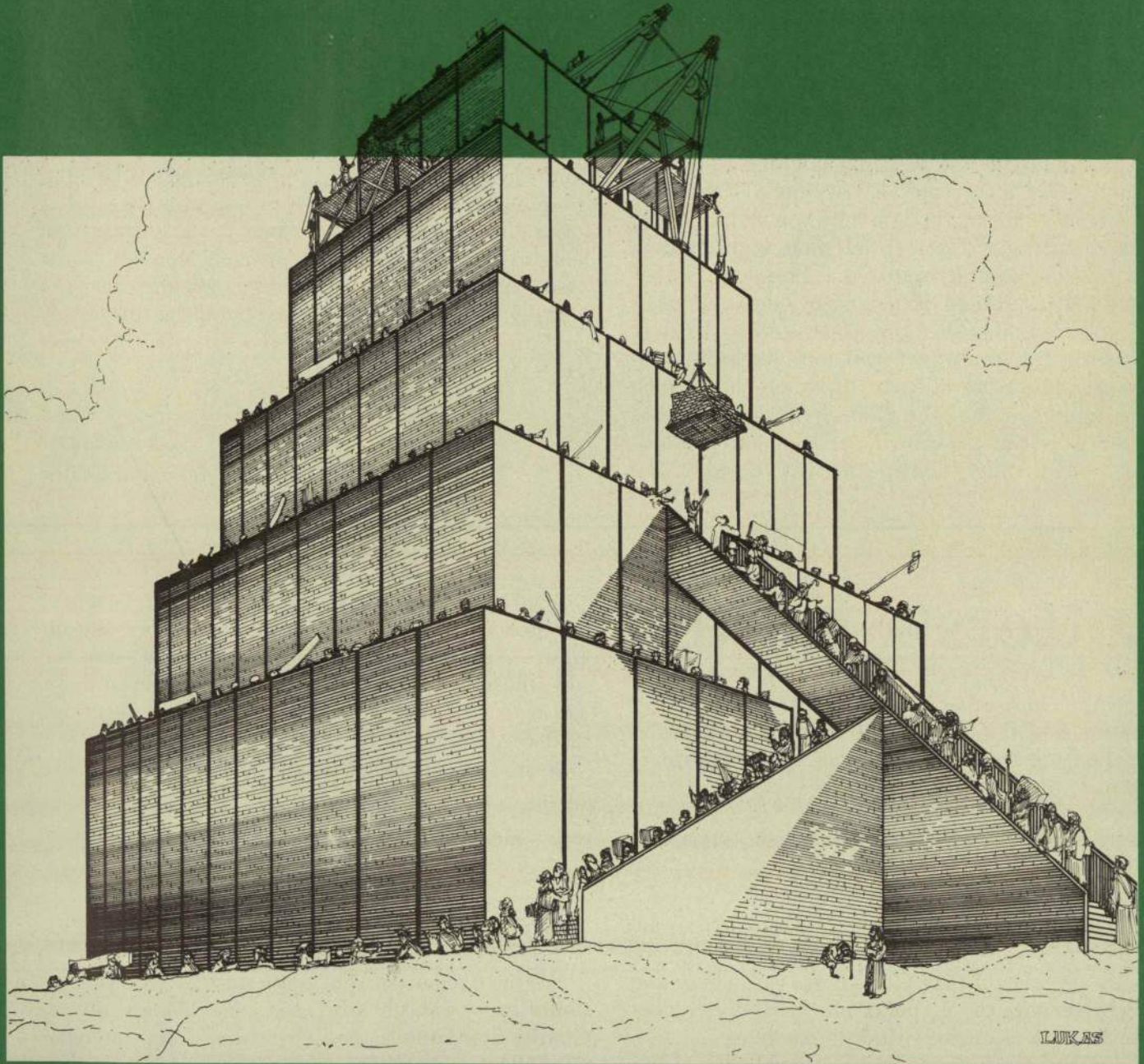


new wine

MARCH 1979



Secular Humanism, Part 2

Editorial

What causes a man to rely totally upon himself and his own resources? The answer to this question varies from individual to individual by the sheer variety of human personality, but I believe there is a basic answer which is simple yet profound—we fail to realize that God is concerned for each of us individually.

The first statement in many evangelistic tracts carries the thought, “God loves you and has a wonderful plan for your life.” The point is so basic that most of us who know the Lord have grown indifferent to its profundity; but it is this truth that gives our lives individual significance and rescues us from a dependence upon “the best that man has to offer.”

