



new

wine

DECEMBER 1976
THE INTERNATIONAL MAGAZINE
DEDICATED TO CHRISTIAN GROWTH



CHRISTIAN
GROWTH



MINISTRIES®

*New Wine Magazine
and
Christian Growth Ministries
Wish you a very
Merry Christmas*

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NEW WINE: PRO AND CON

I was so impressed that you took time to write me a personal letter that I felt pressed to respond. It is always a pleasant surprise to be treated as a person instead of an economic token, even with the large numbers that I'm sure your magazine deals with.

Paul David Bell
Pasadena, CA

I received my first copy [of *New Wine*] today (Sept. issue). My comments are that I only liked about a third of the magazine. (Articles such as "Does Your Life Show It?," "Death of a Vision" and "Essay of the Month.")

I suggest you use more articles in the nature of personal stories. What God is doing in the lives of people. As far as I'm concerned — you can forget about that formal stuff. We want human interest articles.

Also, some of those cold, study type articles were too long. It looks like you're just trying to fill up space.

Please continue sending the magazine to me. After all, I've only received one copy.

Staley Franks
Garner, NC

LETTERS ABOUT "LETTERS"

I find it hard to read the letters (which I enjoy) on the colored pages. Could the print be larger with the letters on a white background?

Mrs. H. L. Schipper
Counersville, IN

Your *New Wine* magazine is fine, but I find the colored paper hard to read — old eyes.

Anne Bernhardt
Canton, OH

I wish to commend you for your fairness in your "Letters to the Editor" column in publishing both praise and criticism of your magazine. I enjoy all of your articles, even though I may not agree with some of them. I know that only God is perfect and all of your articles are published with love for your fellow man. I hope the people who disagree and want their subscriptions cancelled discover as the Bible says, "love is patient, love is kind. . . , love is not arrogant."

Edward W. Kampsen
Longmont, CO

Christ said, "Love one another." Therefore I believe writers, when sending in letters of criticism, should make them reflect Christ's love and express their view more to change than to chastize.

R. A. Liebherr
Arroyo Grande, CA

"DEATH OF A VISION"

The article "Death of a Vision" (Sept. 1976) is one of the finest I have ever read anywhere. It shows a true maturity and understanding of the gospel message and how the love of God works in our lives. It was also very timely for me personally.

Katherine T. Moore
Red Hook, NY

We are going through a period of real growth while He is preparing us for His ministry and the article "Death of a Vision" in the Sept. issue was especially helpful.

Frank F. Ferrari
Strasburg, PA

KEEPING IT CLEAN

I appreciate the fact that you do not advertise and sell but stick strictly to articles on Christian growth. Sometimes I wish you would make the magazines thicker with more articles.

George Malvar
Ocala, FL

I just want to express how much we enjoy your *New Wine* magazine every month. We only receive two other magazines but I enjoy yours most because it's not flooded with advertising, but your efforts are spent on feeding the reader the meat of the Word. This is a great blessing to my life and a help to aid me in my spiritual growth and my ministry. Thank you.

David K. Bishop
Indianapolis, IN

Editorial

The first thing you will have noticed about *New Wine* this month is our departure from the traditional *Best of New Wine*. Instead, we are bringing you a special Christmas issue which we trust will provide both real enjoyment and the opportunity to get to know us better.

Scarcely a day passes here at *New Wine* without several out-of-state readers dropping by for a visit. They usually express genuine appreciation for the magazine and then add a little shyly — "We wanted to see the place where it is published."

We are always pleased to welcome visitors and we invite you, if you are ever in the Ft. Lauderdale/Miami area to come see us. We would like nothing better than to have you visit us, meet our staff, and take a tour through the Christian Growth Ministries building and the *New Wine* offices. After all, you are a part of our spiritual family. We wish we could talk with each of you personally and share our vision for the future of *New Wine* Magazine, for we believe that, thus far, we've only made a small beginning toward realizing the full potential of the magazine.

But of course, all of you *can't* come visit us in person, so we are attempting the next best thing. That is, we are taking you on a guided, pictorial tour of our local operation in this month's main article entitled "A Visit to CGM/*New Wine*."

In addition to the pictorial article, additional helpful information about the *New Wine* mailing list is provided by managing editor Dick Leggett, in

his article, "What's a Nice Person Like You Doing Off the *New Wine* Mailing List?"

We feel especially privileged to publish a story from Derek Prince's own personal testimony: "A Stormy Christmas In The Holy Land."

You will also find real spiritual food in Bob Mumford's article in this issue, "Hopes and Fears."

All in all, we think you will be blessed by our Christmas issue of *New Wine*.

Finally, in behalf of all the staff of the magazine and the employees of Christian Growth Ministries, and in behalf of the teachers whose ministries are served by *New Wine* and CGM, we want to express our deep gratitude to all our faithful readers for the wonderful support and encouragement you have given us during the past year. 1976 has been a year filled with challenges and opportunities as well as struggle and no little pain. We are not unaware that we are in a time of spiritual growth and adjustment which has world-wide significance as God's Holy Spirit continues to move in powerful and sometimes unsettling ways among us.

We thank God for the privilege of being in a position to help interpret to the whole Church what we feel God is saying to us in these days of renewal and restoration in His Kingdom.

We covet the continued prayers and support of every faithful *New Wine* reader as we address ourselves to the opportunities for ministry which lie ahead.

May yours be a happy and blessed Christmas in our Lord Jesus Christ.

Don W. Basham

Don W. Basham,
Editor

new wine MAGAZINE

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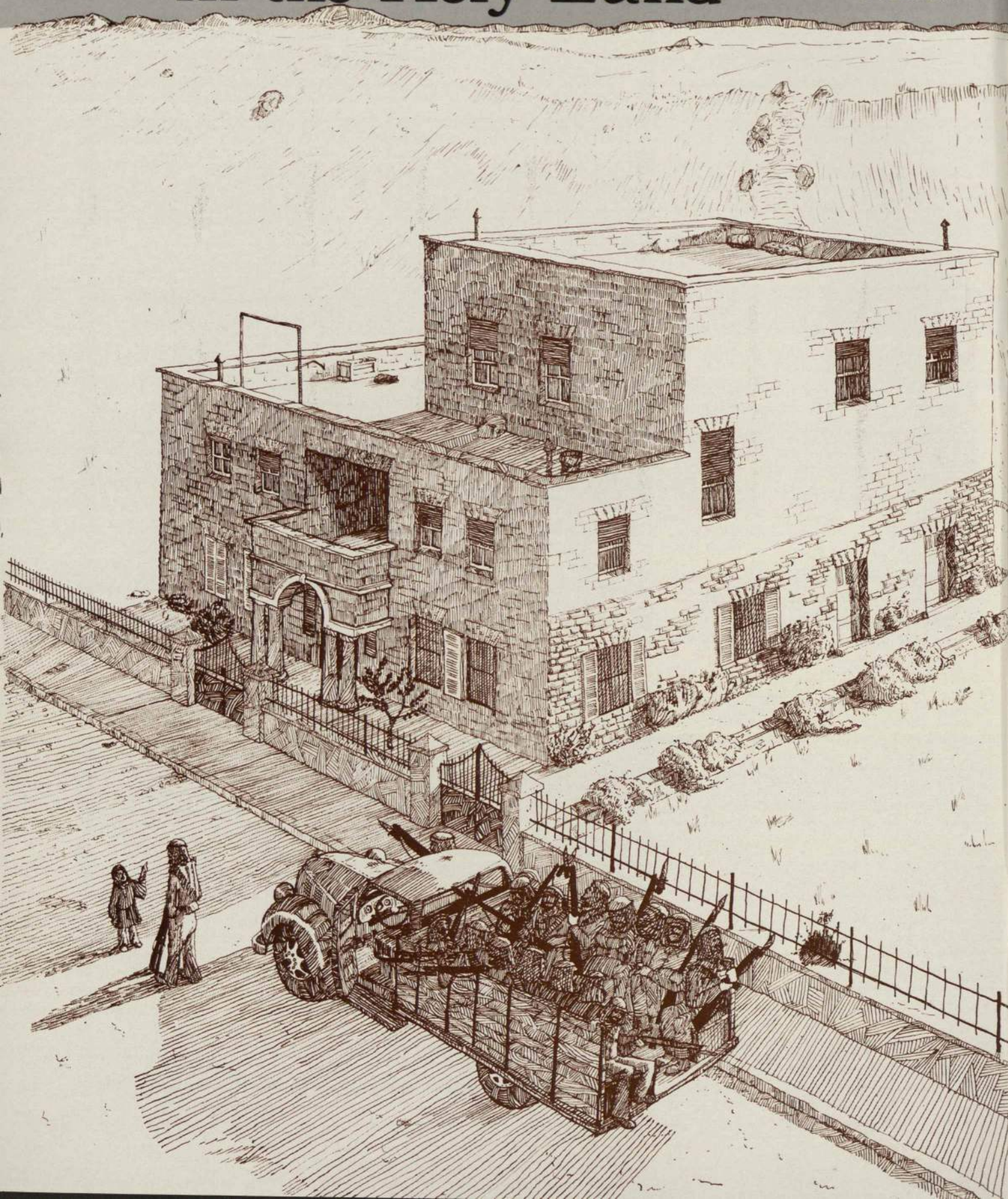
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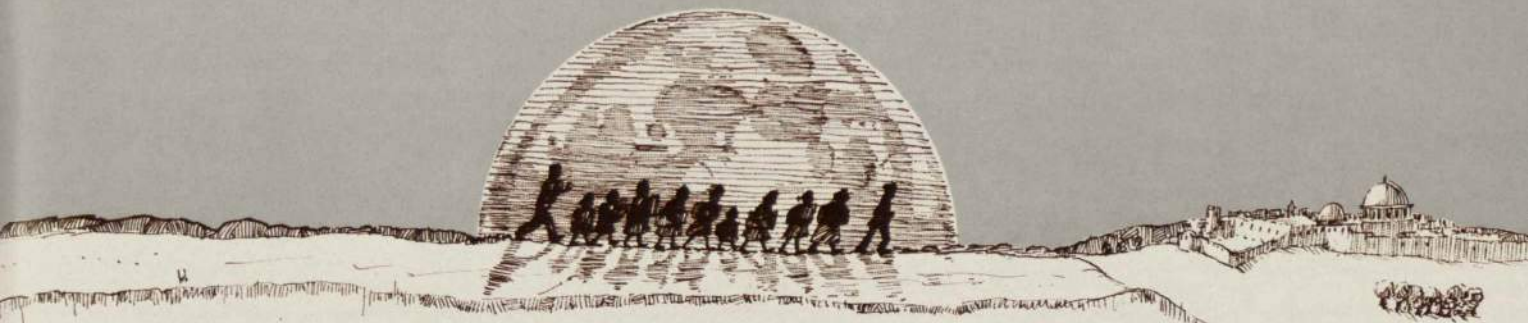
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A Stormy Christmas in the Holy Land

by
Derek
Prince





By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, (Heb. 11:7).

For most people in America or Europe, the strongest associations of Christmas are those of home. They think of warmth, of comfort, of good food and good fellowship, and of family reunion. Perhaps their thoughts may also turn to the Holy Land and to the scenes of the first Christmas there more than nineteen hundred years ago. Even so, they seldom realize how different in all its circumstances was that first Christmas from those which we are accustomed to celebrate today. For Joseph and Mary then, home, with all its comforts and associations, was far away. At the command of an alien emperor, compelled by circumstances outside their own control, they had left their home in Nazareth, and had made a long and weary journey to Bethlehem. On arrival, they had made their way to the public inn — feeling, no doubt, that that would be a poor substitute for their own home. But even there they had been told that “there was no room for them.” At last, in desperation, they had found shelter in a cattle stall; there as they rested, weary, discouraged, unwanted by the world, the greatest miracle of the ages took place — “she brought forth her firstborn son.” Surely, the glory of that first Christmas arose not from any material or external circumstances, but from one thing only — the revelation of God’s mercy and love in the gift of a Savior.

