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PROGRESSIVE

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# VISION

Giving perspective to what God is doing in Washington, D.C., Nationally and Internationally.

## IS ISRAEL ALONE?

3 Writers Believe Not.

- 2 Perspectives on Prayer • Inner-City Happenings
- America For Jesus Report



Prime Minister Menachem Begin of Israel speaks to Christians from nations all over the world at the Feast of Tabernacles in Jerusalem.

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# Is Israel Alone?

Jan Van der Hoeven

As I've said many times, I believe we are living in one of the greatest moments of history during this third, and final, homecoming of the Jews. Every homecoming of the Jews has brought a blessing to this world. When they came home from Egypt the first time, the result was that God revealed Himself in Sinai. Still today we refer to that old covenant of grace, to that wonderful revelation of God's glory and the law that was given as our Bible. And most of that Bible was a result of the homecoming, the first homecoming of that nation under God, from Egypt to Israel.

The second time they came home was from Babylon, after 70 years of captivity. It was a result of that homecoming that Jesus came to us and the New Testament was written. And none of us here could say that we would not be happy with that second homecoming, when the Jews came home from Babylon.

We are living today in the third time that the Jews are coming home. Both the Old and the New Testaments tell us that the result of this homecoming will be the greatest. Paul says in Romans, "If the rejection of them has been to reconciliation of the Gentiles, what shall the receiving of them be, other than life from the dead?" If their diminishing has been your riches, how much more their fullness will be to us. If 2,000 years of gospel preaching has been the result of their diminishing role in history, what will not happen when the kingdom will be restored again to Israel and Jerusalem be the Jews' undivided center of all that the prophets have seen?

Pray for the peace of Jerusalem. I will not give the Lord God rest till He makes that city and that nation and that people the blessing to all generations and nations as God has promised. The Jews are not home just to create another state. Even if they may not know, all of them, why they have come home, I know why they have come home. God has brought them home for the third time in history to proclaim to the earth that His covenant grace is absolutely trustworthy and that all that He has said through the prophets is true — that one day from Jerusalem the world will live in peace and that the nations will turn their swords into plowshares and teach war no longer. This will happen from only one city and one country and one people, and that is the city of Jerusalem, the country of Israel, the Jewish nation of whom Jesus said, "Salvation belongs to the Jews." AMEN!

Well, there are many people who claim that role. One Israeli woman remarked the only thing that united the three presidents in the Camp David Agreement, President Sadat, President Carter, and Prime Minister Begin, was probably that each one dreamed to be known in history as the peacemaker to the Middle East. That may have been a very prophetic understanding. The closer we come to the entrance of the Prince of Peace the more the people want to have His crown.

I do not believe that the Camp David accord is going to bring peace in the Middle East. And I would even go further, I hope it will not bring peace! And I'll tell you exactly why I hope, because my Bible tells us that God has given the land to Israel and He tells us exactly what that land is. I've never read in the Old Testament that in the end days God will bring the people back to half of the land of their fathers. I always read, whether it's in Ezekiel or Isaiah or in Jeremiah, "And I will in that latter day take you from the four corners of the earth and will bring you back to the land that I promised to your fathers, as an eternal possession."

Now I am a Dutchman, but I think I know enough English to know eternal means eternal. So if God says this is an eternal position given to the Jewish nation, that's, for me, enough. And what God whispers to me in the closet, I am willing to shout from the rooftops.

Some people today have a schizophrenia about their own faith. They believe God's promises for Israel in their nice carpeted churches and Bible classrooms, but when it comes into the cold reality of the world, they leave it up to the politicians. It is high time that the church that is to be the light of the world is going to be prophetically speaking the word of God wherever they can. We're not just the evangelist, we're not just the apostle, the teacher, or the pastor. God has given us the role to be prophetic in our countries and in our nations. Sometimes we have two roles. What we believe in our churches hardly comes across in the world.

This summer I was interviewed on a radio program in the United Nations, and when I came into the United Nations, I had to pass the Isaiah Wall where it is written, "Then shall they turn their swords into plowshares and teach war no longer." When I read that, I began cynically to laugh in my heart, because that institution, maybe more than most institutions of the world, is anti-Israel and anti-Zionistic; but yet, they claim to believe in the Zionist ideal, written down by Isaiah, a prophet of Israel who saw that peace and righteousness, which is in vain discussed in the United Nations, would come only from one city.

My Bible doesn't say "New York, New York, if I forget thee, let my right hand be cut off." I know peace will never come if I see the farce that goes on there. More than 50% of all the hours of discussion for peace and righteousness there is not because of Cambodia, is not what has happened in Biafra, is not what happens in Ireland. But what seems to be the main objective of discussion there is the nation that twice has given all the Sinai back to Egypt to maintain peace. As you have seen recently, other nations, for little islands, like the Falkland Islands, are willing to go to war in spite of all the mediation efforts of the greatest nation in earth. Israel, in contrast, is willing to give the Sinai back again, for the second time.

Israel has to succumb to all mediation efforts, even if they have to give back their own historic land that God has promised up to the river of Egypt. They are willing to give their own historic land, even if it tears their own soul out of themselves, to prove to the world that they want peace. They did this in 1957 under heavy pressure from the Americans. They gave all of the Sinai back, hoping for peace, only to find that, with the compliance of the West, Nasser filled it up with the help of Soviets with all the armaments he could get! But Israel took it back again in the Six-Day War. And now under the same pressure from the Americans, the United States of America, they have given everything back during their most difficult economic crisis — when they need oil, when they need the strategic depth, when they need the airfield, the most modern in the world.

And at the same time that they have been giving in, and giving in, compromising, something that England doesn't do when America tries to help England and Argentina come to a compromise. No, they will make war! They will make war over islands that never belonged to England in their long history. But the Jews have to give it at the time they are being threatened by Russia, by China, by all the satellite states of Russia, by all the Arab nations, by all the Moslem countries, by every country that has no courage anymore to stand with this nation of 3 million Jews, hundreds of which have still the Auschwitz and Dachau concentration camp numbers on their arms.

Israel, looking in from Israel, sees America give the AWACS plane to Saudi Arabia, when Saudi Arabia is financing the PLO with \$1 million a day. Then America has to believe it's for peace we give the AWACS. It's only because of Israel's willingness to surrender the Sinai again that America has any standing at all in Egypt and in the Arab world. That's on the prize and on the back of Israel's willingness to compromise. I tell you, if the world is not anti-semitic, than I am mad!

When I see what is happening to this nation that faces China, Russia, all the satellite states, all the third world countries (Cuba, the black nations of Africa) that have cut diplomatic relationships because they are afraid to lose the economic support of the Arabs after receiving so much agricultural help from Israel. Golda Meir loved the African nations, she danced with the leaders of Africa. The world does not do what I said at the Feast of Tabernacles, where Mr. Begin spoke that same night, when I was allowed to speak

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and sit with that audience of 3,000 people in the Ben Yehai Haumah hall. If I look as an outsider, as a non-Jew, as a non-Israeli, to the Israeli people that now have broken down their own houses, I see that they have given up young meat in their own territory, back for the second time to Egypt. At the same time Mobarik, the President of Egypt, doesn't even want to visit Jerusalem. And I say, the 3 million Jews all ought to have the Nobel Peace Prize. I hope Oslo will invite them and pay their ticket.

Let me bring it once more back to you in a historic way. Just 50 or 60 years ago, England evangelized the world and was one of the most goodly influences among the nations. William Carey went to India; Hudson Taylor, that mighty man of God, went to China. And when England was that influence to the world, she was good to Israel, and opened the land, for the first time in 2,000 years, for Jews to go back to Palestine. But then they began to play the double game, trying to play it safe with the Arabs and the Jews, barring the Jews from entering after World War II into the land that the British themselves had opened up, and throwing them into detention camps in Cyprus.

God took much of His blessing away from England and gave it to America. More than 80% of the Gospel today is being preached either by Americans or by American-sponsored institutions and organizations. And America also took over the role up to this moment. I put a question mark today of America's being a foster father for Israel: they're about to lose it, because they're entering on the same double game, trying to play it safe without hurting too much. I tell you I hope I revive the church and I hope you will be part of that revived church. I hope America will wake up and say, God we don't want to follow the example of Europe and England. We will stand up in a way as we have never stood up before.

And I'm telling you that you have a 2-fold fight. You have to pray that God will bring the Jews of the Soviet Union home, and that there will be part of Palestine left to which they can come home.

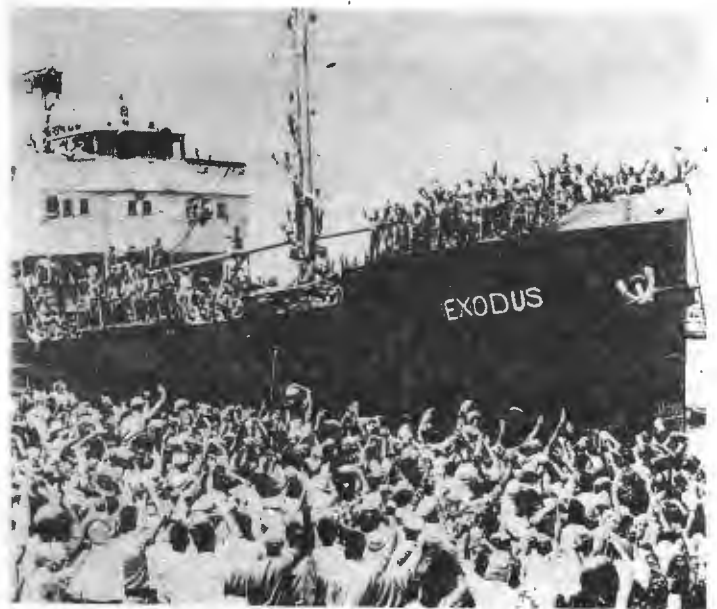
We were in Scandinavia, and I came into a church that had prayed and fasted for God to turn the tables on abortion in that nation, so that the legalization of abortion hanging as a sword over that nation would be turned by a new government. They prayed and fasted all over Sweden. I was speaking in Minneapolis and a woman came to me and told me three things: One of the things was that God had shown them as a prayer group that the greatest revival in Europe is coming from Sweden, and I'm not surprised. I have hardly found such intensity in prayer, such fasting — all over the country the Christians are willing to unite to give up their differences because they know that the hour of judgment is coming. ~~And I have seen some~~ everything to do, not just with our private salvation but with our redemption of our country and that of Israel.

And may God help us! When we came to a church that particularly was used in this intercessor role in Sweden we found a pastor that said, "I don't know what's happened." He said it was so amazing; we were praying and there was really not much anointing over our praying although they knew very well to pray. He said it was as if suddenly God came with a mighty swoop and turned all their little prayers off from the table and they were left with an enormous conviction that the only thing that God wanted us to pray for — all of them together as a church — was for the 3 million Jews of the Soviet Union to come home.

God has said, "I will say to the North, give up my children." But where will these 3 million Jews go? Where will the Jews of New York go, when God puts on their hearts that it is time to go home? Where will all these millions go to, when God gives them the preparation of the Holy Spirit falling upon this nation? Where will they go, if under the Camp David agreement, under the influences of the U.S. as well, that the West Bank is returned to autonomous rule by the Palestinians? Will you receive them in the desert, that has just been given back? Do we really read our Bibles? God, in the Book of Isaiah, says, "and I will marry your land Beulah." Not just you as a people. He will marry that land. Every time that the Jews have come home to their land, God has done something. When they returned from Egypt, he revealed himself to them at Mt. Sinai where He gave us the 10 commandments. When they came back from Babylon, the New Testament was written and Jesus was born.

This is the third time that they are coming home. I thank God that they are coming home. For what is in vain discussed in the United Nations, what will never come from the peace conference tables in Geneva, where peace and disarmament has been discussed, will come only from one city. What is in vain being marched for on the streets of the cities of Europe will only come from one city — when the Jews will return to it. Aren't you happy that the Jews are returning home? I prayed when I came to New York I said, God give me an opportunity to speak to the Jews of the United States, especially in New York, to tell them that it's time to go home. Because I don't believe that God is going to reach forth into this world, till the Jews are home.

You can be involved with the building up of Zion, which the Bible says if the people build up Zion, He shall appear in His glory! But you won't be able to pray for the peace of Jerusalem and for the support of Zion unless you clean up your own life first. It will be hypocrisy if you pray for peace



there if you don't make peace here. It is to me an amazing thing, that for the whole world's eyes now, we have to fight for little islands where hardly anyone lives, comparatively speaking. Where the whole world, the intelligent world is willing to cause a war for. After all the diplomacy, after all the United Nations organization that we have, and the channels of international communication, it seems that man is no nearer to peace than we have ever been.

I am not surprised, because you cannot make peace, unless you want to pay a price in your own personal life. Israel has made that price and paid that price many a time. I know no nation that wants so much peace and has been willing to pay the highest price for it, as that nation. But if you want to pray for the peace of Jerusalem you cannot live in unpeace yourself, neither with God nor with your fellow man. If there is any wrong in your life, I cannot trust your prayers.

The Bible says in the Old Testament if I regard iniquity in my heart the Lord will not hear me. The greatest thing you can do for Israel is to give up every area that is under the control of sin and the devil in your life. Why do you think that Senators that were Christians and Senators that claimed to be against AWACS planes still voted for the AWACS sale? Why? If you would come to these Senators you would, maybe with tears in their eyes, hear the story of how they felt raped by something that was in their life more important than righteousness. Some hold that the devil had, something to fear to lose the position as a Senator, some economic reasoning by the great economic businessman, that said I will not fight in your campaign next time if you don't vote for AWACS.

A man is as weak as his weakest link. If I do not shut all the things that God shows me through His Holy Spirit, I'm as weak in my support for Israel as my weakest link. Why did De Gaulle, after being a friend of Israel right through, who helped Israel fight, suddenly turn against Israel? I'll tell you why. It was because De Gaulle was a proud man. He had never forgiven the Israelis for not letting him in on the secret of the Six-Day War. That's how small the politicians are. And Jesus knows that full well. He says a man that does not surrender all he has cannot follow me in My battle for Zion. If you do not surrender all that you have!

You know what my wife's greatest trouble was, when she as an Arab wanted to back Israel, yet knowing that her family was in the Arab world? It was the fear of what could happen to her family. She said she faced the fact that she could be killed by Arabs that would hate her for her love and support in line with the Bible for the Israeli people. To find out that others would pay the price for her stand was her most difficult sacrifice she had to overcome. Because my wife is a courageous woman, she did decide to stand for Israel. But I tell you I have met very few who are willing to pay the price to preach from the rooftops.

Didn't you believe when you read your Hal Lindsey book on the future of Israel? Men and women of America, where is your backbone? Where are the men and women of God that are willing to lay down all their private things upon the altar and say, God I am going to stand for Israel?

If we have had 2,000 years of Gospel preaching, reconciliation, marriages, healings, people's lives restored to God as a result of the diminishing role of the Jews, what shall not happen to this world if Christians don't wake up and, as comforters and watchers on the walls of Jerusalem, lead this nation home to become that channel of blessing that is in vain searching for peace in the halls of the United Nations, at the conference tables in Geneva, in the streets of Europe, and in the diplomacy that is failing more and more. When what God wants, and when peace will come, is when you pray for the peace of Jerusalem.

# Embassy Stands in the Gap for Israel

Ted Mahaffey

To bless "the apple of God's eye" is something that comes from deep within the heart. And God has placed in the hearts of many Christians today a deep longing to minister His love to His ancient covenant people Israel. By the thousands Christians are daily praying for the peace of Jerusalem; many will tell you that this heart-burden for the Jewish people has brought meaning to their walk with Messiah Yeshua, Jesus the Christ.

Out of such profound convictions a group of Christian ministries in 1980 joined to form the International Christian Embassy, Jerusalem. Its purpose first was to establish a base for Christians from all over the world to show directly their love and concern for the nation of Israel in a time when the nations of the world, even Israel's allies, were drawing back. Its founders believe that as more and more nations of the world are rejecting Israel both economically and politically, Christians from all nations must understand passages from God's Word, such as Psalm 102:13: "Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come." The Body of Christ must respond to the rich spiritual heritage and destiny it shares with the Jewish nation.

## The Nations Retreat

During the summer of 1980, Arab states put pressures on other nations to move their embassies from Jerusalem to Tel Aviv. Thirteen nations yielded to this "oil" pressure, leaving the city without an Embassy. Israel felt deserted and alone. The United States and Holland, Israel's closest governmental supporters, openly deplored Israel's move to establish Jerusalem as the "Eternal Capital" of the State of Israel.

This rapid abandonment of the nations, however, had a most unique response. Christians from around the world came with heartfelt concern to "speak tenderly to Jerusalem," and to stand beside her while "billows of black clouds" rolled in from around the world.

On Sept. 30, 1980, over 1,000 Christians from 23 nations assembled for the opening of the International Christian Embassy, Jerusalem. Representatives pledged support of fellow Christians from their home countries. Their resounding message was, "Israel, you are not alone in your struggles. The Christians of the world stand in the gap for you."

At last Christians from every country had their own Embassy. From this representation in Jerusalem, Christians can express their concern for Israel and their abiding love for the Jewish people. As Jerusalem's only Embassy, it becomes an assuring light to the Jews; to know they are not alone.

## Permanent Embassy Offices Opened in Jerusalem

On Oct. 15, 1981, the International Christian Embassy, Jerusalem, marked the first anniversary of outstanding growth by opening offices in the former Chilean Embassy building — in the heart of the Holy City.

Some 3,000 Christians from around the world, plus ministers of government, were present as Mayor Teddy Kollek dedicated the new headquarters at 10 Brenner Street. The Embassy has become a focal point to give Christians worldwide representation in the State of Israel.

## International Network of Embassies

Since 1980 an expanding network of Christian Embassies has been organized in other countries. Each Embassy is headed by an Executive Director appointed by the Executive Board in Jerusalem.

The United States Christian Embassy, Israel, was initially formed in November, 1981. Jim Jackson, well known for his ministry as President of Christian Believers United (CBU) Fellowship, was appointed Executive

Director. National offices were opened in Montreat, N.C., and the work of forming consulates across the United States began. Over twenty local organizations are in various stages of formation, with offices having full-time and volunteer staff. These include: San Francisco, Los Angeles, Seattle, Minneapolis, Kansas City, St. Louis, Dallas, Houston, Chicago, Denver, Pittsburgh, Washington, D.C., Nashville, Atlanta, Tampa, Orlando, Burlington, Vt., Ft. Lauderdale/Miami, Boston, plus others in initial stages.

The Embassy and its Consulates offer an opportunity and a challenge to Christians across America to step forward and bless Israel. The ministry is extensive. These efforts are but a reflection of the Lord's profound concern for His chosen people:

Now when I passed by thee, and looked upon thee, behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness: yea, I swore unto thee, and entered into a covenant with thee, saith the Lord God, and thou becamest mine. (Ezekiel 16:8)

The ministry to Israel includes a relief program to Jews, Arabs and Christians; intercessory prayer, day and night, linking intercessors worldwide; educating Christians about Israel and our Judaic heritage; response to issues through press releases, conferences and direct-mail campaigns; and promoting exports of Israeli products and of tourism. Consulate work also includes contact with the local Jewish communities, conferences and celebrations to bless Israel, and stands against growing anti-semitism in their respective regions.

## The Christian Celebration of The Feast of Tabernacles

The Feast of Tabernacles is a feast of supreme happiness. Scripturally, it calls both Jew and Gentile to gather before the Lord in Jerusalem:

And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles. (Zechariah 14:16)

The International Christian Embassy sponsors the Christian Celebration of the Feast of Tabernacles. This year's Feast will be held October 2-10, with 6,000 Christians from around the world expected to attend.

The United States Christian Embassy is coordinating the U.S. effort from its office in Montreat, N.C., and has allocations available for 2,500 U.S. delegates. As Christians assemble, they have a two-fold vision: to glorify God (Psalms 150 and 102) and to comfort Zion (Isaiah 40).

