unnecessary, they constitute a formidable blockage against the communication of the gospel. Think for a moment. If you were absolutely free from any fear, what kind of witness would you be?

Even the intrepid apostle Paul had to deal with fear. He told the Corinthian Christians that he came to them "in weakness and fear, and with much trembling" (1 Corinthians 2:3). He asked the Ephesians for prayer that he would "fearlessly make known the mystery of the gospel" (Ephesians 6:19). Paul's fears were based on past experiences with whips, prisons, and stones. Our fears are more abstract, but not groundless.

The non-Christian fears in part because we are a reminder



the lighter Side

by Mark Pie

to him of facts he prefers not to think about: sin, death, and judgment. But some of his fears are due to the censure we transmit to him. These are unjust, because we are not his judge.

Overcoming the Non-Christian's Fears

The Christian tends to measure the non-Christian against a rather ad hoc list of acceptable and unacceptable behavior. The list is a mixture of clear-cut commands from the word of God such as "do not commit adultery," to relative issues which come from our traditions, such as total abstinence.

The non-Christian picks up the vibrations and feels he is judged. He sometimes even apologizes for his unacceptable habits, indicating that he feels he has fallen into the hands of someone bent on reforming him. Where there are such judgments, communication is hopeless.

But how do we get around this? How do we relate to someone whose sin is destroying himself and those about him? Do we close our eyes when we are with someone who may be brutalizing his family by his infidelities? Can we hide the censure we feel toward him? What is the solution?

Look at Jesus. Jesus managed to accept the worst of us. How? It was because he was a realist. He knew man's capacity for evil, so that was all he expected from him. He also knew man's worst actions are only symptoms of something deeper, and uglier: rebellion against God. It is rebellion, not ignorance, that keeps man from God. And this rebellion is the source of all man's problems. Jesus didn't spend much time treating symptoms. He went for the cure.

This ability to see beyond the surface symptom to the true need is the key to establishing honest

relationships with non-Christians. We do not have to condone their behavior to accept and love them.

We need to accept the non-Christian as he is, go for the cure, and *then* help him pick his way through the things that are destroying him. Whenever we get this sequence turned around, we become reformers rather than offerers of true healing.

Dealing with Our Own Fears

It's our move. If we are going to break the deadlock of isolation, it is obviously up to us. Jesus gave us some simple, easy things to do to help us avoid isolation and be light where it will do the most good—right in the middle of this world's darkness.

In Matthew 5:43-48, he said we should be like our Father who causes the sun to rise on the evil and on the good. He said, Don't just love those who love you back. Even tax collectors do that. Don't just greet your brothers. Everyone does that. Take the initiative in being friendly, and in observing what is happening among those around you.

That isn't very difficult, is it?

In Luke 14:12-13, Jesus suggests that when we give a dinner we shouldn't invite just our friends and relatives. You know how that goes. This time it's our turn, next time it's theirs. In the end, everyone breaks even. It hasn't cost anyone anything. Rather, he says, invite the poor, the crippled, the lame, and the blind who cannot repay you—until the day of resurrection when they will be there to salute your faithfulness to them.

In other words, be hospitable. Deliberately break out of your daily routine of people and places for the gospel's sake. I know of no more effective environment for initiating evangelism than a dinner at home or in a quiet restaurant.

That's not too hard either, is

it? We must go into the world to establish the rapport needed to draw people into our lives.

For better or for worse, the life a Christian lives in the presence of those he seeks to win is a preview of what the non-Christian's life will become if he accepts what he is hearing. Generally, he will decide either to accept or reject Christianity according to what he has seen. I stumbled onto this rather unnerving truth unwittingly.

A Brazilian friend, Mario, and I studied the Bible for four years together before he became a Christian. As an intellectual who had read almost all of the leading Western thinkers from Rousseau to Kafka, he had blended together a personal philosophy that was fundamentally Marxist—with Bertrand Russell as his patron saint. He was a political activist, a leader in many Marxist activities. Why he kept studying the Bible with me for four years, or why I stuck with him so long, neither of us can explain today. But there we were.

Since he lived life on the philosophical plane, our Bible studies were often pitched in that direction. One day, a couple of years after Mario had become a Christian, he and I were reminiscing. He asked me, "Do you know what it really was that made me decide to become a Christian?" Of course, I immediately thought of our numerous hours of Bible study, but I responded, "No, what?"

His reply took me completely by surprise. He said, "Remember that first time I stopped by your house? We were on our way some place together and I had a bowl of soup with you and your family. As I sat there observing you, your wife, your children, and how you related to each other, I asked myself, When will I have a relationship like this with my fiancée? When I realized the answer was 'never,' I concluded I had to be-

come a Christian for the sake of my own survival."

I remembered the occasion well enough to recall that our children were not particularly well-behaved that evening. In fact, I remembered I had felt frustrated when I corrected them in Mario's presence.

Mario saw that Christianity binds a family together. The last verse in the Old Testament refers to turning "the hearts of the fathers to their children, and the hearts of the children to their fathers" (Malachi 4:6).

Our family was unaware of our influence on Mario. God had done this work through our family without our knowing it. Most Christians are probably unaware of most of the improvements God makes on us in the sanctification process.

We tend to see the weaknesses and incongruities in our lives, and our reaction is to recoil at the thought of letting outsiders get close enough to see us as we really are. Even if our assessment is accurate, it is my observation that any Christian who is sincerely seeking to walk with God, in spite of all his flaws, reflects something of Christ. It seems that the better we think we are doing, the worse we come across.

It is not enough, then, to occasionally drop into another individual's world, preach to him, and go our way. Somehow, he needs to be brought into our world as well. If he isn't, the view he gets of us is so fragmented he could miss the total picture. He doesn't see the effects the grace of God has had in our day-to-day lives.

But this two-way interaction will never happen unless we Christians learn how to become "all things to all men." ▼

¹ Ralph Winter, "The Highest Priority: Cross-Cultural Evangelism," in *Let The Earth Hear His Voice* (Minneapolis: World Wide Publications, 1975), p. 221.

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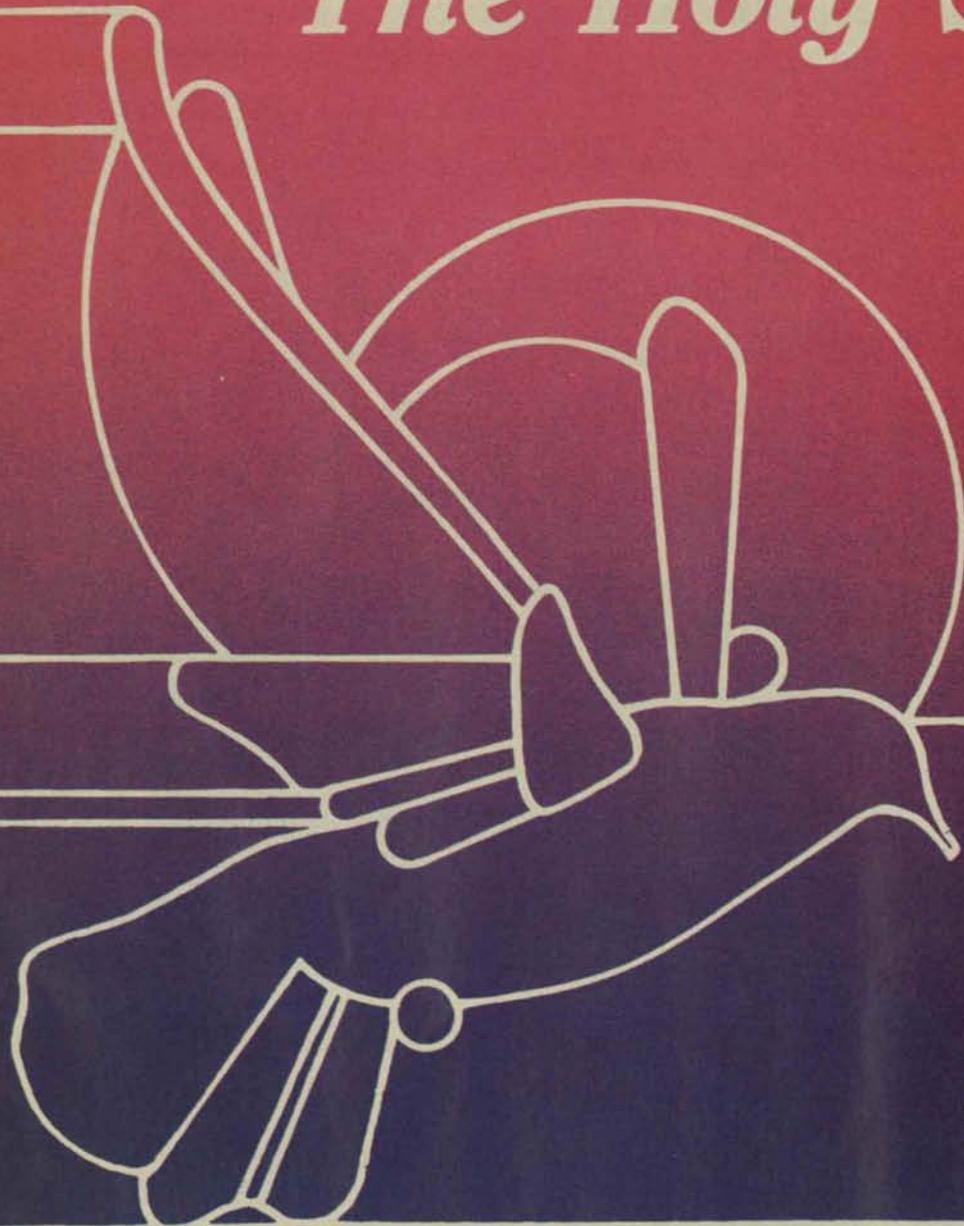
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The kingdom of God becomes a reality through the work of

The Holy Spirit

by Ern Baxter



CYNTHIA

In some Christian circles, discussion about the Holy Spirit is considered improper. Many believe that any emphasis on the Spirit is unscriptural in the light of John 16:13, where we are told in the King James Version that "when he, the Spirit of truth, is come . . . He shall not speak of himself." Those of us who have talked about the Holy Spirit through the years have more than once had this scripture brought to our attention in order to correct us for our "error."

But this hesitation to talk about the Spirit is based on a misinterpretation of the word "of" in the King James text. Almost any other translation clarifies the problem. The New American Standard Bible reads, "But when He, the Spirit of truth, comes, He will guide you into all the truth; for He will not speak

on His own initiative, but whatever He hears, He will speak. . . ." A simpler translation yet is, "He will not speak *from* Himself."

The Holy Spirit is the author of the sacred Scriptures, for "holy men of God spoke as they were moved by the Holy Ghost" (2 Pet. 1:21). Yet the author of the sacred Scriptures speaks of Him-

self in them a great deal. He speaks of Himself in both testaments. He speaks of Himself in almost every book of the New Testament, and there are entire sections devoted to His description of Himself and of His work. Undoubtedly, the Holy Spirit speaks of Himself, and for good reason, as we shall discover in this study.