These reflections are made very vivid to me, as I go back in memory to the last Christmas that our family spent in the Holy Land, in 1947, a few months before the State of Israel was reborn. For in the events of that

Christmas, too, there was little of external comfort or glory; but there was a fresh and wonderful revelation of the love and care of our God and Savior.

At that time my wife, Lydia, and I were living with “the children whom the Lord had given us,” in a district of Jerusalem known as Upper Bakaa, on the very road that led due south to Bethlehem. Our children were all girls. They were not our own by natural birth, but God, who “setteth the solitary in families,” had entrusted them to us. By natural birth, indeed, we were widely separated from each other: for Lydia was Danish, six of the girls were Jewish, one was a little Arab of Moslem parentage, and the youngest girl and I were British. But we had each of us entered, by rebirth through God’s Spirit, into Christ — “in whom there is neither Jew nor Greek, neither bond nor free, neither male nor female.” Through the same Spirit, God had united us as a single family, by bonds which were just as real as those which unite any natural family.

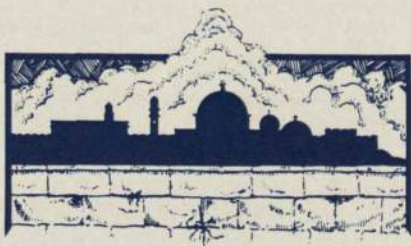
The actual story begins on December 12, 1947. A few weeks previously, the Assembly of the United Nations, at Lake Success in the United States, had decided upon partition as the solution of the “Palestine problem.” (“Palestine” was at that time under British rule. In May 1948, as a result of partition, it was divided into the two independent states of Israel and Jordan.) As I look back, I cannot help wondering whether any of the statesmen responsible for that decision really understood what its effect would be on the lives of men and women thousands of miles away in Palestine, any more than the Emperor Augustus understood the effects of his decree “that all the world should be taxed.” In each case, the powers of this world were instruments to fulfill

the purposes and the prophecies of God.

Partition in Palestine was not due to take place until six months after the decision of the United Nations, but in Jerusalem, at any rate, through the forces of fear and suspicion, a form of partition was brought about almost immediately. Jews and Arabs were no longer willing to live side by side. Each party was afraid that they might be attacked without warning by the other. In those areas of Jerusalem which were purely Jewish or purely Arab, no immediate change was necessary. But in the “mixed” areas where Jews and Arabs had been living side by side, a change quickly took place. In the areas where Jews were the stronger, the Arabs hastily packed a few of their belongings and left to seek new homes. In the areas where the Arabs were the stronger, the Jews left.

Upper Bakaa, where we were living, was one of these “mixed” areas, with Jews and Arabs living side by side. We occupied the first and second floors of a large stone house, with our own private entrance on one side. Our neighbors on the ground floor were Jewish, except for one Moslem Arab boy who acted as errand boy and caretaker for a Jewish contractor, sleeping at night in his office. After the announcement of partition, we soon realized that all our Jewish neighbors had left us. Quietly and inconspicuously they had departed, carrying only a suitcase or two with them (anyone seen moving with large quantities of luggage or furniture was too tempting a target for Arab snipers). As our own household contained both Jews and Arabs, and as we were all Christians by faith, we did not feel that the new relationship between the Jews and the Arabs directly concerned us, or that either side would regard us as enemies.

It was not long, however, before we learned our mistake.



"The powers of this world were instruments to fulfill the purposes and prophecies of God."



The Scriptures warn us: "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth" (Pr. 27:1). Certainly, on the morning of December 12th, no member of our household had any idea of all that that day was to bring forth. But God knew, and He began to prepare us. Lydia and I began the day with prayer in our bedroom. As we were praying, God gave Lydia an utterance in an unknown tongue that sounded strangely "urgent." Then He gave me the interpretation in English. The message concerned the family which He had entrusted to us. The last sentence, which made a deep impression on my mind, was this: "None shall be lost or scattered."

In the afternoon we had an unexpected visitor. A British policeman from the Palestine Police Force came to the door. He did not know us, but he asked us if we could tell him the address of an Australian lady connected with the Salvation Army who was a friend of ours and lived not far away. Instead of sending him on to the lady's house, we invited him in, and sent one of the children to fetch the lady to our house. In all this we saw at that time no special purpose or design. But afterwards we understood that God had sent that policeman as His "angel" to us, and had ordained that he should

remain with us throughout that day.

When the Australian lady arrived, we had a time of prayer together with some of the children. The policeman, who had been a member of the Salvation Army but had backslidden, re-consecrated his life to the Lord. As we were praying, the Lord spoke again through the gifts of the Spirit. This time the sentence that remained in my mind was: "I have delivered thee from the snare of the fowler" — words from Psalm 91:3.

As we got up from prayer, one of our older girls — a Jewess named Johanne — burst into the room. She was pale and trembling. Quickly, she told us her story. She had gone out, as her habit was, to have a music lesson with an Armenian lady who lived a few doors down the road. At the end of the lesson she had been delayed; by the time she left, it was already getting dark. As she walked back in the shadow of the houses, she saw a military truck, full of Arab Legion soldiers, standing before the front entrance of our house. The Moslem boy, who was the only remaining occupant of the ground floor, was talking with the Arab Legionaries.

At this point it is necessary to explain that the Arab Legion was a force of Arabs, mainly from Jordan, trained and equipped by the British. They were a main part of the so-called "Security Forces" that were supposed to be maintaining law and order in Jerusalem while partition was taking effect. But in actual fact they were, of course, entirely pro-Arab and violently anti-Jewish. For the Jews in Jerusalem they were not a source of protection, but rather their chief danger. Later, the Arab Legion proved to be the strongest and best equipped of the various Arab forces that attacked the newly formed State of Israel.

To Johanne, therefore, it immediately seemed strange and suspicious that an Arab Legion truck should be standing outside our house. Running round the back of the house — out of sight of the Arab Legionaries — she entered by the side door that led to our part of the house, and ran up the stairs to the second floor. On this floor

at the front of the house, there was a veranda, protected by a low stone wall, which jutted right out over the main ground floor entrance. Crawling on her hands and knees, Johanne made her way out to a position on the edge of this veranda, from which she could hear what was being said below, without herself being seen. She had a perfect knowledge of Arabic, so she could understand all that the Arabs were saying. The Arab Legionaries were asking the Moslem boy about the people who lived in the house; he, in reply, was giving them full details of us all, emphasizing especially that all our older girls were Jewesses. The soldiers then asked what would be the best time for them to come back; the boy replied that from midnight onwards there would be no other security forces on that road. Finally, the soldiers drove off, after promising to come back again at midnight.

My wife and I both had close personal acquaintance with the Moslem Arabs, so, as soon as we heard Johanne's story, we knew that we were confronted by a very real threat to our home. The British policeman, who also had worked much amongst the Moslems, was of the same opinion. As we had no phone, he offered to go to the nearest police post for help. On his way to do this, he escorted the Australian lady back to her home, where she was comparatively safe, having the protection of Arab neighbors who were her friends.

When the policeman got back, his report was not encouraging. The sergeant in charge of the police post was willing enough to help, but the situation all over Jerusalem was so bad that it was not in his power to do much. It was possible that a police patrol might be in the neighborhood of our house about midnight, but he could not promise this. Even if the patrol should arrive, it would be no protection against a truckload of Arab Legion soldiers, fully armed with the latest automatic weapons. From all this, we saw plainly that we could not risk the children's lives by remaining in the home that night. We had no alternative but to leave as quickly as possible. We

told the children each to prepare a little bundle of the most necessary things to carry with them. Even in such a moment as that, it was a joy to me to see that the first thing that almost every one of the children put into her bundle was her Bible. Meanwhile, my wife quickly prepared a meal since we did not know when we would eat again. However, we found that none of us had much appetite.

It was about seven o'clock when Johanne overheard the Arabs' conversation. They had promised to return at midnight. At nine o'clock our whole family filed silently out into the dark and deserted streets of Jerusalem. Each member of the family was carrying a bundle. I came last, and my bundle was Elisabeth, the youngest child, whom I carried in my arms. The British policeman was still with us.

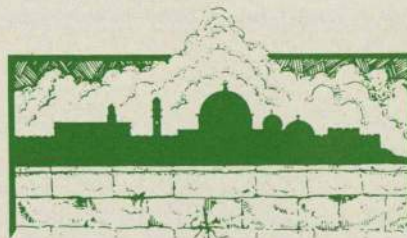
There was not a living soul in sight — not even a cat or a dog. The doors of the houses were all fast closed, the windows shuttered. Every now and then the silence was broken by the distant crack of a rifle. There was no way of knowing whether anyone was watching us.

The only place that we could think of making for was an American mission situated in the center of Jerusalem, about two miles away. But this mission lay inside a special British security zone which was encircled with a wall of barbed wire and to which no one was admitted without a special pass. Our family did not possess these passes. How then could we enter the zone? God's answer to this problem was provided by the British policeman. When we reached the entrance to the zone, the policeman went in and asked to see the British commander. We were left outside. The sentry on duty took pity on us, and allowed my wife and the two youngest children to sit down in his sentry box (which was made of sandbags). The rest of us remained standing. From the oldest to the youngest, we were all praying.

The suspense of waiting was hard to bear. My watch told me that forty minutes had passed — but it seemed twice as long. Then the policeman returned. He had obtained permission

for all of us to enter the zone! He escorted us through the barbed wire barricade right to the door of the American mission. Only when he had seen us safely inside did he take his leave of us. Just a few hours previous he had reconsecrated his life to God's service. In turn, God had used him that very night to save our whole family.

We spent the night in the American mission — some of us on beds hastily made up, others on mattresses spread in the attic. But news travels fast in the Middle East, and we were not left long in peace. The American missionaries worked mainly among the Arabs and were thus in touch with a group of Christian Arabs. Next morning, the leader of the Christian Arabs brought a message from the Moslems to say that, if the Jewish children were allowed to remain in the mission, they would burn the whole house down. After consultation, the Americans told us that they would willingly keep my wife, myself, and the non-Jewish children, but that we must find another place for the Jewish children. To this we replied that we were all one family and we could not be separated from any of the children. Wherever they went, we would go too.



"At nine o'clock our whole family filed silently out into the dark and deserted streets of Jerusalem."



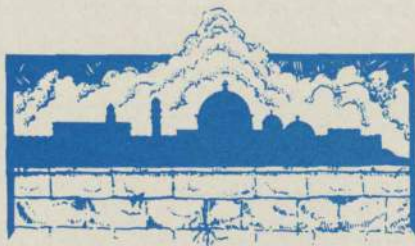
Two days later our whole family was again moving — in a small rented truck — through the streets of Jerusalem. At one point we had to pass a roadblock manned by Arabs. We told

the girls to speak to each other loudly in Arabic — and we were allowed to pass. Our place of refuge this time was a British mission located on the edge of one of the pure Jewish areas of Jerusalem. Our situation here made us safe from direct attack by the Arabs, but on the other hand, just beyond the mission was a sort of no-man's-land — an area in which all the houses had been vacated and neither Jews nor Arabs were living any longer. Each night in this area, opposing bands of Jews and Arabs met and conducted intermittent battles, so long as darkness lasted. Later, this area became well known on account of the "Mandelbaum Gate," which was for about ten years the point of interchange between the Jewish and Arab sectors of Jerusalem.

It was in this mission that we spent Christmas Day. As soon as darkness fell, the battles began just outside our walls; after that, it was no longer safe to remain in any of the rooms which had windows facing outwards, as we never knew when a bullet might come through the window. We withdrew, therefore, into a hall in the center of the mission which had no outside walls. Here we sang hymns and prayed, and sought to occupy the children's attention with some games. But through it all we heard the intermittent chatter of rifle and machine gun fire; at intervals there was a bigger explosion, as one side or the other blew up some deserted house which they suspected of harboring snipers. These bigger explosions caused the whole of the mission building to vibrate, and broke some of the windows. When we eventually went to bed, we were careful to arrange our beds below the level of the windows, to avoid any stray bullets which might enter. But few of us enjoyed much sleep.