Seldom before have we had the opportunity to identify with our Judaic heritage as we have in the Feast of Tabernacles. In His set time, the Lord raised up the Embassy to bring comfort to Zion and call forth a new worldwide response of love for Israel. As Christians raise high the standard to the nations, God assures us His Word shall go forth from Jerusalem.

Ted Mahaffey is a pastor and serves as Administrative Assistant of the United States Christian Embassy, Israel.

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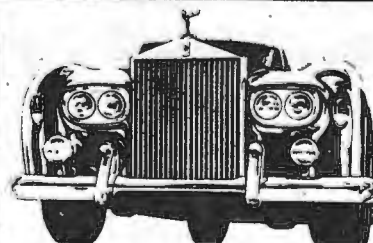
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Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. (Proverbs 3:5 & 6)



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# The Restoration of Israel and the Christian Response

Matthew Schwartz

Over the past fifteen years, since 1967, nearly every Sunday newspaper from London to Zurich to New York has carried a major news story on the crisis in the Middle East centering around the tiny nation of Israel. Why does the Middle East ferment with tension over a nation the size of Rhode Island with a population of 3 1/4 million — only one-fifth the size of New York City?

Of 77 meetings convened by the Security Council of the United Nations this past year, 38 sessions heard deliberation on the Arab-Israeli conflicts. World leaders, political scientists, historians, military leaders and theologians all offer diverse views, analyses and solutions to the current Middle East crisis.

For the believer in the Lord Jesus Christ, God has stored up sound wisdom and insights revealed in His Holy Word, the Bible. Over 2600 years ago the prophet Isaiah declared by the Spirit of God: "For Zion's sake I will not keep silent and for Jerusalem's sake I will not keep quiet until her righteousness goes forth like brightness and her salvation like a burning torch." (Isaiah 62:1) Current world events are only serving to bring forth God's purposes in setting the stage for Him to "cause in Israel righteousness and praise to spring up before all the nations." (Isaiah 61:11) The Hebrew word used here for salvation is "yeshua." This is the same Hebrew word used by the angel who appeared to the young virgin Miriam (Mary) and said to her, "And you will bear a son and you shall call His name Yeshua (Jesus) for it is He who will save His people from their sins." (Matthew 1:21)

Isaiah predicted that in the last days God would not keep silent or rest until Jerusalem's salvation (Yeshua-Jesus) would be a burning torch and a bright light to all the nations of the world. Because of God's magnificent promises made to the Jews of Isaiah's day, Satan has fought the establishment of the modern state of Israel with fervency. Knowing his time now is short (Revelation 12), Satan is fearful of losing his evil domain over the minds of men and nations as Jesus becomes the burning torch of Israel.

The restoration of Israel is a glorious sign to the church that God is faithful to His promises and to His covenant peoples. Just as the church has a covenant with the Father through the Lord Jesus Christ (Luke 21), the Jewish people have a covenant with the Father through Abraham.

Around 3500 years ago the Lord told Abraham, "I am God Almighty. Walk before Me and be blameless and I will establish My covenant between Me and you." In Genesis Chapters 12 and 17 God made 23 unconditional promises to Abraham about things He would do for him and his descendants. The Hebrew word for covenant means "to cut." Abraham cut a covenant with God as he offered a sacrifice to Him sealing their covenant. At that point, Abraham became "blood brothers" with Jehovah and his race became "blood brother" descendants. One of the features of the covenant gave to Abraham and his seed "all the land of Canaan as an everlasting possession." (Genesis 17:8)

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**"God has called us as Christians to play a vital role in preparing the hearts of the Jewish community to receive His love."**

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Although many centuries later, through the disobedience of Solomon's sons, the Jewish nation lost their homeland. God predicted that one day He would return the land to the Jewish people simply because He "remembers His covenant with them." (Ezekiel 16:60) In covenant faithfulness Jesus said to His followers, "I will never leave or forsake you." God stands faithfully behind His covenant promises both to the church and to the Jewish people.

After His death and resurrection (Acts 1:6), His disciples asked the risen Jesus, "Lord, is it at this time You are restoring the kingdom to Israel?" He replied, "It is not for you to know times and seasons which the Father has fixed by His own authority." Jesus was telling His Jewish disciples the Father's covenant promises with Abraham were set in time by the Lord God for their fulfillment. When in 1948 the United Nations granted the dispersed Jews of the world the land of Palestine as a national homeland, the Father was fulfilling His words: The time of restoration had come.

The Lord God spoke to King David 2900 years before: "For Thou shalt arise and have mercy on Zion for the time to favor her, yea, the set time has come." (Psalm 102:8) Israel's restoration to the Jewish people was to be a



sign to the church that soon at hand Jesus would return as King of the Nations. Messiah Jesus reminded His disciples, "Behold the fig tree ("Israel" — Joel 1:9,12) when it puts forth leaves, you know that summer is near. Even so when you see these things happening, recognize that the Kingdom of God is at hand." He further taught that the city of Jerusalem would also be given back to the Jewish people as a sign that the "times of the Gentiles" was coming to an end. (Luke 21:24,29)

Jerusalem was recaptured by the Jews in 1967 after Jordanian troops attacked the city. Since 1948 over 200 Old Testament predictions have been fulfilled as the Father regathers the Jews of the world to their homeland. "For I will take you from the nations, gather you from the lands and bring you into your own land." (Ezekiel 36:24)

The land of Palestine lay as a parched desert under the hands of the Romans (70-330 A.D.), the Christians (330-638 A.D.), the Moslems (638-1038 A.D.), the Crusaders (1099-1187 A.D.), Saladin (1187-1287 A.D.), the Egyptians (1287-1518 A.D.), the Turks (1518-1800 A.D.) and the British (1800-1948 A.D.). Yet Isaiah foretold that once the land was returned to her people she would "blossom like the rose." (Isaiah 35:1) The long-awaited regathering of the Jewish people to their promised home is a permanent finale to their faith and the faith of their father Abraham.

God said He would govern the planting and the harvest by "causing showers to come down in their appointed seasons." (Ezekiel 34:25) "Israel will fill the earth with fruit." (Isaiah 27:6) In less than 34 years, Israel has become one of the major suppliers to Western Europe of all varieties of fruits and vegetables.

Tribulation, however, seeks to destroy Blessing. God knew and spoke: "Israel's enemies motivated by Satan's jealousy will attack them, but the Lord Himself will cause their enemies to be defeated before them." (Deuteronomy 28:7) In the four major wars of 1948, 1956, 1967 and 1973, Israel courageously fought for survival against the Arabs, the Palestinians, the Egyptians, the Syrians and other nations. Although America has provided military assistance through the years, angelic visitation and miracles have determined the outcome of many decisive battles.

During the Yom Kippur War of 1973 an Israeli commanding officer writes: "We were surrounded by hundreds of Arab and Russian tanks on the Golan Heights. Our ammunition was almost gone and the enemy kept advancing steadily, in what seemed like endless waves of fresh tanks. Finally in desperation I stretched out my hands to Heaven and cried out, 'God of Israel, we can't hold them any longer, please help us!'"

Shortly after his prayer he said he felt a warm glow upon his body and looking up towards the sky, he and his men saw a huge white arm which filled the sky for approximately a length of seven miles holding the terror-stricken enemy in place. Later some of the captured Arab soldiers reported why they had surrendered. "We saw a great company of white horses and shining soldiers riding them. We fired at them with our guns and cannons but nothing affected them. Then we became frightened and ran." (*I and Thy People* by Jacob F. Yacovsky, Sar Sholem of Jerusalem, P.O. Box 577, Fern Park, FL, 32730, U.S.A., Ch. 1, p. 21)

The Israeli commander is today a believer in the Messiah Yeshua and now describes the miracle that his men saw as the "Arm of the Lord fighting for Israel." (Zechariah 14:3)

Another young (age 27) Israeli lieutenant, who stayed in my home in America, attended our Bible studies and came to a knowledge of Messiah Yeshua, told us: "I was a traditional Orthodox Jew but inwardly was an atheist. On the morning of the outbreak of the 1973 war I was stationed on the Golan Heights commanding a small group of 14 men. We had only two jeeps and Uzi guns when suddenly hundreds of Syrian tanks rolled over the hilltop. We were totally unprepared for battle. To stay and fight would

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# Prayer: Key To Revival

J. Edwin Orr

Dr. A. T. Pearson once said, "There has never been a spiritual awakening in any country or locality that did not begin in united prayer. I would like to share with you about what God has done through concerned, united, sustained, prayer.

Not many people realize that in the wake of the American Revolution there was a moral slump. Drunkenness was epidemic. Out of a population of five million, 300,000 were confirmed drunkards. They were burying 15,000 of them each year. Profanity was of the most shocking kind. For the first time in the history of the American settlement, women were afraid to go out at night for fear of assault. Bank robberies were a daily occurrence.

What about the churches? The largest denomination at that time was the Methodist and they were losing more members than they were gaining. The second largest was the Baptist. They said they had their most wintry season. The Presbyterians met in general assembly to deplore the ungodliness of the country. The Congregationalists were supposedly strong in New England, but in a typical church, the pastor (Rev. Samuel Shepherd of Lennox, Mass.) said in 16 years he had not taken one young person into fellowship. The Lutherans were so languishing they discussed uniting with the Episcopalians who were even worse off. The Protestant Episcopal Bishop of New York, Samuel Provost, quit functioning. He had confirmed no one for so long he decided he was out of work, so he took up other employment. The Chief Justice of the United States, John Marshall, wrote to the Bishop of Virginia, Bishop Madison, and said, "The church is too far gone ever to be redeemed." Voltaire said, "Christianity will be forgotten in 30 years time." And Tom Paine preached this cheerfully all over America.

In case you think it was the hysteria of the moment, Kenneth Scott Latorette, the great church historian, said, "It seemed as if Christianity were about to be ushered out of the affairs of man." The churches had their backs to the wall. It seemed as if they were about to be wiped out. How did God change that situation? It came through the concern of prayer.

I must go back a little. There was a Scottish Presbyterian minister in Edinburgh called John Erskine. He wrote a memorial he called, "Pleading with the People of Scotland and Elsewhere to Unite in Prayer for the Revival of Religion." He sent a copy of this little book to Jonathan Edwards in New England. That great theologian was so moved he wrote a response which got longer than a letter and finally he published it as a book, entitled, "A Humble Attempt To Promote Explicit Agreement and Visible Union of All God's People in Extraordinary Prayer for the Revival of Religion and the Advancement of Christ's Kingdom."

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**"We must have explicit agreement  
and visible union of God's people in  
extraordinary prayer" - Jonathan Edwards.**

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Do not miss the message of the title. "A Humble Attempt . . ." That was New England modesty. ". . . To Promote Explicit Agreement and Visible Union of God's People in Extraordinary Prayer for the Revival of Religion and the Extension of Christ's Kingdom." That is what is missing so much from all our great evangelists' efforts. We must have explicit agreement and visible union of God's people in extraordinary prayer.

Now this movement began in England through William Carey and Andrew Fuller and John Wycliffe and others. They started what the British called the union of prayer. And the year after John Wesley died, the second great awakening began and swept Great Britain. And in New England, there was a man of prayer named Isaac Backlas, a Baptist pastor. In 1794, when conditions were at the worst, he sent out a plea for prayer.

Take the colleges of that time. They took a poll at Harvard and they discovered not one believer in the whole student body. They took a poll at Princeton, a much more evangelical place. They discovered only two believers in the student body and only five that did not belong to the filthy speech movement of that day. Students rioted. They had a mock communion at Williams College. They had anti-Christian plays at Dartmouth. They burned down Nassau Hall at Princeton. They forced a resignation of the president of Harvard. They took a Bible out of the Presbyterian church in New Jersey and burned it in a public bonfire. Christians were so few on campus in 1794 they met in secret like a communist cell and kept the minutes in code so that no one would know what they were doing to persecute them.

Isaac Backlas addressed his plea for prayer to ministers of every Christian denomination in the United States. The churches knew their backs were to the wall. The Presbyterian Synods of New York and New Jersey and Pennsylvania adopted it for all their churches. Bishop Francis Asbury adopted it for all the Methodists. The Baptist Association and the Congregational, the Reformed and the Moravian churches all adopted it until America, like Britain, was interlaced with a network of prayer meetings. They set aside the first Monday of each month to pray. It was not long before the revival came. It broke out first of all in Connecticut and spread to Massachusetts. Entirely without extravagance or outcry. Every report mentions this.

However, there were some differences. When the movement reached the frontier in Kentucky, those people were really wild and irreligious. Congress discovered that in Kentucky there had not been more than one Court of Justice held in five years. Peter Cartwright, a Methodist evangelist, said when his father settled in Logan County, it was known as Rogue's Harbor. If someone committed a murder in Massachusetts or a robbery in Rhode Island, all he needed to do was to get across the Allegheny. The decent people in Kentucky formed regiments of vigilantes to fight for law and order. They fought a pitched battle with the outlaws and lost.

There was a Scotch-Irish Presbyterian minister called James McGrady whose chief claim to fame was he was so ugly he attracted attention. Nowadays you have to be good looking to get attention. But McGrady was so ugly that people stopped in the street and said, "What does he do?" They said, "He's a preacher." Then they reacted and said, "A man with a face like that must have something to say."

McGrady settled in Logan County, pastor of three little churches. He said in his diary that the winter of 1799 for the most part was weeping and mourning with the people of God. It was like Sodom and Gomorrah. But McGrady was such a man of prayer, not only did he have the concern of prayer every Monday, first Monday of the month, but he got his people to pray for him at sunset on Saturday evening and sunrise on Sunday morning. In the summer of 1800 came the great Kentucky revival. Eleven thousand people came to a communion service. McGrady hollered loud and long, "Anyone come and help me?" So Baptists and Methodists came and the great camp meeting revivals began and swept Kentucky and Tennessee and then burst over North Carolina and South Carolina and swept the frontier.

That was the turning point. Out of that second great awakening after the death of Wesley came the whole missionary movement, all the missionary societies. Out of it came the abolition of slavery. Out of it came popular education. I could mention so many social benefits as well as evangelistic drives. More than 600 colleges in the Middle West were founded by revivalists.

Now conditions deteriorated in the middle of the 19th century. Why? It sounds familiar. The country was seriously divided over the issue of slavery just like the Vietnam War. Second, people were making money hand over fist, and when they do they turn their backs upon God.

But a man of prayer, Jeremiah Landfere, started a prayer meeting in the upper room of the Consistory Building of the North Dutch Reformed Church in Manhattan. He advertised a prayer meeting. Only six people out of a population of a million showed up. But the following week there were 14 and then 23. Then they decided to meet every day for prayer. Then they filled the Dutch Reformed Church, then the Methodist church on John Street, then Trinity Episcopal Church at the corner of Wall Street and Broadway. By February of 1858, every church and every public building in downtown New York was filled. Horace Greeley, the famous editor, sent a reporter with horse and buggy racing around the prayer meetings to see how many men were praying. In one hour he could only get to 12 meetings but he counted 6,100 men, and then the landslide of prayer began. People began to be converted. Ten thousand a week in New York City. The movement spread throughout New England. Church bells would bring people to prayer at eight in the morning, twelve noon, six in the evening. The revival went up the Hudson, down the Mohawk. For example, the Baptists had so many people to baptize they could not get them into their churches. They went down to the river, cut a big square hole in the ice, and baptized them in the cold water, and when Baptists do that they really are on fire.

When the revival reached Chicago, a young shoe salesman went to the superintendent of the Plymouth Congregational Church and asked if he might teach Sunday school. The superintendent said, "I'm sorry, young fellow. I've got sixteen teachers too many. But I'll put you on the waiting list." The young man said, "I want to do something now." "Well," he said, "start a class." "How do I start a class?" "Get some boys off the street and don't bring them here. Take them out into the country and after a month you can have control of them. Bring them. They will be your class." He took them to a beach in Lake Michigan and he taught them Bible verses and Bible games, and then he took them to the church. The name of the young man was Dwight Lyman Moody, and that was the beginning of his ministry that lasted 40 years.

For instance, in 1857 Trinity Episcopal Church in Chicago had 12 members, but by 1860 there were 1,900. This was typical of all the churches. More than a million people converted to God out of a population of

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# World Challenge Outreach

Gary Wilkerson

Between 40 and 50 million people in America are living in areas considered to be "ghettos"; 90% are believed to be completely unchurched. The American inner city is one of the most untapped mission fields to be found today.

In D.C. alone the need is tremendous. Almost 70,000 people are living in conditions below the poverty level; 60,000 children need government assistance to get food and clothing. The list goes on.

World Challenge, founded by David Wilkerson, the author of *The Cross and the Switchblade*, has for years sensed the great need of the city and its people. For over 20 years, World Challenge has ministered in areas of urban need. Teams have worked in various cities, and in one section of San Francisco, we opened a coffee house.

We had a team in Atlanta ministering in the housing projects during the kidnapping and murders of 27 innocent children. New York has continued to be an area of evangelism and discipleship since the late 1950's.

At this time, there are teams in four major cities planning for summer evangelism outreaches — Los Angeles, New York, Philadelphia and here in Washington, D.C. We have in Washington, at this time, a team of staff members from World Challenge. Our role is simply to strengthen and assist local inner-city churches in evangelistic endeavors.

Weekend outreaches have already been conducted. In one area alone, 30 people have come to know Christ and through sincere follow-up, there are now 20 people being discipled by that area Church. During the first of many scheduled Saturday outreaches, over 100 Christian workers gathered together to bring the gospel message into a D.C. housing project. Two weeks later, 60 people gathered together for witnessing and a street rally on the corner of 14th and U St. NW. Over 30 people there also accepted Christ.

Outreach events are being conducted throughout the summer, building up to a two-week concentrated effort. Daily between July 10 and 25, teams of Christian volunteers will be working in various communities within D.C. Door-to-door literature distribution, street rallies, puppet shows, dramas, film and music presentation will be conducted. Home Bible studies will be conducted, and special task forces will be set up to meet the many physical needs.

David Wilkerson will be preaching at several of these open air rallies. He will also speak to the volunteer workers, at several of the scheduled chapel sessions to be held each day during this two-week July outreach.



The key to the success of such an endeavor is found within the local inner-city Church. God has ordained pastors here in Washington to carry the gospel to the non-believers. Many churches are effectively reaching out and will together join in this outreach to the needy.

Rev. Bob Mathieu of Anacostia Gospel Church and Rev. Mike Zello, Director of Teen Challenge and Pastor of New Life Assembly, are helping coordinate many of the strategies involved in this summer ministry.

Church involvement in the outreach has been tremendous with over 30 churches actively involved. The goals of this inner city ministry are—

1. To see the local church and believers become visible and credible in the eyes of the community.
2. To make "disciples" and not to have "decisions" only.
3. To see visible and measurable results in which new converts become active growing members of the local church. Evangelism should result in church growth.
4. To see the level of awareness of Christ raised in a community through personal witness, preaching, street rallies, literature distribution and meeting people's needs.
5. To see an effective follow-up strategy for new converts utilized by the local church.
6. To see Christian workers strengthened as a result of exercising their faith, prayers, commitment, witness and outreach through street evangelism.
7. To see lay-leadership emerge as a result of such work.

Volunteer workers and churches are still needed. Anyone interested in being involved in any form of outreach or personal follow-up work can contact:

Gary Wilkerson      1239 New Jersey Ave. NW      Phone  
 Washington, D.C. 20001      (202) 737-6254

## Dialogue Break-Through

### D.C. Council of Churches Meets Wash. for Jesus Staff

Rev. Ernest R. Gibson

Forty-seven Evangelical and Protestant pastors met January 12, 1982, to discuss their differences and explore ways that they might work together. This was a long needed break-through.

The independent Christian churches, many of whom are known as Evangelicals, and the more liberal Protestants have remained apart in their worship and service as if there was a mutual agreement of non-interference. In recent years, some of these two sectors of the Christian world have cast uncomfortable glances at each other because of suspected political involvement.