“God cares about me”. . . a simple statement. Think for a moment, though, how you would feel if, while watching a Presidential motorcade from a curb on the parade route, the President of the United States, instead of passing by, stepped out of his limousine and pushed through the crowd to greet you personally. You might well consider such a moment the highlight of your lifetime. How much more significant that the God of the Universe has “picked us out of the crowd,” not for just one moment, but for every moment of our lives, to be His

personal friend, confidant and representative—and even more, that He has chosen to be intricately involved with each of us in a life’s plan that He has designed specifically for us.

To live in ignorance or willful opposition to this realization is to condemn ourselves to humanism’s hopelessness—the futility of “fate,” the frivolity of chance, and the finality of death. Charles Simpson has said, “Without God, man is without hope.” A life outside of God’s unique individual care and plan is a life relegated to the exigencies of human limitation—a circumstance that some receive willingly and others by default or ignorance.

Humanism is a cruel taskmaster, coaxing man to grasp for divinity and nobility while chaining his legs to the reality of human frailty and fallibility. In this issue of *New Wine*, articles by Dr. Harold Voth and Howard Carter expose the sickness of secular humanism, while Charles Simpson and Ern Baxter offer the antithesis of humanism: the certainty of God’s concern and design for each member of the Body of Christ, the security of recognizing that “I’m not my own, I belong to Jesus,” and the supremacy and ultimacy of the reign of the King of Kings over His kingdom and His people.

Dick Leggatt
Managing Editor

Letters to the Editor

I enjoy your magazine so much; the relevant teachings and the beautiful illustrations! May God bless this ministry in the coming year with His riches in Jesus Christ.

Lonita Markland
Jefferson City, MT

Thank you again for another year of teachings by the power of the Holy Spirit. These teachings are quickening the spirits of Christians everywhere and awakening us to the gospel of our Lord which goes so far beyond receiving Him into our lives.

We at our house praise Him for the teachers He is raising up and for giving us the message so needed today for His ultimate purpose.

Marlene & Tom Stock
Woodstock, IL

Your articles on finance convicted me to be a better steward of our money and to quit buying on time. We still need a financial miracle, but we already have received 4 financial miracles and we are expecting more. When we do our part to get out of debt, God fights our battles and He wins.

Also, the magazine about the servant is the greatest.

Mrs. Norbert Ulmen
Monroe, WI

We have received *New Wine* since 1970 and have found every issue helpful, some more than others. Charles Simpson’s series on Spiritual Reproductivity is excellent. And the issue on “The Servant” is great, coming at just the time God is speaking to us on the same subject.

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Contents



The Conflict of the Ages
"The major political confrontation in the 1980's...will be between Christianity and humanism."
by Howard Carter 4



A Tale of Two Cities
The difference between a city built by human ambition and effort and that city whose builder and maker is God.
by Charles Simpson 10



How Much Longer Can the Family Survive?
"An internal process is at work which poses a greater danger than the energy crisis or our huge national debt."
by Harold M. Voth, M.D. 15



The Ultimacy of God's Government
The certainty of God's dominion throughout creation, despite the longstanding rebellion of humanism.
by Ern Baxter 25

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Conflict of the Ages

by Howard Carter

AND IN THE DAYS of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever (Dan. 2:44).

In the book of Ephesians, Paul says that Jesus is in absolute control of filling the universe with His glory. It might seem hard to believe sometimes, when you look out at what is happening in the world

and when you read a newspaper, but Jesus Christ is in control. Though the economy is falling, nations are at war with one another, all sorts of things are happening, and it seems God has gone on holiday, Jesus Christ is still Lord. He is in control and is filling the universe with His glory.

We see all sorts of forces functioning against the Kingdom of God. Mighty forces are at work today. I don't want to get theological. I just want to point out some of what is happening around us in the world today.

CONDITION OF SLEEP

It was while the leaders slept that the enemy came in and sowed the tares (Mt. 13:25). And there is a condition of sleep upon the Church today. The attitude is, "Everything will be okay. The sun will rise tomorrow like it did today. One day Jesus will come and usher in a wonderful new age. We'll just sit quietly and patiently until Jesus comes."

That kind of premillennial dispensational teaching has lulled the Church into a false sense of security and into a false understanding of the end times. With God's help in these days by His Spirit, we are going to see that broken.

God wants us to understand that we need to awaken out of sleep, to be alert to what He is doing. We need to understand what is happening in our schools. We need to understand what is happening in our government. We need to understand the nature of the forces against us, even in Christendom. We need to understand that if we are returning to the character and type of the early Church, then the conditions that prevailed at that particular time are the very conditions that will prevail at this time and make the Church what it was then, and more. The blood of the martyrs is the seed of the Church, and the conflict of the ages is upon us right now! And the Church is asleep!