Early in the New Year of 1948 we moved again — back to the American mission in the central security zone. Meanwhile, the American missionaries had left for the U.S.A. and the Moslems who had threatened to burn the house had been driven out of the zone by the Jews. A few days later the

British mission where we had spent Christmas became the scene of actual fighting, being captured first by one side, then by the other. Eventually it was abandoned by both sides, empty and gutted.



"Through it all we heard the intermittent chatter of rifle and machine gun fire."



Early in May 1948, our four oldest Jewish girls left us, being evacuated to

Britain by the British forces as they withdrew from Palestine. Lydia and I remained with the four younger children in the American mission. Here, for two months, all six of us lived in a basement laundry room, sharing the fate of the Jewish community in Jerusalem — siege and starvation. During this period we were cut off from all communication with the outside world and had no way of knowing what had happened to the older girls.

Then, by a sudden miracle, God opened the way for the six of us also to leave Jerusalem. This time we walked out of the house at 5 a.m., once again taking with us only as much as we could carry. As a nation, Israel was still under siege. There were no transportation services entering or leaving the country by land, sea, or air; but God provided an airplane that took us from Haifa to London. A week later, at a Pentecostal Church in a small English village, we were reunited with the four older girls who had gone ahead. Thus, God kept the promise He had given us on that fate-

ful morning of December 12, 1947: "None shall be lost or scattered."

Looking back over that stormy Christmas, I realize that it taught me the real message of Christmas. Stripped of all its externals and its non-essentials, that message is "Emmanuel" — "God with us." In all the tension and the turmoil, the abiding presence of God was more real and more precious just then than in any other Christmas I have celebrated — before or since. ❧

Postscript

Where are they now?

Of the eight girls mentioned in this story, three are currently living in this story, three are currently living in England, two in Australia and three in Fort Lauderdale, Florida. Of these last, Johanne — the one who overheard the Arab Legionaries — is Derek's personal secretary. The story of how the family began is related in Lydia's book, *Appointment in Jerusalem*, featured on our back page.

The "Best" Is Laid To Rest

From 1971–1975, the December issue of *New Wine*, traditionally called *The Best of New Wine*, contained selected articles from the prior year. These articles were considered the most popular and beneficial, and were made available in a ninety-six page anthology for readers who might want to give the December issue to a friend or keep it close at hand as an easy-reference to the best *New Wine* material. It has recently been our feeling, however, that during the leisure of the Christmas holidays, most people might find a regular issue more helpful and encouraging than rereading a group of articles they have already seen.

We encourage all *New Wine* readers to save their old copies of the magazine for reference purposes, and as an aid for those who follow this practice, we have kept one feature of *The Best of New Wine*. On page 22 of this issue, you will find a handy index to all the feature articles which have appeared in the magazine this past year. If you lack any back issues of *New Wine* and would like to have them to complete your collection, you may order them on a first-come-first-served basis at the rates listed in the table of contents. We also have copies available of *The Best of New Wine* for 1973, 1974 and 1975. ❧

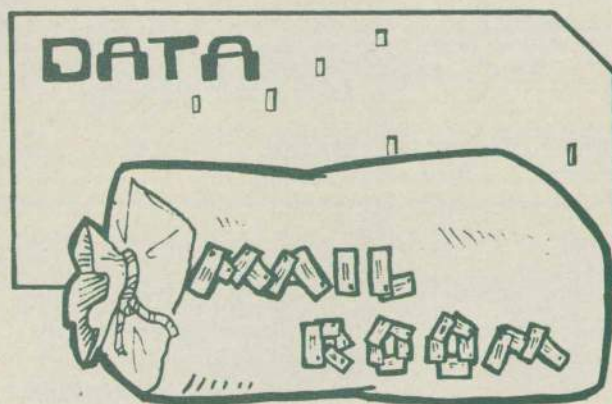
A Visit to CGM / New Wine

By George Gundlach



The mid-60's brought national attention to a new move of God that has come to be known as the present day Charismatic Renewal. To serve and strengthen this worldwide restoration, a vision was born in a group of dedicated Christians who desired to establish a ministry to bring forth sound biblical teaching and to accurately reflect and interpret this new outpouring. Today, over ten years later, Christian Growth Ministries (CGM) and *New Wine Magazine* have expanded from their modest beginning to a position of national leadership in this current move of God, with the prime responsibility of effectively representing the ministries of Don Basham, Ern Baxter, Bob Mumford, Derek Prince, and Charles Simpson.

Almost daily, visitors from across America and from as far away as Russia and Hong Kong come to CGM/*New Wine* to see how the ministry is progressing, to meet our personnel, and to discover what makes an organization such as ours function effectively.



In touring our facility the logical first stop is the mailroom. Here, Elsie Sparks, Natalie Vaughan and Joy Murray handle an average of 500 pieces of mail per day, a number which sometimes soars as high as 1900 pieces.

Besides the usual business advertising and bills, there are the letters from you, the people who in various ways support this ministry. Mailroom workers translate this mail into code in order to enter it into our computer system and



Just another dull day in the Mailroom.

distribute it to its proper department. Incoming mail includes contributions, address changes, new addresses for *New Wine*, orders for books and teaching tapes, prayer requests and words of greeting from our readers.

Adjoining the mailroom is our Data Processing Department, and the man responsible for the smooth operation of both departments is Jack Bigger. Jack, his wife, Cora, and their three daughters — Jean, Janet, and Jill — came to Fort Lauderdale from Pittsburgh, Pennsylvania in 1970, where he had been associated with a local telephone company. He has vivid recollections of days when *New Wine Magazine* was being mailed to 30,000 readers and was sent on its way almost entirely by the willing hands of volunteer helpers.



Jack Bigger instructs his Data staff on new procedures.

Directly assisting Jack in the Data Department are Karen Bechstein and Debbie Crittenden, originally from Ohio, Rae Smith from Alabama and Florida-born Cindy Kimbro. These keypunch operators take the raw material provided by the mailroom and transfer it into computer information, updating accounts, making address changes, deletions and additions, and recording contributions and sales of mer-

chandise. For every letter received, an entry of one kind or another is made on the computer under the account number of the person communicating with CGM or *New Wine*.

The data, keyed on cassette tapes through the communication terminals, is converted to magnetic tape and then sent to a computer where it becomes part of a well of information which helps us to keep in touch with the changes in the lives of our readers, so that we can serve them more effectively. The Data Department not only services Christian Growth Ministries, but also aids the ministries of Derek Prince Publications, Bob Mumford's Life Changers and Recommended Tapes Ministry, as well as Bread for Children, a magazine published in central Florida.

Jack Bigger is responsible for the coordination and flow of all this work. Besides the 105,000 accounts in his care, he provides income analysis, both domestic and foreign; sales, contribution and statistical reports, as well as other valuable information which needs to be available for the smooth operation of this ministry. Providing him with secretarial assistance is Eileen Connolly, who is also the receptionist for CGM/*New Wine*. Also assisting Jack in the mailroom and Data Department is Dot Bouldry, whose husband, Gus, has been working as one of our volunteers since the early days of *New Wine*.

SHIPPING



Books, tapes and records are an important part of CGM's outreach in that they help to meet the needs of our supporters. Charged with the responsibility of sending merchandise to those who order it is our Shipping Department. With shelves from floor to ceiling, our Shipping Department houses over 250 book titles, 750 audio tape titles, and an enormous selection of music in songbooks, records and cassette tapes.

Coordination of incoming and outgoing merchandise is handled by Shipping Manager Bill Livingston. Bill, his wife, Barbara, and their two

children, Christopher and Rachael hail from Arizona.



Shipping employees package orders for teaching materials.

The Shipping Department, which looks almost always like a post office in a pre-Christmas rush, handles the monthly tasks of sending 11,000 copies of *New Wine Magazine* on their way around the world to over 125 foreign countries, plus orders to bookstores and various ministries. All this is in addition to the daily handling of individual sales orders.

Assisting Bill Livingston are Bill Freihofer from Dayton, Ohio and Mike Reidy from Arizona. Both are involved in filling, checking and preparing outgoing shipments.



Tom Redmond and department heads discuss the operation of CGM/*New Wine*.

Significant decisions affecting the course of Christian Growth Ministries almost always originate in our boardroom. Here there are bimonthly meetings of both the CGM Board and the *New Wine* Editorial Board, frequent brainstorming sessions, and Department Head Meetings. All department heads meet every Tuesday to discuss the workings of their department, to pray, and to make decisions which determine more efficient ways of operating this ministry.



Derek Prince shares with the entire staff.

Administration



Our Administrative offices encompass management, marketing, promotion, accounting, and foreign outreach functions. Tom Redmond is administrator for CGM/*New Wine*. His twenty years experience in general business management in the fields of sales, marketing, and corporate operation, combined with a sensitivity to God's direction in business affairs, eminently qualify him to assume the overall responsibility for all departments and personnel. He must coordinate the entire incoming and outgoing flow of the operation. Tom reports to the officers and directors of CGM for both the personal and financial welfare of the organization. Tom and his wife, Billie, have four children: Charlie, just out of high school; Tom, a tenth grader; Kate and Michael, just beginning their kindergarden and nursery-school years.

The secretary to Tom Redmond and our administrative offices is Nancy Clark, who came to Florida from California. Many readers will remember her article, "The Single Girl," published in *New Wine* in October 1974. Besides acting as receptionist in the administrative area, handling phone calls, appointments, correspondence, inter-office social events, and maintaining our insurance records, Nancy also serves as secretary for the administrative staff, which



Tom Redmond, George Gundlach and Jim Racco work closely on administrative functions.



George Gundlach and George Brodie consider a foreign request.

includes George Gundlach, Public Relations and Merchandising Manager, and Jim Racco, Comptroller and Purchasing Manager.

The administrative function of public relations, marketing, and foreign outreach are all handled by George Gundlach, who has lived in Florida most of his life. He and his wife, Shari, have one young son, Jonathan. George is a University of Florida graduate in the field of broadcast journalism. Merchandising, promoting, and analyzing the effects of this portion of our ministry are all part of his responsibilities. His duties of compiling material for advertising purposes (catalogs and back page advertisements appearing in monthly issues of *New Wine*) call for his close association with both Editorial and Production Departments. George also has contact with men and ministries both in the U.S. and abroad regarding dealership, orders for bookstores, and other avenues of distribution for Christian material.

Our Foreign Outreach ministry is also supervised by George Gundlach, assisted by George Brodie, who is originally from Aiken, South Carolina. Foreign Outreach encompasses a great many functions. To begin with, every *New Wine* magazine that goes outside the continental United States must be hand-stuffed in an envelope to meet international postal requirements. Much of this work is done by volunteers, who form an important part of our working crew by generously donating their time and efforts to send out *New Wine* and other much-needed teaching material.

A great portion of our material going worldwide goes because our readers carry a burden for sharing these materials with others through CGM. Much of it is sent without charge — free gifts of magazines, books, tapes and other

supplies — because in many countries, personal economic conditions prohibit the purchase of these materials. Another aspect of our Foreign Outreach involves organizations located around the world which duplicate and distribute our teaching materials and also translate and reprint articles and books by our teachers. The result is that many helpful books authored by the CGM/*New Wine* teachers are now distributed in a number of foreign languages.

Along with miscellaneous requests from foreign countries which come to CGM, Foreign Outreach also receives letters daily, telling us what *New Wine* Magazine means to people in places throughout the world. We have touched all continents and have even penetrated the Iron Curtain and many other areas where Christians find it difficult to prevail. We are grateful to all of you who, through your gifts and prayers, have played an integral part in this outreach.

Another member of our administrative staff, Comptroller and Purchasing Agent Jim Racco, came to us from Ohio and handles all accounting records. Since there is a close connection between his duties and computer services, he must be familiar with computer procedures and have facts and figures at his finger-tips.