The separation of Evangelicals and Protestants represented a schism in the body of Christ that was clearly seen when many local Christian leaders did not support the Washington For Jesus Rally of 1980. As plans began to develop for the Christian Leadership Conference, which was held in Washington on April 29, 1982, Rev. Ron Boehme contacted the D.C. Council of Churches for assistance in developing local support for the Conference. It was necessary to try to begin healing the schism as a first step toward working together.

"Can We Work Together?" was the subject of the first dialogue meeting. Many concerns were expressed in this meeting about the Washington For Jesus movement: its origin, purpose, organization, activities and political affiliations. Four areas of tension were identified during this discussion which were used as the basis for the second dialogue session:

1. The body of Christ has both unity and diversity, but some Protestants and Evangelicals have difficulty accepting each others theology and practice as valid expressions of the diversity in the body of Christ;

2. The need to address both evangelism and social action;
3. Composition of a local steering committee and its relationship to the National Committee;
4. The Council of Churches and the local and national Washington For Jesus organization both programming for metropolitan Washington.

Rev. John Gimenez, pastor of Rock Church, Virginia Beach, Va., and founder of the America For Jesus Movement, attended the second dialogue session. Rev. Gimenez gave a detailed and personal story of his efforts to organize the work nationally as the Lord spoke to his heart about the nation and its need for revival. After a very lively question and answer period there was a group consensus that:

1. A wholistic approach was needed in meeting the needs of people in the cities, which could include very different Christian groups who have different responsibilities;
2. In trying to bring a balance between prayer and action, the Washington For Jesus activities should not become an issue platform.

At this point in the dialogues, the Council of Churches' Executive Committee had authorized its Executive Director to pursue the healing of the schism between Evangelicals and moderate and liberal Protestants. The Washington For Jesus movement was understood to be an unfolding vision of Christian prayer and unity in which some of the needs of America's cities and states have been revealed. Leaders of the movement hope that as the vision continues to unfold they will discover the mind of God for turning the United States back to God.

As a result of these meetings and the three dialogues that followed, the Executive Director of the Council of Churches was nominated for membership in the America For Jesus National Committee and worked closely with Rev. and Mrs. Gimenez in securing local participation in the Pastor/Leadership, Women's and Youth Conferences. Each of these Leadership Conference programs was balanced with addresses on prayer and meeting the needs of people and evangelism and social action.

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# Daughters Awake!

## Restoration of True Womanhood

Deborah Nagin

Daughters Awake! For this is the hour for women to come forth in the power, love and victory of Jesus Christ. "The Lord gives the word of power; the women who hear and publish the news are a great host." Psalm 68:11.

Women leaders from all over the United States met at Constitution Hall in conjunction with the Washington for Jesus Leadership Conference, April 28, 1982. Crossing lines of denomination, race and tradition, hands were joined to seek God's face and unite in prayer to be a "part of the solution" in our world today.

"We are in a strategic position in history to be in the Nation's capital and to pray for a work of restoration in our day. The history of revival in America has always been preceded by prayer and the Word," says Shelagh McAlpine, founder of Lydia (Prayer) Fellowship International. Between 600 and 700 women leaders lifted their voices to the Lord saying, "Send revival to America" and naming their state, city, churches and home.

The main theme of the day was "Restoration of True Womanhood." A challenge was put forth to receive the call of the Lord and be involved and participate in government legislation, building leadership, churches, homes and jobs. "We are not suppressed and oppressed . . . but very much alive," says Anne Gimenez, National Women's Coordinator for Washington for Jesus and co-pastor of Rock Church in Virginia Beach. "He is restoring true womanhood all the way back to the Garden . . . it includes the man also . . . even as the woman was a tool in the fall of man, God intends to use us to restore our rightful inheritance and encourage that man of God to be everything God created him to be in the beginning."

Almea Cortese, Hispanic evangelist in the U.S. and Latin America, spoke on motivating women. "Isn't it time to get our boxing gloves on and demand what we want? Not really . . . Not really. God has always had a place for us. There is no unemployment for women in God's work and God's Word . . . Ladies, for such a time as this you have been called to the Kingdom. You say, What palace? The palace of your home, children and life

— and we start to move the whole world. When you walk with God you don't have to fight. He moves you and makes you ready for wherever He wants you. He'll tear down all the barriers, He'll open all the doors and you will gently and graciously walk through. Ladies, get ready to walk."

Shirley Boone, wife of Pat Boone, stated that "our extremities are His opportunities — we must erase the low self-image by replacing it with the image of Christ."

Violet Ankrum of Church Women United told the group "The present is here, Christian women, wherever you are, wherever you go . . . work as if the whole thing depended on you. Together let us go forth building for the Lord."

Jane Hansen, International President of the Women's Aglow Fellowship, says that through her travels she has seen discouragement, sorrow and disappointments because the husbands and families were not hungering and thirsting after the things of God. "Even in my own life as I put the Lord first in seeking Him, the Lord started to move mightily."

Bobbie James, wife of Alabama Governor Fob James, shared Jeremiah 22:3: "We've been saying 'If My People' for 25 years. Some have repented, but we have a long way to go. The laws are the problem . . . the authority is the issue. Did you know the power is in your hands? Are you willing to pray yourself into a position to speak out against evil? The greatest enemy is silence! There are some of us He has called to proclaim the truth. Every knee shall bow and every tongue confess that Jesus Christ is Lord. That means every state government and even the educational institutions that removed prayer in the first place."

Dee Jepsen, wife of Senator Roger Jepsen of Iowa, who helped organize a weekly Bible study for Congressional wives, confirmed a spiritual awakening in the Government due to prayers. "We are to do all things in the spirit of love — because if we were to win the victory and not to have represented Christ well, it's a hollow victory indeed."

Vonette Bright, wife of Dr. Bill Bright, founder of Campus Crusade for Christ International, says, "Our identity is spiritually based and secure." The Bible liberates women and the greatest liberator of all time is Jesus Christ. In the Bible Women did a little bit of everything. They were in business, teachers, prophetesses, led armies, rulers, wives and mothers. How are you influencing people — what is your goal? Find your identity in Jesus Christ and determine what He wants you to do."

Women, a challenge has been set before us to open our hearts to be vessels of honor fit for the Master's use. Will we set the pace for the coming of our Lord Jesus? Will we determine the destiny of our family, church and nation by being obedient to the call of repentance, prayer and speaking without compromise the Word of the Lord? If we say Yes, He says Yes.

## Celebration of Christian Unity

Christian Restoration Ministries  
Progressive Vision

And Their Advisory Board Invite You To

**Date:** Monday, June 28, 1982 **Time:** 7:30 PM

**Place:** Washington Community Fellowship  
907 Maryland Ave., N.E.  
CAPITOL HILL, Washington, D.C.

- Prayer for Revival • Many of these Advisors will be sharing what God is doing in the D.C. Metro Area.
- An offering will be taken to meet the budget and ongoing needs of C.R.M. and Progressive Vision.
- Refreshments will be served following the meeting.



Rev. Myron Auggsburge



Rev. Ron Boehme



Rev. James Brenn



Mr. Steve Dietz



Rev. Ernest Gibson



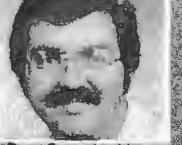
Dr. Tom Gulbranson



Mr. Tom Hess  
Director



Rev. Sam Hines



Rev. Gary Jenkins



Dr. Johnny Johnson



Rev. John Meares



Rev. James West



Rev. Don Tumihar



Rev. Renny Scott



Rev. Andrew Meeder



## America for Jesus Leadership Conference

Ron Boehme

The Washington For Jesus Leadership Conference on April 28 and 29, 1982 was deeply upon the heart of God. It was the natural follow-up to the great WFJ Rally two years earlier which had brought together the largest gathering of Christians in the history of the United States. In 1982, God had urged the leaders of the movement to invite the pastors and leaders of the church nation-wide to assemble for prayer and reconciliation. This burden was based on the scriptural principle found in I Chr. 13:1, "Then David consulted with the captains of the thousands and the hundreds, even with every leader."

Two to three thousand men and women of God responded from nearly all 50 States to "gather the leaders" together. A deep and exciting two days followed as corporately they sought the will of God and absorbed His prophetic message to the nation.

The Conference was focused in four separate and very dynamic meetings. On April 28th, many coordinators of the America For Jesus movement met together to share and glean from what was happening around the nation. They heard exciting accounts of some 80 AFJ rallies that have taken place around the country with another 80 planned for the coming year. There was great anticipation of a nation-wide move of God as they fervently prayed for leaders to be raised up in every city and town in America during the 1980's.

Simultaneously, meetings for youth and women leaders were taking place at two other locations in the city. As Arthur Blessitt, Winkie Pratney, Josh McDowell, Loren Cunningham, and many others shared with the youth, a tremendous spirit of prayer and reconciliation, as well as a desire for boldness in evangelism, came upon the participants. An outdoor rally at the base of the Washington Monument during the afternoon was a natural follow-through. With the women, God was also stirring hearts to rise up and be counted for Christ. Joy Dawson's concluding message on "Trinity Love" was the capstone to a very, very rewarding day.

## Hispanics Find Jesus In Their New Land

Joe Everhard

(EPI) There are roughly 93,000 Hispanics who live in the Washington, D.C. metropolitan area. And nationwide, Hispanic Americans totaled 14.6 million in the 1980 census. With that being the case, why are they not heard from as much as other minority groups? Where are they among the general D.C. population?

Pastor Robert Arrubla, of the Spanish Baptist Mission church in Silver Spring, Maryland, feels that one of the reasons why the Hispanic voice is seldom heard, is because of the ever present language barrier.

"Many of the older people still speak their native language," said Arrubla, who's been pastoring for the last 32 years. "Much of the younger people can speak 80 percent fluent English. But that's not the only problem for Spanish families.

"Many have come a long ways from home and when they step on American soil they don't have much money or friends to get help from."

Jobs are scarce for Americans, let alone anyone who comes to the U.S. at this time. Unemployment is up to nine percent since early April of this year. And another problem that ties in with the Hispanics is that many come into America without the necessary papers, thus becoming illegal aliens.

What hope is there for the hundreds of Hispanics who come to the U.S.

And then on April 29th, everyone assembled for the main meeting at the D.C. Armory. John Gimenez, pastor of the Rock Church, directed attention to the need for unity in the Body of Christ. A stirring presentation by Pat Robertson's CBN Network was shared on America's heritage and current concerns for religious liberty in our land. In the afternoon, messages by Dr. Bill Bright, Dr. E. V. Hill, and a graphic media film on the need of urban America were used to call the leaders to the task of evangelizing the cities. The evening session again emphasized the broad and desperate need for all Christians to stand together and believe God for our nation. Much prayer and praise was offered up all day long — and after it was over, one knew that God had spoken.

Three things were outstandingly clear from the testimony of the Leadership Conference:

Number one, that the unity of Christ's church as described in John 17 had greatly progressed and deepened since 1980. More walls had been broken down — more love was in evidence. Less and less were differences magnified. More and more the common ground that we find in the Lordship of Christ was bringing believers together. This was wonderful to see.

Secondly, a strong mandate from God had been given to be bold and be faithful in evangelism. God was saying that the authority was ours in Christ to take the land! The choice was ours. We were especially to be concerned about the troubled need of the cities.

And finally — that in humility we needed to recognize that we have a long way to go "until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man. . . ." (Eph. 4:13). Thousands had come, but tens of thousands should have been in attendance. Much more spiritual wisdom, maturity, and repentance were needed to bring us to realize that the world will be won when we are one. (Jn. 17:23).

However, a wonderful step forward had been made. Many leaders had heard, come, and had then gone back to lead their flocks forward in prayer, evangelism, and unity. With great excitement, the stage had been set for the next major wave — a second national gathering of the Christian church in our capital city in 1984.



today from Cuba or El Salvador? According to Arrubla, help must come from the churches.

"There are a lot of Spanish people living in this area. We try to help the newcomers by ministering the Gospel to them first and counsel with them as well," continued Arrubla.

"Two of the biggest problems that I counsel most people over are divorce and emotional problems. Both are what I believe are a consequence of lack of security. Many come alone to this country for different reasons. Their family is left back in some other country maybe for several years before they'll get a chance to see them. They don't speak English and find it very hard to get jobs to support themselves and maybe their families back home."

Besides the counseling services offered by Arrubla, his church also provides food, money and transportation for the newly arrived immigrants at Spanish Baptist Mission church.

"Our message is that Jesus loves you," proclaimed Arrubla, who is also a part of the America for Jesus campaign. "Culture or politics are not as important as the salvation of one soul."

More people are open today to receiving of the Gospel, and Arrubla wants to be a part of that outreach.

"More people are coming to church today than in the last ten years," said Arrubla who saw 38 of his present members baptized last year alone. "Everyone seems to be open to Jesus Christ. Other times they only came for the dollars. Now they come solely for Jesus."

The biggest challenge for the Christian Hispanic movement today is to help their own people. Many Spanish leaders in AFJ feel this is the time for the Spanish church to work together in preparation for those who are already living in the U.S. and will be coming over in tomorrow's boats.

# Korean Churches Thrive Here - Need Buildings

Hollye Cappleman

"For you all are sons of God through faith in Christ Jesus. For all of you who were baptized into Christ have clothed yourselves with Christ. There is neither Jew nor Greek, there is neither slave nor free man, there is neither male nor female; for you are all one in Christ Jesus. And if you belong to Christ, then you are Abraham's offspring, heirs according to promise."

Galatians 3:26-29 has special meaning to the Rev. Paul Kim and 7,000 other Christian Koreans in the Washington, D.C. area. "That is our promise," the Rev. Kim said in a recent interview with *Progressive Vision*. "We are one in Christ, and all believers share in the inheritance of Christ, even though we may have different languages and customs. As Koreans, we are a minority people in Washington, but as Christians we are all one in Christ."

The Rev. Kim, pastor of the World Mission Church of Washington, D.C., chose his words carefully, often conferring with interpreter, Ken Yang, who accompanied him. Yet as he spoke, the cultural differences seemed unnoticeable, the language barrier insignificant. He spoke of Jesus Christ, who knows no barriers.

"If you were to come to our church," he said with a broad, easy smile, "you would not hear a word of English, but you would feel the presence and love of Christ. You would feel like a brother."

There are approximately 70 Christian Korean churches of various denominations in the Washington area that conduct services entirely in the Korean language. All but three of the churches must share facilities with other congregations in the area. The World Mission Church, for example, worships at Saint Luke's Methodist Church in Falls Church.

Although most of the Korean churches do not have buildings of their own, their memberships are multiplying each year. "Our people deeply want God," the Rev. Kim said. "The Korean people have always been a religious people because we have suffered many hardships. Our fatherland has been invaded many times by the Japanese, Chinese, and others. We needed God, but many worshipped idols instead. Then the missionaries came and introduced us to Christ. Now 25 percent of the Korean population is Christian. One hundred years ago we imported the Gospel, and now we export Christ by sending Korean missionaries throughout the world."

Because of this great need for God, the Rev. Kim said that the Korean churches emphasize prayer. The World Mission Church holds a Friday midnight prayer meeting every week. "Many of our members fast and pray all day on Friday," the Rev. Kim said. "Some fast three days at a time or sometimes one or two weeks. Our prayers are the reason that the Christian Korean community has grown so fast."

On Easter Sunday, 1,500 Korean Christians gathered on the steps of the Jefferson Memorial to pray and worship God at a sunrise service. Every Sunday from 8 to 10 a.m. Korean churches in the area also sponsor special Korean programming, including a religious broadcast, on WLMD radio (900 AM). In addition, the World Mission Church provides a five to ten minute inspirational message spoken in Korean which people can hear by dialing 280-7777 on the telephone.

On May 21-23, Korean Christians in the area gathered to hear Korean Baptist evangelist the Rev. Dongoon Lee, and the Korean comedian Bongseo Ku, a deacon on the Actor's Church in Korea, at Springbrook High School in Silver Spring, Maryland.

The Rev. Kim requested that Christians pray for God to provide the various Korean churches in the area with funds to build or purchase buildings of their own. "We especially need a place to teach the Bible to our young people, but we have no place to do this on a regular basis," the Rev. Kim said. "This is a need of the Korean churches, which needs prayer."

(See article on Prayer in Dr. Cho's church in *PROGRESSIVE VISION*, Volume 1, Number 1.)

continued from page 7

As we met, fellowshipped, talked and prayed together, it was obvious that something more was happening than that which we had planned. God was at work. The Lord's Spirit was moving in our midst, knitting our hearts one to the other. The schism in the Body of Christ, as represented by us, was being healed, Relationships were forming that would outlast the dialogues. This movement of the Holy Spirit was so pronounced that the dialogue group decided to explore ways in which relationships between Evangelicals and moderate and liberal Protestants can be strengthened.

PRAISE THE LORD!

**Rev. Gibson is the Executive Director of the Council of Churches of Greater Washington.**

## CME Programme To Appear In Progressive Vision

Christian Metro Events director Eric Jeglum has announced the transfer of its entire function to Christian Restoration Ministries, effective immediately. The CME Programme will appear as a regular section of the *Progressive Vision* newspaper (see below) and a new CME (message) Line number will soon replace the current 549-0060. All future correspondence to CME should be addressed to CME/CRM, 133 C St. S.E., Washington, D.C. 20003.

Jeglum, his wife Grace, and friend Gary Wilson have been providing the CME Programme as a service to the Christian community for 2½ years, free of charge. The service, which lists speakers, film series, concerts, seminars, and other special events held by a church, a Christian organization, or any group that lifts up the name of Jesus, has been provided through

the mail and Christian bookstores and other merchants, as well as local churches. The greater resources of CRM, plus the other information available through the newspaper, were major factors in the decision to merge the two ministry functions.

If you, your church, or your Christian group would like to have your events listed in the CME Programme (that will appear in each issue of the *Progressive Vision*), please send notice of the event, including date, time, location, who and what type of ministry are involved, and who to call for further information to Duggan Flanakin, CME/CRM, 133 C St. S.E., Washington, D.C. 20003, or call CRM at 547-2497.

An abbreviated CME Programme appears in this issue of *Progressive Vision*.

### CME Programme

**June 22** (Tues.) *Don Francisco* at Fairfax High School, sponsored by Hosanna Ministries; two shows — 7:00 and 9:15 p.m., \$6 donation. Tickets available most Christian bookstores and at door. Call Hosanna at 591-1974 for details and directions.

**June 26** (Sat.) *Christian Money Management* seminar, "God's Plan for Your Finances," at St. Paul's Episcopal Church, Haymarket, VA. Ken Smith and Jerry Tihart, speakers — 8:30-12:30 a.m., \$20 per family, includes materials, clergy fee. Call (703) 591-5000.

**June 26** (Sat.) *TRUTH* (singing group with band) at First Assembly of God, Alexandria, 700 W. Braddock Rd. — 8:00 p.m., \$5 donation at door. Call 548-0339.

**June 27** (Sun.) *Ben Kinchlow*, co-host of the 700 Club, will speak at services of the Christian Hope Center, meeting at Eastern Jr. High School, 300 University Blvd., Silver Spring, MD — 11:00 a.m. Call 937-8929.

**July 4** (Sun.) *International Service for English, Korean, and Spanish* at Calvary Church of the Nazarene, 5900 Wilson Blvd., Arlington, VA — 1:30 p.m. Call 532-2565.

**July 10-25** (Sat-Sun.) *David Wilkerson* speaking in inner city World Challenge Crusade. Call World Challenge at 737-6254 for specific dates, times, and locations.

**July 11** (Sun.) *The Singing Teens*, from North Little Rock, Arkansas, at Calvary Church of the Nazarene (see above) — 6 p.m., free, offering. Call 532-2565.

**July 19** (Mon.) *Continental Singers and Orchestra* at George Mason Jr.-Sr. High School, 7124 Leesburg Pike, Falls Church, Va., sponsored by Capital Church — 7:30 p.m., offering. Call 560-6677.

**July 21** (Wed.) *So Many Voices*, a film on media manipulation and the Biblical answer, at Christian Hope Center (see above for address) — 7:30 p.m., free. Call 937-8929.

**July 25** (Sun.) *Fresh Surrender* in concert (from Eastern Nazarene College) at Calvary Church of the Nazarene (see above) — 6 p.m., free, offering. Call 532-2565.