POST-CHRISTIAN ERA

We are living in a post-Christian era; the age of technology has come upon us. Technologists say that we do not need any light from outside: we make our own light. If there is a problem, we find the solution. Man is capable of remaking his world. For any disaster, science and technology can find the solution. And the place for God has gone!

If we were to go into some areas and quote God, it



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ble course sent to Christians in Australia, New Zealand and New Guinea. Howard resides with his wife Jean and their four children in Mt. Victoria, Australia.

would sound like pornography to them, yet we as Christians think our government is pro-Christian; we think our society is influenced by Christian principles. I want to remind you that we are living in a post-Christian era. The government, the society, the world are basically humanistic. Two-thirds of the world is controlled by communism, one-third seriously influenced by it. Meanwhile, Christians think next year will be like last year, except that we will be bigger. They build bigger churches. They make it possible for larger crowds to gather together, and God is trying to say, "That is not where it's at." The day of the Lord will catch you like a thief in the night.

It is only as we, by the Spirit of the Lord, have some understanding of the nature of the conflict, and the forces currently arrayed against Jesus in His Body, only then shall something stir within us to bring the needed changes. If Jesus' first coming was marked by an onslaught of demonic power, by the might of the Roman army against Him, and by the religious systems rising up to destroy Him, how much more shall those same forces be multiplied against the revelation of God's corporate Man—against the revelation of the Word become flesh—in this day.

We need to understand what these forces are. Is it possible to frighten God's people? Then, God helping us, we will do it. For a holy fear is a good thing. Something must be given us by the Spirit of God to stir us out of our lethargy. We put up with our little disagreements, fuss about "this" and get hurt over "that." We are easily upset, and all the time God is seeking to use every circumstance to prepare us.

"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed."

Where is the Kingdom coming from? It is coming out of people, the good seed of the children of the Kingdom.

The Christian's statement is simply, "Jesus Christ is the Lord, and beside Him there is none other." Jesus Christ is the King of Kings and the Lord of Lords.

There is nothing higher than the throne of God. Yet the forces opposing Him find their expression in Genesis 3, when the serpent says in verse 4, "Ye shall not surely die, for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil." The fall of man at that particular time introduced into this planet the conflict of the ages, and I want to say to you that it is war to the death!

THE CONFLICT OF THE AGES

Rousas J. Rushdoony, a prominent theologian, shared the following quote in one of his messages:

Some years ago, a very prominent attorney said, "The major political confrontation in the 1980's will not be between liberals and conservatives, socialists and anti-socialists, but between Christianity and humanism. It will be war to the death, and everything will be done to disguise from Christians the reality of that battle so that, at the time when it really matters, they will halt between two opinions."

Do you imagine, that in the 1980's, at the critical time when the battle counts, that the lines are going to be so clearly drawn that all the Christians will be on one side and all the humanists on the other! Let's not be that foolish or naive. The situation shall be so blurred in that day that many who are not informed and do not understand will not be able to distinguish between light and darkness, day and night, right

"Humanism is a rejection of the ultimacy of God's throne and its replacement by the thrones of men."

and wrong. In fact, if you look at Genesis 3:5 ("Ye shall be as gods, knowing good and evil"), the word "knowing" there is very simple—"determining for yourself" what is right and wrong. Isn't that what has happened in the world today? Men have rejected the law of God and the ultimacy of the throne of God. By taking from the tree of the knowledge of good and evil, man has become his own god, so that he determines right and wrong, good and evil for himself.

We in Australia are facing the pressures of humanism as at no other time in our history. Prior to the election that followed the Labour Government being dismissed from office, I wrote an article in which I mentioned a number of bills that were already approved by the House of Representatives but had not passed the Upper House, in which basic freedoms had already been removed, but nobody

had seen it or said anything. In those bills, basic Christian principles were rejected and Christian philosophy repudiated. In that Parliament, in a Labour Cabinet of some 27, there were over 20 who were recognized and practicing humanists. Yet many say, "Well, what does that mean?"

WHAT IS HUMANISM?

Jesus Christ is Lord. Anything less than that, any rejection of that finds its stimulus in a humanistic philosophy that says, "There is no Lord"; "There is no God"; "Man is his own god." Man chooses his own standards, his own way, and rejects all influence that comes from the philosophy of Christian religion. Humanists are not just pushing a barrow of their own philosophy; they are committed to the overthrow of the philosophy that says, "There is an ultimate; there is an absolute; there is a Kingdom and God is the King!"