As purchasing agent he must be familiar with the work of all the departments since he keeps us supplied with everything from typewriters to paper clips. He also must stay informed on all new book, record, and tape releases so that we can furnish our readers with the latest and best quality merchandise. His responsibilities are increased by his conviction that all money spent represents a trust from those who feel our ministry is important to the Body of Christ. Jim's family consists of his wife, Cheryl, and son, Paul Wesley.

EDITORIAL



This brings us to the *New Wine* Editorial and Production Departments. The Editorial Department is where the magazine originates. Don Basham, one of the five teachers associated with Christian Growth Ministries, is Editor of *New Wine* Magazine and President of CGM. One wall of his office contains a huge planning board, the nerve center of monthly themes and *New Wine* articles. Following each bimonthly Editorial



New Wine Editorial Board meetings determine magazine content.

Board meeting, the decisions for the content of upcoming issues are arranged on this board for easy reference. With these general goals in mind, the Editorial Department begins the detailed work which eventually places the magazine in your home each month.

As editor, Don must have an overall long-range view of the directions and emphases that God is presently placing upon the Body of Christ. His close association with the other CGM teachers, as well as his own ministry, travel, and experience as an author of many books, qualify him for this vital position. His editorial skills increase the effectiveness of each issue, and his spiritual oversight is deeply appreciated by all who work on our CGM staff. His direction is especially helpful when the editorial and production crews meet in brainstorming sessions. These frequent sessions are designed to explore fresh concepts and innovative ideas for illustrations and design in order to make the magazine as appealing and as understandable to our readers as possible.

Don and his wife, Alice, have five children: Cindi and Shari are married, Glenn is a college student, and Lisa and Laura are in high school.



New Wine Editorial staff collaborates on an upcoming article.

Working very closely with Don is Managing Editor Dick Leggatt. He is responsible for the detailed planning and editing of each page of the magazine. From initial contact with the writers of the articles to the finished product that goes to typesetting, there are many hours of work, and all thirty-two pages of each issue must be properly accounted for and used to our readers' best advantage. Dick also supervises the handling of correspondence which comes to us – myriads of responses, questions, requests, and suggestions about the magazine which require the personal attention of the editorial staff. This personal contact with our readers allows us to be in touch with their lives and best meet their needs. A native of Pennsylvania, Dick and his wife, Cindi, have two young sons, Christopher and Joshua. He is a graduate of the University of Pittsburgh.

Assisting in the Editorial Department are Janet Baum and Alan Wallace. Janet is a native of Ohio and has been serving on the staff for five years. Alan, with his wife, Sandy, come from Alabama, where he graduated from Auburn University.



After the articles and materials have been compiled, edited, and approved by the Editorial

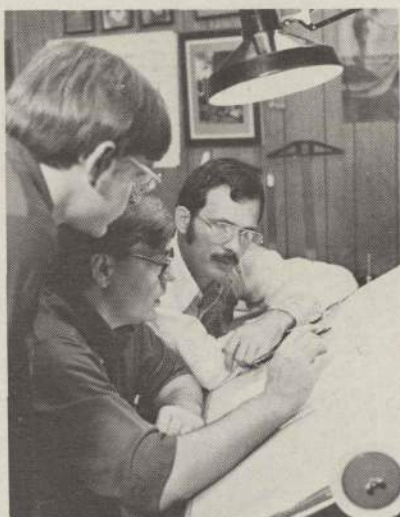
Department, they go to production. Besides being responsible for producing *New Wine*, Production Manager John Zeppa also coordinates scheduling and preparation of all advertising inserts, catalogs, and any books published by Christian Growth Ministries. John and his wife, Jane, are presently expecting their second child. Their first, Jonathan, is now two years old.

Production services for *New Wine* begin when Sue Ross, originally from Michigan, typesets all *New Wine* rough copy onto magnetic tape. From there it goes to a computerized typesetting machine through which she can program varying sizes of columns and *type-faces*. Once the computers finish with the columned material, Sue and Janet Baum proofread the work. Sue also does preparation work for letters, catalogs, inserts, newsletters, and books which are published by CGM.

Other members of our production staff carry out ideas which emerge from the previously-mentioned brainstorming sessions. Larry Rice, *New Wine* staff artist, came to us from Kansas City with Roberta, his wife, and their children — Kathy, Mark and Debbie. Larry has designed most of the illustrations and lay-outs of monthly issues over the past four years, as well



Sue Ross begins the typesetting process.



John Zeppa, Larry Rice and Jerry Lukas discuss an illustration.

as the covers which have been on *Best of New Wine*. Larry also works on CGM internal projects such as brochures, inserts, and other advertising materials, plus designing book jackets for many of our publications.

Jerry Lukas, originally from New Jersey, plays an important role in our Production Department, as well as being our resident printer. Jerry assists with many of the illustrations for *New Wine*, and is responsible for regulating all supplies used by the Production Department. He also helps with the paste-up of *New Wine* each month, which involves arranging the printed columns of type within the space limitations and in the proper order for our thirty-two page magazine, placing all illustrations, headlines, and copy where they belong.

All production work for the magazine and other projects is done at CGM except for the actual printing, so the Production Department utilizes several important pieces of equipment to accomplish their work. The Stat-King, a machine which reproduces, enlarges and reduces material acts as a miniature darkroom. The Typositer furnishes a variety of type faces. Also housed in this area is our darkroom, where all photographic work is developed through the skillful hands of Jeff Monroe. Jeff is originally from Washington, D.C. and now lives in Ft. Lauderdale with his wife, Betty Ann. After the thirty-two pages for each issue of *New Wine* are finished and pasted up, they are then taken to A.D. Weiss Company, a local lithograph company, where *New Wine* is printed, assembled, and mailed to your home.

All our people in these departments, the Mailroom, Data, Shipping, Administration, *New Wine* Editorial, and Production are crucial to the efficient working of our organization, and all of us at Christian Growth Ministries feel called of God to our particular places of service.

We hope you have enjoyed this glimpse of our CGM working family. We cordially invite all of you, as the opportunity arises, to visit our offices for a first-hand look at the ministry here, and to give us a chance to get better acquainted with you. We look forward to our further contact with you, whether that be in person or by mail. All of us at CGM and *New Wine* thank you for your continued love and support, and we send our warmest greetings to you and your families. 🍷

BIBLE STUDY

CHRISTMAS

by Jim Croft

The angel told the shepherds, "I bring you good tidings of great joy, which shall be to all people" (Luke 2:10). This proclamation has continually proven true. For centuries men of all nations have anticipated with joy the fellowship, worship, and festivities associated with Christmas — the birthday of Jesus, the greatest of all joys.

(Bible Study answers are found on page 21.)

1. What kind of understanding did Luke have of the birth, life, and ministry of Jesus, the Messiah? (*Lk. 1:3.*) _____
2. There were many supernatural happenings surrounding the conception, birth, and early life of Christ. Answer the following after reading each scripture.
 - a. Name the people who saw angels. (*Lk. 1:11, 12, 34 and 2:8, 9; Matt. 1:20.*) _____
 - b. Name the people that had dreams. (*Matt. 2:19, 2:1-2.*) _____
 - c. Name the people that gave prophetic utterance. (*Lk. 1:41-42, 46, 67; 2:34-38.*) _____
3. For years much speculation has been offered concerning the wise men who visited Jesus. Read Matthew 2 and answer the following questions.
 - a. Whose star had they seen? (*vs. 2*) _____
 - b. Who did they believe the star would direct them to? (*vs. 2*) _____
 - c. What effect did their visit have upon the populace of Jerusalem? (*vs. 3*) _____
4. How many wise men were there? (*Circle one*)
 - a. three b. unknown
 - c. two d. four
5. Reread Matthew 2:10-11 and fill in the blanks. Your answers will indicate that the results of the wise men's knowledge of the heavens caused them to act quite differently than today's astrologers.
 When they saw the _____ they _____
 with exceeding great joy. When they saw Jesus
 they _____ and _____ Him
 and gave Him _____.
6. When Herod found out that the wise men had tricked him and returned home by another route, what did he do? (*Matt. 2:16-18.*) _____
7. What prophet prophesied this? _____
8. Look up these scriptures and list three geographical locations associated with the advent of the Christ. (*Hos. 11:1; Mic. 5:2; Matt. 2:23.*) _____
9. The city of Christ's birth was in the land of _____. (*Matt. 2:6.*)
10. What does Emmanuel mean? (*Matt. 1:23.*) _____
11. Had Joseph decided to make a public example of Mary, what would he have given her according to the law? (*Deut. 24:1.*) (*Circle one*)
 - a. a stoning b. a scourging
 - c. a bill of divorcement
12. How old was Jesus when He officially received His name? (*Compare Lk. 1:59 and 2:21.*) _____
13. Read Luke 1:39-45 carefully and name the first person who recognized that Mary had found special favor with God. _____
14. Christ's name was Jesus because He would _____
 His _____ from their _____. (*Matt. 1:21.*)
15. Read Leviticus 12 and describe what Mary's purification sacrifice would have been had she been wealthy.

16. Who brought Simeon to the temple? (*Lk. 2:25-30.*) _____
17. What was Simeon waiting for? _____
18. What did he see? (*Lk. 2:30.*) _____
19. Many have suggested that it is unthinkable to decorate homes for Christmas. Yet in Isaiah 60:13, when Isaiah prophesies of the coming glory of Zion, what three things does he say the sanctuary will have as ornaments? _____
20. According to Colossians 2:16, what are we not to allow others to judge us in? _____
21. If one regards Christmas as a holy day, whom does he do it for? (*Rom. 14:5, 6.*) _____

HOPES

by Bob Mumford

and

One reason Jesus came to earth was so that all of us who put our trust in Him might be enabled to serve God without fear. Even before Jesus was born, this was prophesied in Scripture by Zacharias, the father of John the Baptist:



And his father Zacharias was filled with the Holy Ghost, and prophesied, saying,

Blessed be the Lord God of Israel; for he hath visited and redeemed his people,

And hath raised up an horn of salvation for us in the house of his servant David;

As he spake by the mouth of his holy prophets, which have been since the world began:

That we should be saved from our enemies, and from the hand of all who hate us;

To perform the mercy promised to our fathers, and to remember his holy covenant;

The oath which he sware to our father Abraham,

That he would grant unto us, that we being delivered out of the hand of our enemies might *serve him without fear* (Lk. 1:67–74).

When Zacharias prophesies in this scripture that the Lord wants us to serve Him without fear, he is talking not about the reverential fear of God, but rather fear that brings torment. The Lord is saying through this passage of prophecy concerning the coming of Jesus that if we will let Him, He will teach us to serve Him without fear.

Inspiration for this theme came from a phrase in the Christmas carol, "O Little Town of Bethlehem": *The hopes and fears of all the years are met in thee tonight*. There are four basic fears we will examine in the light of the Scriptures.

FEAR OF INDECISION

The first fear that Jesus wants to deal with is exemplified by Joseph, His earthly father. It is the fear of indecision.

Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.

Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.

But while he thought on these things, behold, the angel of the Lord appeared unto him in a

dream, saying, Joseph, thou son of David fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.

And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins (Matt. 1:18–21).

The first fear that the Lord wants to deliver us from is *the fear of indecision*. In reality, few of us enjoy making decisions. Put yourself in Joseph's shoes for a moment: he's engaged to Mary, and loves her dearly. He knows her to be a virtuous and godly young woman. Their engagement, by the standards in Israel at that time, was the same as marriage. However, just before they were to come together as man and wife, he suddenly discovers she's pregnant.