**August 5-7** (Thurs-Sat.) *JESUS JUBILEE*, a 3-day festival with speakers, Christian music, camping, and a nursery as well, at the Charles County (Md.) Fairgrounds, Rt. 301, Bel Alton, MD. Call 932-6494 for information.

# A Word From Congress

Mark Siljander

**Q:** As a U.S. Congressman and a Christian what do you see as the major areas of unrighteousness that need to be dealt with in our country?

**A:** The most obvious is the so-called Death Technology. It is one of the most burdensome areas facing the moral climate in our country. Death technology includes abortion, which far supersedes the Holocaust the Nazis perpetrated on the world. We also have the scientific reality of cloning, genetic splicing, test tube babies, infanticide, genocide and other types of death technology — which I think would encompass enough to concern us all. Man wants to play God today, thinking we can better determine how the human race ought to evolve through manipulation of genes. Genetic manipulation is a very deep concern for many people. The death technology I have mentioned is the deepest burden I feel for America right now.

The idea that man is God probably stems from "humanism." Francis Shaeffer would define the humanists as saying that since things really have no worth, what's the difference if we abort or manipulate or create in our own eyes. And of course "secular humanism" and that sort of spirit overflows death technology. Here in Washington, D.C., there was a story that they were shipping up young boys 12 and under, literally a slave market to sell to homosexuals as actual prostitutes. And this is happening in our nation's capital and is happening all over the country. It's all the same spirit — the sexual spirit evolves; the homosexual spirit evolves; the sadomasochistic spirit — and eventually they want blood. The bottom line of this aggression on the whole spirit is death blood. The spirit does not manifest itself as a loving thing. They say, Let's make love — it's not love at all. It's a death spirit. As the Bible says in Proverbs over and over again, we're getting involved into a death, not a life, not a love at all; A hateful spirit that eventually seeks blood and death. The little black boys killed in Atlanta had sexual overtones — the bottom line of sexual perversion is death and blood.

**Q:** Are you aware of President Reagan sending a letter to all the hospitals about this one case in Indiana pertaining to genocide which is becoming more widespread? Do you feel that's what we really need to do?

**A:** I think we should prosecute people who let others die. Who are we to determine who is inferior, who's good and who's bad — based on what? Based on our own criteria I believe there is a God. I believe there is a reason for living — that everyone has a calling, everyone has a value. Life has a value. Life has a worth — therefore we should do all we can to protect it.

**Q:** I know you're doing everything you can in legislation to combat this. What can Christians do in a practical way to assist people like you?

**A:** The practical dimension — praying — I mean really praying, not just once a month or once a year for the Government. Really getting on our knees and praying for the needs of the country. Pray in the way that the intensity and spiritual warfare will be lessened. We are called to fast — Jesus said spirits such as these come out only after much prayer and fasting (speaking of demonic spirits in spiritual warfare). These spirits here in Washington will only come out with prayer and fasting.

Also I think we need to intercede as a nation and repent of the holocaust in sexual perversion we're involved in. We need to repent as a nation. As a Christian church we need to get on our knees and repent on behalf of our nation as Nehemiah did who repented for Jerusalem in their backslidden state. We're in a backslidden state. There is no difference in the case of Jerusalem at that time and us. As God's wrath was on them, God's wrath is on this country. The perversion is growing and it will get to a certain point where God will say, O.K. I've let it go long enough. We're going to be wiped off the face of the earth. There have been 21 civilizations in the history of our world; 19 have fallen because of their own perversion, only two have fallen because of overthrows by another government. I don't want to the 20th country to fall because of sexual perversion.

Now the practical: there are three things everyone can do to turn this country around. I call them the "three Ts", time, treasure, and talent. Treasure: We need money. Congressmen need money to campaign. The churches need money. We waste so much money on ourselves. Cocaine,



alcohol, marijuana and tobacco — on those four we spend 41 percent a year more than on radio ministries, churches and foundations combined. We have enough money to spend. God owns it all anyway. We have to be willing to give up some of our treasure.

**Time:** We must give of our time. When we get too busy to pray, that means we have to press in all the more and pray. If we don't have time to pray, something is wrong. We must take time to contribute time to our church and our society to make the system work. Even if it is only writing letters to politicians — we must take the time.

**Talents:** Finally, we must give of our talents — If we're an artist, preacher, good mother, a good father, good businessman — give of our talents for what God has called us. The key thing is just giving to the Kingdom of God.

**Q:** What are your observations of the America for Jesus rally? And what could be done in that thrust? Do you see any areas of lacking in your personal observations?

**A:** I think the America for Jesus concept is good for Christians in an interdenominational aspect to establish unity in the Nation's capital by praying, speaking, promoting, boosting and encouraging the church — it's a great idea. I think it could be better organized. The speakers and time should be used more wisely — less lengthy speeches — more substance. Organizationally we need to seek God in how we can put things like that together to be effective overall.

**Q:** Did you hear what they would be doing for 1984, that they would call it the World for Jesus? How does that sound to you?

**A:** Sounds better — the bigger the better, but I think we should get America for Jesus more together before we go to the world. It's like saying we should set our house in order before moving on to bigger things. I think it was a great rally, just some more organization can be brought out in it. We need these events, though, so we learn from our mistakes. It was a good start: the key thing is what is God saying. If God does say to move on — let's move on.

**Q:** What do you see as some of the encouraging things happening in the government?

**A:** Fifty percent of the born-again believers in Congress have been elected in the 1980's. So literally there is a revival of believers that are solid Christians — having the power of the Word for their testimony. There are prayer meetings on Tuesdays, Wednesdays, Thursdays, and Monday nights with members of Congress. There are also solid Christians in the U.S. Senate. I'm encouraged because there are good things happening. There are men and women coming with the vision of the Kingdom, not just to share politics for the fear of man. We have a President that supports prayer in schools and assistance for parents to send their children to private school. This is profane, aiming to stop the holocaust and misuse of genetic engineering.

So we have a President and Congressmen who are more sensitive to the spiritual needs of our country. I think God is giving us a chance for revival. The church needs to back up what we're doing here even though we are a minority. God only needs a few to be a majority. We need to be backed up in prayer and fasting like Gideon's few. God just needs a few good people to bring about his work.

**Q:** What are some of your long-term and short-term goals as a Congressman?

**A:** My short-term/long-term goal is to see God; what God wants me to do. I know I don't want to be a politician. I want to be a God-fearing man in public office.

**Q:** As a Christian how do you influence the Government? How do you affect the people here?

**A:** If you're a Christian you have the Holy Spirit. In Ephesians 6 it says "Our battle is in the principalities and powers; they are also here. As we begin to burn in the Holy Spirit to challenge the darkness, we have to call upon God to have the Holy Spirit come here in a very full way."

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mean the sure death of my men; yet to run for cover, we would have to abandon our position, leaving the kibbutzim (Israeli settlements) below us in the valley within shelling distance of enemy tanks. Hundreds of children were sleeping in their beds down there for it was just about sunrise.

"Suddenly, I heard a clear voice call me by name saying, 'My son, I am with you and your men. Stand and fight for the victory is the Lord's.' I was filled with such a spirit of courage that I commanded my men to stand firm. When the first round of tanks appeared, they saw us and came to a standstill. I was not afraid even though I didn't know exactly what I was going to do. Then the tank hatches opened and Syrian gunners and drivers came out shouting, 'Don't shoot, we surrender!' It was a miracle.

"They told us during interrogation that they had seen what they thought were many Israeli tanks surrounding them. We told them we had only 14 men and two jeeps as we led them away. Now years later, I know it was the voice of my Shepherd, the Messiah Jesus (John 10:4) that spoke to me."

This true story is an amazing fulfillment of the prophet Isaiah's words to the Jewish people: "Therefore, the Lord longs to be gracious unto you and waits on high to show you compassion. He will answer your cry to Him for help and your eyes will behold your teacher who will no longer hide Himself and your ears will hear a word behind you saying, 'This is the way: Walk ye in it.'" (Isaiah 30:18)

These few Israelis who believe in the Messiah today are but a first-fruits company of the harvest to come when God shall reveal Himself in great glory to the entire nation (Zechariah 12:10) and when "all Israel shall be saved." (Romans 11:26)

We as the church can recognize the sovereignty of such miracles. God has called us as Christians to play a vital role in preparing the hearts of the Jewish community to receive His love. I would like to offer some practical suggestions for Christians to obey the Word of God and to become vessels of mercy and comfort.

We are told to pray for the peace of Jerusalem that "they shall prosper who love Thee." God promises prosperity to those who pray for the Jewish people and specifically Jerusalem. Throughout Israel's history there have been spiritual intercessors and prayer warriors who prayed fervently for the protection and deliverance of the Jews during times of crisis. One such group in London, England was started by Rees Howells, the well-known

Christian intercessor. During the wars against Israel, the group prayed, at times all night long. As release from their prayers of travail came with prayers of praise and worship, so confirmation of their faith came as the morning newspapers heralded the great victories by the Spirit on the battlefields of Israel.

Another admonition is given by the prophet Isaiah who writes: "Comfort ye, comfort ye, My people. Speak kindly to Jerusalem." Today, many Christians are beginning to soften the hearts of the Jewish people through comforting Israel. Publicly standing for the right of the Jewish people to life and liberty are well-known Christian leaders: Derek Prince and his wife Ruth, Merv and Merla Watson (Gentile song leaders), Jon Van der Hoeven (Dutch prophet), Lance Lambert (British Bible teacher) and David Pawson (British Baptist minister). These Christian expressions of love and of public support have moved the hearts of local Jews and Israelis to begin trusting Christians as their friends and have opened the way to meaningful dialogue.

This past year in October of 1981 over 3,000 Christians from 35 nations participated in Succot, the Jewish Feast of Tabernacles in Jerusalem. They carried handmade banners with words of promise by the Hebrew prophets as an international expression of Christian comfort. Over 700 Israelis attended the powerful evening demonstrations of prayer, praise and support for their nation, their Holy Days and their God.

Dr. Moshe Yuval, the Jewish Director of the Holocaust Memorial, Yad Va Shem, was moved to tears as he witnessed hundreds of Christians bowing their heads in prayer, many crying, asking God for forgiveness of the sins of Christianity toward the Jewish race. Shlomo Goren, Chief Rabbi of Israel, said, "Your friendship, solidarity and belief in the future of Israel as Gentiles is tremendous. We consider your coming here to Jerusalem a fulfillment of Zechariah 14: 'May the Lord bless you out of Zion.'"

During the Feast of Tabernacles I was invited as a photographer and writer for the International Christian Embassy to accompany Mike Evans, author of *Israel, America's Key to Survival* (Haven Press) to interview Prime Minister Menachem Begin on his reactions to the Christian meetings. Dr. Reuben Hecht, Begin's personal friend and advisor, took us into the Prime Minister's office. Menachem Begin smiled and rose to his feet warmly greeting the two of us.

"Your meeting the other night was the greatest meeting on behalf of Israel to which I have ever been invited to speak," he told us. In explaining his statement to two of his cabinet members, he said, "Christians have begun to come now from all over the world to help us and honor our nation. They don't want anything in return. They simply care for us and our people."

**Menachem Begin: "Christians have begun to come now from all over the world to help us and honor our nation."**

Turning back to us, Begin continued, "This seems to me to be a totally new phenomenon in Christianity and I have come to recognize it in only the past few years. Christians may be," he told us, "one of our most valuable allies in the world today."

Last year all thirteen nations with embassies in Israel abandoned Jerusalem and moved to Tel Aviv in response to OPEC oil pressure from the Arab world, which does not recognize Jerusalem as Israel's capital.

"May I ask you a favor?" the Prime Minister posed, his eyes turning toward the small white-on-blue button on the lapel of my suit jacket which read "Israel, You Are Not Alone." "Do you have an extra one?"

I didn't, but I quickly transferred mine to the lapel of his jacket. He smiled and thanked us. The soft-spoken manner of the Prime Minister of Israel deeply moved me as he warmly received the two of us as representatives of the Lord's Kingdom.

On our ride back to downtown Jerusalem, Dr. Hecht told us, "The honor that you as Christians have shown to Israel's leadership has touched the heart of our Prime Minister. The standing ovation he received at your meeting was the most sincere and moving of his entire career." After we said goodbye to Dr. Hecht, I thought of the Apostle Paul's words, "Has God rejected His people? May it never be. For salvation has come to the Gentiles to make them jealous." (Romans 11:11) "Honor all men, love the brotherhood, fear God, honor the king." (1 Peter 2:17)

Two weeks after these mighty acts of the Holy Spirit, we along with our nation heard Prime Minister Begin on NBC's "Meet the Press" publicly declare when asked by reporters if in light of the AWACS sale to Saudi Arabia, Israel felt isolated in the world. "No," he said, "Not at all. Israel has many dear Christian friends throughout the world."

The King and His Kingdom are being restored to Israel. May this mighty stream of the Holy Spirit continue to flow in touching the hearts of Jewish people around the world, resulting in further glory and honor and praises to the Name of Jesus.

For a free booklet entitled "How Christians Can Help Israel In 1982" please write: Intercessors For Israel, 11125 College Street, Kansas City, MO 64137.

## The Christian Celebration 1982 Feast of Tabernacles



Jerusalem, Israel  
October 2 - 10, 1982

"Then it will come about that any who are left of all the nations that went against Jerusalem will go up from year to year to worship the King, the Lord of Hosts, and to celebrate the Feast of Tabernacles." Zech. 14:16

- International Speakers
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We invite you to come up to Zion! Join with others from around the world as we unite our voices in praise to the Lord and in comfort to Israel. (II Chron. 5:13,14; Is. 40:1,2). Over 2,500 are anticipated to attend from the U.S., with some 6000 from around the world. Write for information and reservation form, and for lists of tour companies who conduct tours especially for the Feast of Tabernacles.

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30 million in one year. And that revival jumped the Atlantic, broke out in Northern Ireland and Scotland and Wales, England, South Africa, South India. Anywhere there was an evangelical cause there was revival. And its effect was felt for 40 years.

It began in a movement of prayer, it was sustained by a movement of prayer. Now that movement lasted a generation, but at the turn of the 20th century there was need of awakening again. There were special prayer meetings at Moody Bible Institute, at the Kesic Convention in England, in Melbourne in the Melbry Hills of India, at Won-Sou in Korea, all around the world people were praying that there might be another great awakening in the 20th century.

Now, some people tell me we are in the midst of another great awakening today. I certainly believe that the tide has turned. I certainly believe that we are on the move again, but I do not think that we have reached anywhere like what God has done in the past. Let me give you two examples.

**"... in Readingshire and Marionshire the illegitimate birth rate dropped 44 percent within a year of the beginning of the (1904) revival ..."**

First of all, take the student world. One of the leaders of the revival of 1905 was a young man called K. S. Latorette, who became the famous professor, Kenneth Scott Latorette. He said when he was at Yale in 1905, out of the student body 25 percent were enrolled in prayer meeting and Bible study. Now I live next door to UCLA. There is a population there of 36,000. I do not believe there are 9,000 enrolled in Campus Crusade, InterVarsity, Power and Light Company and the other evangelical groups, or in all the church groups put together. We have not reached that yet.

As far as the churches were concerned, in 1905 the ministers of Atlantic City reported a population of 50,000. In Atlantic City there were only 50 adults left unconverted. Take Portland, Oregon — 240 department stores closed from 11:00 to 2:00 each day for prayer. They signed an agreement among themselves so that no one would cheat and stay open. Take the First Baptist Church, Paducah, Ky. The pastor was an old man, Dr. J. J. Cheek, and he said as he was committed to the revival, he was going to win souls to Christ. He took in a thousand new members in two months and died of overwork. And the Southern Baptists had a glorious ending to a devoted ministry.

That is what was happening in the United States in 1905. But how did it begin? Well, most people have heard of the Welsh revival, which began in 1804. It began as a movement of prayer. I knew Evan Roberts personally. Of course I met him 30 years later, but he was devoted to God and was a man of prayer, praying for a revival in Wales. Seth Joshua, Presbyterian evangelist, came to the Newcastle Emblem College where Evan Roberts was studying for the ministry. Evan Roberts was 26. He had been a coal miner. The students were so moved that they asked if they could go to his next campaign. So they canceled classes and went to Blaninore. Now it was there Seth Joshua prayed, "Oh God, bend us." And Evan Roberts went forward and prayed with great agony, "Oh God, bend me."

He could not concentrate on his studies. He went to Principal Phillips, the principal of his college, and said, "I hear a voice that tells me I must go home and speak to your young people in my own home church. Mr. Phillips," he said, "is that the voice of the devil or the voice of the Spirit?" And Phillips answered, very wisely, "The devil never gives orders like that. You can have a week off."

He went back home to Lochore and announced to the pastor, "I've come to preach." The pastor was not at all convinced but he said, "How about speaking at the prayer meeting on Monday?" He did not even let him speak to the prayer meeting. He said to the praying people, "Our young brother, Evan Roberts, feels he has a message for you if you care to wait." Seventeen people waited. Evan Roberts said to them, "I have a message for you from God. You must confess any known sin to God and put any wrong done to man right. Second, you must put away any dreadful habit out of your life. Third, you must obey the Spirit promptly. Finally," he said, "you must confess your faith in Christ publicly." And by 10:00, all 17 had responded. The pastor was so pleased he said, "How about speaking at the mission service tomorrow night? Mid-week service Wednesday night?" He preached all week. They asked him to stay for another week and then the break came. You say, "What do you mean 'the break'?"

I have read the Welsh newspapers of the period. It says in the "Moral of the Snippets of Ecclesiastical News," "The Reverend Peter Jones has just been appointed chaplain to the Bishop of St. David's." Very interesting, but not earth shaking. Then it said "Morebray St. Methodist Church had a very interesting rummage sale." But then suddenly a headline, "Great Crowds of People Drawn to Lochore." It said, "For some days a young man named Evan Roberts was causing great surprise." The main road between Gleneffle and Swansea on which the church was situated was packed from wall to wall. People were trying to get into the church, and people were closing shops and stores early to get a place in the church.

The news was out. Next day, every grocery store in that industrial valley was packed out, people buying groceries, people who had gone to the meetings. On Sunday, every church filled. And it went like a tidal wave over Wales. I could tell you so much about it. There were 100,000 people converted in that movement! Five years later a man called J. V. Morgan wrote a book to debunk the revival. His main criticism was, "If 100,000 have joined the church in the five months of the excitement of the revival, after five years only 80,000 still stood." Only 80,000!

But the social impact was astounding. For example, judges were presented with white gloves. Not a case to try. No rapes, no robberies, no murders, no burglaries, no embezzlements, nothing. The district councils had emergencies to discuss what to do with the police now that they were unemployed. In fact, they sent for the sergeant of the police and said, "What do you do with your time?" He said, "Well, before the revival we had two main jobs. One was to prevent crime. The other to control crowds at the football games. But since the revival started there's practically no crime. So we just go with the crowds." The councillor said, "What does that mean?" "Well," he said, "you know where the crowds are? They're packed in the churches." "But how does that affect the police?" "Well," he said, "we have 17 police in our station, but we've three quartets, and if any church wants a quartet they simply call the police station."

Now the news was out. They sent a reporter down and he described what he saw. He said, "It was a strange meeting. It closed at 4:25 in the morning and then the people did not seem to be willing to go home." He said, "The people were still standing outside the church talking about what had happened." And then a very British summary. He said, "I felt this was no ordinary gathering."

That revival swept Wales! Drunkenness was cut in half. There was a wave of bankruptcies, but nearly all taverns. There was even a slowdown in the mines. You say, "How could a religious revival cause a strike?" It did not cause a strike, just a slowdown. So many Welsh coal miners were converted and stopped using bad language that the horses that dragged the trucks in the mines could not understand what was being said to them. And transportation slowed down for a while until they learned the language of Canaan.