When we boil this down, what does "humanism" really mean? Basically, humanism is a rejection of the ultimacy of God's throne and its replacement by the thrones of men. Genesis 3:5 says, "For God doth know that in the day ye eat thereof, then your eyes shall be opened and ye shall be as gods." That is, God will be like you, and you will be like God. You will be as high as God. You will be as great as God. You will be equal with God. Everybody else will be equal with you, and you will have the right to determine for yourself what is good and evil.

I want to list five clear-cut statements on the differences between Christianity and humanism.

THE THRONE OF GOD

1. *Christianity believes that the throne of God is the starting point.* "Beside Me," said the Lord, "there is none other." Humanism says, "Man is god." Jesus said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." That means, He is Lord of all. There is a word for every situation. That word comes from God, not from man. His Kingdom is absolute, and the Christian believes it is incumbent upon him in every situation to submit to the throne, not to his own will and his own way.

Let me put it another way. Once a year in the Roman empire they would have a celebration called Advent. The object was to recognize the coming to

power of the emperor, and in every part of the empire they did so with this proclamation—"There is none other name under heaven by which man may be saved, but Caesar." That was the proclamation at Advent. So when Peter said, "There is none other name given under heaven among men whereby a man must be saved, but Jesus," (Acts 4:12) that was a declaration of war! Either Jesus is Lord, or Caesar is Lord.

It's not a title that is at stake. The issue is real. Who is Lord? Who is King? Who exercises power? *Jesus* is totally God. *Jesus* is totally Lord. The subtlety of the Roman approach was that they tried to disguise the issue from the Christians. They said, "Cooperate with Caesar and everything will be fine. No problem with you calling Jesus, 'Saviour.' We need a saviour." In fact, one of the emperors made it very well known that he prayed to Jesus.

Paul wrote and said that God had made this same Jesus both Lord and Christ. Philippians 2:10, the statement of the Church, was that a time would come when every knee would bow and every tongue confess that Jesus Christ is Lord. At his baptism, a convert was required to confess the Lordship of Jesus Christ. It was a declaration of war because, for Caesar to be lord meant that the state had authority over Christianity.

It may be a little premature, but if you have ears to hear, you will know that the comfortable ride of Christendom under state patronage will not last indefinitely. You and I have to make up our minds in this day who is Lord. For Caesar to be lord, the state exercises authority over the Kingdom of God, which may sound all very well, "We get recognition and we get protection." And yet, it's like the limerick:

*There was a young lady of Niger,
Who smiled as she rode on a tiger,
They returned from the ride
With the lady inside
And the smile on the face of the tiger.*

The ride might be adventuresome, but the Kingdom of God has cooperated with the kingdom of Caesar in days gone by with disastrous results. If this is a declaration of war, so let it be!

I am not aware of a time when the Kingdom of God has not been at war. Polycarp was 85 when he was arrested and taken before a Roman tribunal. They said to him, before they took him into the

arena to be eaten by the lions or whatever, "Come on, Polycarp. Deny the Lord Jesus Christ. Say 'Caesar is lord,' and we'll let you go free. Just say, 'Caesar is lord.'" He looked at them and said, "Eighty and five years have I served the Lord, and He has not denied me. Why should I deny Him?" And he died. The issue is the Lordship of Jesus Christ.

TRUTH IS ABSOLUTE

2. *Christianity says that God's word and His person comprise the truth.* Where is the truth to be found? Where is the absolute to be found? Where does the standard begin? What's the measuring rod? The measuring rod is the word of God and the person of Jesus Christ. I want to say it that way because in Jesus you find the word become flesh. And you become aware that the word is living.

In Hebrews 4 it says that the word of God is quick and powerful and sharper than any two-edged sword. The very context there indicates that the word is more than the Bible. There is truth personified in a person. And the dynamic of the Kingdom of God is found in Jesus. He is the limit of it; He is the breadth of it. When you want to understand what the Kingdom of God is like, there He is, become flesh for all to see. Christianity says God's word and His person comprise the truth, and that is where it begins.

Humanism, on the other hand, says, " 'Truth' is what works and is useful to me." In other words, "I determine what is truth." Nietzsche said, "A lie is often more useful than the truth. Therefore, to me, it is more truthful than the truth." So the humanist says that truth is both pragmatic and existential. Pragmatic in the sense that its only value is in its practical applications. Consequently, the humanists determine whether an idea is valid by whether it is practical. Do you know what that is? Situation ethics! Situation ethics says that something is right in one situation but wrong in another.