Now the Bible doesn't tell us how he discovered it, but I want you to consider the shock that Joseph suffered when he found out. "My God, what shall I do? I love her, but . . ." Indecision must have flooded in upon him. If you have seen the movie, *Fiddler on the Roof*, you know what indecision looks like. Teviah, the main character, says, "Well, I love her. But on the other hand I can't break tradition. But on the other hand . . ." When I saw Teviah's predicament, it confirmed all the more how one of the honest fears of life involves having to make decisions and stand by them. At the same time, one of the marks of a spiritually mature person is decisiveness: "He sweareth to his own hurt, and changeth not" (Ps. 15:4). He makes the decision and then he stands by it. "Brother, if you go to the mission field, we'll send you ten dollars a week. We've made our decision and we'll stick to it, even though it means we have to sacrifice."

But Joseph didn't know what to do. He said, "Man, perhaps I could get a divorce! I could go to Reno, and make it quick — just put her away." But the angel of the Lord came to reassure him: "Joseph, fear not; this is God working in your life." I'm sure many of us have also had God speak to us in the decisive moments of our lives and

change us just enough to keep us from going off the wrong way.

I've had God come to me in strange ways. I used to be deeply afraid to make decisions and to move in certain ways with courage. I tended to be wishy-washy — double-minded. But I began to sense before God that Jesus had been to me a *decisive factor*. So I began to say, "Lord, I believe that I have the mind of Christ, and that You will come to me when I need to make decisions that affect the course of my life. Lord Jesus, I *depend on* You to come to me." Do you know what happened to that fear of making decisions? It just began to disappear. Although at times I would rather put some decision off, now I say, "No, no, I can't put it off," and my prayer is, "Lord Jesus, be a light and a guide to me now — I don't want to be afraid of making this decision."

When you face a significant decision, indecision is a torment. But if you look to the Lord, He'll speak to you right in your own situation. "Fear not; I am Lord of this, too. Don't be afraid of it; you make the decision and I'll go with you."

This is a basic kingdom lesson for each of us. The child of the King starts to grow up by learning to make decisions, and by that I don't mean snap decisions. Rather, by trusting Jesus to guide his decision-making process, he says, "Yes, I will do it," or "No, I won't." We need this kind of resolve.

THE FEAR OF INADEQUACY

The second fear we want to deal with shows up clearly in the life of Zacharias, the father of John the Baptist. The angel of the Lord came to Zacharias to tell him what God intended to do through a son that his wife, who was previously barren, was to conceive.

And Zacharias said unto the angel, Whereby shall I know this? for I am an old man and my wife well stricken in years (Lk. 1:18).

Zacharias had a *fear of inadequacy*. Has God ever asked something of you

that you were sure you couldn't do? It happens frequently when we begin moving into the gifts of the Spirit. The Holy Spirit comes upon you, your heart begins to pound, your spirit quickens, the whole pew begins to shake, and you say, "Lord, are You saying You want to use me?" And He says, "I'm trying to give you a hint!" All the inadequacies we have ever known come to the surface when the Lord asks us for obedience.

He says, "I want you to move to Florida," or, "I want you to make this financial commitment," or, "I want to use you in healing."

"Me?! Healing?! I'm sick myself, Lord! Get some of those younger people to do it; I'm forty-two already."

Every time God has asked anything of me, it's been more than I felt I could produce. He always gives us tasks bigger than we are so that we can grow up to the job. He never asks for anything we can do solely by our own abilities.

It takes a little while to realize this, but let me give just one example. Count the number of times God started a major work in the Old Testament by using a woman that was barren. Samuel's mother, Hannah; Sarah, the mother of Isaac; Rachael, the mother of Joseph; and Jacob's mother, Rebekah. God came to each of them saying, in effect, "I want to use *you*." Why does God work in this way? Because He wants to show that adequacy is not human — it's divine. God must make up for our inadequacy with His adequacy.

The Lord may say to you, "I want to use you in deliverance."

"Me?! Deliverance?! Lord, I'm always half defeated anyhow."

His reply to that is, "Yes, I know; that's why I'm choosing you."

Zacharias had said to the angel, "How can this be? You say we're going to have a child, but both my wife and I are old!" What did Jeremiah say when God came to him? "I am just a little child." What did Moses say when God called him? "I, uh . . . I can't talk . . ." God said: "I'll give

you Aaron; now let's get on with the job."

Inadequacy is a fear that torments all of us. We tend to feel that we're not good enough, we're not man enough, or we're not strong enough. People come to me and say, "Brother Mumford, I want to talk to you, but I feel funny in the presence of such a man of God." That's silly talk. I'm just a man. We're all brothers and sisters in Jesus Christ, we're a family. I don't mean that we should overcompensate and pretend to be something we're not. We should just be what we are. Jesus loves us even when we feel inadequate. He says, "Fear not, Zacharias, the Holy Ghost will do this."

FEAR OF COMMITMENT

And in the sixth month the angel Gabriel was sent from God unto a city of Galilee, named Nazareth,

To a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary.

And the angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: blessed art thou among women.

And when she saw him, she was troubled at his saying, and cast in her mind what manner of salutation this should be.

And the angel said unto her, Fear not, Mary: for thou hast found favour with God.

And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name JESUS.

He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David:

And he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end.

Then said Mary unto the angel, How shall this be, seeing I know not a man?

And the angel answered and said unto her, The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God.

And, behold, thy cousin Elisabeth, she hath also conceived a son in her old age: and this is the sixth

month with her, who was called barren.

For with God nothing shall be impossible.

And Mary said, Behold the handmaid of the Lord; be it unto me according to thy word. And the angel departed from her (Lk. 1:26-38).

The third fear we want to discuss is *fear of commitment*, as portrayed in the life of Mary, the mother of Jesus. Mary must have foreseen what it would cost to obey what the angel of God had told her. Nevertheless, she courageously accepted the assignment.

Let me make an observation in this regard. There is a clear difference between new 18-year-old Marine Corps troops — gung-ho, right out of Parris Island — and old veterans. Suppose I go to the 18-year-old soldiers and say, "How many of you want to parachute with me behind enemy lines?" Most of them in their zeal for glory would jump at the chance to go. But you take the veteran — some old sergeant with ribbons all over his uniform and three purple hearts. When I say, "How many of you want to volunteer to drop behind the enemy lines?" he never moves. Why? He knows there's no glory in that. He knows how you get treated. He considers the possibilities of suffering and privation — the dangers, the torture. You're not going to get him to volunteer easily.

Neither did Mary approach this assignment like a new recruit; she knew what the Lord was asking. He was asking her to become the scandal of society. All through Galilee the rumor would go out. "Hey, did you hear? Mary's pregnant and Joseph's not the father." Mary knew what God was asking of her, and still she consented. That's commitment. I've had at least three or four times when God asked me for commitment. The first two times I volunteered; after that I was drafted. But I went. The actual disgrace Mary and her family must have endured is reflected in the incident in John when Jesus was teaching and the Pharisees stooped so low as to throw the rumor in His face: "At least we weren't born without a father."

Let me tell you something about obedience and commitment that isn't so nice to hear. The angel Gabriel said, "The Lord is with thee, Mary." That's good to know, but it doesn't eliminate the pain. Even though the Lord is with you, it doesn't change the pain. The Lord said to Ezekiel, "You go, and I'll be with you." He went and God was with him, but the pain was real. The sacrifice was bitter. As Tevia from *Fiddler on the Roof* expressed it, "Lord, we know the Jews are God's chosen people . . . once in a while, couldn't you choose someone else?"

Commitment. God says, "I want you to go to Africa . . ."

"Hallelujah!"

" . . . and I'll be with you."

"Glory to God!"

"And by the way . . ."

"Yes, Lord?"

" . . . watch out for lions and tigers."

The commitment that Mary made was in full knowledge of the pain it would include. There is a cost to commitment. That's why I try to teach on commitment in all of its reality; people need to know that. To make commitment with this understanding helps to allay some of the fear associated with that cost. The simple fact is that if you're really going to walk with the Lord, you must be willing to take the bitter with the sweet, the bad and the good, the rain and the sunshine. You take your lumps.

Unfortunately, this has been lost in Christianity. Nobody wants to take their lumps. "Brother Mumford, I got saved; my children got saved; I had a wonderful job, but I lost it." Well, hallelujah, that's the way it's supposed to work. Now, it's also supposed to work, "I didn't have a job, and after I got saved, the Lord gave me one." It works both ways. Commitment means you take your lumps along with the blessing. Although the Lord goes with you, it doesn't eliminate the pain; but His presence does provide the joy you need to endure the pain. This assurance helps us, as it did Mary, to deal with some of the fear associated with the cost of commitment.

THE FEAR OF INSIGNIFICANCE

The last type of fear we will look at is very important. It has to do with the shepherds who came to the stable to see Jesus.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night (Lk. 2:8).

I call this the *fear of insignificance*. Most people that I meet are not really braggarts or egomaniacs; most of them have the opposite problem — they feel insignificant. "Brother Mumford, you don't really want to talk to me. I'm just little Mary Jones. You don't even know me. I don't want to take up your time."

I say, "What's the matter with you, dear? You're Mary Jones, and Jesus sought you out and saved you. You're important to Him, and if you're important to Him, you've got to be important to me."

Self-deprecation is a disease. In Christ we should have the sense that we are significant to God. One of the things that amazes me in Christianity is that God deals with individuals, not groups. Each person is important to God. Not that we should be puffed-up with an over-inflated idea of our own significance. But in Christ, we *are* important to God, and we need to have a proper appreciation of that fact.

Now God's response to "insignificant" people is rather unusual. It seems that throughout the Scriptures, the Lord takes special pains to reveal Himself to people who seemed least important to society. For example, the first person to whom Jesus revealed that He was Messiah was a woman who had slept with five men. And remember His interest in Zaccheus, the little tax-collector? Then of course, Mary Magdalene, privileged to be the first one to see Him out of the tomb, who had been a professional prostitute out of whom seven demons had been cast. The revelation of Jesus was given to people of little significance according to the world's standards.

Now, we come to the shepherds. The angel came to this little band of men back in the remote pastures and said, "I want to bring you good tidings of great joy."

"Who? Us?"

Later, when the shepherds came to the cave to see the baby Jesus, Joseph said, "What do you want?" They replied, "An angel has appeared to us; sir, please don't turn us away; let us see the Christ child."

Joseph said, "Who are you anyway?"

"We're not important people, but the Lord has spoken to us. Oh sir, don't turn us away."

Look at Simeon. In our day we have a problem with the elderly and with old age. If you're past sixty-five, people expect you to go out on the sun porch and wait to die. But God came to this old man, Simeon — a man who was waiting for the consolation of Israel. Simeon was a nobody but God took pains to arrange for him to have a special divine experience.

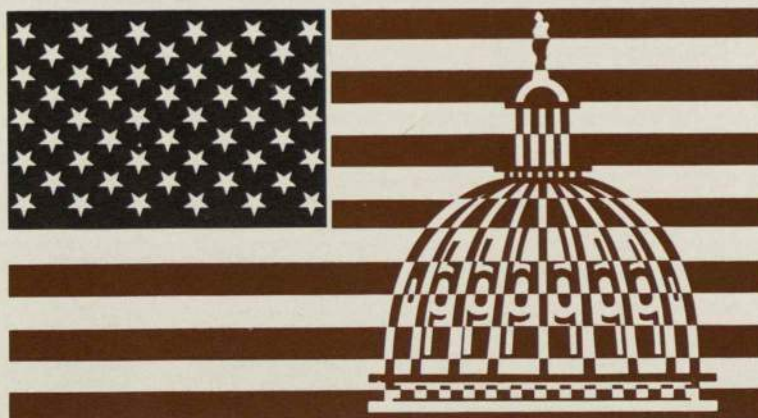
And, behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel: and the Holy Ghost was upon him.

And it was revealed unto him by the Holy Ghost, that *he should not see death, before he had seen the Lord's Christ* (Lk. 2:25-26).