When I first heard that story I thought it was a tall tale, but I can document it even from Westminster Abbey. That revival, for instance, affected moral standards also. I discovered through the figures given to me by the British Government experts that in Readingshire and Marionshire the illegitimate birth rate dropped 44 percent within a year of the beginning of the revival, so great was the impact of that movement. That revival swept Great Britain. It broke out in Norway. It so moved Norway that the Norwegian Parliament passed special legislation to permit laymen to conduct Holy Communion because the clergy could not keep up with the number of converts who wanted to take Holy Communion. It swept Sweden, and Denmark, and Germany, Canada from coast to coast, all of the United States, Australia, New Zealand, South Africa, East Africa, Central Africa, West Africa, North Africa, Brazil, Mexico, Chile... I could talk, well, in fact I teach a course on this!

Here is the interesting thing: until 1973 no one ever knew about the extent of that revival until I published my book, "The Flaming Tongue." And it began through a movement of prayer, it began with prayer meetings all over the United States, and soon there came the great time of harvest.

So what is the lesson we can learn? It is a very simple one. It is that familiar text, "If my people who are called by My name shall humble themselves and pray and seek my face and turn from their wicked ways, then I will hear from heaven and will forgive their sin and will heal their land." What is involved in this? God expects us to pray, but we must not forget what Jonathan Edwards said when he said, "To promote explicit agreement and visible union of all God's people in extraordinary prayer." What do we mean by extraordinary prayer? When you find people getting up at six o'clock in the morning to pray or having a half night of prayer till daylight, that is extraordinary prayer. When they give up their lunchtime and go and pray at a noonday prayer meeting, that is extraordinary prayer. But it must be united and concerted. It does not mean that a Baptist becomes any less of a Baptist, or an Episcopalian is less loyal to the 39 Articles, or a Presbyterian turns his back on the Westminster Confession. Not at all. But they recognize each other as brothers and sisters in Christ and they are prepared to pray together in concerted prayer that God may hear and answer. We have not reached that stage yet.

This national conference on prayer is unprecedented in some ways. It is a sign of the direction in which we are moving. It is what I call extraordinary prayer. But you folks who are here, these who listen to my voice, must take it back to your churches and when they are prepared to set aside time to pray for a spiritual awakening, that is when God is going to answer. Now some people say then that means it is up to us. Oh no, we cannot say that either. Matthew Henry said, "When God intends great mercy for His people, He first of all sets them a praying." God is even sovereign in this matter. But we must respond. He has chosen never to work without our cooperation.

So whether your interpretation of revival is Calvinistic or Armenian, it is a very simple thing: You must pray. Then God will work. May God help us so to pray.

# What God Is Doing

## Part I: A Call to Prayer

Tom Hess

This is Part I of a prophetic message given by the founder of Christian Restoration Ministries. Part II, which will be presented in the August issue of Progressive Vision, deals with five more messages from Joel: that God is pouring His Spirit out on all flesh, that He is preparing us for spiritual warfare, that we need to reap the harvest through evangelism, that we need to be holy, and that He wants to release His anointing through and upon believers in a powerful way.

I'd like to share on what God is doing, starting with the Book of Joel. This is a very broad topic, because God is doing so many things, but I will center on what He is doing spiritually rather than what He is doing structurally.

What I mean is that God is restoring apostles, prophets, pastors, teachers and evangelists, and is building His church in certain kinds of ways. A lot of structural things are happening in the body of Christ and if you look around the world there are many denominations, many different kinds of structures.

I believe God is doing something *spiritually* in this hour and I think it's tied into the Book of Joel. It's a universal thing that He's achieving in many different structures. What God is doing spiritually is far greater than and transcends all kinds of structures.

You can look at different denominational churches that have totally different structures, and certainly see that the Lord is accomplishing much. Why? Because peoples' hearts are crying out to Him. And wherever His children cry out to Him, He is going to move! We need to tie into the stream of what God is building spiritually, and not allow our different forms and structures to divide us from what He is doing. Thank God for restoring New Testament structures and forms, but at the same time God is more concerned about people's hearts than perfect structures.

The Book of Joel was written 800 years before Christ, and the first two chapters deal a lot with God's judgements. But I'm not going to deal with God's judgements here — I'm going to deal with God's blessings. There's a lot of bad news. All you have to do is read a newspaper or look at the evening news on television, to know that there are a lot of negative things going on in the world. But I think God wants us to focus on the positive of what He's doing.

One of the first things I think God is doing is calling us to prayer. Sometimes people ask the question, "What is the 'now' Word? You know, what is the present truth that God is saying to the body of Christ? A lot of times we think it's one thing. We think what God is saying now is evangelism, or is prayer, or is holiness, or is this or is that. But I believe God is saying a number of things at the same time. I think we can get into trouble when our vision is narrower than God's plans. We should not be thinking when God is saying "holiness," that this means He's not saying "evangelism;" or He's saying "prayer" and that means He's not saying "faith." I believe He's saying many, many things. We are supposed to live out of the whole counsel and the whole purposes of God.

Wherever people's hearts cry out to Him,  
God is going to move!

I think God is calling us, first of all, to prayer. Let us look at Joel, chapter 1, vs. 14 and 15: "Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the House of the Lord, your God, and cry unto the Lord. Alas, for the Lord . . . for the day, for the day of the Lord is at hand. And as a destruction from the Almighty it will come to pass." Chapter 2, vs. 15: "Blow the trumpet in Zion. Sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, assemble the elders, gather together the children."

God is calling His people in this hour to fervent prayer. We can certainly see this in the book of Joel. As Americans, we need to know that we need God. We have many tapes, books, cassettes and satellite television pro-

grams, the "electronic church" and so many different things. It's so easy to think that we can pull off the purposes of God with all the things that we have. Do you suppose that the enemy ever tempts us in thinking that way?

And we neglect intercession. Look at every great revival that's happened in church history — they didn't have even one-hundredth of the things that we have today, but you know what happened? God moved in a powerful way and intervened in that society. An incredible revival is going on in China today and we didn't even know anything about it. They had very few books and tapes and hardly any Bibles. Why did God move? Because people cried out for Him and believed Him to move and He intervened in the midst of their society. Our temptation is to depend upon the arm of the flesh and in all the good things God's given us, which aren't wrong in themselves, but if we depend on them rather than depending on God and crying out to God, we'll never see the fullness of the revival that He wants to bring in our midst.

Statistics were taken over a period of about three years, from many of the major evangelistic societies and corporations in this country. Supposedly in the last 25 years, 550 million people have received Jesus and there are only 230 million who live in the United States. Something's wrong! Some people were not genuinely converted. Some of the major organizations in this country, Campus Crusade for Christ and Billy Graham's organization, have had statistics run between only 5% and 10%, or 3% and 10%, of people that received Christ are now a part of a body a year later. When Charles Finney preached, there were about 75% or 80% at the end of their life who were still walking with God. I don't know fully what's wrong, but there's something wrong. And I think part of it is that we are not interceding and we are not travelling in prayer . . . the genuine gospel is not being received and people are not genuinely being converted. I think God wants to call us to preach and declare a more radical gospel and to intercede, *travail* and win the battle before the evangelist even comes to town.

There was a man by the name of Father Nash who used to travel with Charles Finney. He would go into a town for three weeks before Charles Finney ever got there. Father Nash would gather together three or four people and they would pray and fast for three weeks, and *travail* in the spirit to break down the powers of the devil. By the time Charles Finney got there, the battle was already won. You or I could have preached and there would have been a great harvest. Because the battle was won before we ever got there.

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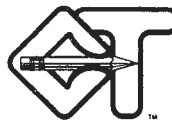
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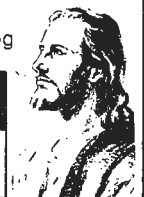
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# International Prayer Focus

Ray Bringham

1. Satan will be defeated in his attack and onslaught against the family life of America.
2. Taking the lives of innocent unborn babies will be stopped.
3. God will shake up the Church, wake up its leaders and save it from its apathy and indifference toward its own lukewarmness and the moral deterioration of our country.
4. The Lord will pour out a spirit of prayer upon the whole Church and once again the Church will become a "house of prayer".
5. A great spiritual awakening will come to America . . . we will return to morality and decency . . . and our land will be healed.
6. A spirit of wisdom will be given to our President, and all of our leaders will unite and work together to solve the problems of our country.
7. Voluntary prayer will be restored to our public schools and nothing will be able to thwart them from functioning in the way and for the purpose for which they were intended.
8. Interest rates will come down, the unemployed will go back to work, and our economy will be healed.
9. Pray for the "Peace of Jerusalem" and peace in the Middle East.
10. A quick settlement of the conflict in the Falkland Islands and that all hostilities will cease.
11. The people of Poland will be delivered and set free from the tyranny of its atheistic Communist leaders.
12. The success of the arms talks at the United Nations and the acceptance of the proposal of our President.
13. The triumph of the Church in all Communist lands, and that Communism will be defeated and driven back.
14. God will raise up a standard in the inner cities of America that the needs of the poor will be met, physically and spiritually and that revival will break out instead of riots.
15. That the Equal Rights Amendment may be defeated in Florida, Oklahoma, North Carolina, and Illinois on June 30th when voted on.
16. The gospel of Christ will be preached to all nations of the world and the Kingdom of God will come on earth and His will be done!

## Hess, continued from page 14

In Atlantic City, New Jersey, which is right now the east coast capital of gambling, 95% of the people were converted in the revival that broke out there, genuinely converted. In Rochester, New York, they said about 97% of the people were genuinely converted. Why? Because the battle was won through intercession and the powers of darkness were broken before the message was even proclaimed.

Some other examples of intercession are seen in the prayer life of the Apostle Paul. If you ever read through the epistles and looked at Paul's prayer life, you will see that it's phenomenal! He says, "I pray in tongues more than you all." ~~And I cease not to make mention of you in my prayers.~~ And when he was praying in tongues, he was not praying solely to be built up himself and to get goosepimples. He was doing spiritual warfare. He was breaking down the powers of the devil over people's lives so that they could come into the kingdom of God. We need to focus on the two facets of our prayer life: to build up ourselves but also to do spiritual warfare and break the powers of the devil over people's lives.

I was in Seoul, Korea, about a year ago and spent some time in Dr. Cho's church. You know why revival is breaking out through their church around the world? One of the main reasons is intercessory prayer. They have added this year 100,000 believers to their church. And you know, they have 20,000 people who pray all night corporately on Wednesday nights and Friday nights, and the average person in their church fasts about three days a week. And they have a Prayer Mountain where there're about 1,500 people all the time around the clock, year round, interceding, travelling and praying. You think God is honoring and answering their prayers? God is moving in a powerful way.

When I was there, Dr. Cho had just gotten back from Pakistan. He shared that when he went over to Pakistan they said there were only 100 people who could come to his meetings. They had this little building and

### God is calling us to continual, persevering, united prayer.

they couldn't use any microphones; it's a miracle they even let him go into the country because it's a Moslem country. When he started preaching four or five people were healed. And you know what happened? One of the police officers who was in charge of the meeting saw these people get healed, and he said, "My daughter is deathly ill. Could you pray for my daughter?" He prayed for his daughter, and his daughter was healed. The police officer said, "You can do anything you want to do!" They opened up the meeting and about 10,000 people came and 5,000 people got saved in Lahor, Pakistan, which is a Moslem country.

You know why that happened? It didn't happen because Dr. Cho is such a great preacher. I've heard better preachers than Dr. Cho. You know why it happened? 20,000 people — all night Wednesday nights, all night Friday nights, back in Seoul, Korea, interceding and travelling for revival to break out there — and it broke out! They've started about 70 churches all over the world and have started about 30 churches in the United States. From Korea,

a third world nation, they are financing them here. Who's leading the world in missions?

In 1857, a great revival broke-out in this country. You know how it happened? God gave one man a vision for intercession in New York City. He handed out some flyers that said if you want to pray for revival, meet me at such and such a place. He was there for 45 minutes by himself, no one showed up and he was getting a little discouraged. Then one person came in when he was about ready to leave.

You know what happened from that point? Within about three weeks, there were 10,000 people praying every noon for an hour to two hours all over New York City. That broke across the nation. Within one year, 25% of all the students were genuinely converted on college campuses across the country. Before that there were hardly any believers on college campuses. It was one of the deadest times of American history. The crime rate dropped in half in one year nationally. The illegitimate birth rate dropped in half in one year nationally. God moved in a powerful way and we saw an incredible revival break loose from that time.

In America today, though, the crime rate is going up . . . the illegitimate birth rate is going up. We are not in the middle of a national awakening. God is touching his people. He's pouring out His Spirit, but the kind of national awakening that affected the culture of this history and the great awakenings of the past has not yet taken place. But I believe, if we are willing to sacrifice and cry out to God the way the Koreans are, and the way other people are, we will see it happen.

I believe all things are possible with God. I believe God wants to move in a way exceeding abundantly beyond what we can ask or think in this country. Charles Wesley prayed every morning from 4:00 to 7:00. I'm not where Charles Wesley is, so what I'm saying is, I'm not trying to lay some trip on you that I pray three hours every morning. Yet, you know, I think we can have a tendency to say, "Well, we live in another culture and we have to stay up late at night and we have to minister to people late at night . . ." and neglect the kind of prayer life these men had. They ministered to a lot of people late during the day, too. But I believe that God would have us to focus on some of the men of God in history and the prayer life that they had, and if we begin to do that we will see the same kind of results as they saw.

I'd like to say that God is doing some powerful things in our day. Like the prophetic book of Joel when it says, "Sanctify a fast, call together assembly, gather the elders and inhabitants of the land together . . ." This is happening! At Washington For Jesus, there were half a million people that met here in Washington from all over the country to pray and to fast for one day to believe God to move. And we began to see some things turn around from that. But I think we can fall away from intercession and see things revert back to where they were. I mean, God only knows President Reagan needs prayer. Things looked positive for a short period . . . but they don't look too positive right now. So we need to keep on praying and keep on persevering and interceding for God to move.

Two million people are expected to come to Washington in 1984 to intercede and travail. But I believe God wants us to pray and intercede not only once every four years or once every two years for a day, but He wants us to be moving in expectant faith and break down the strongholds as He leads us, on a day-by-day basis. Charles Finney once said that the two keys to revival were unity and prayer. I believe that God is calling us to continual, persevering, and united prayer.



# EDITORIAL

## The Restoration of a Nation

Tom Hess

My personal pilgrimage in relation to the nation of Israel and the Jewish people has been a continual unfolding of Biblical revelation. Understanding who Israel is, is a major key to Biblical interpretation.

As a teenager I was taught the ultra-dispensational view that the Book of Matthew and the promises of the Old Testament were written for the Jewish people and had little spiritual relevance for today. This teaching robbed me of the spiritual reality to Christians of II Cor. 1:20, which states that all the promises of God in both the Old and New Testaments are Yes and Amen in Jesus Christ.

As I studied the Bible over the last 12 years, I focused on the spiritual, holy nation which to me has been the universal Church of Jesus Christ. Three years ago I published an article in The Lord Jesus Body News on the restoration of a nation, focusing solely on the spiritual nation of Christians worldwide.

Recently, however, I have seen the Spirit of God beginning to work in Jerusalem and among Jews and Christians worldwide in a unique way. I have become convinced that the restoration of the holy nation is more than just a spiritual nation of Christians worldwide, with no geographic or spiritual relationship to physical Israel.

In the last year I have come to the conviction that "all roads lead to Jerusalem," physically and spiritually, for both Jews and Christians who have recognized or will recognize in the coming years, the Messiah!

Zechariah 14:2-4 states "I will gather all the nations against Jerusalem to battle . . . I the Lord will go forth and fight against these nations." In that day His feet (the Messiah) will stand on the Mount of Olives, which is in front of Jerusalem.

I'm convinced that peace on earth will not come through New York and the United Nations, but eventually through Jerusalem and Israel. The focal point geographically of our unity as a messianic people on earth, Jewish and Christian, is physical Jerusalem. May we pray for the peace of Jerusalem.

I believe as we move towards the end of this age the Kingdom will be restored to Israel to the degree they recognize the Messiah. Zechariah clearly delineates that if we are going to be on the Lord's side, we as His universal people must stand with Jerusalem and Israel. Zechariah also states that the Messiah will both fight for Jerusalem and return to Jerusalem.

As the Messiah continually breaks down the middle wall of partition we will progressively see that there is neither male nor female, Jew nor Greek, but we are all one in the Messiah! God is truly restoring His holy nation, which is a spiritual worldwide nation of all who do or will recognize the Messiah as the God of Israel.

The geographic center of Christians, who are the Jerusalem and nation from above, will increasingly become the physical city of Jerusalem and the nation of Israel. The Christian Embassy in Jerusalem and in other countries for Jerusalem and Israel are becoming a catalyst for restoring the nation of God universally. I believe in a progressive way that to stand with God in these hours means that we have to stand with Jerusalem and Israel.

May we remain faithful in following the Lamb wherever He goes!

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The purpose of this periodical is to report and give perspective to strategic things God is doing locally (in the metropolitan Washington, D.C. area), nationally and internationally.

Our desire is that, through this periodical and the other ministries of Christian Restoration Ministries, the Body of Christ might be so envisioned and inspired by Jesus and by what His Spirit is doing that we may turn from apathy and complacency and totally give ourselves to his purpose for our lives in this generation.

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C.R.M. is a non-profit organization consisting of a board of directors, advisors and contributors dedicated to serving leadership and all segments of the Body of Christ. Our purpose is to see the people of God come into unity and maturity and to see the Good News of the Gospel affect society, in such a way that "multitudes in the valley of decision" are reconciled to God and His Lordship is made manifest in all aspects of life!

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PROGRESSIVE

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# VISION

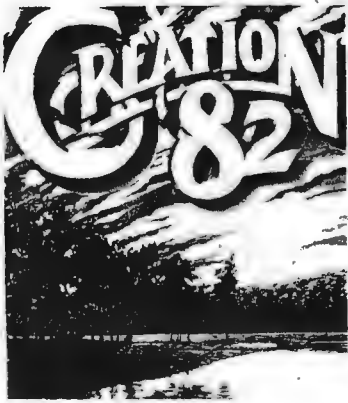
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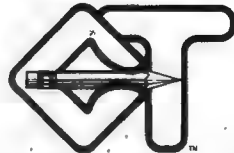
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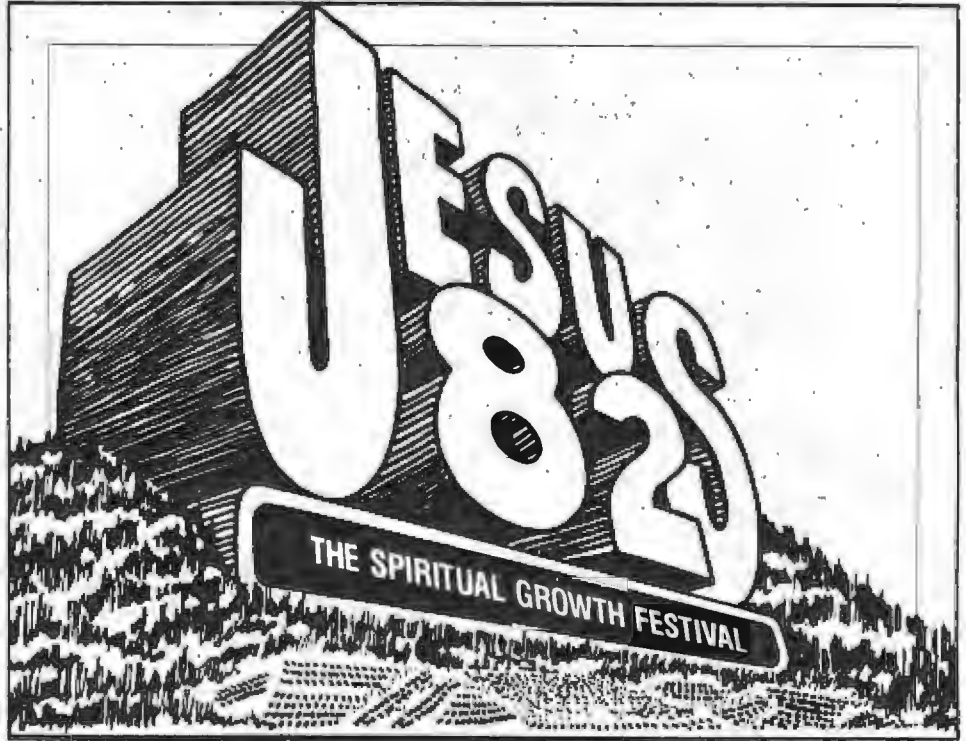
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# "A Christian Manifesto"

Francis A. Schaeffer

Dr. Francis A. Schaeffer is widely recognized as one of the most influential Christian thinkers of the day. He is the author of twenty-two books.