Truth is absolute. Truth is truth. But to the humanist, truth must be not only pragmatic but existential. It comes out of man's own experience, not from above, not from a higher source, not from an ultimacy, but from a relevancy, as it suits him.

EDUCATION IS OBJECTIVE

3. *Christianity sees education as a discipline under a body of truth.* When I talk about "education," I

don't simply mean in the school, but also in the home and in society. In the community of God's people there is a need for education.

Education for the Christian lies in whatever framework and place that it is found, under a body of truth. It is objective, it is God given, it is not man-made or man originated. Humanism, by contrast, sees education as a freedom from restraint, a freedom from any absolutes, a freedom from any body external to himself.

Great inroads have already been made by humanism. Let me illustrate it this way. In the United States, the men who established state control of education were unitarians. The first thing that marked these men was a hatred of Jesus Christ and a rejection of every influence Christianity had on children. Charles Sumner, the abolitionist Senator from Massachusetts, said to Horace Mann, "We must remove the serpent's coil from around our children." By "the serpent's coil," he meant biblical faith. Right through educational philosophy, the seeds that were planted then are still around today. That is, the ultimate goal is the removal of biblical faith as the center of our philosophy and educational system and the resultant embracing of humanism. Recently, there was a court case in Ohio concerning the right of Christian schools to exist. There is a concerted attack today against all Christian schools.

We are in the midst of the conflict of the ages that began in the Garden of Eden and will conclude with the fulfillment of Daniel 2:44. We need to understand the issues. If we do not understand what is happening in the world today and appreciate the forces that are arrayed against the Church, then a condition of sleep will continue on the Church so that, when the great conflict comes, we will not really understand the issues and we will halt between two opinions. Instead of walking in the light, we'll walk the route of expediency and take the easy way out.

If God's word and His person is truth, then every realm comes under His authority. But humanism says that education is for self-realization. It allows the child to express himself because innately in every child there is "truth." Because truth is existential, it is found in each individual. Every man determines the truth for himself. Simply put, the philosophy of existentialism is "Do your own thing!" By submission to that philosophy, we have to allow the child to express himself. I am appalled when in Christian circles I see little children of two, three and four exercising their independence and parents allowing them to do it. By expressing themselves in that way,

they are expressing original sin; they are expressing their fallen nature.

As far as I am concerned, from the earliest age possible it is required of Christian parents that they provide the framework of truth for their children. After a time of understanding, truth will have been formed in their lives and become flesh to them. We say, "When they get older, they'll be disciplined," but by a failure to form that life at an early age, we produce a tension of two big forces that will face the child in later days.

DIVINE STANDARDS

4. *Christianity says that godly standards are to be attained.* There is a standard that is higher than us all. There is a mark to which we are to climb, a goal that we are to attain, and we are measured by that standard. Humanism says, "The school, the world and society are to measure up to the children's needs." And so the pupil grades the teacher! In the United States, in many of the universities and colleges, they have a system whereby as the teacher, lecturer or professor goes from college to college to lecture, the students mark *him*. That is, they give him grades on his teaching ability and on how he comes across. Consequently, a register is kept of the teachers who get top grades by the pupils and those who get poor grades. Obviously, the top-grade teachers are the ones in demand. So what are we doing: simply developing a system in which the pupil grades the teacher.



That is the society in which we are living today. Christianity says that God's standards are to be attained to, but in humanism those who should be under authority judge the parents, the teachers and the world. If the system doesn't measure up to their humanistic requirements, they burn it down.

GOD'S WILL VS. MAN'S WILL

5. *Christianity says that man's will must be broken to God's purpose.* That is, we bend to God. It is interesting that, at the very time when Satan thought he had Jesus bowing to his will, Scripture says, "that it might be fulfilled." Even when Satan thought he had finally made it, God's will was still being done. It is brought out in Paul's writing and in Peter's sermon. Peter says, "It was according to the determinate council of God that Jesus was crucified." Satan said, "I thought I had done it," but God did it. God allowed it that the Scriptures might be fulfilled.

"We are living in a post-Christian era; the age of technology has come upon us."

Humanism says the world must be broken to man's will, and the child's will is paramount! Don't cross your children; their will is paramount! Everything must be broken and remade to suit man's will so that he can be uninhibited and unrestrained.