The Spirit and the Kingdom

One of my concerns about the Holy Spirit is His distinctive relationship to the kingdom and government of God, and its outworking in the earth. Romans 14:17 says, "The kingdom of God is not meat and drink, but righteousness, peace and joy in the Holy Spirit." I believe it is grammatically legitimate to take the inner part of that verse out to make this sentence: "The kingdom of God is . . . in the Holy Spirit." Although it is not called "the kingdom of the Spirit"—but rather the kingdom of the Father and the kingdom of the Son—it is nevertheless the kingdom *in* the Holy Spirit. The Holy Spirit is the One who is responsible for bringing the government of God into historical realization.

The relationship of the Holy Spirit to the Kingdom is rather strongly implied by our Lord in Matthew 12:28 where He says, "If I cast out demons by the Spirit of God, then the kingdom of God has come upon you." Our Lord here equates His kingship with the dynamic of the Holy Spirit, who enabled Him as Jesus of Nazareth to cast out demons. Everything that the Messiah did, He did because the Spirit of the Lord was upon Him: "The Spirit of the Lord was upon me to enable me to preach the gospel to the poor, to bind the brokenhearted," and to do all the other things that were His mission. The Spirit's presence upon Jesus also prophetically anticipated the success of His reign—a reign brought about by

the dynamic of the Holy Spirit—for "the kingdom of God is not a matter of talk, but of power" (1 Cor. 4:20).

My concern is this: How will the establishment of the Kingdom which we talk about ever be brought about? As I have searched the Scriptures, I have become aware that the kingdom of God will become reality by the ministry of the Holy Spirit through us.

Understanding God's Nature

We must digress for a moment to understand properly the Source of truth. The nature and purpose of God are a matter of revelation. The nature and purpose of God have not been discovered in scientific laboratories, nor in brainstorming sessions among brilliant minds; they have not been revealed by any combination of the five senses in research or investigation. The nature and purpose of God are a matter of revelation. The measure of our faith in what God will do is the degree of confidence we have in the integrity of what God has said in the revelation of His Word, much of which is totally beyond the ability of our five senses to discern.

In Psalm 90:2 Moses says, "Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." In John 5:26, Jesus says it simply: "The Father has life in Himself." God is God—uncreated and self-existent. We are totally dependent upon revelation for this knowledge. Every time man, unassisted by revelation, tries to create a deity, he projects his best ideas of what God should be like into infinity, and the result is one of those hydra-headed, multi-membered monstrosities that men worship as idols. We don't understand God by a projection of our best inner consciousness into infinity; we understand Him by a humble reception of His rev-

elation when He says, "I am God, and beside Me there is none other. I have chosen to reveal Myself, for I am a Communicator."

Scripture tells us that as a communicator, God, "who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son" (Heb. 1:1-2). The most thrilling fact in the universe is that the great God of the universe, the First Cause, the Creator of all, *has spoken*. He has communicated, He has articulated His nature and His mind in a way that we can understand—and it is our exciting privilege to probe what He has stated, to find out what He intends to do, and to participate in it.

God's perspective is the ultimate perspective, the ultimate reality, and we must open our hearts to receive a divine revelation of His nature. We must understand that God eternally exists and He manifests Himself to us in three Persons. The doctrine of the Trinity, therefore, is a revelation, not a human formulation, and if we are to comprehend something of God's nature, we must understand the distinctive place of the Holy Spirit.

The Distinctive Place of the Spirit

We have been taught—and accurately taught, I believe—that based on the Bible, the Father, Son and Holy Spirit are God. The Father is God, the Son is God and the Spirit is God. They are co-equal, and yet the Father is not the Son, the Son is not the Spirit, and the Spirit is not the Father. Within the infinite mystery of the structure of the triune God, there are actions that are distinctive to each of them without violating their equality.

The Father, Son and Holy Spirit are co-equal but They are functionally different, and so the Bible says, "The Father sent the

Son." It also says that the Son was obedient in that He *came* and did exactly what the Father wanted Him to do. In thirty-three and a half years He lived out His impeccable life—climaxed in His vicarious death—rose in victorious resurrection, ascended in magnificent triumph and sat down in fulfilling enthronement at the Father's right hand. After the Father sent the Son, and the

Son. He is the one who in the mystery of the Trinity reaches out to human need in history.

My concern these days is that it is possible for us to be theologically accurate in our perception of the Holy Spirit and yet miss His experiential significance by failing to be personally involved with the person of God who is acting. We may have high ideas about the Father and address

Holy Spirit sovereignly chooses men for leadership, how He sorts out spiritual authority—as opposed to human, even ecclesiastical, authority—to bring the government of God to pass in the earth by His sovereign designation. We must be concerned with the dynamics of apprehending the One who will bring about the government of God in the earth according to the divine intention. We must be concerned to make ourselves available to Him.

In Isaiah 34:16 God announces that none of His intentions for the earth will fail: "Seek from the book of the Lord, and read: Not one of these will be missing; none will lack its mate" (NAS). Every prophecy will have its fulfillment. Not a single word God has spoken will fail to be fulfilled. Some piece of history will match up with—be a "mate" for—every prophecy that has ever fallen from the lips of God. "For His mouth has commanded, and His Spirit has gathered them" (v. 16). Everything God has spoken will be fulfilled in history because the Holy Spirit will act to fulfill His purposes.

Whatever the Father and the Son intend to do with individuals and nations will be done by the Holy Spirit.

Son came and returned to the Father, *They* sent the Holy Spirit; and the Holy Spirit *came* and stayed.

Many sermons have been preached on the thirty-three years of our Lord's life on earth, of the sufferings He endured—and rightly so. But how many sermons have been preached on the fact that the blessed Holy Spirit has resided down here in the midst of this muck and mire, this sordid atmosphere of fallenness, for nearly two thousand years?

The Holy Spirit is God active, the "executive agent" of the Trinity. The Holy Spirit is the "doer" of the Godhead—God at work, God exerting power. Put very simply, the Father thinks it, the Son articulates it, and the Spirit does it. The Spirit testifies to the immediate, present activity of God. From the birth of nature at creation to the re-birth of man's soul in eternal life, the Bible records the ceaseless activity of the Holy Spirit. We talk about what the Father does and what the Son does, but what the Father and the Son do is done by the Holy Spirit, for He is the Spirit of the Father and the Spirit of the

Him with great affection, honor and reverence. We may have great love for the lordship of Christ and speak highly of His deity. But the fatherhood of God and lordship of Christ are only made real in our lives as we enter into the life and ministry of the Holy Spirit, for it is He who communicates and ministers the purposes of the Father and the Son. To know about the Father's personal care for me is very touching. To know about the Son's redemptive act for me is very moving. But the Holy Spirit must bring that knowledge into the reality of my experience.

When I approach cosmic, history-shaping concerns in which the Father and the Son reveal Their intentions for this planet, then I begin looking for the Holy Spirit. Whatever the Father and the Son intend to do with individuals and nations will be done by the Holy Spirit.

The Restoration of God's Government

Leadership and government in human affairs are the work of the Holy Spirit. I believe that we will begin to see in our day how the

The Spirit Neglected

Because the Holy Spirit is God active, Satan is intent on thwarting His activity. He tries to make certain that we neglect the Holy Spirit. Even our designation of the Spirit as the "third" person in the Trinity suggests that He is perceived as third in importance.

In our experience of meeting God, however, the Spirit is actually first. One Christian writer some years ago wrote a book entitled *Spirit, Son and Father*, simply pointing out that the first person in the Trinity we meet is the Holy Spirit. The Holy Spirit is the one who meets us on the road of life and says, "I want to have a word with you." Jesus said, "For when the Spirit is come [to you] He will [through you] convict the world of sin and righteousness and judgment." The One who

convicts us and converts us, who illumines and regenerates us, who heals us and places us in the Body of Christ, is the Holy Spirit. He is the One who gives us access to the Son and the Father.

I can understand how Satan is not at all disturbed when we merely have sound theological views of the Trinity—as long as we are not personally involved with the Holy Spirit in a vital, ongoing communion. The enemy has encouraged men to treat the Holy Spirit with contempt. As a result, the Spirit has been de-personalized, denied, resisted, quenched, grieved and blasphemed. He even had a difficult time getting into the creeds. The Apostles' Creed, dating from about the third century A.D., merely mentions Him: "I believe in the Holy Spirit." The Nicene Creed from the early part of the fourth century says, "We believe in the Holy Spirit, the Lord and Giver of life, who proceeds from the Father and the Son. With the Father and the Son He is worshipped and glorified. He has spoken through the prophets." That is much better, but it took several centuries for even that much recognition.

The Spirit in the Twentieth Century

I continue to search the Scriptures and my own heart, beseeching God for what I believe must be a new dimension of the Holy Spirit's activity. Significantly, many Christian leaders at the turn of the century were searching for a deeper understanding of the Spirit.

Elder Cumming, an esteemed and godly Scottish leader, wrote in 1890: "It surely must ever remain one of the painful memories of the Church that the Holy Spirit has so generally been ignored, forgotten or kept in the background. [Since] the early days of Church history... down to yesterday, how little attention has

been given to this subject." Benjamin Warfield wrote in 1900: "As we sweep down the history of the Church, we discover that the topic of the work of the Holy Spirit was one which only at a late date really emerged as the explicit study of Christian men. As we sweep over the whole extent of the modern Church, we discover that it is a topic which appeals even yet with little force to very large sections of the Christian Church." And in 1905 H. Davidson wrote: "The question is whether the full significance of our Lord's words concerning the Spirit has ever been adequately apprehended by His Church."

I believe that the concerns these men were feeling have been somewhat resolved by God's activity since the time they wrote these words. The significance of this century, I think, is that there has been more charismatic manifestation of the Holy Spirit's activity in these past one hundred years than there has been since the days of the apostles.

Taking into account what we have observed about the nature of the kingdom of God—that the kingdom of God is *in* the Holy Spirit, and the Holy Spirit is the One who will bring the government of God into historical reality—the action of the Holy Spirit in the last century holds unique significance that we cannot ignore.

The twentieth century has seen God at work in the classical pentecostal movement, in the great healing movement, in the Latter Rain movement, and in the charismatic renewal. My own spiritual growth has been deeply influenced by my contact with all of these movements.

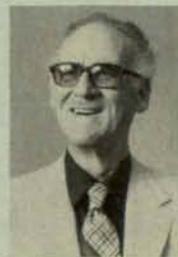
Without going into lengthy biographical detail, I witnessed the pentecostal movement as a young lad and then became involved myself in the charismatic dimension on July 2, 1932, when I received the baptism of the Holy

Spirit. Subsequently, I came into contact with the great healing movement, the Latter Rain movement and later the charismatic renewal. Those were marvelous, exciting days. I saw things happen that I thought I would never see—things that were mind-boggling. Through all those movements, God the Holy Spirit was and is trying to break through into our consciousness to make us aware that we must be connected to Him if we are going to be a part of the purposes of God.

God Will Be All in All

But I believe that even those of us who have recognized the Spirit's activity as an integral part of God's plan have often been unable to see the vast social and cosmic dimensions of that plan. We have allowed our focus to fix narrowly upon the Holy Spirit's involvement with individuals rather than upon His larger purpose. However, the apostle Paul, who was not an individualist, taught that God's plan is much more than simply saving individual souls. His plan is instead to fill all things with Himself so that in the end God will be "all in all" (1 Cor. 15:28).