Dr. Schaeffer has lectured frequently at leading universities in the U.S. and abroad. With his wife, Edith, the Schaeffers founded L'Abri Fellowship, an international study center and community in Switzerland.

Throughout all the work of Dr. Schaeffer, he proclaims a common theme — the uncompromising Truth of historic, Biblical Christianity and its relevance for all of life.

It is imperative, as we think of the day in which we live and the task before us, to ask the question, "Do we live in a post-Christian world?" The answer is No. We do not live in a post-Christian world . . . not if we're thinking of Christ and His work in the world. The resurrected Christ is alive, and He is working in the world. Thousands are being saved across the world, and no more so than through radio and television and film. People are passing from death to life in Africa, China and the Soviet empire, as well as in South America, Europe and in this country. How thankful we should be for all of those who are joining us on the basis of Christ's finished work in the kingdom of Christ.

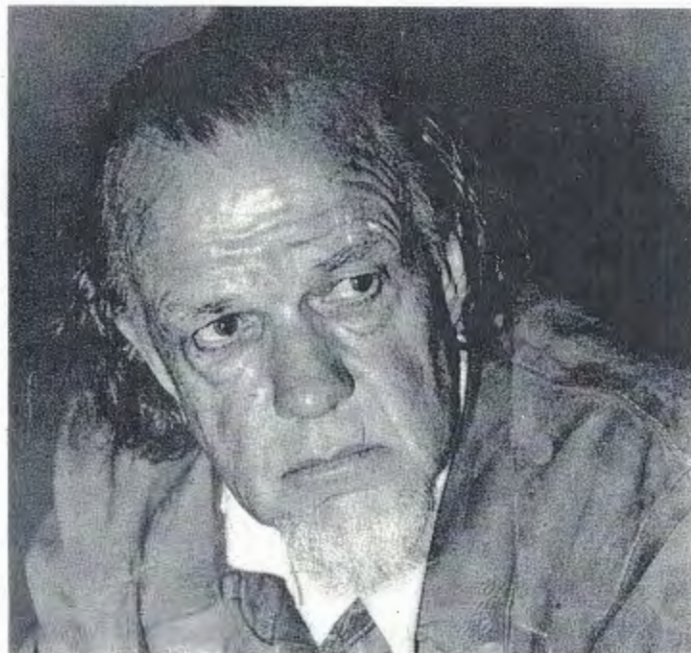
In this sense, it will never be a post-Christian world! Christ is King and we await His coming. His coming, when He will fulfill the fullness of His reign! When He will bring back the restoration of all things. How differently the world must look to God as He looks down on us with our more limited knowledge. He sees His faithful people all over the world, going on, some all the way into martyrdom. And thousands have died, died only because of their faithfulness to Jesus Christ. Surely the "greatest Christian" living today is someone you and I have never heard of in the great mass of the faithful ones to Christ over all the world. In this sense, it is certainly not a post-Christian world. Christ lives! And God the Father, God the Son and God the Holy Spirit are at work in the world. Thus we must emphasize this with joy and praise to the living God.

And yet, having said that as strongly as I can, there is a way wherein this proper statement . . . in this sense of which we have been speaking . . . can be used as a blind, as an excuse to cover up the fact that in another sense it indeed is a post-Christian world. From the struggle that everyone of God's people in this day in which we live and specifically in this country should be facing.

It is a post-Christian world in that the countries that used to have a Christian mentality and a Christian consensus now function largely on a contrary, absolutely opposite consensus. That consensus being that the final reality is not a personal infinite God Who is the creator of all else, but rather that the final reality is only material or energy that has existed forever. And this exists in its present form only on the basis of sheer chance and is totally neutral and silent in regard to any value of human life, any moral value, and any basis for law.

If we fail to recognize this change in our country and in society from functioning on a Judeo-Christian basis, which was the foundation of this country, at least in the form of a memory up to almost the immediate past; if we fail to really notice and understand this change from the Judeo-Christian consensus to the new consensus . . . no matter how much we use radio, no matter how much we use TV, video tape and all the rest, if we do not understand this and cause the Bible-believing Christians and others who hear our radio, our television, our tapes and all the rest to understand this and act upon it, then we have failed in our loyalty to Jesus Christ! No matter how many hearers we have!

It is because the Christian leaders and the Christians have not spoken consistently with courage to what we as Bible-believing Christians say we believe, that there has been this change and specifically in our own country. The change began 80 years ago but has been coming to its peak only for about the last 40 years. If we do not speak now, regardless of the cost to our own personal projects . . . if there is not a confrontation concerning these things, our children and our grandchildren will not call us "blessed." And we better understand this if we are to be a help in this poor, lost for eternity, broken world.



Christians in the last 80 years or so have only seen things in bits and pieces. They have not seen things which gradually have troubled Christians and others of good will — such as over-permissiveness, pornography, what's occurring in the public schools, the breakdown of the family, abortion and infanticide (the killing of newborn babies). These things are only inevitable natural results . . . all of them. They are not unrelated. They're all caused by a single thing: the shift from a Christian consensus to a humanistic one. That is, the final reality is no longer understood to be the living personal God to Whom not all things are the same; . . . the One to Whom there is right and wrong, according to His character. Instead of that, now the consensus taught in our public schools by law, taught in much of our media and other sources is that the final reality is only material or energy in some form, shaped into its present form on the basis of pure chance.

The word "humanism" must be used with care. It is not just to be used as a "buzz" word. Humanism means, and has meant properly ever since the French Enlightenment, that man is the center of all things, the measure of all things. And let us notice that the final reality, which is only material or energy shaped by chance, is neutral concerning the value of human life or moral principles or a basis for law. And thus in humanism, there is no other basis except that man is the measure of all things. Humanism should be contrasted with humanitarianism, which means to be kind to our fellow men and women, and to the humanities, the study of the product of human creativity as it reflects the Great Creator.

But humanism, properly understood, means simply that man is the measure of all things because the final reality is silent about the meaning of life and is against all values in any basis for law. On this basis, there is no other knowledge that we can have except what man can find out for himself. This is contrary to any concept of knowledge from God in revelation. The only values and basis for law are what people arbitrarily decide is for the good of society at the present moment. And that's where we are! We have shifted in our view of law in this country from the concept that there is a Law-giver, someone who is the giver of the law, indeed the basis for the law, to a view where law becomes only that which a few people decide is for the good of society. Here law becomes quite arbitrary according to a limited view at the given moment. Now this is the real reason for the breakdown in morals and values and also the reason why law is only this arbitrary series of decisions.

Now we come to the next step, which inevitably, mathematically will bring forth absolutely contrary results from the viewpoint that there is a creator God. Once this view is espoused, we can expect the very kind of things that trouble most of you in this room! These do not come forth haphazardly, they come forth with total inevitability on the basis of the fact that the final reality is silent about any ultimate meaning to life and about any values. It couldn't bring forth anything else.

We as Christians have been foolish in not noticing that these things all have a common source. It is not accidental that over-permissiveness, abortion, infanticide, euthanasia for the aged are being talked about. We are foolish not to have noticed that this other world view, which many of your children are being taught in school and which you see on public TV (for instance on Carl Sagan's "Cosmos") will absolutely mechanically, inevitably, mathematically bring forth this sorrow which we see in our society today.

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It should be noticed that this view, which is dominant now in our culture, is the very opposite of that upon which our founding fathers built this country! This dominant world view, this materialistic view, is the exact opposite of what the founding fathers held. Many of these men were not individually Christian; but nevertheless, they founded this country on the basis that there is a God who is the Creator, who gave the inalienable rights. And never let us forget it. If there is not a God there to give the inalienable rights . . . if there is only the product of society and the state, then they are not unchangeable and the state has the right to take them away and change them anytime it wishes.

The founding fathers didn't build this country on such a basis. They built it on the fact that there is a Creator, there was a creator who gave the inalienable rights. This basis gave us the freedoms which we now take almost for granted, as though we couldn't lose them. And we forget that the freedom form of government which we have enjoyed in this country for so long, and the freedoms which we take so for granted, are absolutely unique in the world!

Go back into history. Few countries have ever had these freedoms. The Greek city-states never had them. Look across the world today at the 150-odd countries, only about 25 have any real freedoms. The things we take for granted didn't grow on apple trees. They grew from the founding fathers' belief that there is a Creator and that there are certain things that are right and certain things that are wrong. This, among other things, brought forth the freedoms which we now so easily take for granted.

On the other hand, this new world view of final reality only being material energy never would have and could not have given the freedoms which all people have known in this country. On the basis of the final reality being only a neutral material, there is no way for human life to have that freedom put there in the midst of society, rather than to have some control put over the chaos that comes forth if there are no absolutes upon which to base the society. The freedoms we have could never have been brought forth by this other world view and, believe me, as it increasingly takes over in the northern European countries and the Western world, and specifically in the United States, these freedoms are going to be lost! And we're a long way down this road!

This world view brings forth chaos because there is no absolute to which to appeal. So we have a hedonism, everybody doing their own thing. And we have a chaos in society and it's absolutely inevitable. As people, who are made in the image of God, cannot stand chaos, it's absolutely inevitable that the chaos will lead to some form of authoritarian control to contain the chaos. This has always happened in history. We're watching it happen now. What amazes me is that the Bible-believing Christians of this country have watched it happen with tremendous speed during the last 40 years and haven't seemed even to recognize it and certainly haven't stood up and done anything about it. But it is about us already on all sides!

More than that, this view dominates at a very special place . . . in the public schools. The next step is that the government, and especially the courts, have become the vehicle to force this view upon the total population whether they want it or not. This is what the courts have been doing over the past years! For example, the abortion ruling, of relatively few years ago, by the Supreme Court, had no real base in constitutional law and was arbitrary both medically and legally. This voided the abortion laws of all 50 states. But for many people in this country, they wanted what the Supreme Court did (in saying abortion was legal), not only to make abortion legal but to make it ethical as well. Because as we have lost the Christian ethic, this country has not gone from a Christian ethic to another ethic, but from a Christian ethic to no ethic. So when the Supreme Court hands down a ruling like this many people take it as ethical. Before the Supreme Court's ruling, to call a doctor an abortionist was the dirtiest thing you could call him. Today, it is accepted as a drink of water. It has become ethical in many of our people's minds!

Along with this is the fact that the courts are increasingly making arbitrary law, not only cut loose from God's law but cut loose from a strict constructionism concerning the Constitution. The law is really completely adrift. This diminishes the legislature's power. The pro-abortion people understand this. They use the courts rather than the legislatures because the courts are not subject to the people's wills and desires. Courts are not subject to election and specifically they are not subject to re-election! So the abortion people have constantly used the courts rather than the legislature to push forward the concepts that humanism naturally brings forth.

The result is a relative value system: a lack of any final meaning to life. I don't imagine that bothers many of you, but the people who come to us from the ends of the earth often are struggling with tremendous force and tremendous tears and honesty as to whether there is any meaning to life whatsoever! And on this other world view, they are not wrong, they are right. On this other world view, there is no intrinsic meaning to human life.

But also what we have come to is a place in law that is not only arbitrary, but which forces the materialistic, humanist view of the final reality on the total population and especially on the children in the public schools. This is done no matter what the people wish. It can be given a name and it is time the Christians give it a name . . . IT IS TYRANNY!! And that's what we face.

The January 18th issue of Time Magazine says that a national poll shows that 76% of the people want both creation and evolution taught in the public schools. But the courts don't care!

At the same time, we face a medical profession today that has moved drastically in its thinking in the last 40 years. Forty years ago or less, those graduating from medical school would overwhelmingly, if not entirely, have had the position when they see a sick person, "How can we save this life?" Today, for many of the medical graduates, 35 years and younger, when they look at someone who is ill, the first question is not "How can we save this life?" but "Should we save this life?" And that's a very, very different thing that we face. And even if you don't care as a Christian, you ought to consider this even for pragmatic reasons, because many of you reading this are going to be faced with doctors that have this attitude.

This is not only true before birth, by abortion, but after birth in allowing newborn babies to die — to starve to death. And do not think that this is extraordinary! There are thousands of such babies that are allowed to starve to death after birth, even though theoretically they have the whole protection of law after they are born, because some doctor decides they do not have a quality life that's worthwhile keeping alive. This thing spreads like a cancer but it doesn't stop at abortion. The issue is not really abortion, though abortion is tremendous when we keep thinking about the killing of human life. But the real issue is the lowering of human life across the whole board into infanticide, which is already being practiced, and the talk of euthanasia of the aged. Already in England, there are those teaching older people how to commit suicide, thus "helping" them to shove off and be gone when they are a social burden or an economic burden!

The January 11th issue of Newsweek has an article about the baby in the womb entitled, "But is it a Person?" The previous article was magnificent in showing that there is no question that the baby in the womb from conception, biologically considered, is human life. It absolutely demonstrated, with total clarity, what any biologist knows is the case. A monkey's life begins with conception and goes on to death in an unbroken continuum. A donkey's life does, a cow's life does, and a person's life does.

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## JESUS IS LORD

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April 8-10, 1982

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## CELEBRATING THE RISEN CHRIST

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This is human life! For five or six pages, Newsweek showed clearly that, biologically understood, human life begins with conception. You flip the page, and the next article is "But is it a Person?" This article concludes by saying "the problem is not determining when actual human life begins, but when the value of that life begins to outweigh other considerations, such as the health or even the happiness of the mother." Do you understand what you heard? They've already SHOWN that it is actually human life — the society says it's human life! But it's all right to kill it!

If society decides what is good for the happiness of the mother, even what is good for the happiness of society, what we've done is open a door that can never be closed until that initial door is closed: the door that it is wrong to kill human life at any stage. In other words, they acknowledge the baby is human life, but it is an open question as to whether it is not all right to kill that human life if it makes the mother unhappy. Basically there is no difference between this and Stalin killing his thousands, Mao killing his millions, Hitler killing his great hordes because they were convinced that it would make society happy. There is no basic difference, none whatsoever!

We have crossed the line, and the reason we have crossed it is because our society has taken this view that the last reality is only material energy shaped by chance and not having the Great Creator God there who has made us in His image. They have no basic way to have intrinsic dignity of human life. They have none! It just becomes a social pawn, that is all! Once it is acknowledged that it's not human life that is involved, the acceptance of the death of human life, in babies born and unborn, opens the door to arbitrary taking of any human life.

I will repeat that it was this view that was espoused by the medical profession and the legal profession, before Hitler came to power, that led to everything else that followed in Hitler's Germany. But our medical profession and our legal profession has espoused it, too! Hold your breath! We really should be afraid! I would say specifically, if I were a member of a minority group living in the ghetto I would have special fear. I've had many a marvellous Black come to me and say, "Don't you think this has racial overtones?" The answer is "Yes." The door is open! Christians should be afraid. And more than that, I cannot understand why the humanistic lawyers of the Civil Liberties Union are not afraid, because the door is open for them as well as for everyone else as they walk down this road.

**I want to say that this is true spirituality.  
True spirituality is Christ being the Lord of all  
of life and not just that which is usually called  
"religion." Christ is the Lord of all of life,  
or He is not Lord really of any part of life.**

I fear that they, and too often we Christians too, not only have a relativistic value system, but we are also just plain stupid. We don't understand what we're looking at. We cannot be surprised that the liberal theologians always come down on these issues on the side of the secular humanists. We must expect that, because liberal theology, tracing back to its roots in Germany, is only humanism using theological terms rather than secular ones. So we mustn't be surprised!

Dr. Paul Kurtz, who was the editor of both the Humanist Manifesto I and II, said in a recent interview that a great number of the contemporary theologians are humanists. He names Tillich, he names Fletcher, but he doesn't stop there. He says a great number of the liberal theologians should be considered as in the humanist camp. So we cannot be surprised that the liberal theologians have not raised their voice against this humanist value system. I have a question to ask you who are reading this: where have the Bible-reading Christians been in the last 40-80 years as all this has taken place? Eighty years ago this country still was functioning on a total Christian consensus — far from perfect, not a golden age — but a Christian consensus, or at least the memory of it.

Forty years ago, these things began to peak. It began to peak in our university medical schools. It began to peak in our law courts. Where have we been? If the church of the Lord Jesus Christ had been stirred forty years ago even to the level on which it is today concerning these things, our country would not be in the mess that it's in!

The real problem is not a humanist conspiracy, it's that the Church of the Lord Jesus Christ has not been fulfilling its duty as the salt and light of our culture! Often Christians, for our own comfort and not to rock the boat concerning our own projects, have been silent as Christians, as Christian leaders, as Christian lawyers, as Christian doctors, as Christian business people, as pastors, and all the rest.

Here is the root of the dilemma of what has occurred in the last forty years. This country was founded on a Christian base, with its freedom for everybody, including the people who don't believe and would destroy the base. The freedoms came because the country was founded by those who did found it upon a Christian base. But now it is largely lost! We today, not next week, not next year but today, we live in a humanistic society. Fortunately, it is not yet a totally humanistic society, but we are going quickly down that road. We're a long way!

**We must realize that the humanist view is never tolerant.  
It never has been tolerant! It was not tolerant in the  
French Revolution. It's never been tolerant where it's  
had power, NEVER! And it's not tolerant  
in our society either!**

It is a humanistic society that we face. We are outsiders. We are the minority in many, many ways in this matter, and we're now moving, as I say, toward it totally — a humanistic society and country! For example, our laws in the public schools . . . did you ever stop to think, and what I'm saying is not extreme, think about it and you'll know what I'm saying is true, that by law most of our public schools, the overwhelming majority of our public schools are just as secularized, with all Christianity and all religion (except the humanist religion), shut out of the schools just as much so as the schools in the Soviet Union. Every bit! It's just as much illegal!

In the Soviet Union, it's illegal to teach anything except the materialistic philosophy of reality. But in our schools, by law, it's exactly the same. You are not allowed to teach a religious base, a Christian base specifically, but a religious base. This other thing has taken over in department after department, all the way from Kindergarten right up through the graduate schools. Congress opens with prayer. Why? Because it's always opened with prayer! Most people don't realize that all thirteen of the Provincial Congresses prior to the Continental Congress, all thirteen of them, opened with prayer. It wasn't just a little religious formula. They believed there was somebody there to ask and to talk to. Then, when the Continental Congress began, they opened with prayer. And so, the Congress here still opens with prayer! But the children cannot pray in school. I would suggest that we're schizophrenic! Anybody ought to see how curious, how strange, how just plain crazy this is.

Now, what do we call it? And I've given you the name and I think we should begin to use it. It's tyranny! It's tyranny! Our forefathers in this country, our forefathers in the Reformation, believed that tyranny was never from God and that they had a responsibility to meet that tyranny. And the founders of this country thought they saw tyranny in the British reign, and they overthrew the tyranny and the United States of America was born. And today we, who are Christians and others who love liberty and human life, should be acting today as they acted in their day.

If we do not act now to use every means to get rid of such tyranny and the hidden censorship which we face on every side, if we don't act now, I don't think we are going to get another opportunity! We do not have a long time. We face the totally hidden censorship. It's on every side. The illustration I like to use, because of its clarity, is that when we presented the TV film "Whatever Happened to the Human Race", to one of the directors of Public Television in this city, she said we can't present it for the simple reason that we have to present something that speaks of both sides. And at the exact same moment they were presenting this "Hard Choices" which is an absolute propaganda vehicle for abortion. What do you call it, if you do not call it hidden censorship? And this is absolutely only a very small illustration. When Dr. Koop was nominated as Surgeon-General, papers were full of things trying to discredit him. When his nomination was finally accepted, I looked in one of the liberal papers and finally found it in a one-inch column on page three. What do you call it? Say it correctly: it's hidden censorship!