In the 1960's there was a march on Washington by a group of highly educated young radicals. Their rationale was simply this: "The world has imposed standards upon us so that our true self is lost." The motto in those days was "Find yourself," and there was a lot of teaching about the alienation of youth. The argument was that only when you throw off all the restraints can you really find your true self. They had a philosophy that all the world's teaching and all its standards were really false, because they were imposed upon man. Even things like toilet training! So, on this march to Washington, these crowds of young people fouled the streets to demonstrate that they had found themselves!

Darkness gets darker and the extreme of man's fall and the fallacy of his philosophy increases day by day. Meanwhile, the Church pulls the cover over its head, buttons up its vest against the tempest and gets into a little huddle to protect itself from the environment, somehow believing it can escape.

The conflict of the ages is upon us!

The 1980's (if not before) will bring a direct confrontation not between socialism and anti-socialism; not between liberalism and conservatism—but between Christianity and humanism.

Rev. Rushdoony reports that the President of Berkeley University decided it would no longer be called a university, because "university" means "one law." It would now be called a "multi-versity" because there are many laws. One of the first things they did was to offer a course in magic, and they now have a masters degree in magic. Anything goes, and the net result is a breakdown of all the vital educational studies. Just take science, for example. The philosophy of causality in science—that is, that everything has a cause—has now given way to the "science of probability," and even that today is broken down. Now the science of probability, if that is the correct way to express it, is giving way to other even more nebulous and insecure philosophies. A number of the scientists of today believe that science is breaking down.

Reject the throne of God and you reject the universe. Reject the universe and you reject the ultimacy of the purposes of God.

We can look out upon a Christian world that with gluttony is feeding upon the grace of God, enjoying what God has done for them, with little or no understanding of what Peter meant when he said, "Save yourselves from this untoward generation." The fact of the matter is that God, in these days and these hours that remain, wants to lift the blinders from our eyes and put some moral fiber in our backbone. He wants us to realize who we are and what we are. And in spite of all that is developing, there is victory for the Church.