God will redeem creation by filling all things with His Spirit. Christ ascended in order to fill all things with Himself by giving His gifts to men, gifts which Paul tells us are for the building up of the community (Eph. 4:4-13). James W. Jones has written in his book *The Spirit and the World*: "The Spirit is to form community. This



Ern Baxter, a long-time leader in the charismatic renewal, pastored one of the largest evangelical churches in Canada for twenty years. Since that time he has traveled extensively in ministry throughout the U.S. and abroad. Ern is a member of New Wine's Editorial Board and resides in Mobile, Alabama, with his wife, Ruth. This month he celebrates his 50th anniversary in the ministry. In honor of the occasion, New Wine is presenting a special tribute to Ern, which begins on page 15.

Spirit-filled community is both a foretaste of the Kingdom and a means to its realization. Through the work of the community of the Spirit more of life is filled with the Spirit and this is a further step in God's plan of filling all things with himself.

"The Kingdom is the rule of God and God rules in Spirit. The Kingdom will not come by political means but only by the working of the Spirit. But when, and

as, it comes, it brings *all* things into subjection to Christ—the political, the economic, the intellectual, as well as the private spheres of life. And it transforms all of these spheres, for it is not of this world and therefore cannot be identified with any of the Western democracy nor Eastern communism nor any combination of them. To say that the Kingdom does not come through politics, economics, or technology does

not mean the Kingdom has nothing to do with the political, economic, or technological orders. Clearly it does, for it will transform all of these into subjection to Christ. It is only to say that these orders are not primary in God's plan. Individuals are not primary either (except in the sense that all experience happens to individuals, not to isolated individuals but to members of communities and societies). What is primary in the plan of God is the *koinonia*, the community and the Kingdom, which transcends individualism and collectivism and encompasses both the public and the private realms of life" (pp. 69-70).

I believe that for a hundred years the Holy Spirit has been hammering on the doors of our corporate heart, saying, "*Make room for Me*. You have not seen anything yet. I have dealt with the petty kings and kingdoms of your personal situations. I have dealt with the small confines of your family, and I have moved in on your little church groups and blessed you. I have touched your large gatherings. But I have been sent with a mission from the Father and the Son to bring the kingdoms of this world under the lordship of My master, Jesus Christ—and I must do it through you. *Make room!*"

The activities of the Holy Spirit over the past hundred years are unprecedented in Church history, and we need to appreciate how significant His work has been. Since "the kingdom of God is in the Holy Spirit," the Spirit is bringing into historical reality and finality the reign of Jesus Christ. We must tell the Holy Spirit that we are hungry for Him, and that we want to be made ready for the next dimension of His moving. If the Kingdom of God in the Holy Spirit is to become a reality in our lives, we must prepare Him room. ♥

Tips For Fathers

One of the clearest messages we speak to society is the character we impart to our children. Here are some suggestions for overcoming four common fears that fathers face:

1. **I don't want to force my ways on my children.**

If you don't influence them, the rest of the world certainly will. Faddists have no hesitation at all about pushing their "latest ideas" on your children. But you are the only faithful source of life they have. If you're following a good path, don't be afraid to take your children with you.

2. **I'm not educated enough to cope with today's problems.**

Parents are increasingly delegating their responsibilities to schools, psychiatrists, the church—that is, to *specialists*. But you have been appointed by God to the job of raising your children, and your personal history and testimony should be their primary source of life. Textbooks and specialists are only intended as additional support for your work.

3. **What if I lose them?**

Be determined that win, lose, or draw, you will walk in integrity with your family, and under God's oversight you will give direction to their lives.

4. **I don't know how to start.**

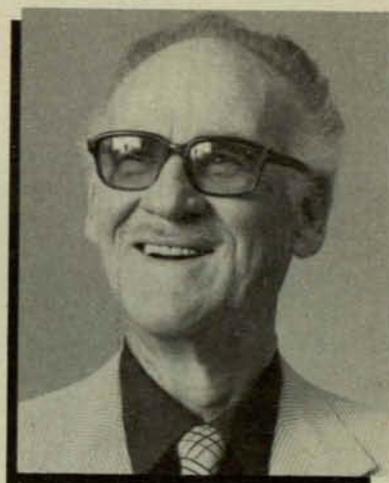
The problem of overcoming initial inertia may be the toughest one of all. The following suggestions might help:

- a. *Don't be naive about fatherhood*—It's hard work, but remember, God has appointed you to the job.
- b. *Fatherhood is a gift from God*—God delights in giving His wisdom to those who ask.
- c. *Pool your resources with other fathers*—They can be your best "support team."
- d. *Start with an area you can manage*—Health for the whole family begins with health for the smallest part.
- e. *Learn by doing*—Instead of wishing or theorizing, take the first step. Even if it fails, you'll know better how to take the next one.

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

Fifty Years of Ministry

A tribute to Ern Baxter

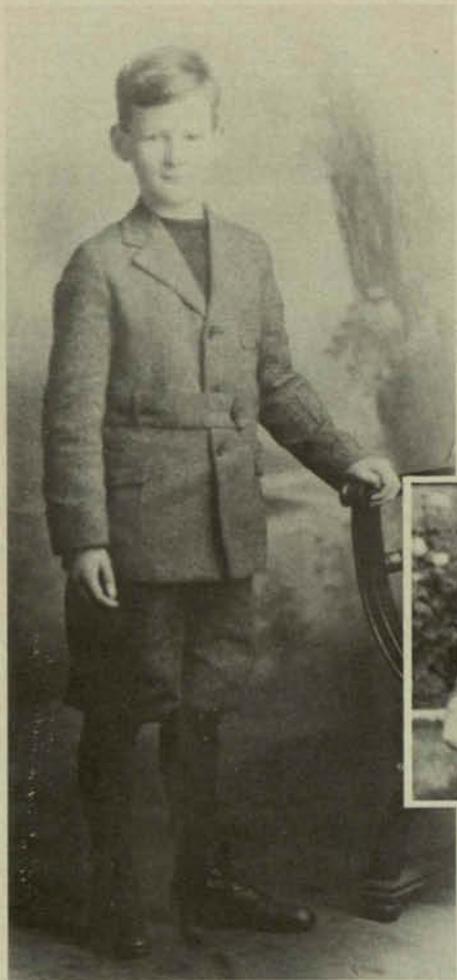


Scripture tells us that God gives men various spiritual gifts and ministries, and that gifted men are themselves gifts to His Church. While in the providence of God there is no such thing as an insignificant gift or insignificant person, every age in the history of the Church produces a handful of men who receive great gifts and who rise to towering spiritual stature. By their visible ministries they portray the message they proclaim. Most such men are only peripherally aware of their significance. They are too involved in responding to the call of God on their lives to take note or to keep score. They seldom stop to tally their triumphs or pause to bemoan their failures. Their primary concern is to proclaim the eternal truth of the gospel and to declare the reality of the kingdom of God. Those who endure in this way become the spiritual patriarchs pointing the way for the next generation.

In these pages we wish to pay tribute to one such patriarch who is a member of our own spiritual family. This month Ern Baxter celebrates the fiftieth anniversary of his entry into the Christian ministry, and we are grateful for the opportunity to give special recognition to a man who has preached to millions and whose ministry has transformed the lives of thousands of people all over the world.

Ern Baxter's ministry extends over three generations. In 1932, when Ern began preaching in a small prairie church in the plains of western Canada, North America was in the throes of an economic and spiritual depression. Ern rose to prominence in ministry over twenty-five years before the





beginning of what is now called the charismatic renewal in the Church.

He traveled and ministered with some of the great evangelists of the 1940's and 1950's, most notably with William Branham, whose worldwide ministry of miracles was without peer in its day. As the Bible teacher in many of William Branham's campaigns, Ern preached to crowds which at times numbered over a half a million people.

In addition to his worldwide teaching ministry, for many years Ern Baxter pastored a church in Vancouver, British Columbia, taking the helm of a small congregation in 1940 and building it into one of the great interdenominational congregations of the 1960's. In 1974, Ern became associated in ministry with Charles Simpson, Bob Mumford, Derek Prince and Don Basham.

But Ern Baxter's most insistent call and most consistent service has been to the nations of the world. His great influence has been felt in England and



Scotland and in Australia and New Zealand, where godly men with thriving churches and strong congregations look to Ern and welcome him as a spiritual father, receiving ongoing benefit from his continuing apostolic ministry. The eloquence and depth of his preaching, distilled from decades of disciplined study and years of pastoral experience, have established him as one of the great pulpit voices and one of the truly great gospel communicators of our time.

Emerging from a severe health crisis which took place three years ago, Ern has returned to full vigor and a full ministry schedule, working at a pace which most men half his age would find hard to accept. To see Ern in his present state of spiritual and physical health is to be reminded of Caleb in the Old Testament who, when Israel was dividing the land God had promised them, came to Joshua to claim Hebron and its mountain as his inheritance:

And now, behold, the Lord hath kept me alive, as he said, these forty and five years, even since the Lord spake this word unto Moses, while the children of Israel wandered in the wilderness: and now, lo, I am this day fourscore and five years old. As yet I am as strong this day as I was in the day that Moses sent me: as my strength was then even so is my strength now, for war, both to go out, and to come in. Now, therefore, give me this mountain, of which the Lord spoke in that day (Josh. 14:10-12).

With grateful hearts we commend our brother Ern Baxter to the mountain of his inheritance, knowing that by God's grace and faithfulness, he has now, as then, "the strength for war, both to go out and to come in." Well done, good and faithful servant. And may your God, who has led you this far, extend your years upon the earth. Your vision and your message of the kingdom of God are needed now more than ever. ♥

Photos, from left to right:
Ern as a boy; with his father; with Dr.
E. W. Kenyon; Ern in 1979.

To the Point

an interview with Derek Prince

"To the Point" is a regular feature in New Wine in which we present informal interviews with members of our Editorial Board. This month Derek Prince talks about his continuing ministry in Israel.



NW: *We would like to give our readers an update of your activity in Israel. Perhaps you could first give us just a brief sketch of the events that have led to your ministry there.*

DP: When I met the Lord in the British Army in 1941 my initial calling was to the country then called Palestine. Although at the time I didn't understand anything about "being called," God made it clear to me that He was going to send me to Palestine. In due course, through the British army, I was in Palestine for four years, from 1944 to 1948. In those four years I witnessed the birth of the state of Israel and many other dramatic events. Also during that period I met and married Lydia Christensen, a Danish lady who was the head of a children's home in Palestine. When she and I left Israel near the end of 1948, it was very clear to me inwardly that one day God would want me to return.

After Lydia died, in 1975, returning to Israel became a priority in my thinking and in the Lord's dealings with me. When I went there on a tour in June of 1977 I decided to stay behind afterward and seek God about His timing for my return. On my last night in Israel I had a very powerful experience with the Lord; I didn't sleep all night. He reminded me of all His promises and His initial calling in my life, and He made it clear to me that I should begin to take steps to return. At that time also, in Jerusalem, I met Ruth, and we were married in 1978. We were in clear agreement that our first commitment was to Jerusalem and to Israel. At the end of 1979 we committed ourselves to building a house in Jerusalem. In many different ways God indicated that He still had a task for me in Israel.