Simeon was at home on his couch, and the Holy Ghost said, "Get up and go into the temple. I've got a surprise for you . . . Someone I want you to see." And as he came in the Spirit into the temple, there were Mary and Joseph with the baby Jesus. When he saw them, goose bumps must have stood up a quarter-inch all over him. He said, "It's the Christ. Let me hold Him. Oh, please let me hold him! Lord, this moves me so deeply — now I'm ready to go. I've seen Him. I've held Him. I'm ready to go on home to glory."

Who was Simeon to hold this Christ child? He was nobody.

(continued on page 21)



INTERCESSORS REPORT

by John Beckett

The tired, tense executive arrives home, gives his wife a peck on the cheek, and halfheartedly thumbs through the mail. His eye catches the title of a lead article in *Business Week*, "Executives Guide to Living With Stress." With a faint surge of optimism, he turns to the article. Maybe here, he thinks, he will find the antidote to his pressure-cooker existence. Beneath the headline he reads, "TM, est, TA, behavior mod, biofeedback, yoga — the newest signals in the executive suite read like computer program instructions . . . but all of them stand for techniques for achieving greater relaxation and personal fulfillment."

He is skeptical as he surveys the lofty price tags on the various seminars which range up to \$50 per one-hour session (for "biofeedback"), but his doubts are assuaged as he reads the glowing testimonies. "TM is great for people looking for relaxation," says a psychiatrist at Harvard's Grad School of Business. (Not mentioned is the fact that Transcendental Meditation is a thinly veiled form of Hinduism.) "I'm happier and more productive," a California executive says after graduating from the abrasive, shock-treatment known as Erhard seminar training or "est." The est instructor introduces

the course with four letter words to "shake up the group." "Could this be what I'm after?" the executive wonders.

He then recalls that his own church has sponsored "Encounter Groups" or "T-groups" in which participants are encouraged to "let go," releasing their feelings with little restraint, assured that the clashing of their emotions would relieve anxiety and teach them to better cope with their peers. And he recalls that his company urged its executives to participate in a Transactional Analysis (TA) group based on the ideas proposed in the best-seller, *I'm OK — You're OK*. Here again, the "bait" was the promise of freedom from anxiety and physical stress.

Two weeks later, the September 6 *Newsweek* arrives, and picks up where the August 23 *Business Week* leaves off. Its cover story, "Getting Your Head Together," devotes seven pages to the panoply of new ways to "awaken" to one's inner self: "There are more than 8000 ways 'to awaken in North America.'" The article quotes a counterculture historian as saying that America in the mid-70's is launched on "the biggest introspective binge any society in history has undergone." The executive reads that "the movement's mystical elements offer an experience of the sacred that

has all but disappeared from the spiritually undisciplined churches of America."

Like countless others, our imaginary friend is a candidate for a plunge into the multi-million dollar "consciousness revolution." He is being lured by the hope that in probing his "inner depths," he can transform reality, and in the words of *Newsweek*, "knead his life into a perfect work of art."

But he is also being lured into territory which is fraught with spiritual danger. The *Newsweek* article makes several observations which a Spirit-led Christian knows mean trouble: "In general terms, the consciousness revolution represents a convergence of Western psychotherapy with the ancient disciplines of Eastern religion. The goal of the movement is to put seekers progressively in touch with themselves, with others, with nature and — at its most ambitious — with the fundamental forces of the cosmos."

"It is a religion without a creed, a catalyst for new life-styles, a tournament of therapies in which powerful gurus joust for converts even as they press forward in their cultic quest for self-transcendence."

It is, at its core, a totally selfish pursuit, and here we see the subtly damning trap — man attempting to vault himself into the place of God.

Lucifer's rebellion, when he said, "I will be like the most High," (Is. 14:14) is mirrored in each and every aspect of the consciousness movement. "The new narcissism" that encourages the "deification of the isolated self" is the description given the movement by author Peter Marin.**

Newsweek points out other premises on which the movement is based, including "the innate goodness of man, the inevitability of human progress, and the inherent alterability of character."*** Scripture cannot be more clear on the fact that man is inherently sinful, and can only be redeemed by dying to himself and allowing Jesus Christ to transform his life (Rom. 3:23-25). Our righteousness is as filthy rags (Is. 64:6, Rom. 10:3). Only in Him can we progress. Promotion comes not from east or west or south . . . but from God (Ps. 75:6). Only in Him can our character be favorably altered, and that by the renewing of our minds (Rom. 12:2).

The thread of self-exaltation and

even self-deification runs through the less publicized methods of the consciousness movement, such as bioenergetics, guided Fantasy, Arica, Silva Mind Control, the Feldenkrais Method, etc. But the net result is the same: separation from God, deception, and rebellion against His Kingdom.

And yet the quest that motivates most seekers to become involved in the movement is basically spiritual. Knowing this should help to release our faith as we intercede for all those who, like the harried executive, are hungry and searching — that they may be drawn to the only source of real and lasting peace. Praying "one-on-one" for those who are tempted can bring mighty results. In addition, we can pray that God's people will exhibit such joy and such purpose that, by comparison, Satan's devious schemes will be totally unattractive. 2 Cor. 10:5 assures us that as we take up our spiritual armor, we shall be able to cast down imaginations and every high thing that exalts itself against the

knowledge of God. Then we can bring into captivity every thought to the obedience of Christ.

He is the goal, and He is the means, and He is the victory! 🍷

FOOTNOTES

* All quotes from *Business Week* are from pp. 75-76 of the Aug. 23 issue.

** All quotes from *Newsweek* are from pp. 56-62 of the Sept. 6 issue.

Intercessors for America Newsletter carries news of concern to Christians and informs them of crucial issues before Congress and of urgent prayer needs in the government and nation. It is a great aid in helping Christians pray for the government.

If you would like to receive this newsletter, send your name and address to: Intercessors for America, P.O. Box D, Elyria, Ohio 44035. Although the newsletter is free, it is supported solely by contributions (which are IRS deductible.)

HOPES AND FEARS

(continued from page 19)

Then there's one other insignificant person — an aged widow named Anna. Nobody really cared too much for Anna either. She spent all her time fasting and praying in the temple, a woman who loved God with all her heart. Anna is described in Luke 2, verse 37 as "... a widow about fourscore and four years (that's 84 years old), which departed not from the temple, but served God with fastings and prayers night and day."

Now Simeon had been led by the Spirit to the Christ; but Anna just happened to stumble in. If God wants to bless you, you don't even have to know it — He can get you there by accident. You get a flat tire, and while you're there fixing the flat tire, a guy pulls up behind you and you lead him to the Lord. I've seen such things happen many times. You don't have to be super-smart; you don't even have to be super-spiritual. But you do have to have a heart after God. So when the

Lord saw Anna just happen to walk in, at that moment He must have said, "I think I'll bless my servant Anna."

You're not insignificant to the Lord. He knows you. He knows your financial situation; He knows the problems with the kids. Don't do to the Lord what Israel did. That nation said: "My way is hidden from God, and my way is passed over" (Is. 40:27). Don't let the Devil ever tell you that you're insignificant to God.

All of us have encountered these four fears at one time or another. We have found ourselves beset by the problems of indecision and inadequacy, or the fears of commitment and insignificance. But with the coming of Jesus, there is a release of hope to resolve those fears. He came to live on this earth so that we could see a life lived without fear, and He sent His Holy Spirit to be a comfort and a guide in all that we face in life. When the fears of our lives are met by Jesus, He conquers and replaces them with a hope that enables us to "serve him without fear." 🍷

BIBLE STUDY ANSWERS

(From page 15)

1. Perfect. 2. a. Zacharias, Mary, shepherds, Joseph; b. Joseph, wise men; c. Elisabeth, Mary, Zacharias, Simeon, Anna. 3. a. Jesus; b. the King of the Jews; c. It troubled them. 4. b. Unknown. 5. Star, rejoiced, fell down, worshipped, gifts. 6. He killed the children. 7. Jeremiah. 8. Egypt, Bethlehem, Nazareth. 9. Judah. 10. God with us. 11. c. a bill of divorcement. 12. Eight days old. 13. John the Baptist. 14. Save, people, sins. 15. A lamb and a young pigeon. 16. The Spirit of God. 17. The consolation of Israel. 18. God's salvation. 19. Fir tree, pine tree, and box tree. 20. Meat, drink, holy days, new moons, sabbaths. 21. The Lord.

1976 Feature Articles in New Wine

JANUARY

- The Word of His Grace
Ern Baxter
- How Grace Operates
Derek Prince
- Search for Grace
Michael Hiestand
- From "Anxious" to "Trusting"
—Essay
Mrs. Lester E. Cook
- Cheap Grace
Dietrich Bonhoeffer
- Grace or Tradition
John Poole
- Questions and Answers
Ern Baxter

FEBRUARY

- Mutual Care
Ern Baxter
- Joints
Charles Simpson
- Discipleship, Shepherding, and Authority
Derek Prince
- Little Things
George D. Watson
- Destined to Rise
Derek Prince
- Storm Warning
Don Basham
- Questions and Answers
John Poole

MARCH

- Living As a Christian Teenager
Jim Berlucchi
- Youth: Preparing to Lead
Keith Curlee
- The Cry for Leadership
Charles Simpson
- Bridging the Gap — Essay
Bradley Waters
- David — A Man Under Authority
Watchman Nee
- How to Grow a Teenager
Jay Fesperman
- Hang in There Parents — Essay
Joyce Emert
- Questions and Answers
Charles Simpson

APRIL

- The Salt of the Earth
Derek Prince
- Let Freedom Ring
Rus Walton
- The Survival of the Church
Alexander Solzhenitsyn
- The Real American Revolution
Mark Hatfield
- A Crisis of the Spirit — Essay
Robert Mears
- If My People: An Interview
Jimmy Owens
- From Generation to Generation
Charles Simpson
- Questions and Answers
Derek Prince

MAY

- Owe No Man Anything
Bob Mumford
- Rights Vs. Responsibilities
Don Basham
- He Dared to Believe
George Muller
- Toward Healing the Rift
Don Basham
- Discovering the Source — Essay
George Shivers
- Will a Man Rob God
Derek Prince
- Questions and Answers
Bob Mumford

JUNE

- Spiritual Progress
Bob Mumford
- Repentance
Ern Baxter
- Keeping Up With the Times
Howard A. Snyder
- Removing the Mask — Essay
Pam Ezell
- Abuse of Authority
Don Basham
- Questions and Answers
Don Basham

JULY/AUGUST

- God's Time Is Now
Charles Simpson

The Master's Plan

- Robert Coleman*
- Person to Person
New Covenant Magazine
- An Unforgettable Night
Charles Colson
- Christian Citizen's Checklist
Bill Bright
- With Signs Following
Morris Cerullo
- Questions and Answers
Ern Baxter

SEPTEMBER

- Evangelism Through Community
Jeff Schiffmayer
- The Lausanne Covenant
Intl. Congress on World Evangelism
- Does Your Life Show It? — Essay
Monte E. Wilson
- Revolutionary Christianity
Francis A. Schaeffer
- Death of a Vision
Loren Cunningham
- Questions and Answers
John Poole

OCTOBER

- The Barrier of Unforgiveness
Derek Prince
- Forgive, and Be Healed
Francis MacNutt
- A Family Divided — Essay
Mrs. Dennis Ramsey
- Examining Spiritual Authority
Bob Mumford
- Not Guilty
Herb Ellingwood
- Forum: Forgiveness

NOVEMBER

- Editorial: Worship From the Heart
Dick Leggatt
- Worship
Judson Cornwall
- A Song for the Moment
Paul Clark
- Total Stewardship
Charles Simpson
- New Shoes
Jim Darin
- Questions and Answers
Frank Longino

What's a nice person like you doing off the New Wine mailing list?

A helpful look at some facts about *New Wine*.

by Dick Leggatt

If you were to spend a day in the mailroom at Christian Growth Ministries reading the correspondence that comes to *New Wine Magazine*, it would give you a pretty complete view of the scope of our ministry and the wide variety of reactions we encounter from our readers. Our correspondents run the gamut; they express everything from delight and joy, to concern, confusion or even rage! Some of your letters are urgent requests for prayer; another may be the disgruntled sentiments of someone ready to give up on *New Wine* altogether, demanding to be removed from the mailing list. Many more of you write to express your support or thanks for teaching which has been particularly helpful. In a word, our readership family contains a wide diversity of "relatives."