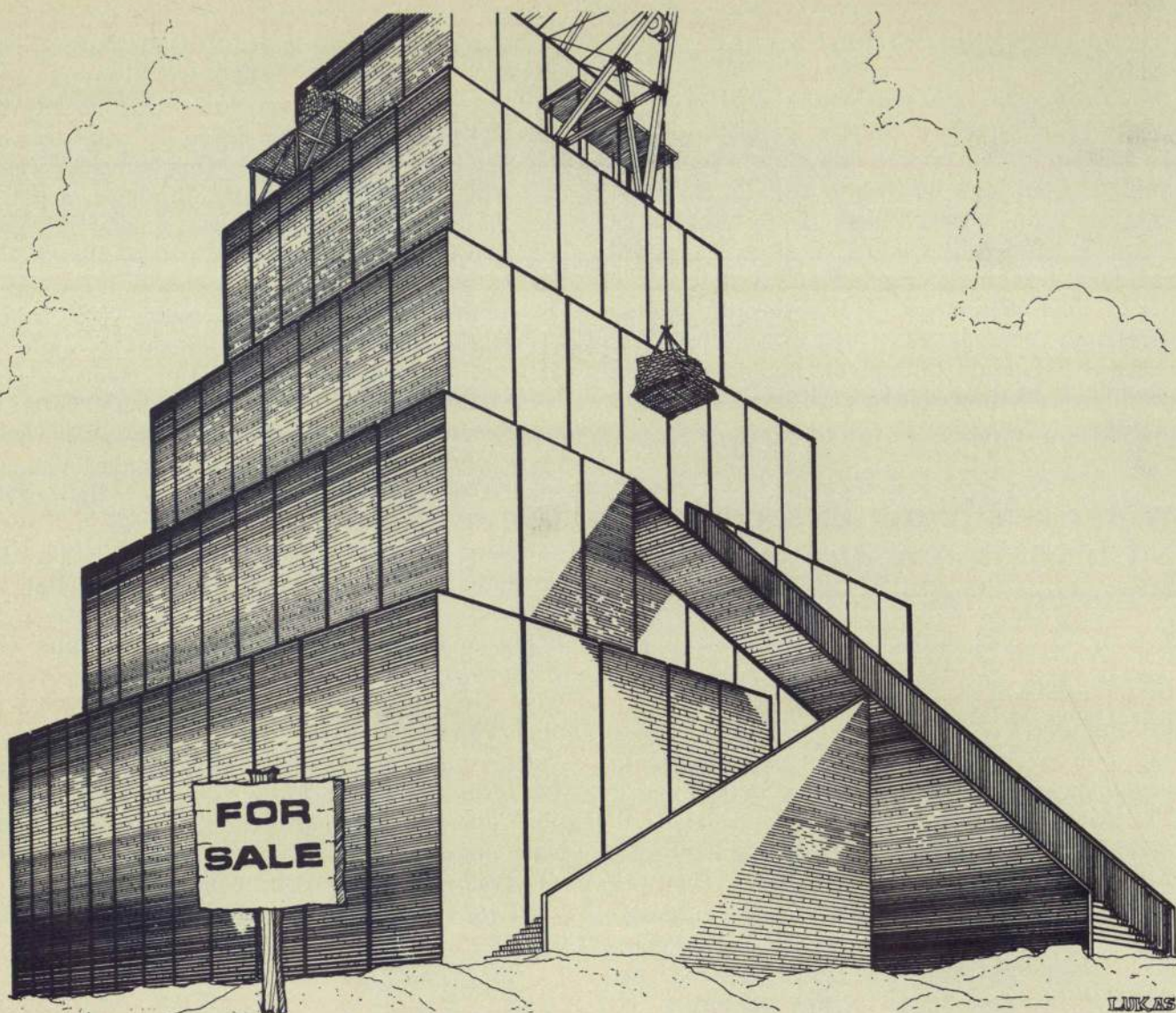
SIX POSITIVE STEPS

Basically, the central issue is the throne of God versus every man being his own god. Now you can say, "Jesus is Saviour," but the *right* confession is, "Jesus is Lord." If He is not Lord of all, He is not Lord *at all*. On that basis, then, we come up with six propositions:

1. *As Christians we affirm the ultimacy of the throne of God.* There is no way whatever that man's declaration that "Caesar is lord" will rock the throne. That throne is unshakeable, immovable. That throne is absolute and ultimate. Man can say what he likes. "He who sits in the heavens shall have them in derision" (Ps. 2:4).

2. *As Christians, we affirm the cosmic purpose of Jesus Christ.* By "cosmic," I mean "total world

Continued on page 28



FROM THE EARLIEST TIMES of his existence, man has had a desire to build. In the first book of the Bible it is recorded that men gathered together and said, "Come, let us build for ourselves a city and a tower whose top will reach into heaven." This article is "A Tale of Two Cities"; one, a city which is built by human ambition and efforts, and the other, that city whose builder and maker is God. The contrast between the ultimate ends of these two cities is one of eternal significance.

Now Cush became the father of Nimrod; he became a mighty one on the earth.

He was a mighty hunter before the Lord; therefore it is said, "Like Nimrod a mighty hunter before the Lord."

And the beginning of his kingdom was Babel and Erech and Accad and Calneh, in the land of Shinar.

From that land he went forth into Assyria, and built Nineveh and Rehoboth-Ir and Calah.

Now the whole earth used the same language and the same words.

And it came about as they journeyed east, that they found a plain in the land of Shinar and settled there.

And they said one to another, "Come, let us make bricks and burn them thoroughly." And they used brick for stone, and they used tar for mortar.

And they said, "*Come, let us build for ourselves a city, and a tower whose top will reach into heaven, and let us make for ourselves a name: lest we be scattered abroad over the face of the whole earth.*"

And the Lord came down to see the city and the tower which the sons of men had built.

And the Lord said, "Behold, they are one people, and they all have the same language. And this

The polarity between man attempting to make a name for himself and God giving him one.

Tale of Two Cities

by Charles Simpson

is what they began to do, and now nothing which they purpose to do will be impossible for them.

"Come, let Us go down and there confuse their language, that they may not understand one another's speech."

So the Lord scattered them abroad from there over the face of the whole earth; and they stopped building the city.

Therefore its name was called Babel, because there the Lord confused the language of the whole earth; and from there the Lord scattered them abroad over the face of the whole earth (Gen. 10:8-11; 11:1-9, NAS).

In 1976 I was meeting with some fellow leaders and board members of a Christian corporation in Ft. Lauderdale when God gave us a word—*dismantle*. That particular Christian corporation, Christian Growth Ministries, had been looked upon by some people across the country as some kind of "head-quarters." In addition to *New Wine Magazine*, we had numerous other projects, including a Christian television station. With a magazine, a publishing business, a TV station, and a reputation as the headquarters for discipleship, the Lord gave us a simple word. He said, "Dismantle."

God can make a lot happen by just one word, and what happened was amazing. Out went the TV station, publishing, and other corporate enterprises. God told us to lower our profile, and He did it by having us dismantle the rostrum on which we were standing.