NW: *What directions do you sense from God in the time that you have had there so far?*

DP: When we felt clearly that the Lord wanted us



Derek and Ruth at their new home in Jerusalem

to build a home—which was a tremendous commitment of time, money and prayer—we asked the Lord to tell us the purposes for which He wanted the house used. We felt that He revealed three main purposes: first of all, to be a place of reconciliation between Jews and Christians; second, to be a place of intercession for Israel and for the Middle East; and third, to be a place where the reality of the Christian faith could be demonstrated in daily living. These three purposes still stand. We've already

seen God use our home in these ways just in the brief period that we've been there. It seems to be a part of something more general that God is doing. He is restoring a positive relationship between Jews and committed Christians where there has been no such relationship for many centuries. We have many significant contacts in Israel and many good friends among the Jewish people.

NW: *Would you say your purpose in being there is far different from the traditional, "aggressive" evangelistic approach?*

DP: Yes—in fact, the Lord has very definitely directed us away from that kind of emphasis. We are seeking friendships with Jewish people, and those friendships are largely based on their trust in us that we're not aggressively trying to "convert" them. On the other hand, because we don't approach them on that basis, we're able to share with them every aspect of our faith with amazing freedom. I feel that a spiritual birth is about to take place in Israel. We cannot bring the birth about, but we can

I don't think you can genuinely help people spiritually who don't have confidence in you. You may go through the motions of preaching to them, but there will be no real results until you've built confidence.

be midwives to assist when it takes place.

I've had a personal revolution in my approach to evangelism. I have been fully committed all my life to traditional methods of evangelizing, so the Lord had to deal strongly with me before I would consider any other approach. But one fact about Jewish people that isn't widely known among Christians is that, over the centuries, Christians (you can say nominal Christians, if you wish) have been the worst and most consistent persecutors of Jewish people. Thus there is a total absence of trust or confidence which must be overcome before there can be an effective relationship of any kind.

I don't think you can genuinely help people spiritually who don't have confidence in you. You may go through the motions of preaching to them, but there will be no real results until you've built confidence. That's one of the main things we're doing, and we're making an impact by this approach. It's being done in a different way, however, from the traditional methods of evangelism.

NW: *Would you say, then, that your efforts in Israel to build confidence and trust are meeting with success?*

DP: Yes—people know where we stand and we know where they stand. I'd have to say that in Israel, what you might call the traditional method of evangelism has produced very insignificant results. It seems that the Holy Spirit is at work in a new way among the Jewish people worldwide, and not least of all in Israel. The response of the Jewish people to the Christians who celebrated the Feast of Tabernacles (featured in the January issue of *New Wine*) is simply a miracle. If anybody had told me five years earlier that I would witness something like that, I would not have been able to believe it.

If you listen carefully to the testimony of Jews who have found the Lord Jesus, you'll find that a great majority of them met Him in a private personal dealing where no "missionary" or "minister" was directly involved. It seems that this is the way the Lord most frequently deals with Jewish people: He deals with them directly.

Even now I want to speak with caution and discretion. Much harm has been done in the past by Christian groups making a big promotion out of things that are happening with Jewish people, and it always produces negative results.

NW: *In connection with the Christian celebration of the Feast of Tabernacles last year, are you sensing in Israel any kind of growing anticipation of this year's Feast?*

DP: Yes. The people organizing it are making arrangements this year for larger numbers and also for dealing with a large influx of people who do not speak English. Every meeting will be held once in English and once in another language with interpretation into various other languages, so there will be a kind of double program most of the week.

The Jewish people enjoyed the Feast so much last year that they would be very disappointed if we didn't do it again. During last year's celebration I met a number of Israelis who were absolutely overwhelmed by the event. In one way or another hundreds of Jewish people felt the impact of the meetings. I also received the impression that most of the Christians who attended were transformed by the experience.

It was as if they had a foretaste of something glorious, an inexpressible anticipation that something new is on the way. You might call it a sense of destiny. I never leave Israel without the impression, "This is where the future is."

NW: *Would you encourage those who can to participate in this year's celebration of the Feast?*

DP: Certainly. I believe they will be participating in



*Derek and Ruth
at last year's
Feast of Taber-
nacles*

something historic, something without parallel. Until last year, nothing like it had ever taken place. I wouldn't even try to estimate what will ultimately come out of it.

Of course, not everyone receives life from the same things; some people would be blessed by the celebration and some would not. But many people who have no special feeling about Israel receive it while they are there.

It's as if the Lord sovereignly makes His choices with regard to who will be involved with Israel. He just arrests people. The first time I went to Jerusalem in 1942, an elderly Christian lady there said to me, "You don't choose Jerusalem; Jerusalem chooses you." I knew from that moment on that Jerusalem had chosen me. It was not at all the result of a conscious decision on my part.

In addition to the events associated with the Feast of Tabernacles, we host tours of Israel throughout the year. The majority of people who have been with us on tour say that it was a life-changing experience. Many of those people have become our firm friends.

NW: What do you think is the significance of Israel's place in modern history?

DP: I believe there is a unique significance in God's dealing with Israel. At times the Church has been, quite frankly, an agent of Satan against the Jewish people. Hostility toward them has often blinded Christians to their significance in God's overall plan.

Anything that affects the Jewish people has worldwide repercussions—for good or for evil. By way of example, if you could remove three Jewish names—Karl Marx, Sigmund Freud, and Albert Einstein—from the history of the last one hundred years, the world today would be a totally different place. And yet, numerically, the Jewish people make up less than one third of one percent of the total population of the earth.

Some people resent our suggestion that the Jews are special. But in the Lord's dealings, they *are* special. He said to them, "He that touches you touches the apple of my eye," and that puts them, in a certain sense, in a special category. That's no ground, of course, for nationalistic pride on their part, but there has been a blindness on the part of most Gentile Christians concerning God's purposes for Israel and the significance of their fulfillment.

At this time, the way in which the United States deals with Israel and the Middle East is a critical issue. It may seem foolish to suggest that the United States can suffer severe national damage through compromising its commitment to Israel, but I genuinely believe that such could be the case. It is imperative that the United States keep from following a policy in the Middle East which would cause our nation to forfeit the favor of God.

NW: What do you think Gentile Christians can be doing personally for the Jewish people?

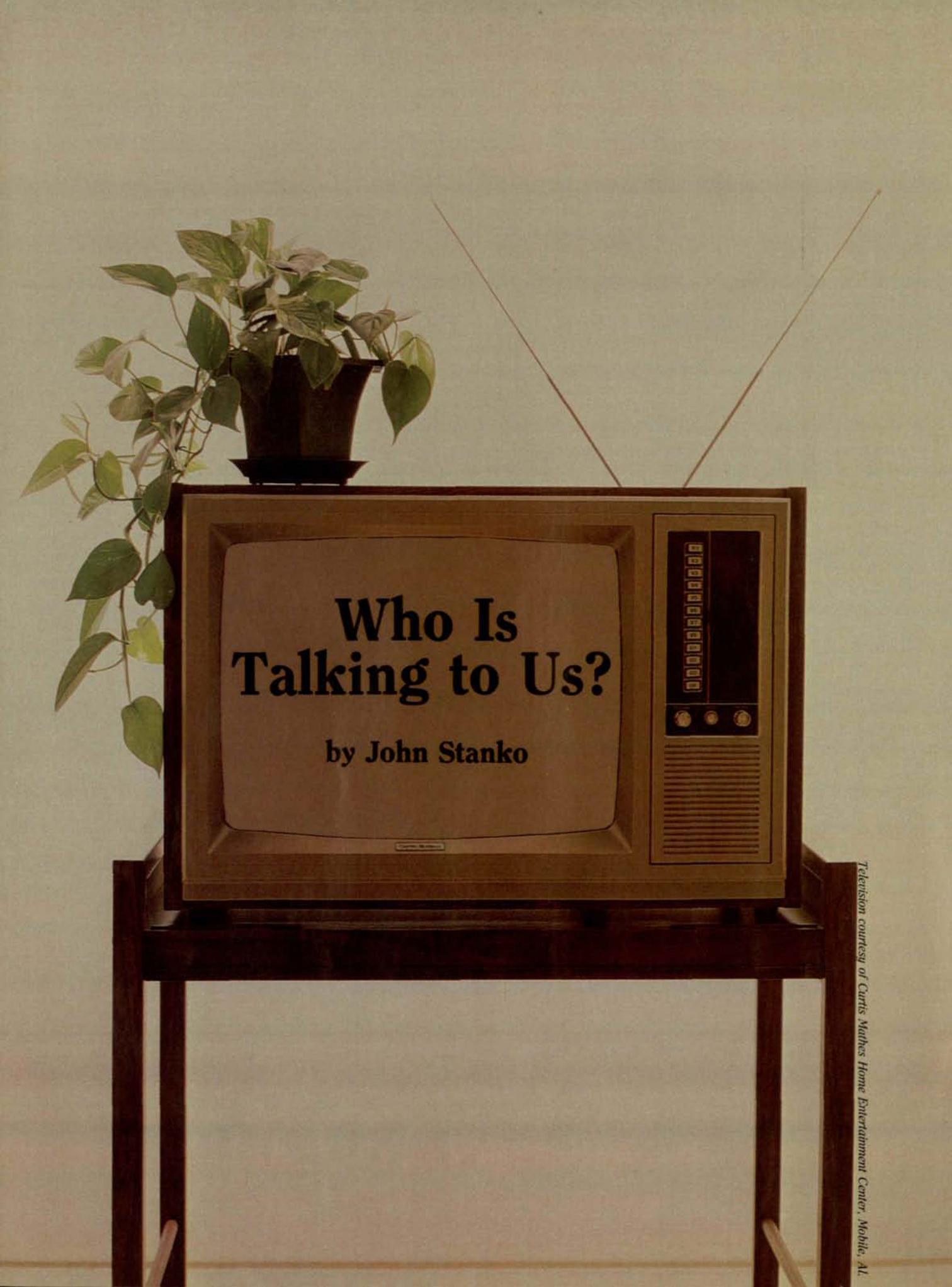
DP: I'm writing a book right now, titled *The Last Word on the Middle East*, which covers that very topic. I would say that four things are expected of Gentile Christians: to proclaim, to praise, to pray and to comfort.

We find clear scriptural injunctions for us to do all these things. Jeremiah 31:7 says, "Sing aloud with gladness for Jacob . . . proclaim, give praise, and say [that is, pray], 'O Lord, save Thy people, the remnant of Israel.'" And Isaiah 40:1 says, "Comfort, O comfort my people, says your God." In our concern for the Jewish people, these should be our personal goals: to proclaim what God is doing for Israel, to praise Him for what He is doing, to pray for the outworking of His purposes for Israel, and to comfort the Jewish people in whatever ways we can.♥

If you would be interested in participating with Derek Prince in a tour to Israel for the 1982 Feast of Tabernacles Celebration, you may receive information by writing: New Wine Magazine, Attn.: Tour Information, P.O. Box Z, Mobile, AL 36616

REMEMBER:

Friday, May 7, is a national day of prayer and fasting.