We must realize that the humanist view is never tolerant. It never has been tolerant! It was not tolerant in the French Revolution. It's never been tolerant where it's had power, NEVER! And it's not tolerant in our society either! In the present so-called conservative swing in the last election we have a special opportunity, but we must remember something: that is, a conservative humanism is no better than the liberal humanism. We must absolutely use every legal means at our disposal and use the open door we do have at the moment to roll back the awful and inevitable results brought forth by this other world view of final reality, being material energy shaped by pure chance.

We must use the open door to roll back the results, we must not be satisfied with mere words. We must use the moment to roll it back while we have the opportunity. It's now or never. It's now or never!

#### FORGOTTEN HERITAGE

Now I want to say that this is true spirituality. Because true spirituality is Christ being the Lord of all of life and not just that which is usually called "religion." Christ is the Lord of all of life, or He is not Lord really of any part of life. The great revivals of the past: Wesley; the Great Awakening which was one of the great factors in the founding of the United States; Finney; the Scandinavian Revivals — all called for the salvation of individuals, and thousands (and we should be so thankful) really responded and were saved.

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But we must never forget that everyone of these revivals also emphasized that if the salvation was real, it would have a result in the surrounding culture. There was no revival that didn't have this second emphasis! And nowhere more than in Wesley's. It's often been said by the secular historians, say at Cambridge University, that if it hadn't been for the social changes that came after the Wesley revival, that England would have had its own form of the French Revolution. But when those great revivals took place, Wesley stepped down there into the injustices of his day. He stepped down into all the social questions of his day, and you can figure those tremendous names such as Shaftesbury and Wilberforce, and all those men who understood.

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**When a state demands that which is contrary to the Law of God, it abrogates its authority! At a certain point it is not only the privilege but is the duty of the Christian to disobey the Government!**

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And you can bring it much closer home, you can bring it right down to Finney, whom most of you think certainly was a great evangelist. But most people forget that, when he was the president of Oberlin College, which was not then liberal, he was the outspoken champion against slavery up to calling, if necessary, for civil disobedience! And that was Finney! And also Jonathan Blanchard who started Wheaton College . . . most forget he was just as strong on this point as Finney.

Go back to the Swedish Revivals, the Norwegian Revivals, the Great Awakening, go back to Whitefield, to Wesley, to Finney, to Blanchard. We have forgotten our heritage! True spirituality certainly never begins except with a call of accepting Christ as Saviour on the basis of His finished work. But true spirituality never ends with that which is egotistically individualistic. Now in this setting we must make it abundantly plain that we are opposed to any form of theocracy, either in name or in fact. We should hold the view of the founding fathers of this country put forth in the first amendment and the rightful understanding of it. We should make plain that we are not calling for a theocracy, in name or in fact, and we must not confuse patriotism with Christianity!

We must not wrap our Christianity in our flag. But having said that, we must not forget the other side: and that is, what we want to do is to return to a real freedom for everyone, and that means all religions. And that those who hold this historic view (that brought forth this country) have a right in the political processes, to bring the Christian viewpoints into the courts of law and into the forms of our Government. This is what we must stand for, if we are going to be any help to our generation. We must return to the original meaning of the first amendment. And the first amendment, and I'm not the only one to say this but even Justice Douglas who is very much on the other side in many things, in one of his own cases defined the first amendment in this way: The first amendment had two purposes and only two. First, that there would be no National Church throughout the entire 13 Colonies, but most people forget that most of the 13 Colonies had their own church-related institutions, and even this was not counted against the first amendment. But there was a desire not to have a Church of the United States. The second meaning of the first amendment was that the State should not interfere in any way with the free exercise of religion. And that's all the first amendment was passed for. And today, we've stood it on its head!

As we fight for the things which our forefathers built into the constitution and into the first amendment, what we are doing is asking for a return, demanding a return to the things which the founding fathers of this country stood, fought, and died for. We are not bringing in something new, but asking for what the country had with the founding fathers in the first place! We must use every method to stand for the high view of human life and against the snowballing, low view of human life which surrounds us under hypocritical, but high-sounding names such as "Choice." But what "Choice" means is the right to kill human life for my own selfish reason. That's exactly what it means! So as we stand for our freedoms, we must stand for human life because both of these are rooted back into the other view of final reality . . . that is, the Creator God who has created people in His own image doesn't mean them to be under the hands of tyrants.

We come to the next step — and that is this: And our forefathers believed this, and not just in the United States but throughout the whole Reformation, and that is, when a Government negates the law of God, it abrogates its authority. And the whole Reformation was built on that. As I show in "A Christian Manifesto", with the possible exception of England, there was not a single place where the Reformation was successful where there wasn't civil disobedience, and often violence. These people really believed that, when a State demands that which is contrary to the Law of God, it abrogates its authority! At a certain point it is not only the privilege but is the duty of the Christian to disobey the Government. It has to be on the appropriate

level. It is scary. It must be done prayerfully and with care. But I challenge you as you read "A Christian Manifesto," read that section on the Reformation to see how totally the men of that day acted upon this reality.

That's what the founding fathers of this country did in the name of throwing out tyranny, and that's what the founders of the Reformation did, in every single case. More than that, that's what the early Christians did. They were not thrown to the lions and the beasts in the Arena by the Roman Empire for any religious reasons. From the Christians' viewpoint it was religious: they refused to worship Caesar as a false God! But from the viewpoint of the Roman Empire (it had disintegrated so), the only point of unity was worshipping the genius of the Empire; and if you didn't do this you were disobedient, you were counted a rebel! they didn't care if you were an atheist. You could worship anything, you could worship nothing. They did not care. But not to worship Caesar was an act of civil disobedience. And the reason they were thrown to the beasts was because in the view of the State of that day they were civil rebels!

This is our tradition, this is our tradition. Where have we been? What false view of spirituality have we had that shuts us away from considering these things, and the price that is involved? Now we must be careful to use only the appropriate means. And the appropriate means at the present moment means using every legal means, every political means to the end. But finally, even though we are careful to hold to the appropriate means at the appropriate time I would point out that the man who laid the foundation for much of this in our own country was Samuel Rutherford in "Lex Rex" and he was very careful to say the appropriate means, and to fence it around, the very opposite of anarchy or merely taking things in your own hands, we must realize before we get to any of the worse possibilities, that we must face the bottom line, the bottom line that the earlier Christians faced, that the people of the Reformation faced, that the people in Communist countries face today.

If you were in Russia today, and you were told by law that you couldn't teach your own children about Christ when you believed it was true and you believed Christ is the Way to heaven, would you fail to teach them? But as soon as you taught them you would be disobeying the law. And in such a case, if you were caught, Siberia takes the place of the Arena with the early Christians. But both are doing exactly the same thing. They understand there's a bottom line.

There is a bottom line. There is a place to come to, where we must as Christians face and act as the people of the Reformation did, as the founding fathers did, as the early Church people did, as the Christians in Russia are doing today, and that is what we must face and act upon the realization that there is a place for disobeying the government! When government puts itself as absolute in the place of the Living God, when that occurs, the Christian, to be a Christian and true to the Scriptures, true to Peter standing before the Sanhedrin, true to the saints throughout Christian history, true to Bunyan in his prison cell writing "Pilgrim's Progress", we must realize in such a case the government has made itself nothing less than a false God!

And are we to bow down to a false God? I tell you, "No" and I hope everyone of you have a rising feeling in you. The answer is "No!" Caesar is not to be put in the place of God! God has given government, but God never meant it to be free . . . free from Himself. God never meant government to be the one place where the humanistic phrase is correct, "that man is the measure of all things." He never meant it that way! Read throughout the Scriptures, it's very, very plain. And we as Christians in the name of the Lordship of Christ, and all of life must so think and act on the appropriate level and if it is unhappily necessary, that the appropriate level must include an open disobedience of the government! If you haven't faced that bottom line, you're not free tonight to face the dilemmas which we face on lesser levels at our given moment in our culture and in our society.

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**It's time to search our hearts! We need a revival, but not just an emotionalism! We need to think, really down into the heart of modern sin and what our responsibility is in regard to it!**

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Christ must be the final Lord and not Caesar. Christ must be the final Lord and not Caesar. That must be our message and we must live it, regardless of the cost! The situation will only get worse in our culture and our country today, if we do not use the reality of its being a post-Christian world properly. It is not a post-Christian world, as I said at first, in the sense that Christ is not at work and people are not being saved, but if we do not distinguish between that sense in which it is not a post-Christian world and the sense we have been talking about, if we do not face up to this difference and act upon it, the situation is going to get progressively worse! And you of all people, you who reach this Nation and some Nations beyond, with your radio, your TV, the use of film, the use of the tapes . . . if you of all people with all your use of modern technology do not carry this message, who's going to? Who's going to?

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## 133 C Street, S.E.

On December 12, 1980, God sovereignly directed and allowed Youth With A Mission to purchase a large 4-story brick building in Washington, D.C. Located at 133 C St., S.E., on the Capitol Grounds of the United States, the 9,000 square-foot structure is currently being renovated and furnished to be a strategic multi-ministry center!

The facility was originally built in 1898 in the Federalist architectural design and for many years served as a convent for St. Peter's Catholic Church on Capitol Hill. YWAM has felt that God would want to name the building simply 133 C St., and open up many of its rooms for united involvement and ministry by different Christian groups in the city. This building is to play a unique part in the revival which is beginning in Washington, D.C. and the Nation. The address is a very significant one and we believe prophetic in the purpose that God has for it. Psalm 133 proclaims, "Behold how good and oh how pleasant it is for the brethren to dwell together in unity!". "C" reminds us that our focus and unity must always be in the Person of the Lord Jesus Christ.

### PARTICIPATING MINISTRIES

Only 3 blocks from the U.S. Capitol, 133 C St., S.E. is a gift from God for Christian activity and impact at the legislative heart-beat of America. The facility will be used as a rallying point for Christian involvement in the affairs of our nation and its destiny. All are welcome at the center, and Christians from across the city and nation are invited to participate in its thrust and outreach.

The ministries of 133 C St., S.E. urgently need your prayers and support. All of the center's ministries and property are supported by the free-will donations of concerned individuals and churches. We need \$160,000 by May 1, 1982 to finish construction and for furnishings. Any offerings and donations should be made out to "133 C St., S.E." (All gifts are tax-deductible.)

### Headquarters for Youth With A Mission, Washington, D.C. (YWAM)

133 C St., S.E. will be coordinated by Youth With A Mission, and is serving as their main ministry center in the Washington, D.C. area. YWAM is a worldwide Christian missionary society working in over 100 countries and dedicated to the task of reaching every nation with the gospel of Jesus Christ. YWAM, Washington, D.C. is one of the newest of nearly 20 YWAM missionary bases located in North America since 1970.

### "Washington For Jesus" Headquarters (WFJ)

The center is also housing the local coordinating arm of Washington For Jesus, a national inter-denominational movement that brought over 500,000 Christians to Washington, D.C. on April 29, 1980 for a day of repentance, fasting and prayer. The WFJ movement continues in the city and has merged with a subsequent national project called America For Jesus, which will be bringing the spirit and emphasis of Washington For Jesus to the "Washington For Jesus Leadership Conference, APRIL 28 & 29, 1982 and another rally on the Mall in 1984.

### Christian Restoration Ministries (C.R.M.)

C.R.M. is a Non-profit organization consisting of a board of directors and a board of advisors and contributors dedicated to serving the leadership and people of God, to see them come to unity and maturity and to see the Good News of the Gospel affect society in such a way that "multitudes in the valley of decision" are reconciled to God and His Lordship is made manifest in all aspects of life!

This is done through:

1. The Periodical "Progressive VISION".
2. Co-ordinating Pastors Fellowships, Prayer and Think Groups.
3. Functioning as a Facilitator of Unity in the Body of Christ.
4. Holding Leadership Training Conferences.
5. Judeo-Christian Reconciliation.
6. Serving the progressive purpose and vision of God for this hour!

### Prayer Watch For Revival

This vital aspect of ministry has already begun at 133 C St., S.E. Monday through Friday there is a daily prayer meeting at the facility to intercede for local, national and worldwide spiritual revival. Along with this, a 24-hour prayer chain is proposed for an "upper room" set aside for this purpose. All local believers are invited to participate in the prayer watch which is one of many the Lord is raising up in the city.

### Channel 66, Television Studio

WTKK Television, Channel 66, Manassas, Va., is placing a Washington, D.C. TV Studio in the facility. The studio will be used for taping interviews with members of Congress, Senators and other key leaders of the nation and the Church. It will also be used for specials, newscasts and a possible daily Christian talk show.

### Christian Book Store

This Christian bookstore will be a welcome addition operating on Capitol Hill. It will carry a wide selection of books, tapes, tracts, and other items designed to nurture Christian growth and be instrumental in leading men and women to Jesus Christ.

### Conference Facilities

Facilities for conferences will be available for Churches and other Christian organizations that minister in the Capitol area. In addition, special meetings, luncheons and dinners for local legislators and government workers will be sponsored by 133 C St., S.E. in an environment that provides encouragement and Christian support.

### Research Center

The center will also contain an important research ministry in the areas of revival, missions and the current moral issues of the day.

A research branch of "Intercessors of America" will be working with others at the facility for research into Church history. 133 C St., S.E. is ideally located for this educational and informative arm of its ministry across the street from the world's largest and most technologically advanced library, the U.S. Library of Congress.

### PURPOSE AND PARTICIPATION

As you can see 133 C St., S.E. has a great potential and needs to be undergirded not only by your financial support but by your fervent prayers.

We believe this facility is called of God and has a sound foundation on Jesus Christ the rock and will bring forth a 100-fold!

"Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain." (Psalm 127:1)

Mail any Church offerings or personal gifts to "133 C St., S.E." Washington, D.C. 20003.



# Evangel Temple, an Inner-City Church



"And He gave some as apostles, and some as prophets, and some as evangelists, and some as pastors and teachers, for the equipping of the saints for the work of service, to the building up of the body of Christ; until we all attain to the unity of the faith, and of the knowledge of the Son of God, to a mature man, to the measure of the stature which belongs to the fulness of Christ." Ephesians 4:11-14.

The truth of Paul's words in his letter to the Ephesians is being revealed in many churches today, as membership increases and pastors find it more difficult to minister individually to each member. At the prompting of the Holy Spirit, churches are beginning to understand that God may raise up many to lead congregations not only as pastors, but also as apostles, prophets, evangelists, and teachers.

One such church is the Evangel Temple in Washington, D.C., which recently ordained 39 deacons and deaconesses in an effort to expand church leadership. Today the Evangel Temple has been blessed with a membership of approximately 2,500 believers and continues to grow at a rate of about 400 new members a year. The growth of the church has taken place over a span of 27 years, beginning in 1955 when Pastor John L. Meares responded to a calling from God to leave his home in Tennessee and move to Washington to build the Lord a house of worship. After arriving in Washington, Pastor Meares teamed with evangelist Jack Coe in holding tent meetings on the site where the Robert F. Kennedy Stadium is located today. A core of believers from those early tent meetings formed a church which met in various meeting places, including a hall used for boxing matches and a warehouse on U St., until the members were able to purchase an abandoned theatre on Georgia Avenue. The Evangel Temple remained at its Georgia Avenue location until 1975, when it moved to its present location near the Rhode Island Avenue Metro Station.

A turning point for Evangel Temple occurred in the 1960's when Washington was torn by race riots and violent black militant uprisings. Pastor Meares, a southerner and a white man, was an unlikely leader of a church whose membership was 95% black. His friends counseled him to leave the city until the unrest died down, but God told him to stay so that the church might unite in faith and shine as a light of hope for the city. Shortly thereafter, a militant black group stormed the church during a Sunday service and attempted to remove Pastor Meares from the pulpit. As he asked the men in the congregation to please remove them, the Lord prompted the members of the congregation to rise, one after the other, and stand against the militants in support of their pastor.

Since those turbulent years, Evangel Temple has grown at a phenomenal rate. God increased the eldership in the church to its current nine, which includes the seven members of the pastoral team, to provide spiritual guidance for the growing body. However, as the church grew, Deacon Lee Green recounts, "We began to experience a great need for an expanded ministry in the church. Because there were so many people attending and joining the church on a regular basis, a ministry of deacons, who could be available to meet all the needs of the people was needed! So the Lord moved Pastor Meares to expand the ministry of spiritual 'helps' in the church to provide an individual ministry to each and every member in need."

At this time there was a prophecy in the church encouraging them to follow the Lord in this direction. "The Lord revealed to us that He had placed a mantle over us and that He would use our church as a light in the inner city," Deacon Green said.

There has been quite a lot of out-growth from the Church already. One example of this is the Christian Hope Center in Silver Spring, Maryland. It was started by David Longabardo about 3 years ago, a former member of Evangel Temple. He began this work with the blessing of Pastor Meares and the church and God has prospered it greatly.

As the church continued to grow, God began calling members of Evangel Temple to posts of leadership. Several new Pastors were added and now 39 men and women have been ordained as deacons and deaconesses.

by Hollye Cappleman

"We knew that the Lord wanted us to expand the leadership in the church, to be able to meet all the peoples needs." Deacon Green said, "but we were careful in the selection process. We wanted those who would serve as deacons and deaconesses to be called by God to serve. We recognized from the outset that ordination comes from God and not man."

In April 1981, Pastor Donald Meares of Evangel Temple began a teaching series on church government. At the conclusion of his series, a number of church members responded that they aspired to the office of deacon. Each person was individually screened and interviewed. Those who remained under consideration underwent an intensive training program which began in the summer of 1981.

In its selection process, the Evangel Temple applied the standards as set forth in the third chapter of first Timothy. Beginning at the eighth verse, the scripture provides that deacons "be men of dignity, not double-tongued, or addicted to much wine or fond of sordid gain, but holding to the mystery of the faith with a clear conscience. And let these also first be tested; then let them serve as deacons if they are beyond reproach. Women must likewise be dignified, not malicious gossips, but temperate, faithful in all things. Let deacons be husbands of only one wife, and good managers of their children and their own households. For those who have served well as deacons obtain for themselves a high standing and great confidence in the faith that is in Christ Jesus."

"For me to be called Deacon Green is a humbling thing," Deacon Green said. "While we were studying to become deacons, all of us felt one in the Spirit as a group appointed by God to serve our brothers and sisters in a plurality of leadership. It's a terribly humbling feeling and responsibility. During the ordination service, all of us felt a refreshing sense of what God had in store for our church. There was a sense of expectancy that God was going to do mighty works in our midst!"

Deacon Green said that Evangel Temple expects to add several more groups of deacons and deaconesses in the coming months and years. "We are finding that following the scriptural way of church leadership has blessed us beyond measure," he said.

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# Three Streams, One River

## THE LIFE AND VISION OF THE CHURCH OF THE APOSTLES

Rev. Rick Lord

In the eighth chapter of John's Gospel we find a statement of Jesus that often goes unnoticed, yet is important for any local expression of the Body of Christ. In verse 14 we read, "I know where I have come from, and I know where I am going." Now that is a statement that comes from a deep sense of security. It is a statement of power and confident vision. At the Church of the Apostles we are growing by the grace of God, into a deeper identity as the people of God who know where we have come from and where we are going. The Christian life is not static, but a life of dynamic growth and change. We see the Christian life as a journey, a way of life based on the person of Jesus Christ in response to his command to love, to be his witnesses, and to represent Him as a royal priesthood in His mission and ministry to the world. The word for priest in Latin is "pontifex" which literally means bridge-builder. We are growing to see ourselves as bridge-builders, bringing men to God in prayer, and God to men in love. This journey is at the most basic level what we are all about.

This journey takes on a more specific and practical definition as we respond to the call and vision which the Lord has given to us. The Rev. Renny Scott, our Rector, articulates that call and vision in the following way: "Individually and corporately we are to become what we say we believe — to close the gap between what we express with our lips and what we allow God to express through our lives. We are to be a body of believers in whom the world can see Jesus. We are not to be a church built on personalities but on the Unchanging Person of Jesus Christ."