Since we can't meet each of you personally, we value the contact we have with you through letters, and because we do, it genuinely concerns us when we receive an unfavorable comment or question indicating misunderstanding. After all, our ministry is to serve you, and when we don't succeed in that task, it grieves us. Through your letters, it has become evident that there are a few misconceptions concerning *New Wine* policies and practices, some of which require only a simple explanation.

One recurring question we receive is: "We're familiar with *New Wine Magazine*, but exactly what is Christian Growth Ministries?" We've attempted to answer that one in our lead article "A Visit To CGM/*New Wine*."

But the most frequent question of all is: "What do I have to do to receive *New Wine*?" To our dismay, we have recently discovered that across the country there are scores of people who seem to have the impression that *New Wine* is some kind of exclusive Christian club to which only select members may belong; that in order

to receive our magazine you must be either one step from sainthood or a close relative of Derek Prince, Charles Simpson, Bob Mumford, Ern Baxter, or Don Basham. For the life of us, we can't figure out where this feeling originated; nonetheless, it does exist.

To all who have heard somehow that *New Wine* is only for a select few, let us say once and for all, as emphatically as we can: "IT JUST AIN'T SO!!" Our chief aim is to see that every person who wishes to read *New Wine* receive his own personal copy of the magazine. As a matter of fact, we're presently making every effort to increase our circulation to provide more teaching for a greater portion of the Body of Christ, regardless of denominational affiliation or doctrinal persuasion. It doesn't matter if you're young or old, Roman Catholic or Presbyterian, a new convert or a seasoned saint . . . if you want *New Wine*, we want to send it to you. Now, if that doesn't dispel the "exclusive" rumor, nothing will.

The second most common question is: "What is the yearly subscription fee to receive *New Wine*?" The answer to that is simple — there is none. *New Wine* is a non-subscription magazine supported mainly by the tax-deductible contributions of its readers. This approach — which *New Wine* has held from its inception — is one which God has richly blessed. All of us working with this ministry have marvelled through the years at God's faithfulness in the generous free-will support of our readers. Through their commitment, *New Wine* has experienced fantastic growth, touching the lives of more and more people with the message of the Kingdom of God. At the same time, your faithful financial support has enabled us to regularly meet our financial obligations. Understandably, there have been times when our faith has been tested and

our prayers have been more fervent than usual, yet the Lord has been more than faithful each month to provide — many times through miraculous circumstances.

One of the greatest blessings of our non-subscription, contribution policy, besides seeing God faithfully meet our monthly obligations, has been the freedom that policy affords. It allows us to send the magazine to those who would be unable to afford *New Wine* if it were on a subscription basis. Our main desire has always been that each reader who is blessed and fed by *New Wine* receive it without interruption, regardless of his or her ability to contribute.

One unforgettable letter came to us from an elderly lady whose husband had recently become an invalid. She wrote asking to be dropped from our mailing list because, with increasing drains upon their meager retirement income, they wouldn't be able to pay for a "subscription" to *New Wine*. What a joy it was to write back informing her that because we had no subscription rate, we would be happy to send *New Wine* as long as she and her husband cared to receive it.

We recently added another woman to our mailing list who wrote this letter:

Your magazine, *New Wine*, really ministers to me and I've wanted it for a long time but couldn't afford it. I am a student nurse and only work weekends but with the Lord's help, my two youngsters and I manage all right.

Now, my pastor tells me you'll send the magazine even though I can't pay for it at this time. If this is so, please send it to me. It is such a good teaching instrument that no one wants to turn loose his copy.

For exceptional cases like these, God has provided enough through larger contributions for *New Wine* to meet the needs of those less able to give. Whether you know it or not, that extra amount which you may have felt strangely prompted to send might well have made it possible for the magazine to be sent to someone like that elderly couple.

As wonderful as God's provision has been through contributions, and as much as God has blessed our non-subscription policy, there are still some practical concerns involved in sending a non-subscription magazine. One of these, indicated by the third most frequent question asked by our readers is: "If you don't use sub-

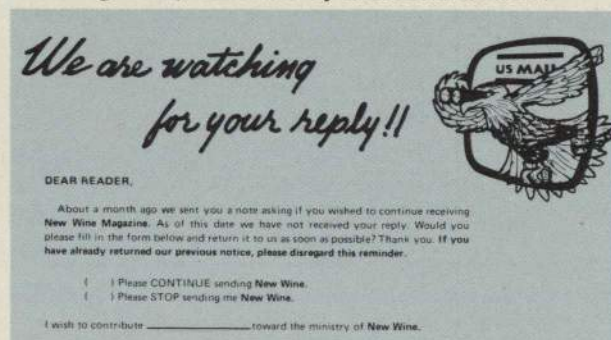
scriptions, how do you decide who will continue to receive *New Wine*?"

Well, we have come up with a simple but effective system to determine if our readers want to stay on the mailing list: a series of periodic notices. It works this way. If someone placed you on the mailing list or you requested the magazine without sending in a contribution, we send *New Wine* to you for six months. If your original request came with a contribution, we send *New Wine* to you for one year. Once on the mailing list, whenever you write us, whether it's a prayer request, tape or book order, compliment or criticism — we update your *New Wine* status for six months . . . a year if you enclosed a contribution with your letter. However, if we haven't heard from you during this time, whether six months or a year, we send you the following "first notice":



It contains a postage-paid return envelope and a place to check a little box that states that you want to continue getting *New Wine*. To remain on the mailing list, all you do is check the "yes" box and send it back to us. Although a contribution would be welcomed, it is not required to continue receiving *New Wine*. We simply want to know if you are still interested in getting the magazine.

If we receive no word from you by the end of the month, we send the next monthly issue of the magazine, followed by a second notice:



If there is still no response, we send the next issue of *New Wine*, and then this third and final notice:

*We are still hoping
to hear from you!*

Dear Reader,

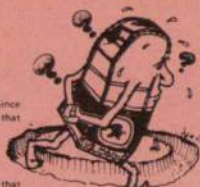
Very shortly we will be mailing what may be your final issue of *New Wine*. Since we have received no response to our two previous inquiries, we are left to assume that you no longer wish to receive our magazine.

We do hope we are mistaken.

We would much rather believe that *New Wine* has been a blessing to you and that you do wish to continue to receive it each month. Won't you please return this notice promptly and retain your name on our active mailing list? We care about you and it would sadden us to lose you as a reader.

If you have already replied to our previous letters, please accept our thanks and disregard this reminder.

☐ Yes, I want to continue receiving *New Wine*.



If you don't respond within a month after the third notice, we regretfully remove your name from our active mailing list. Though we genuinely hate to cancel anyone from our list, it is even more important that we not impose *New Wine* upon someone who has no interest in reading it.

The more positive side of this notice system is that with any response during this time, we automatically up-date your name and send you *New Wine* for another six months. Of course, with a contribution, your subscription is extended for a full year.

To effectively keep up with these details and other routine changes in the lives of our 100,000 readers, we use a computer system . . . and, as with any other system, that means occasional mistakes. Some of the loudest protests from our readers have come in response to the notices which we send out, especially when they go to someone who has just contributed to *New Wine* in order to avoid getting a notice. For those times when our letters have crossed in the mail, and for other occasional slip-ups and the inconvenience they cause, we offer our sincerest apologies.

Even though some may disapprove of our

notice system, there is an important point to consider: the matter of stewardship. CGM/*New Wine* is faced with the continuing responsibility of properly utilizing the tax-deductible donations sent to us without incurring unnecessary expenses or wasting funds. One important aspect of good stewardship is the effective measuring of reader interest through our notices. In this respect, caring for your contributions means not printing and sending thousands of magazines to those who don't want them.

But for those cases where a mistake has been made and someone genuinely wanting *New Wine* has been deleted from our list, we want to close this article by offering a simple solution.

If you are now reading someone else's copy of *New Wine* because you don't receive your own, simply print your name on the form below, and send it to us.

Or, if you know of someone who was removed from our mailing list by error or if you have a friend or relative who would like to receive *New Wine* regularly, fill in both your name and their name and address in the spaces provided on the form below, again checking the appropriate box, and send it to us in the envelope provided in the center of the magazine. They will soon receive their first issue of *New Wine*.

We pray God will continue to use *New Wine* Magazine to pour into your life and the lives of those close to you the greatest possible measure of the grace and knowledge of our Lord. 🍷

Have you and your friends tasted



PLEASE PRINT

Your Name _____

Address _____

City _____

State _____ Zip _____

Yes, I would like to receive *New Wine*

☐ 6 months

☐ 12 months (_____ contribution enclosed)

PLEASE PRINT

Your Friend _____

Address _____

City _____

State _____ Zip _____

Yes, I would like to send *New Wine* to a friend

☐ 6 months

☐ 12 months (_____ contribution enclosed)

Be sure you fill in YOUR NAME if you are giving *New Wine* to a friend.

Cut out this brochure and enclose in envelope found at center of magazine.

All contributors receive IRS tax-deductible receipt at year's end.

ECHOES OF THE SPIRIT

Two charismatic events scheduled in 1977 for the purpose of gathering together God's people are *Shechinah '77* and the 1977 Conference on Charismatic Renewal in the Christian Churches.

Shechinah '77 has plans for conferences in many cities across the nation. New York, Los Angeles, Philadelphia, Kansas City, Miami, Dallas, Chicago, Cincinnati, and Washington, D.C. are a few of the places where arrangements are already underway for National Messianic Conferences for both Jewish and Gentile believers.

Ministries participating in *Shechinah '77* include The Liberated Wailing Wall, The Psalms of David, Merv & Merla, Lamb, The Israelights, Mike Evans, Moishe Rosen, Manny Brotman, Matthew Schwartz, Zola Levitt, Ed Rosen, Mike Esses, Elliot Klayman,

Tom Nicholson, Art Katz, and Ray Gannon.

If you are interested in information about one of these conferences, you may write to:

Shechinah: A National Gathering of Happy Jewish Believers

Box N
Stony Brook, NY 11790

Another top-priority meeting for the coming year is the 1977 Conference on Charismatic Renewal in the Christian Churches, scheduled for July 20-23 in Kansas City, Missouri. The conference as a whole is under the direction of an ecumenical planning committee, with Dr. Kevin Ranaghan as chairman.

Each evening of the conference, in which an estimated 60,000 will be participating, a general assembly will take place in Arrowhead Stadium for

worship, teaching, testimonies, singing, and listening to the Word of the Lord. Other meetings during the day include denominational assemblies and workshops.

If you would like more information about this important event, you may write to:

New Wine magazine
Attention: 1977 Conference
on Charismatic Renewal
P.O. Box 22888
Fort Lauderdale, FL 33335

Please make it a matter of prayer that the leaders of these gatherings of God's people may be sensitive to the guidance of His Holy Spirit. Also seek the Lord about your possible participation in these events which will be a testimony both to the nation and to the world concerning the true unity of the Body of Christ.

REPORT ON GUATEMALA: YOUR GIFTS COUNTED



Guatemala has embarked on the long road of reconstruction since the terrifying earthquake of February 4, 1976 which took the lives of some 22,000 people and shook millions more from their beds and into the streets to escape their collapsing homes.

As a result of an appeal made in the May issue of *New Wine* Magazine, and through a video program produced by the *New Wine* staff and shown in churches and prayer groups across the country, a total of \$120,000.00 has been contributed through Christian Growth Ministries for Guatemalan relief by faithful readers and supporters. Those contributions are playing a large part in allowing Calvary Emergency Evangelical Committee (CEMEC), one of the major Guatemalan relief organizations, to construct over 1500 homes and a road of over 20 kilometers . . . and the rebuilding is still going on.