**Who Is
Talking to Us?**

by John Stanko

I recently heard a news broadcast of congressional hearings on President Reagan's proposal that parents be informed of their underage child's decision to obtain contraceptives. The doctor who was testifying assailed the plan as a scheme of a conservative minority trying to impose its will on a majority who favored secrecy in such matters. After listening for a while, I asked myself, "How did this doctor get an invitation to testify? Who really influences society on issues like this? Who determines what issues are discussed and how they will be resolved?"

The answers to these questions are critical to every Christian. While the Church has been commissioned to be the salt and light of the earth, it has not had the positive impact on society which it should have. This shortcoming has created a vacuum of leadership and godly wisdom in society which has been filled by secularism. To understand and identify who is speaking to society in the Church's stead is the first step toward reclaiming lost territory for the kingdom of God.

Undoubtedly many special interest groups compete for influence alongside one another. Representatives of business, labor, science, government, education, and the medical and legal professions, as well as the Christian community, all exert great effort to persuade society that their agenda is *the* most critical one, deserving of immediate national attention.

Power of the Mass Media

In most cases, however, these groups must enter the public consciousness through one door—the mass media. Each group makes every effort to grab headlines which will support its cause. Since the media ultimately decide not only who will receive those headlines but how the stories

connected with the headlines will be presented, the media may well constitute the most influential leadership in America today.

To substantiate the media's influential position, we can consider the following statistics. Every morning Americans purchase 30 million newspapers, and then purchase another 27 million that evening. On Sundays alone, almost 43 million papers are bought, read and often retained for reading during the following week. Add to these figures just the circulation of major weekly magazines: *Time* (4.4 million), *Newsweek* (2.9 million), the *Wall Street Journal* (9.2 million), *Businessweek* (.8 million), *U.S. News and World Report* (2.1 million), and others. All of this adds up to a staggering circulation total—380.4 million plus—of printed material which finds its way into America's homes and businesses.

But that is not all. Further consider that there are 78 million homes in the U.S. with *at least* one television. Each person in those homes watches an average of 3.5 hours of television per day. A recent survey reported in a Mobil Oil ad further points out that 66% of the public receives most of its news from television.

Media executives themselves have recognized their vast influence in our society. Eric Sevareid said of the media in his final CBS commentary, "We are no longer starvelings. . . . We have affected our times." Joseph Kraft, a noted columnist, wrote "We [the press] have moved from the sidelines to the center of the action."¹

Louis Banks, in his article "The Rise of the Newsocracy" (*Atlantic Monthly*, January 1981), reports:

The media—and particularly television—take credit for turning the public against the Vietnam War ("the living room war") and forcing its ter-

mination. "Watergate was the greatest journalistic triumph of the twentieth century," wrote one correspondent for Columbia University's "Survey of Broadcast Journalism," and unrelenting media attention certainly prompted the politics that forced President Nixon's resignation. Journalistic coverage was a prime mover in . . . the emergence of President Sadat of Egypt as a folk hero . . . consumerism . . . ecology and environmentalism . . . energy concerns. Such is merely the stuff of news. And to a degree this is true. But to another degree these areas represent *coverage by selection*, which suggests an *imposition of media values and standards in contrast, perhaps, to the values and standards of other institutions* (emphasis added).

This "coverage by selection" and "imposition of media values and standards" is perhaps the most significant issue facing the listening, watching and reading public, for the impartation of certain mindsets and philosophies, beyond the mere communication of facts, is the most powerful influence the media can exert. Because of our dependence on them for information, the media have stepped into a unique position which allows them not only to present but also interpret the world to us their audience. This means that what is important to



John Stanko received the bachelor's and master's degrees in economics from Duquesne University. John is presently a pastor in Mobile, Alabama, where he resides with his wife, Kathy, and their two children.

the media will be given top priority at the expense, perhaps, of other pertinent issues, with decisions by media executives on which stories will be covered and how much space, time and follow-up each will be allotted.

An Atypical Group

But who are "the media"? Since we are on the receiving end of their philosophies and values, we need to know who these people are whose names appear in the credits on the screen or in by-lines under the daily headlines, and what standards they believe in. These concerns were the topic of a recent survey by S. Robert Lichter and Stanley Rothman entitled "Media and Business Elites," published in the *Public Opinion Magazine* of October/November 1981.

In this survey, Lichter and Rothman set out to discover the background, attitude and outlook toward American society and journalism of the most powerful members of the news industry. They conducted 240 one-hour interviews with these "media elite," who are responsible for news content at the major media outlets—the *New York Times*, the *Washington Post*, the *Wall Street Journal*, *Time Magazine*, *Newsweek*, *U.S. News and World Report*, and the news departments at CBS, NBC, ABC and PBS. Their findings provide an illuminating view into the minds of these leaders.

From Table I it is obvious that the media people surveyed are predominantly white (95%) and male (79%). For the most part, they represent one of the best-educated groups in America, with more than half having attended graduate school. This factor undoubtedly contributed to their being one of the better paid groups as well, with three quarters of those interviewed earning over \$30,000 per year.

Table II
Family Background

From northeast or north central states	68%
From a metropolitan area	42%
Father graduated from college	40%
Father's occupation "professional"	40%
Father's occupation "businessman"	40%
Father's occupation journalism	8%
Family income rated above average	45%
Family income rated below average	26%

Table II indicates that a majority of today's media decision makers grew up in northern industrial states. More specifically, 45% came from New York, New Jersey and Pennsylvania. An-

other 10% were from New England, and 20% were raised in either Illinois, Michigan or Ohio. In addition, nearly half were raised in a large metropolitan area.

Their family backgrounds showed that for the most part those surveyed were raised in middle to upper-middle class families. Forty percent of their fathers were college graduates, while another 40% were professionals such as doctors, lawyers and teachers. Since another 40% categorized their fathers as businessmen, only 20% had fathers who held blue collar or low-scale white collar jobs. Almost half rated their family's income while they grew up as above average.

All of these statistics indicate that the leaders of the information industry as a whole may hardly be considered representative of the population at large. Their social, geographic, educational and economic backgrounds and characteristics reflect a largely uniform, atypical group whose profile differs in a number of categories from the majority of Americans. This profile in itself should not disturb us. It should, however, make us aware of a de-

Table I
General Backgrounds of the "Media Elite"

White	95%
Male	79%
College graduate	93%
Post-graduate study	55%
Present personal income 30,000+	78%
Present family income 50,000+	46%

**JUST
AROUND
THE
CORNER**
NEXT MONTH IN NEW WINE

**Taking Time for R & R
The Necessity of Rest**

gree of limitation in perspective which often plagues media leaders—one which they themselves rarely recognize. But the statistics which bring us to this conclusion are not the most alarming ones.

Table III
Religious Attitudes

No religious affiliation	50%
Protestant	20%
Catholic	12%
Jewish	14%
Seldom or never attend church	86%
Regularly attend church	8%

These responses reveal that most of the media interviewees had little if any religious inclination, which indicates that the media leaders are for the most part secular in their approach to life. Half saw themselves as having no religious affiliation at all, while the other half did claim some affiliation, though only 8% of the entire group attended church services on a regular basis. Eighty-six percent, however, said they seldom or never attend church. Though church attendance in itself is no assurance of faith or commitment, yet this statistic points to the alarming conclusion that most of the leaders do not even have nominal contact with a biblical value system and would not even pretend that the gospel has any relevance to the issues on which they report. Their distance from the Christian faith ultimately affects their ability to comment on or understand issues important to Christians from a sympathetic or even objective point of view. When these people interpret the issues of the day, they do so not from a perspective of biblically-based moral absolutes, but rather from a relativistic viewpoint which ignores or is even overtly antagonistic to biblical standards.

Table IV
Political Tendencies

Politically liberal	54%
Voted for Johnson in 1964	94%
Voted for Humphrey in 1968	87%
Voted for McGovern in 1972	81%
Voted for Carter in 1976	81%

Fifty-four percent of those surveyed identified themselves as political liberals. Their voting record over the past sixteen years supports their ideological claims. Of those who voted in 1972, 81% supported McGovern in contrast to a figure of 62% of the general electorate who voted for Nixon. These voting statistics, along with other indicators, only serve to illustrate further the chasm which exists between the ideological orientation of the media leaders and that of the population at large. What is important to the media (which is consequently what receives their attention) is oftentimes far removed from the concerns of the public. This results in a persistent attempt by many in the media to convince their audience of the rightness of their views and the priority of their agenda—a goal which can only be pursued at the expense of objective reporting.

On moral issues, the opinions of these leading journalists are particularly revealing. Eighty-four percent strongly oppose any state regulation of sexual practices. Nine out of ten agree that a woman should have the right to choose whether to have an abortion. Three out of four do not feel that homosexuality is wrong, and 85% believe that homosexuals should be able to teach in public schools. Finally, 54% do not feel that adultery is wrong.

It should come as no surprise, then, that the evident lack of biblical moral standards in the thinking of these media leaders causes the information which crosses their desks to be pre-

sented with an unbiblical or even anti-biblical bias. They cannot be expected to evaluate moral issues from a Christian viewpoint, and the "objective" viewpoint which they usually claim to hold is really only the limited perspective of the secularist.

Who Should Direct Society?

As a final survey question, each person interviewed was asked to rate seven leadership groups according to the influence each has in America today. They were then further asked to rate these same leadership groups according to the degree of influence the interviewees would prefer them to have. These were the results in the order of the greatest influence to the least:

Table V
Media's Perception of Influence Among Leadership Groups Today

1. Business
2. Media
3. Unions
4. Consumer groups
5. Intellectuals
6. Blacks
7. Feminists

Media's Preference for Influence Among Leadership Groups

1. Media
2. Consumer groups
3. Intellectuals
4. Blacks
5. Business
6. Feminists
7. Unions

The answers to this last question reveal that media leaders view themselves as more influential today than any group other than business. If they were to choose their position of influence, however, the media would elevate themselves to the top spot. They would also elevate consumer groups, intellectuals

and blacks to more prestigious places of influence, while relegating business and unions to lower positions. (Interestingly enough, a similar survey among businessmen reveals that they would relegate the media to a low position of influence while maintaining business's top ranking.)

A Secular Bias

This survey should help us to understand a powerful group of people which does indeed greatly influence America today. To see the issues that are important to media leaders will help to explain their decisions regarding what news is covered and how it is reported.

The statistics presented here should alert all Christians to the kind of perspectives which many media leaders have on the world around them. They are, for the most part, secular in their thinking and will program and report

from that foundation. Consequently, the information which the public receives is selected and interpreted in a manner which consistently ignores or rejects God and discredits His people.

Since the "media elite" for the most part do not operate from a basis of biblical moral standards, every Christian needs to weigh and evaluate carefully the information he receives from media sources. We also need to recognize the powerful position which the media occupy in influencing and directing the minds and lives of the American public. As the Church takes its intended place as a prophetic voice in our society, we must understand that we will often be diametrically opposed to the priorities and opinions presented by the news industry.

We must not, however, limit our vision of the Church's role to one of being simply a watchdog for the media or even a counter-

balance to their influence. The disturbing results of this survey should prompt Christians to pray for changes in the "media elite" group interviewed, asking God to convict and convert those involved, or else to replace them with others whose perspectives are biblically-based.