How does this become reality?

There is no life without structure. Structure is part of the basic fabric of Body Life. And when that structure is operating in a manner consistent with God's will and with His Word, it will serve to preserve and enhance the growth of His people.

The structure of The Church of the Apostles finds its formative substance in Scripture and in the continuity of God's work throughout the history of the Church. Some of God's people draw their insight from the corporate memory or traditions of the church; others draw solely on the Bible for their inspiration. The Anglican insight is that when you have the two acting together in harmony, you are most certain you have correctly heard the Holy Spirit who reveals the mind of Christ. It is the same principle which leads to plurality of leadership because one man acting alone is open to deception but in a multitude of counselors there is safety.

Down through the ages, one can detect three streams of development in the Church. In I John 5, we are told: "There are three witnesses, the Spirit, the water, and the blood; and these three agree."

By analogy we can see that the witness of the blood is held out in the sacramental history of the church. The Catholic tradition focuses on the blood as the witness par excellence to who Jesus is.

The witness of the water represents the church which is . . . "cleansed by the washing of water with the word." (Eph. 5:26). This is the Protestant and Evangelical witness. The tradition of Evangelism, Mission and Discipleship have been preserved by this stream.

The witness of the Spirit is seen in the Pentecostal stream of church history. The release of the power of the Spirit, the anointing and equipping for ministry, and the gifts of the Spirit, have been uniquely preserved in Pentecostal tradition.

These three are saying the same thing. They are all pointing to the Lordship of Christ. They are all calling us to become what we say we believe. We need to allow all three streams to flow together into one great mighty river of God. This is the call and vision for us — to allow these three streams to flow together in our corporate and individual life. We find this confirmed for us in Ps. 46:4: "There is a river whose streams refresh the city of God and it sanctifies the dwelling of the Most High."

### Three Levels of Body Life

These three streams are visible in our life together. The Sacramental or catholic stream relates to the gathering of the multitude. We call this our "celebration" level. We gather to hear the proclamation of the good news, to worship, and to know the Risen Christ in the "Breaking of the Bread." The focus is on the exaltation of Jesus.

But there is more to the Christian life than celebration services. In Mark 3:13-19, Jesus selected 12 to be with him in a personal intimate way. He was out to make them men of God. This is the level of the "cell", a small group of people praying and applying the scripture to their personal lives. The focus of the cell is the individual's sanctification and growth in holiness. The Protestant stream brings us into this important discipline.

The third level is the "congregation." This is a smaller gathering of 50 to 70 people for the purpose of social interaction and body ministry through the gifts and graceful action of the Holy Spirit. Looking to church history, we learn that a group larger than a cell and smaller than a multitude seems to be the forum where the presence of the Holy Spirit operates in a special way. Here, you know everyone and they know you and that carries with it a sense of belonging.

As we allow these three levels and streams to work in our lives, we find that our people are growing and maturing in faithfulness and obedience to Christ.

### To Know Christ and To Make Him Known

The Church of the Apostles continues to expand (we left our new facility after just 9 months and now meet at Fairfax High Auditorium). Over fifty percent of our income is given to promote and extend the Kingdom in the work and life of those beyond our walls. Our people and our resources are going into the world. We have reached out to places ranging from Uganda, Guatemala, Ecuador, to our own metropolitan area. The end of worship is the beginning of service. We are privileged to be able to minister to the poor and the brokenhearted. Our youth ministry, under the gifted leadership of Jeff Ling, is transforming the lives of many young people, and equipping them to be a godly generation. We have had the joy of joining with many area Christian leaders in promoting unity of effort and oneness of spirit in the Body of Christ. As God's "alternative society" we are presenting alternatives that work, for our marriages, for our children, for growing through crises that face human life. What a wonder that our God can take a "fellowship of failures" and make them into a "fellowship of successes." The grace of God has indeed touched us. We know where we have come from and where we are going. As we follow Him we discover His will. May the Lord find us faithful to the end!!

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# Washington for Jesus Leadership Conference

## April 28 & 29, 1982

Reverend John Gimenez, National Chairman and founder of ONE NATION UNDER GOD, Inc., has announced plans for a gathering of ten thousand key Christian leaders in Washington, D.C. on April 29, 1982.

The sponsoring group, composed of many of the nation's foremost Christian leaders itself, previously organized WASHINGTON FOR JESUS, a Christian rally on the National Mall attended by over 500,000 people.

Since the April 29, 1980 meeting in the nation's capital, ONE NATION UNDER GOD, Inc. has promoted meetings in cities throughout the United States through a program called AMERICA FOR JESUS.

Notable AMERICA FOR JESUS rallies include *Miami For Jesus* in May of 1981, when thousands of Christians from the South Florida area met in the Orange Bowl; *Chicago For Jesus*, an August rally in Grant Park attended by over 80,000 believers; *Los Angeles For Jesus*, a meeting of more than 45,000 in the Rose Bowl; and most recently, *Phoenix For Jesus*, an expression of Christian unity in Arizona with more than 20,000 in attendance.

The predominant theme of each AMERICA FOR JESUS rally has been the *unity of the Church* as set forth in the Lord's great intercessory prayer recorded in John 17:21, "That they all may be one; as thou Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me". Humility, repentance, and prayer have characterized these meetings.

To date, there have been 50 AMERICA FOR JESUS gatherings with over 400,000 people participating.

"AMERICA FOR JESUS activities will continue well into the foreseeable future", says Gimenez. "Now we feel it is time for America's Christian leaders to come together and seek God's will for the Church. As we gather in one accord, we expect the Lord to give us guidance for the future," he adds.

A major schism in the Body of Christ has been in existence since the early part of the 20th Century when the fundamentalists and evangelicals broke from the historic denominational churches. Through fellowship, dialogue and prayer over Washington for Jesus, the leader of the Washington Council of Churches, Ernest Gibson, has agreed to be on the National Planning Committee of America for Jesus. The Protestant-Evangelical dialogue has been very encouraging and is opening doors of

fellowship and cooperation between these streams. It is a blessing to see the evangelical and social action components of Christ's Body beginning to complement each other.

The WASHINGTON FOR JESUS Leadership Conference '82 will be held at the D.C. National Guard Armory, part of the city's famous "Starplex" facility that includes Robert F. Kennedy Stadium. Registration fees for the event are set at \$25.00 per person.

Among the subjects that will be discussed at the April 29th conference will be plans for another mass-meeting in the nation's capital, this time with well over a million participants, on April 29th, 1984.

The conference will consist of three segments. The morning session, directed by the Christian Broadcasting Network's president, Dr. M. G. (Pat) Robertson, will address the subject of *America's Christian heritage*. The afternoon meeting will come under the direction of Campus Crusade for Christ, International's founder and president, Dr. Bill Bright, and Dr. E. V. Hill, the pastor of Mt. Zion Missionary Baptist Church in Los Angeles. The theme of this portion will be the *evangelization of America's cities*.

The evening segment will feature addresses from several of the nation's most respected Christian leaders, ministry in music, and a worship service. It will be coordinated by National Chairman Rev. John Gimenez, pastor of the Rock Church in Virginia Beach, Virginia.

The day prior to the WASHINGTON FOR JESUS Leadership Conference '82, thousands of *Christian women's leaders* will convene in the D.A.R. Constitution Hall. Like the national women's meeting that sparked the WASHINGTON FOR JESUS rally in 1980, this meeting of women in leadership will set the tenor of the meetings the following day.

The NATIONAL CHRISTIAN WOMEN'S LEADERSHIP CONFERENCE, meeting in three sessions on April 28th, will be chaired by Rev. Anne Gimenez and sponsored by many of the foremost women in American Christianity.

Also meeting on April 28th, Christian youth leaders will gather for three meetings at the NATIONAL CHRISTIAN YOUTH LEADERSHIP CONFERENCE. The conference's location will be the Bible Way Church on New Jersey Avenue, N.W., a new facility which has been made available by the official D.C. host for the April 28th and 29th activities, Bishop Smallwood Williams.

# Washington for JESUS

## LEADERSHIP CONFERENCE '82



GATHERING CHRISTIAN  
LEADERS FOR PRAYER,  
RECONCILIATION, AND  
TO SEEK GOD'S  
DIRECTION FOR  
THE CHURCH

## April 29th, 1982

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WASHINGTON, D.C.

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Rev. John Gimenez

Program Co-Chairmen  
Dr. Bill Bright  
Dr. M. G. (Pat) Robertson

National Planning  
Committee

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Rt. Rev. A. S. Barnham  
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Pastor Violet Kiteley  
Dr. John L. Meares  
D. Leland Paris  
Bishop J. O. Patterson  
Rev. James Robison  
Dr. Adrian Rogers  
Demos Shakarian  
Dr. Charles Stanley  
Dr. Lester Sumrall  
Rev. James Terry  
Bishop A. L. Lishan  
Bishop Smallwood Williams  
Rev. William Wilson  
Dr. Thomas Zimmerman

### SCHEDULE OF EVENTS

9:30 - 12:00 Morning Session  
1:30 - 4:30 Afternoon Session  
7:30 Evening Session

April 28th,

National Christian Women's  
Leadership Conference

D.A.R. Constitution Hall, 18th & D Street, N.W.  
Morning, Afternoon, and Evening Sessions

National Christian Youth  
Leadership Conference

Bible Way Church, 1130 New Jersey Ave., N.W.  
Morning, Afternoon, and Evening Sessions

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His Voice

# Expanding Prayer Ministries

Dr. John W. Hurston

Expanding Prayer Ministries of the World's Largest Church in Seoul, Korea where Dr. Paul Yonggi Cho is the Senior Pastor.

Our prayer is that this article may inspire and motivate you, your family, congregation, and city towards extraordinary prayer at this crucial time in history.

I boarded a plane bound for America in order to speak at an April church growth seminar, and sat down beside a man who introduced himself as a businessman. By the time the plane had taxied down the runway for takeoff, we were engaged in a healthily paced conversation.

We talked of our various interests and I remembered that I had just seen the membership figures on Central Church's March 31 report. "Many say that ours is the largest church in the world," I commented. "Our last monthly report showed a total of more than 250,000 members."

The businessman looked stunned. He shook his head and exclaimed, "That sounds freakish!"

Immediately my thoughts reverberated to the beginnings of Full Gospel Central Church, when it rested under a makeshift tent. In the same brief moment that I scanned back into Central Church's past, I remembered its expanding prayer ministries. Knowing the power of prayer, I responded, "There is nothing freakish about Full Gospel Central Church."

As our conversation came to an end, I began to realize how strong an undergirding that its prayer ministries had given Central Church. Prayer ministries have been a primary cause for its continuous growth. There are eight basic principles that have made prayer a power source in our church.

## Need-Directed

At Central Church's initial location in Taejodong, when its only structure was remnants of military tents sewn together, there was nothing naturally desirable to draw people of the community to worship services. But even from its inception the ministry of Central Church was focused on meeting the physical, mental and spiritual needs of people.

The church's activities were not limited to Sunday and midweek services. Instead, it was a 24-hour ministry of prayer. The distinguishing mark of the church became the prayers of its pastors for people burdened with all kinds of problems. This prayer, in turn, was supported by need-directed preaching, which activated the people's faith, helping them become the creatures of faith God intended them to be. I remember several people who came to our tent church because their doctors or relatives had given up on them. But through proper prayer and preaching they returned to lead healthy, wholesome Christian lives.

## Times of Extended Prayer

The Wednesday and Friday all-night prayer services give the membership opportunity for extended prayer together. The Wednesday night meetings are not programmed, but are designed for people to individually present their needs and requests to God.

The Friday night prayer service is a programmed meeting with preaching, singing, prayer and ministry to the sick. It is an extremely productive time of helping people to solve their problems through prayer, as attested to by a large number of healings and miracles. Youth and other special groups meet in small auditoriums on Friday night for further prayer.

Bethlehem Chapel in Central Church's main building is continually kept open for any who want to pray when no services are scheduled. Each Wednesday afternoon a special service is held in an auxiliary auditorium for any who want to wait on God in prayer for the purpose of receiving the Holy Spirit. The four daily services at Prayer Mountain also provide occasion for extended times of prayer.

## Persistence and Fasting

Through prayer the Christian is building the Kingdom of Heaven. Many times, however, people do not receive an immediate answer to their prayers. They seem to forget that God is not a spiritual grocery clerk to be given a shopping list of requests and supplications. Central Church's membership has learned from Christ's teachings that one must be persistent in prayer in order for God to be fully released to do His work.

Moreover, Satan is opposed to the building of the Kingdom of Heaven through prayer, and will not readily release his grasp on those whom he has bound for many years. To combat Satan our pastors encourage people to fast when they pray. Pastors also fast and pray themselves, in order to break the power of Satan in wounded lives. One result of persistence in prayer and fasting is a high rate of the healing of cancer patients who journey to Prayer Mountain.

## Specific

People involved in our church's prayer ministries are encouraged to be specific in their requests to God. When a cell leader locates a need or a problem, he will share that need with the cell group, and jointly they will pray to God for specific resolution.

The operation of these prayer ministries are being developed primarily in home cell meetings and at Prayer Mountain. Written requests received at Prayer Mountain are distributed to members of the pastoral staff, who make specific mention of the names and problems of people when they pray for them. And there is always rejoicing in the cell meetings and at Prayer Mountain when they hear that one of these specific prayer requests has been answered.

## Blended with Counseling

All the members of our 220 pastoral staff are involved in direct ministry to people, and spend several hours each week in counseling. Many physical and mental problems are related to spiritual problems. Unless spiritual problems are solved through prayer blended with counseling, little progress can be made in solving other problems. It is toward this purpose that members of Central Church's pastoral staff counsel in their offices, in the home cell meetings and in home visitation. Even at Prayer Mountain there are two counseling offices in strategic places in order to offer Spirit-led counseling to those who go to fast and pray.

## Prayer in the Spirit

Prayer in the Spirit, as well as with understanding, is a theme throughout Central Church. All our pastors and cell leaders are required to be baptized in the Holy Spirit. They consider tongues to be an enrichment to their prayer lives, for it is a prayer language God has given them. This gives a new dimension to their prayers, allowing the Spirit to pray through them with greater results. The use of the Spirit's prayer language also sensitizes their relationship to the Holy Spirit, helping them to know what form of counseling to give needy and seeking individuals.

## Prayer in Unison with God's People

In all Central Church's main services there are at least two times that the congregation prays in unison. During these times some people pray in the Spirit, and others pray with understanding. One practice visitors most often comment about in our church is the congregation's fervency in prayer, and how they will not stop praying until a bell is rung, which signifies an end to praying and a continuation of the service. It is during these times of unison prayer that many people later testify that they received healing and solutions to their problems.

## Continual Expansion and Enlargement

Central Church has grown from its inception because of the power of its prayer ministries: And as it has grown, it has been necessary for the church to continually enlarge its prayer ministries.

Participation in early morning prayer meetings is a traditional practice in Korean churches. However, many of Central Church's members found it impossible to make the long journey to church before beginning a day of work. To fill this need, thirteen small and large halls scattered throughout the city of Seoul had been rented by July of 1981 for members who wanted to gather for early morning prayers. All-night prayer meetings recently expanded, and are now held nightly in the church.

With its membership reaching the 200,000 mark in the autumn of 1981, the facilities at Prayer Mountain have already become too limited. It is projected that a new auditorium with a seating capacity of 10,000 will be completed on Prayer Mountain by December of 1982. But, even by then, more plans will have to be made to expand the vital prayer ministries at Central Church.



A mountain side prayer room in Korea

# Editorial

## Progression of a Vision

Tom Hess

In 1970, while attending a conference in Philadelphia, Pa. where Jamie Buckingham was speaking on Christian Unity, I received a vision and call to ministry.

Later that year while working with the Jesus Movement another brother and I saw a vision of Jesus' 73 while we were praying. Jesus' 73 was the first of many Jesus festivals which spread down the east coast and across America to other parts of the world. These festivals brought together a wide spectrum of Christians for 3 days of worship, teaching, fellowship and evangelism of the lost. I was involved with Jesus-ministries and these events until 1976 when I resigned.

At that time God's vision for me progressed and I began Christian Restoration Ministries. With the assistance of a number of other leaders we published the "Lord Jesus Body News" and organized many conferences and fellowships for pastors and leaders.

Our main focus was working with new 'expressions' of the Church that were emerging out of the Jesus Movement and Evangelical Movement of the 60's and 70's.

Over a year ago the Lord began speaking to me about becoming more involved with what He was doing in the inner-cities and with the historic Churches. Consequentially, God continued speaking to me through a number of circumstances and a few months ago I moved into Washington, D.C.

I will continue to serve through Christian Restoration Ministries, although our involvement and relationships in ministry are now including a much wider and all-inclusive vision of restoration. We are dedicated to prayer and service to see the whole Church come to unity and maturity and "multitudes in the valley of decision" enter the Kingdom of God.

As well as being in fellowship with and relating to many pastors, leaders, and ministries in our metropolitan area, I am now attending Church of the Apostles.

Our new periodical "PROGRESSIVE VISION" is one aspect of our ministry and is dedicated to lift up Jesus and serve His purpose in our generation.

Schaeffer, continued from page 6

It's fine to come here and have a celebration. Have your booths, have your music, have all the rest. But if you don't leave this place giving a fuller message of Christianity which includes the salvation of individual souls, includes revival, revival reaching back into these cancerous areas of society which are engulfing us, if you do not use it so . . . I would say it gently, maybe you should have stayed home! Stand where Wesley, the Great Awakening in this country before the American Revolution, where Charles Finney and men like Jonathan Blanchard, founder of Wheaton College, stood.

We must never stop calling for individual salvation. But individual salvation and revival are incomplete if they do not produce courageous results in society. I wish instead of my being speaker tonight, John Wesley was standing right here. That's what I wish. He would tell you! We in this room are the biggest possible factor in our country and beyond. If we'd get down on our knees, and I'm not using a figure of speech, and face this before God and to decide now as you go back to the use of your technical means, decide what price we are willing to pay to meet our responsibility in the strength of, and for the sake of Jesus Christ. It's time to search our hearts! We need a revival, but not just an emotionalism! We need to think, really down into the heart of modern sin and what our responsibility is in regard to it. And if we in this room do not do this at this time, I doubt, let me repeat, that we are going to get another opportunity. I think this is it! We have a question also to ask: When does God's patience run out? We are facing serious questions as we leave this conference. If we do not do these things, our children and our grandchildren will not call us blessed!

(\*After this, the audience gave a roaring applause — but look here at his final words.)

I want to say thank you, and I'm moved. But you can guess what I feel inside of myself. Thank you for clapping. But what counts is what you do in the next twelve months!

This article is a transcription of Dr. Schaeffer's message given at the National Religious Broadcasters Convention on February 10, 1982, in Washington, D.C.

## PROGRESSIVE VISION

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### AN INTRODUCTION TO PROGRESSIVE Vision Periodical:

The purpose of this periodical is to report and give perspective to strategic things God is doing locally (in the metropolitan Washington, D.C. area), nationally and internationally.

Our desire is that, through this periodical and the other ministries of Christian Restoration Ministries, the Body of Christ might be so envisioned and inspired by Jesus and by what His Spirit is doing that we may turn from apathy and complacency and totally give ourselves to his purpose for our lives in this generation.

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C.R.M. is a non-profit organization consisting of a board of directors, advisors and contributors dedicated to serving leadership and all segments of the Body of Christ. Our purpose is to see the people of God come into unity and maturity and to see the Good News of the Gospel affect society, in such a way that "multitudes in the valley of decision" are reconciled to God and His Lordship is made manifest in all aspects of life!

This is done through:

1. the periodical "Progressive VISION".
2. Co-ordinating Pastors Fellowships, Prayer and Think Groups.
3. Functioning as a Facilitator of Unity in the Body of Christ.
4. Holding Leadership Training Conferences.
5. Judeo-Christian Reconciliation.
6. Encouragement of revival among God's people and evangelization of the world.
7. Serving the progressive purpose and vision of God for this hour!