Possibly the most positive result of this disaster, in spite of its ensuing hardship, has been that thousands of Guatemalans have come into a personal relationship with the Lord because they have seen Christ in action through the many gifts and contributions by Christians on their behalf.

As the construction continues, we at Christian Growth Ministries/*New Wine* want to take this opportunity to express our deep appreciation for your overwhelming support in providing shelter and comfort for many grateful Guatemalans.

FORUM:

CHRISTIAN
GROWTH
MINISTRIES

new
wine



Bob, Don, Derek, and Charles discuss the background and operations of Christian Growth Ministries and *New Wine*.



How did the teachers associated with CGM get together? How was the ministry established? What stages has it gone through to get where it is today?

DON: During the autumn of 1967, while I was still pastoring a church in Pennsylvania, God began dealing with me concerning leaving the pastorate and stepping into a "faith" ministry of Bible teaching. My first book, *Face Up With A Miracle*, had just been published, and its reception had begun to open doors of a wide ministry to me. Besides, for some years I'd been dissatisfied with the pastoral ministry.

So, when my wife and I decided to leave the pastorate, we were free to live anywhere. Frankly, after more than ten years ministry in the north, we felt we would be more comfortable if we relocated in the south. I had already ministered in the Fort Lauderdale area and knew there was considerable spiritual activity there, so we decided to come to Fort Lauderdale.

A few weeks later, I met Derek Prince in a conference near Chicago and was surprised to find that he and his wife had also made a decision to move there.

We both arrived in the Fort Lauderdale area in early 1968. In the next several months we found ourselves in various meetings with Charles Simpson and Bob Mumford.

CHARLES: Then in October of 1970, Derek, Don, Bob and I had been invited to Fort Lauderdale for a seminar. Sitting together in the hotel room after one of the seminar sessions, we saw our need to be mutually joined and submitted. Each of us had seen ministries stumble, fall and even be destroyed because of a lack of protection and supervision.

DEREK: None of us had discussed this, prayed for it or in any way sought or expected it. Our joining was entirely a sovereign act of God. However, in God's providence, it provided a basis upon which Christian Growth Ministries could be firmly established.

One of the undertakings in which we became involved was a teaching magazine called *New Wine*. I remember that Don Basham and I were

present at the meeting in which *New Wine* was originally planned. The only practical question we gave any time to was whether there should be two or three columns of type on each page! Looking back, I marvel at our naiveté, which God somehow overruled. I am reminded of the man in 1 Kings 22:34 who "drew a bow at a venture" — literally, in his simplicity — "and smote the king of Israel between the joints of the harness!"

Quite rapidly *New Wine* became recognized as a magazine with a significant message and a powerful impact. We sensed that God wanted us to focus primarily on truths that are being currently restored to the church by the Holy Spirit and that will help to lead God's people into unity and maturity. Although at times we have been misunderstood and criticized, we can see that real progress is being made toward these goals.

Another activity in which we were involved was the holding of Bible seminars, mainly in South Florida. These were blessed both numerically and financially. Yet after a while we saw that we were guilty of what Bob describes as "preaching new, but acting old." We were declaring the need for the Body of Christ in each area to come together under God-given leadership, yet our seminars were in fact hindering this very thing from happening in the areas where we regularly held them. We therefore discontinued them — a decision which at the time disturbed some of our supporters. However, subsequent developments have confirmed that our decision was in line with God's will.

At the last seminar that we did hold, over Thanksgiving in 1973, God again intervened sovereignly and brought to birth the ministry of "Intercessors For America." Although a close spiritual tie still exists between IFA and CGM, the former is now a separate, tax-exempt corporation on its own, under the able leadership of John Beckett in Elyria, Ohio. Through its monthly newsletter, with a circulation that has now reached over 50,000, IFA has been uniquely used of God to awaken American Christians to their responsibility to intercede for their nation and its government, and to coordinate systematic prayer and fasting directed toward this end.

About the time of this last seminar, too, Ern Baxter was brought into a committed relationship with the rest of us and later took up

residence in Fort Lauderdale. His practical wisdom and unique experience, extending over more than forty years of full-time ministry in every kind of evangelical, pentecostal, and charismatic situation, have helped us to avoid some of the pitfalls which await those whom God calls to leadership in the supernatural realm of ministry.



Bob Mumford reviews CGM development.

BOB: Perhaps I can just sum all this up. The general impression many people have, that the CGM teachers planned their coming together, is wrong. The fact is, our commitment and covenant was spontaneous, unplanned, and born in the timing and purpose of God.

We have, due to the nature of our covenant, worked through many personal differences, theological distinctions, and a variety of ministry emphases. This has caused a growth in love and respect toward each other as well as proving the reality of the relationship.

Personally, I would desire that every man in ministry could experience the sense of belonging and the spiritual benefits derived from this kind of peer relationship. To me, it has been the provision of the Lord; the supply of that "missing ingredient" which I had previously experienced on rare occasions in my ministry, but was unable to explain.



How is CGM organized and governed? What role do the teachers have in setting policy and directing *New Wine* magazine?

DON: Let me give some of the background of how CGM came into being. I believe it's fair to say that *New Wine* Magazine and the organization known as Christian Growth Ministries, which produces the magazine, actually developed around the ministries of the Bible teachers. Both the magazine and CGM serve as extensions of the teachers' ministries, and of other ministries which are all moving in the same spiritual stream.



Don Basham talks of CGM's early days.

From the first issue of the magazine, published in June 1969, the teachers have been major contributors, as well as comprising most of the editorial board of the magazine.

With the demise of the Holy Spirit Teaching Mission (the organization which first produced *New Wine*), the responsibility for the continuation of the magazine and the book and tape ministry related to it were assumed by the new organization known as Christian Growth Ministries.

DEREK: At that time CGM became and has remained a non-profit, tax-exempt body, incorporated in the State of Florida. It is governed by a board of directors, of which all five teachers are members. The responsibility for discerning the ongoing purposes of God and for setting overall policy in accordance with those purposes is borne by the teachers. However, the implementation of policy and the day-to-day administration of the operation are in the hands of a capable staff, now under Don Basham as president of the board and editor of *New Wine*, and

Tom Redmond as business administrator.

BOB: Let me simply say that the five teachers have functioned in plurality and basically on a unanimity principle. Waiting for and honoring one another seemed to be the best possible method to establish direction and set policy. We have sought to walk in the governing principle described in Acts 15:28: "It seemed good to the Holy Ghost and to us"



Now that Charles Simpson is in Mississippi and Bob Mumford is moving to California, what changes will take place at CGM because of their absence from the Fort Lauderdale area? How will their being in different parts of the country affect the ministry in Fort Lauderdale?

CHARLES: Speaking personally, my having moved to Pascagoula, Mississippi, has had little or no effect on my input to CGM and *New Wine*. My role in CGM is that of a board member. I travel to the board meetings in addition to being in regular contact with the other board members. Spiritual direction is derived from fellowship and prayer sessions lasting several days. Every three months the teachers gather for such sessions at various locations around the nation.



Charles Simpson explains his relationship to CGM.

My input to *New Wine* is also carried on by telephone, mail, and cassette tapes. It is important to note that *New Wine* is not the voice of a

local church in Fort Lauderdale only; it is the voice of several men involved with many local churches in many localities.

BOB: Let me just make a point in addition to what Charles has said. Although no basic or structural changes are anticipated, we are hopeful that the geographical location outside of Fort Lauderdale will demonstrate two necessary things. First, that our relationship is just that — a relationship. It is not based on geography, ecclesiastical structure, or doctrinal statements. Secondly, perhaps if the fear of denominationalism is mitigated, some may be able to hear what we are actually saying.

We trust that a greater geographical distribution will enable this ministry to more effectively ascertain what God is doing and saying to the whole Body of Christ in our nation, and communicate accordingly.

DON: I'd like to say something for the benefit of those who are curious about what is happening locally. Many people are aware that Bob has held the primary pastoral responsibility for Good News Fellowship (the local assembly of which all four local teachers are elders). With Bob's leaving, the pastoral oversight has been transferred to Derek.



In what new directions will CGM be moving in the future?

CHARLES: I believe CGM will continue to keep spiritual maturation as its main objective. It will seek to provide basic Bible teaching to Christians in all regions, races and denominations. CGM will seek to promote causes of interest to all Christians and join with leaders of those in or out of denominations to do so. These goals are not new. Personally, if we can do that, I am not sure we need any new directions. As one board member, I would like to see a period of stability and healing come to the whole of the charismatic movement and the entire church.

BOB: All of us are very aware that there yet remains much biblical and New Testament truth to be comprehended and apprehended by a

people who want to see God's glory cover the earth as the waters cover the sea.

The concept of restoration requires that we anticipate the Lord Jesus Christ to continue to show us and others insight, depth, and illumination as the Scriptures guide us more perfectly toward a church in our day where the power of the charismatic be wedded to the authority and structure of a New Testament type functioning Body — thus, we may once again have churches which may be compared to that of which we read in the pages of God's Holy Word. Whatever "new direction" that necessitates, to that, I am committed!



Derek Prince describes CGM's future thrust.

DEREK: Although these are not necessarily "new directions," the following are some of the main challenges that I see ahead for CGM:

1. We need to add other teachers with distinctive, significant messages to those who are already contributing to *New Wine* magazine.
2. We need to extend the circulation and outreach of *New Wine*, both at home and overseas. Currently about 10,000 copies of *New Wine* in English are being sent regularly to 125 nations overseas. Also, the Spanish edition, *Vino Nuevo*, now has a regular circulation of 10,000 in the 21 Latin American countries, Spain, and Portugal, as well as distribution to Spanish-speaking communities in 15 other nations. However, this is merely scratching the surface of what could and should be done. We must seek God's help to multiply our outreach in these areas many times over.

INSIGHTS

The message of Christmas is that the visible material world is bound to the invisible spiritual world.

— Anonymous

This is Christmas: not the tinsel, not the giving and receiving, not even the carols, but the humble heart that receives anew the wondrous gift, the Christ.

— Frank McKibben

The hinge of history is on the door of a Bethlehem stable.

— Ralph W. Stockman

Not until we meet God as God can we really bow before Him.

— Watchman Nee

3. This kind of outreach will require substantial finance. We must encourage greatly increased support for our Foreign Outreach Department. The response to our appeal for Guatemala was dramatic and heart-warming. However, Guatemala is only one among many areas that desperately need the help we can give them.

4. We need to establish closer contact with other ministries all over the world that have the same vision and objectives that we have. Wherever possible, such ministries should seek to work together, strengthening and supporting one another, avoiding any form of competition or overlapping. For instance, we might in some cases make *New Wine* material available to a magazine of the same kind that is already established in another nation, rather than seeking to promote the distribution of *New Wine* itself in that nation.

DON: As editor of *New Wine*, I just want to emphasize what Derek has said about the magazine. I have a deep conviction that God intends to expand greatly the ministry of *New Wine*, its tapes, and literature in the months and years ahead. We feel confident that the emphasis we are making through our ministries will increase in influence and effectiveness. We would like to see *New Wine* Magazine, in the next three years, double its current circulation of approximately 100,000, and to this end we invite and encourage our readers to spread the good word about *New Wine*, that we might be able to reach and meet the needs of more and more people. 🍷

Monthly Day of Prayer and Fasting

At the Chicago Summit Conference in September 1975, national Christian leaders established the first Friday of every month in 1976 as a day of united prayer and fasting for all Christians in America.

New Wine, in conjunction with Intercessors for America, publishes each month a suggested prayer focus so that the collective effect of all our readers' prayers may be concentrated upon a specific area of need.

On the December 6 day of prayer and fasting, the prayer focus will be: *mind sciences* such as TM, est, Biofeedback, Scientology, Silva Mind Control, etc. that are sweeping our country. Pray that the fallacy of these movements would be exposed and that those erroneously seeking peace and fulfillment in them would instead find it in Jesus Christ. (See *Intercessors Report* on page 20.)

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