Finally, Christians with journalistic gifts should consider entering the secular information industry with the goal of "leavening" it. It is true that believers attempting to establish careers in the field often face the prospect of being passed over for promotions because of their faith. But God is the one who ultimately promotes or pulls down those in power, and His intention is clear: He has called us to reclaim the media, and the society they influence, for His purposes. ▼

¹Joseph Kraft, "The Imperial Media," *Commentary*, May 1981, p. 30.

A Case History of Media Bias

A review of a revealing article on the American press

By the editors

Central America is a cauldron which is boiling over. Rarely in the past four or five years has a week gone by without some report in the media of foment and upheaval taking place in some nation there. For information concerning complex events taking place in Latin America the public has had to rely primarily upon the reports of foreign correspondents on the scene. Such dependence upon the press corps, however, has left us all extremely vulnerable to the possibility of biased reporting which could distort our assessment of those situations.

"Covering the Sandinistas" is a recent article in the March 1982

issue of *Washington Journalism Review* by Shirley Christian, a Pulitzer Prize-winning Latin American correspondent. This journalist confirms that the public has indeed been the victim of media bias and negligence, particularly in the press coverage of the revolution in Nicaragua. Her article cites media bias and distortion in reporting the struggle between the former government of Nicaragua and the Marxist-oriented Sandinista National Liberation Front, which subsequently came to power in July of 1979.

Christian's insights are the result of studying 244 *Washington Post* stories, 239 *New York Times* stories, and 156 CBS broadcasts on Nicaragua in 1978 and '79. The significance of her critique is heightened by the fact that she is a journalist herself who, by her own admission, is struggling personally to be objective in her work. Her analysis is a reminder of the vast persuasive potential of the press and of our need for discernment, even skept-

icism, as we receive their reports.

Several excerpts will serve to highlight the issues Christian raises, which she summed up in the following question:

Did American newspaper and television reporters, in their acknowledged enthusiasm for ridding Central America of [former Nicaraguan president Anastasio] Somoza, misrepresent the Sandinistas to the American public, or in other ways fail their obligations as objective reporters?

Her answer to this question reveals three primary weaknesses which hinder the accuracy and objectivity of media reporting: apparent naivete, tunnel vision and shortsightedness.

Naivete

One of the most crucial issues for the American public in the Nicaraguan revolution was the political orientation of the Sandinista rebels. Christian reports

that the media lightly dismissed indications that many of the guerilla leaders were Marxist. Correspondents interviewing the rebel leaders naively assumed, first of all, that those interviewed could be taken at their word. One reporter for the *Washington Post*, for example, wrote in a front-page article entitled "Sandinistas Disclaim Marxism": "Sandinista political leaders interviewed have recently denied that they are Marxist." Apparently, despite voluminous evidence to the contrary, the reporter believed these denials, taking them at face value.

Secondly, the press displayed naivete in its inability to discern who was actually holding the reins of power within the guerilla ranks. Christian writes:

Neither the *Times* nor the *Post* denied or ignored the Marxist roots and Cuban ties of the Sandinista Front since its founding in 1962. There was a distinct tendency, however, to stress the reassuring impression that the Sandinista movement had been taken over in recent years by non-Marxists. . . . The sources quoted on this trend were primarily the non-Marxists . . . now in exile or otherwise disillusioned with the government.

Perhaps the most prominent case of the media's failure to discern the true nature of the rebel leadership was their coverage of Tomas Borge, a former guerilla leader who helped found the Sandinista movement and is now one of the most powerful men in the new government. Christian observes that despite Borge's "almost mythical stature" as a rebel leader, American reporters barely mentioned him—or his Marxist ideology—in their reporting on the insurrection. "Why," Christian asks, "did the American press fail to see the coming importance of Tomas Borge and others like him?"

Tunnel Vision

The media's narrow and ex-

clusive focus on only a few issues in the Nicaraguan crisis resulted in their neglect of other, equally important, concerns. Such tunnel vision represents perhaps the most obvious form of media bias, because the journalists' selectivity was often based on personal prejudices.

One glaring example of this problem involved the reporters' hatred for Anastasio Somoza, the head of the regime that was overthrown. This hostility on the part of correspondents toward the established government caused them to concentrate on abuses by the Nicaraguan National Guard, while ignoring acts of cruelty committed by the guerillas:

Given this press hatred . . . it was not surprising that reporters covering the war saw Somoza's opponents, the Sandinistas, through a romantic haze There were almost no reports by the *Post*, *Times* and CBS of unjustified or noncombatant brutality by Sandinista forces against government supporters.

Hatred for Somoza also resulted in reporters' disregard of his warnings about Communist involvement in the crisis. Christian observes:

When he cried wolf—that Communists were trying to take over Nicaragua—reporters either contradicted him or said it simply did not matter While concentrating on abuses of power by the National Guard . . . the *Post*, *Times* and CBS generally paid little attention to the question of arms and ammunition reaching the Sandinistas and the assistance given them by other countries This was a story that demanded to be reported thoroughly—and was not.

This mistrust of Somoza thus contributed to the press's neglect in reporting a major news story of critical importance to the American public: Cuba's military support of the rebels.

Shortsightedness

The media's naivete in Nicaragua was a failure to see beneath the surface of events, and its tunnel vision was a failure to see beyond the narrow confines of a few issues. The third primary weakness Christian pointed out was also a problem of vision: the media's failure to see beyond the present to the consequences of the cause which they showed such favoritism. Christian writes:

Much of the war coverage which I examined did not ponder what kind of government would succeed Somoza Obsessed with the past, journalists were unable, or unwilling, to see the tell-tale signs of the future. Intrigued by the decline and fall of Anastasio Somoza, they could not see the coming of Tomas Borge.

Since its establishment, the Marxist government of Borge and other former guerilla commanders has increasingly suppressed and finally suspended individual rights—including, ironically enough, the freedom of the press.

Our Concern

Why should all of this concern us? It should concern us because the media is talking to us—constantly and convincingly—and most of us spend a good deal of time listening. Since we rely so heavily upon the press for our information, we need to recognize its weaknesses pointed out by Shirley Christian's analysis.

We must realize as well that those limitations were present in the media's coverage of the revolution when it helped to engender sentiments and shape perceptions of the Nicaraguan situation, making it a contributing factor in lulling us into apathy about the Marxist take-over there. If they were able to do it in Nicaragua, is it possible that they can do the same in other countries, including our own? Which boiling cauldron of the world will the press next stir with its "helping hand"? ♣



A Living Sign

by Charles Simpson



God's people are called to be a visible demonstration of His message to the world.

What does it mean to be a "sign"? A sign is a living demonstration, a visible manifestation, of God's purpose. Often, when God speaks to nations, He uses people as signs. Jesus was God's greatest sign to the world, a living demonstration of His will, prophesied centuries before by Isaiah: "The Lord himself will give you a sign: The virgin will be with child and will give birth to a son, and will call him Immanuel" [that is, "God with us"].

Simeon, one of my favorite characters in the New Testament,

against, so that the thoughts of many will be revealed" (Lk. 2:34-35).

Simeon's prophecy is important to us as we seek to understand what it means to be a sign. First of all, we should note that Simeon said the baby, as a sign, would *cause* the falling and rising of many. In other words, Jesus was not going to push people down or pull them up. Rather, it was what *they* would do in response to Him that would ultimately cause them to rise or fall.

A sign itself does not determine what happens to us; what we *do* with a sign determines what will happen to us. If we see a sign that says "one way," and then go the wrong way and have a collision, we cannot blame the accident on the sign—all it did was warn us. The sign didn't wreck us; it was there to keep us from having the wreck. What *we* did in response to the sign is

Like it or not, the message on the sign remains the same.

We may throw mud on a sign, but the sign will still be there. When Israel didn't like a message from one of God's "signs," their usual response was to kill the messenger. But they could not change the message: it remained the same.

Third, we read how Simeon also prophesied that because of the sign of Jesus, "the thoughts of many hearts will be revealed" (2:35). Jesus exposed what was in people's hearts. Take, for example, the pharisee, a pillar of the community. His robe was beautiful and he looked so pious. He seemed to be a devout man: he gave to the temple, he prayed on the street corner. But when Jesus came by, the pharisee spilled out his venom, proving what Jesus had said of him: he was a white-washed grave. God knows what is in the hearts of people, but it



knew that a sign was to come to Israel, and he was waiting for it. The Holy Spirit was upon him; he was a man at the end of one age who saw the next one coming. So when Mary and Joseph brought the infant Jesus to the temple for circumcision, Simeon recognized Jesus—out of all the thousands of infants brought there—as God's sign to Israel. When he blessed the child, he prophesied: "This child is destined to cause the falling and rising of many in Israel, and to be a sign that will be spoken

what led to the unfortunate consequences. In the same way, Jesus as a sign did not make Israel fall. Some did not read the sign, and so they fell. Others did read the sign, and they rose.

Second, we find that Simeon continued his prophecy with some sobering words about opposition. He said that Jesus was destined to become "a sign that will be spoken against" (2:34). Sometimes we don't like what a sign says. But it does us no good to complain, "I don't like that sign!"

takes a sign to bring it out so all can see.

Isaiah and Ezekiel

Again and again throughout the Scripture, we see how God uses His people as a sign. Isaiah's son is an example. In a day when names had special significance to God's people, the Lord told Isaiah to name his child "Maher-Shalal-Hash-Baz," which means "quick to the plunder, swift to the spoil" (Is. 8:3). Just as the coming of "Immanuel" meant to Israel

"God is with us," the coming of Isaiah's son signified "Judgment." Maher-Shalal-Hash-Baz was a sign to a corrupt nation that God was going to judge His people.

Being a sign in Isaiah's time probably led to trouble, just as it did in Jesus' day. Besides the fact that "Maher-Shalal-Hash-Baz" is an awfully long tag to hang on a kid, people were constantly made uncomfortable by his presence. Imagine how the conversation usually went:

"That's a cute kid; what's his name?"

"Judgment."

"I'm sorry I asked."

The price Ezekiel and his wife paid for being a sign was much greater. We read what happened to them in Ezekiel chapter 24:

The word of the Lord came to me: "Son of man, with one blow I am about to take away from you the delight of your eyes. Yet do not lament or weep or shed any tears. Groan quietly; do not mourn for the dead. Keep your turban fastened and your sandals on your feet; do not cover the lower part of your face or eat the customary food of mourners.

So I spoke to the people in the morning, and in the evening my wife died. The next morning I did as I had been commanded.

Then the people asked me, "Won't you tell us what these things have to do with us?" (vv. 15-19)



Charles Simpson received his education from William Carey College in Hattiesburg, Mississippi, and at New Orleans Baptist Theological Seminary. Besides his pastoral duties and an international ministry, Charles is chairman of the Editorial Board of *New Wine Magazine*. He resides in Mobile with his wife, Carolyn, and their three children.

Ezekiel told the people his wife was a sign that God would take away their delight—the sanctuary—through their being conquered by their enemies, and they would not even have the opportunity to mourn. "So you will be a sign to them," God said, "and they will know that I am the Lord" (v. 27).

We might say, "Why would God take Ezekiel's wife?" I think that is a minor question, though it certainly was not minor to Ezekiel. But considering what happened later, God was merciful to that woman.

Within the lifetime of those who heard Ezekiel, Nebuchadnezzar besieged Jerusalem, and when he was finished, the temple had been pulled down and burned. The women were raped, families were massacred, and the survivors were exiled.

A Sign Today

The story is terrifying, but the situation we are facing in this nation today is no less serious. Some people would say, "Wasn't that judgment a bit extreme?" But if they think it was an unusual situation, they should consider what has taken place in the world in the last forty years. In Russia the Bolsheviks killed at least twenty million people, a figure so great that we cannot even comprehend it. God only knows how many have been murdered in China, or how many are being killed even now in Central America and other parts of the world.

All this is not intended to be morbid. But we need to remember that to be a sign in times like these is a heavy load—and God's people are called to be a sign. We might have to name a child "Judgment," or our wives could be taken away. But God has said that we are going to be a sign, and we must learn what that means.

We read the Bible long after the events described have already happened. That makes it often



seem like easy and comfortable reading. But at the time those events were taking place, life was difficult. Think of Isaiah, who prophesied by naming his child "Judgment," and then had to watch as that prophecy was fulfilled—and some of it was not fulfilled until after his lifetime. He had to live with a generation in confusion and misunderstanding.

Can we even imagine the burden of Isaiah or the burden of Ezekiel? People must have regarded Isaiah as a fool for naming his son "Maher-Shalal-Hash-Baz," and they must have considered Ezekiel a morbid fanatic for prophesying that his wife was going to die. We don't have the proper frame of reference for appreciating these men that we call servants and prophets of God. We look through thousands of years of history, and we say, "Praise God for Isaiah!" But if an Isaiah walked in among the people of God today, he would probably be branded—and laughed out of town.

To realize what it cost Ezekiel to be a sign overwhelms me and makes me weep. It makes me thank God for that man. I know that in eternity his hurts have been healed, his misapprehensions have long been dealt with, and his message has been vindicated. But thank God for a man who walked in faith before all of that happened.

We Are a Sign

God is calling us to be a sign in the same way. We must not react when people respond to our message with the challenge, "Prove it! I want to see the fulfillment of those words now." All we can say is, "I believe that I have heard God." We cannot give "five good reasons" for naming a child Maher-Shalal-Hash-Baz—there aren't any, except that God said to do it.

God says to us, "I want you to be a sign." Afraid of the consequences, we ask, "Couldn't You just preach the message?" But that is not the kind of God He is. He demonstrates His messages; He personifies them. When He speaks, people *see* what He is talking about—and when they see it, some like it, and some don't. But that does not change the message.

I am not trying to develop a martyr complex in Christians. But we cannot escape the fact that a sign will "cause the falling and rising of many," a sign will "be opposed," a sign will "reveal the thoughts of many hearts." When someone slanders us publicly and we know that the one slandering is himself unethical or dishonest and does not have our best interests at heart, we must remember that God's purpose is to reveal what is in men's hearts.

I must confess that I have at times had what is in *my* heart revealed in the same way: I have opposed God's sign on occasion, dismissing the work of someone who was steadfastly doing something for God because they were not in "our group," or they did not do things my way. We need to remember that we ourselves have at times opposed God's signs, so that we will be gracious toward people who misread us.

It is true that the day will come when God *does* call us to prophesy against some things. But unfortunately, many people have been anxious to do that and have

done it prematurely—not because of a divine burden, but simply because of a negative attitude. We must remember that the one who prophesies against something will himself come under a more intense type of examination by God and by others.

When the world speaks against us, we must also bear in mind that ultimately it is not dealing with us, but with God. We are just a sign, and if the world opposes us, it opposes the One who sent the sign. That will help us remember not to struggle to protect ourselves or defend our reputation. Our responsibility is to grow up and mature as a sign to our generation in the same way that Isaiah's son did.

Seeing and Doing

Isaiah wrote concerning the coming of Jesus that "the Lord will lay bare his holy arm in the sight of all the nations, and all the ends of the earth will see the salvation of our God" (52:10). That means He will make His work clearly visible to all. We need to take note of the word "see." Isaiah did not say, "hear," but "see." God demonstrates so that we can *see*. Isaiah goes on: "See, my servant will *act* wisely" (v. 13). That approach is not one of hearing and discussing, but rather of *seeing* and *doing*. Children learn by seeing and doing, not by hearing and talking. We don't hold a seminar on walking for our children to learn how to walk. They watch us and try to do it themselves, and even though they have no comprehension of language, they learn to walk. God says to us, "I will *show* you how to do my will, and then *you* will do it."

After describing the suffering Jesus would experience as a sign, Isaiah wrote, "and kings will shut their mouths because of him. For what they were not told, they will *see*, and what they have not heard, they will understand" (v.15). If we

are a sign as Jesus was—and I believe that God's people who follow Him *will* be a sign—then what the nations were not told they will see in us, and what they have never heard they will understand when they look at us. They will say, "That is the kingdom of God. I understand that. I see what you are talking about."

We have tried to speak to the world without being a sign. Our tradition has been to tell the world and explain to the world, without being a sign of what we have said. But a sign must be laid bare so that it *shows* the world, and they see and understand.

Jesus was a sign. Ezekiel and

We have tried to speak to the world without being a sign.

Isaiah, Daniel and Jeremiah, Joseph and Abraham, were all signs. We need to be a sign as well. What kind of sign? A sign that our God reigns, a sign of incarnation, a sign that truth is embodied in flesh, a sign that God will judge religion that is devoid of reality. And we will inevitably be a sign to be spoken against, a sign that will reveal what is in people's hearts.

I trust that God will help us to be a sign that is easily read: correctly spelled, clearly legible, and clean of any "mud" that would obscure His message. In a world that is confused and lost, such a sign—if properly read—can bring salvation to all who see it. ♣



National Day of Prayer

By the President of the United States of America

A Proclamation

National prayer is deeply rooted in our American heritage. From the earliest days of our Republic, Americans have asked God to hear their prayers in times of sorrow and crisis and in times of bounty.

The first National Day of Prayer was proclaimed in 1775 by the Second Continental Congress. As thousands gathered in prayer in places of worship and encampments throughout the new land, the dispersed colonists found a new spirit of unity and resolve in this remarkable expression of public faith. For the first time, Americans of every religious persuasion prayed as one, asking for divine guidance in their quest for liberty and justice. Ever since, Americans have shared a special sense of destiny as a nation dedicated under God to the cause of liberty for all men.

Through the storms of Revolution, Civil War, and the great World Wars, as well as during times of disillusionment and disarray, the nation has turned to God in prayer for deliverance. We thank Him for answering our call, for, surely, He has. As a nation, we have been richly blessed with His love and generosity.

Just 30 years ago, a joint Resolution of the Congress requested the President to proclaim a day each year, other than a Sunday, as a National Day of Prayer, on which the people of the United States may turn to God in prayer and meditation in places of worship, in groups, and as individuals. Eight Presidents since then have annually proclaimed a Day of Prayer to the nation, resuming the tradition started by the Continental Congress.

NOW, THEREFORE, I, RONALD REAGAN, President of the United States of America, do hereby proclaim Thursday, May 6, 1982, National Day of Prayer. On that day, I ask Americans to join with me in giving thanks to Almighty God for the blessings He has bestowed on this land and the protection He affords us as a people. Let us as a nation join together before God, aware of the trials that lie ahead and of the need for divine guidance. With unshakable faith in God and the liberty which is our heritage, we as a free nation will continue to grow and prosper.

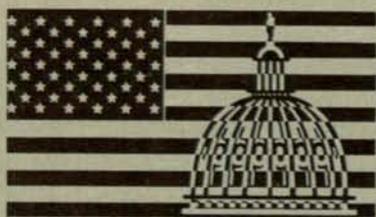
IN WITNESS WHEREOF, I have hereunto set my hand this twelfth day of February, in the year of our Lord nineteen hundred and eighty-two, and of the Independence of the United States of America the two hundred and sixth.

Ronald Reagan

On the chilly, snowy morning of January 22, twenty-two leaders of pro-life organizations met with President Reagan at the White House. Outside, twenty-five thousand pro-lifers were forming their annual March-For-Life, the ninth since the fateful *Roe vs. Wade* decision by the U.S. Supreme Court on this date in 1973.

The meeting had been arranged by Morton Blackwell, Special Assistant to the President. I had been invited, along with Dr. Jerry Falwell, Dr. Mildred Jefferson, Curtis Young, Nellie Gray, Dr. Jack Willeke, Fr. Charles Fiore, Peter Gemma, Paul and Judy Brown, Ed McAteer, Prof. Victor Rosenblum and others. Prior to the President's arrival, we were given a summary of the Reagan Administration's efforts in regard to the abortion issue by Dr. Donald Devine, Director of the Office of Personnel Management; Richard Schweiker, Secretary of the Department of Health and Human Services; and David Swoap, Undersecretary of H.H.S.

Dr. Devine spoke about progress that has been made in eliminating abortion provisions in some 130 different federal employee health plans. At this point, plans covering ninety percent of federal employees have been successfully modified. The remaining ten percent retain the provision because of union opposition and unfavorable court rulings. Secretary Schweiker cited the appointment of C. Everett Koop as Surgeon General as a great achievement in the face of major opposition, noting that the support for this by grass roots groups made the crucial difference. He also said that efforts are being made to prevent federal funds from going to "family planning" through Planned Parenthood, but that the process is complex and difficult. David Swoap expressed sincere appreciation for the efforts made by



those represented at the meeting on behalf of the unborn. He said, "Pro-choice arguments are fine, if we also give babies the choice!"

President Reagan then joined us. His graciousness, humility, and personal warmth were immediately obvious as he greeted us. He was presented with a beautifully framed wall plaque on which the symbol for "The Year of the Unborn Child" was silk-screened in gold on a royal blue background. The President was also presented with a letter from Intercessors for America, cosigned by most of us present, which said that millions of Americans are praying that he would take personal initiative to protect unborn life.

The President gave us an opportunity for comment and then noted concern among several congressional leaders about apparent divisions in the Pro-Life Movement (referring to disagreement on whether to support the Helms/Hyde or the Hatch/Ashbrook amendment proposals). Fr. Fiore reassured the President that while we have differences in strategy and timing, we are absolutely unified in our overall goal—to see legal protection restored to the the unborn.

President Reagan next referred to the hearings held last summer (by Senator East's Judiciary Committee) on the question of "when human life begins." He said that amidst all the confusion and uncertainty of those hearings, a "great conclusion" was reached. Since no one could prove that human life did not begin at con-

Intercessors Report

by John Beckett

ception, "government has the responsibility to opt that the child is alive." He then repeated a comparison used earlier that week in a press conference: "If one were to come upon an immobile body alongside the road, and it could not be determined as to whether it were dead or alive, you wouldn't grab a shovel and start covering it up. You would look for life." The President referred to serious study he undertook on this issue while governor of California and said he concluded many years ago that the unborn child is a living human being. All the evidence he has seen since then confirms and reinforces this position.

Clearly, President Reagan understands the right-to-life issue and is prepared to exert his influence once a proper strategy and timing become clear. Noting the various pieces of legislation which the Congress is considering, he said, "I look forward to one of these proposals reaching my desk for action."

Our intercessory prayer is essential during this critical time—for Mr. Reagan, his advisors and pro-life Congressional leaders, as well as for a repair of the breach among various pro-life organizations. The enemy is hard at work to bring division and confusion to our ranks, and only the work of reconciliation and God's sovereign intervention will bring the results we all desperately seek. Psalm 146 states the matter clearly: Our hope is not in man, nor even in rulers, but in the Lord our God. ♥

To receive the IFA newsletter write:
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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. We encourage our readers to use this feature daily, both for personal scripture study and family reading.

THE WORD

I believe in the Holy Spirit, the promise of the Father, the Comforter sent by the risen Christ pictured in scripture as:

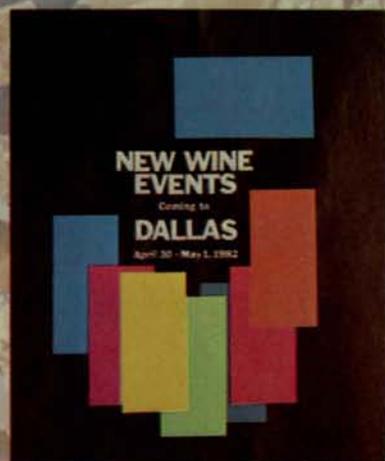
I. The Dove: beauty, gentleness and productiveness	
A. Gen. 1:2, "incubating over the waters"; Gen. 8:6-12	May 1
B. Mt. 3:1-17; Jn. 16:1-11, "Comforter"	May 2
II. The Seal: security and ownership	
A. Eph. 1:1-14; Rom. 8:12-17; 1 Jn. 3:1	May 3
B. Jer. 32:6-15, sealing and ownership; 2 Tim. 2:19	May 4
III. The Holy Oil of Anointing: consecration, guidance and illumination	
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C. 1 Jn. 2:26-29; Lev. 8:10-13, consecration and guidance	May 7
D. Is. 61:1-11; 2 Cor. 1:18-22	May 8
E. Zech. 4:1-14; Acts 10:34-38, grace and illumination	May 9
F. Ex. 27:20-21; Jn. 1:1-18	May 10
IV. Fire: purification and penetration	
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F. Hos. 6:1-3; Ps. 72:1-7, grace and supply	May 18
G. Joel 2:21-32	May 19
H. Lev. 26:1-16; 2 Cor. 9:6-15	May 20
I. Gen. 27:28; Dt. 32:1-4; Ps. 133:1-3; Pr. 19:12, refreshment	May 21
J. Hos. 14:4-9; Mic. 5:7-9; Zech. 8:9-13	May 22
VI. A Realm in Which We Live	
A. Gal. 5:16-26	May 23
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VII. Wind: winnowing and searching	
A. Jn. 3:1-8; Ex. 37:7-14	May 25
B. Ps. 1:4-6; Is. 59:15-21; Acts 2:2; Jn. 20:19-23	May 26
VIII. Clothing: equipment, endowment and strength	
A. Judg. 6:34; Lk. 24:49; Rom. 13:11-14	May 27
B. Zech. 3:1-10; Col. 3:9-17	May 28
C. Eph. 6:10-20; 1 Th. 5:8	May 29
IX. The Earnest: promise and taste of future glory	
A. 2 Cor. 5:1-10	May 30
B. 1 Jn. 3:1-3; Col. 3:1-4	May 31

A monthly Bible study by Bruce Longstreth

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“FAMILY”

A New Wine Book
See next issue for details.

Dear New Wine

More from the kids

I am three years old so I asked my mom to write this for me. My mom gets your magazine and she read "A King Should Be Welcomed Home" to my little sister and me. We liked it. Both of us wanted to be able to welcome Jesus in our home because we love Him so much. Thank you for having this in your magazine. Will you please have it again? My little sister, Holly, colored all over our copy.

Hope Faulk
Albany, GA

From around the world

Greetings from the north of Thailand. I teach English to adult refugees from Laos and I live in the refugee camp. I often keep a copy of *New Wine* in my desk drawer at school and I like to read it during free moments—it refreshes my thoughts on the Lord and feeds me with His manna. There are many pressures and times when I just wonder how I can keep going—I am indeed grateful for the input I receive from you.

James Baker
Maejarim Nan,
Thailand

The right theme for her

I feel guilty that I don't take the time to tell you how much *New Wine* means to me. In the past I have subscribed to other magazines but none meet me where I'm at like *New Wine*. Each month I read it from cover to cover, and even though I

often think "Why did they choose this subject," before I'm through reading it I discover it was written for me.

Anne Steel
Newburyport, MA

Vino Nuevo

I surely didn't want to stop receiving *New Wine*. It's just that I understand the economic pressures that you must be feeling, and I didn't have the money to renew. However, since you are still willing to keep sending me your magazine, I want you to know that I read it from cover to cover as soon as I get it. Also, my husband, who is from Mexico, is receiving *Vino Nuevo* and he too is greatly blessed. It is greatly helping him to see things he hasn't even thought of before, and his vision is indeed becoming deeper and larger. He also reads it from cover to cover.

What we are learning is being shared in a personal and preaching ministry. My husband is often invited to preach among Spanish-speaking people as well as friends of mine from this side of the border.

Barbara Petra
Edinburg, TX

Finances

Don Basham's article on finances helped me greatly. I was afraid to watch the news, read the paper or read about secular humanism. They all depressed me and stirred up fear

within me. To know the root of our national problem, and how to pray for it, has lifted my depression and fear. The article has also spoken to us about our personal money situation. We have not budgeted since before we got married. The monthly bills, with no frills, are becoming greater than our income. Now we know the way back to financial solvency. Thank you.

Nancy Perrine
Kingferry, NY

Why we are a family

In your March issue there was a letter from a widow, K.R., who couldn't afford to pay for her subscription. God led me to pay it for her. But if someone else has already done this, please use this check to pay for another person's subscription who is on a fixed income.

Lynn Stafford
Oakdale, MN

[Editor's note: K.R., the widow mentioned in Lynn Stafford's letter, is only one of many readers we send *New Wine* to each month who are unable to pay for their subscriptions. Others responded to her need, and we want you to know that your contributions enable us to send *New Wine* to the people like her who are unable to make a donation. We are thankful for the bond of family love that is evident in our readers.]

P.O. Box Z, Mobile, AL 36616

The editorial policy and purpose of *New Wine* are (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 are 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* and 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.

BAYFIELD . . .

"WHAT IS THERE TO DO IN SUCH A SMALL TOWN?"

Bayfield, Wisconsin

HERE'S AN EXCERPT FROM A LETTER TO "HOMETOWNS," IN ITS ORIGINAL WORDING.

DEAR HOMETOWNS,
BAYFIELD IS A VACATION TOWN IN NORTHERN WISCONSIN ON THE SHORES OF LAKE SUPERIOR. THERE ARE MANY QUALITIES THAT THIS TOWN HOLDS. SOME SAY, "WHAT IS THERE TO DO IN SUCH A SMALL TOWN?" WELL, THERE IS PLENTY TO DO. . . .

MARCH AND APRIL IS THE TIME TO TAP THE MAPLE TREES TO MAKE MAPLE SYRUP. A LOT OF WORK GOES INTO THIS, BUT IT IS WORTH IT ALL WHEN YOU SIT DOWN TO A STACK OF HOT PANCAKES. . . .

THROUGH THE WINTER MONTHS MANY COMMERCIAL FISHERMEN ARE SETTING NETS FOR WHITEFISH AND TROUT. ALL OF OUR RESTAURANTS SERVE WHITEFISH AND TROUT ON THEIR MENUS.

WE HAVE MANY FRUIT FARMS HERE. THE MAIN PRODUCE IS STRAWBERRIES AND APPLES. PEOPLE COME FROM MILES AROUND TO PURCHASE THESE FRESH FRUITS. . . .

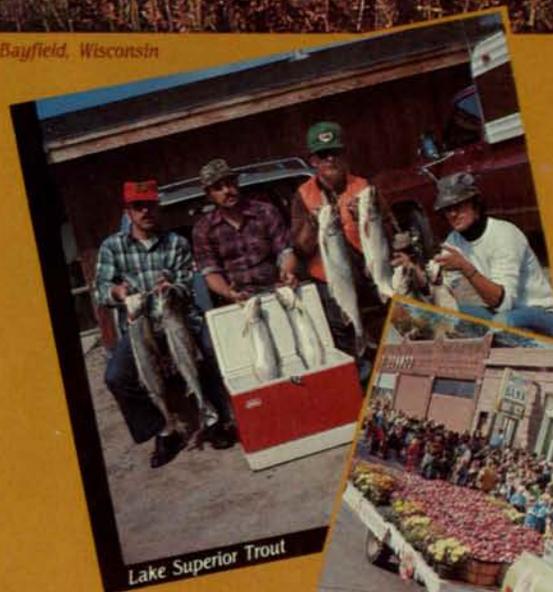
WE ARE WELL-KNOWN FOR OUR APPLE FESTIVAL, HELD IN OCTOBER. AS MANY AS 20,000 PEOPLE HAVE ATTENDED, WHICH IS QUITE A NUMBER IN COMPARISON TO OUR POPULATION BEING ONLY 969! . . .

BAYFIELD, WISCONSIN, IS A GIFT FROM GOD . . . AND I AM PROUD TO SHARE IT WITH YOU.

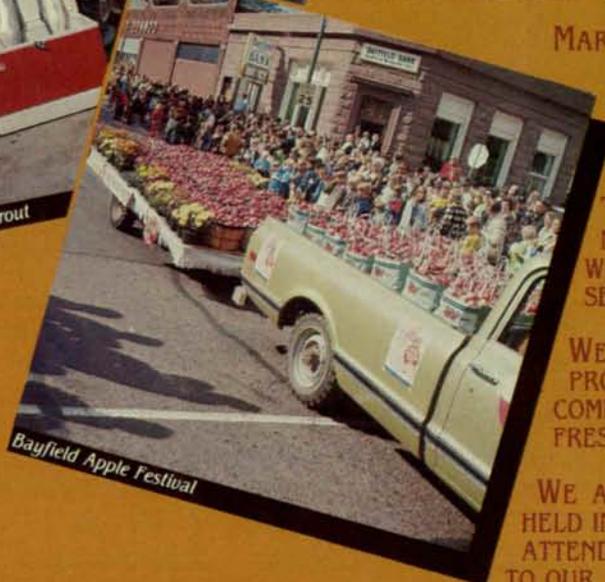
—SALLY CADOTTE

BAYFIELD, WISCONSIN—ONE OF THE MANY UNIQUE HOMETOWNS WE REACH AROUND THE WORLD.

IF YOU THINK OTHERS WOULD BE INTERESTED IN THE UNIQUENESS OF YOUR HOMETOWN, WRITE US—SEND SOME PICTURES AND FACTS. WHO KNOWS? ONE DAY YOU MAY FIND YOURSELF READING ABOUT YOUR HOMETOWN IN *NEW WINE* MAGAZINE. ADDRESS YOUR LETTERS TO: **HOMETOWNS—NEW WINE MAGAZINE, P.O. BOX 7, MOBILE, AL 36616**



Lake Superior Trout



Bayfield Apple Festival