Many people cannot hear the word, "dismantle." Why? Because what they have built or what they are doing has become a sacred idol to them. Well, I went away rejoicing at what God had said in Ft. Lauderdale. I thought, "That's really good. Those brothers down there really need to hear that word." But the word followed me home, and God began to

say the same thing to us. We also had offices and houses, planes and boats, businesses and lands, and God began to speak to us about adjusting our profile.

Relating this to our scripture from Genesis, verse 8 of chapter 10 says of Nimrod, "he became a mighty one," which could also be translated, "he began to be mighty." If you are not "beginning to be mighty," you have very few options. If you don't have resources, you don't have the problem of what to do with resources. But when you "begin to be mighty," then some very serious options must be faced.

The scripture says that when Nimrod began to be mighty before the Lord, he began to build cities. What does one usually do whenever he gets resources and abilities? He begins to reproduce whatever he thinks is good and right.

Apparently Nimrod was a godly man, for it says he was a mighty hunter before the Lord. There is no evidence that he was a heathen. He was a descendant of people who knew and worshipped God. Nimrod was apparently a well-liked and well-respected man, and people began to gather around him. So he built one city and then went out and built another. Soon, all up and down that fertile Shinar valley there were cities. One of them he named Babel, which some scholars believe meant, "The Gate of God," a rather ambitious name.

Unfortunately, in a matter of generations, the cities Nimrod built fell into idolatry. They deteriorated because they were an end in themselves. The glory of man, humanism, in whatever form, is a fading flower.

BRICKS AND MORTAR

We find in Genesis 11 that years later, most prob-

ably after Nimrod's death, the cities he built had grown. Verse 2 says that people came to this plain of Shinar and *settled* there, and eventually one said to another:

"Come, let us make bricks and burn them thoroughly." And they used brick for stone, and they used tar for mortar (vs. 3).

These people developed a "settled down" mentality. God had sent the descendants of Adam out to subdue the whole earth. But these people found a good place that they liked, so they settled there. One of the dangers of the Christian life is that when we finally find a place we like, we want to settle rather than sojourn in the will of God. That applies not just geographically, but spiritually as well. We are all "nest builders" by nature, and we are always looking for a place where we can settle down.

The scripture says they used brick instead of stone. Brick is no substitute for stone. Brick is man-made, while stone is formed naturally in the earth by centuries of pressure, heat, and testing.

The Bible doesn't say that God makes the church out of "living bricks." It says He uses "living stones." Stones speak of something that is created of God and enduring. Bricks speak of something made by man. So they settled and used bricks for building.

They also used pitch or tar for mortar. In contrast, when God had the temple built, He did not use mortar at all. He morticed the stone. There is a vast difference between *mortaring* and *morticing*. Mortaring is when you take two things and stick them together with glue. Morticing is where you notch the stones so they fit together and interlock. They are not glued together; they are fitted together.

The Bible says that we are growing into a living temple as stones that are fitted together. God is not gluing us together; He is fitting us together. There is a big difference. God says, "I am not building with brick. I'm finding stone, hewing it out, and notching it so it will fit. I am going to put a notch in you just where that other stone can supply what you need." That way, when one stone is stacked on top of another, they will never come apart. They will stand.

In Genesis 11:4, they said, "Come, let *us* build for *ourselves* a city." There is a big difference between a city whose builder and maker is God and a city we make for ourselves. They are two entirely different cities with a difference in purpose and longevity. I am looking for a city, but I am not looking to build

one. I am looking to find one that has been built for me.

WHICH DIRECTION—UP OR OUT?

They were also going to put a tower in the middle of the city to reach up into heaven in order to make a name for themselves. God does not want us to build *upward*; He wants us to build *outward*. Again, there is a big difference between the upward mentality and the outward mentality.

Genesis 2 tells about the river God put in the garden of Eden. As it flowed out of the garden, it divided and went in four directions. This is a type or symbol of the life of God, flowing out to all the earth. The nature of God's river is that it flows outward. Ezekiel once had a vision of a river that got deeper and deeper as it flowed out to the sea (which symbolized the nations), and it healed the sea or the nations (see Ez. 47). The minute the river starts flowing inward, there is death. The life flows out from the source of life: the throne of God.

When God made man, His purpose was to fill the whole earth with the knowledge of His glory and to reign in all the earth. The people at Babel said, "Let's do something for *ourselves*; let's build for *ourselves* a tower that will reach up to heaven, and let's make for *ourselves* a name, lest we be scattered." They were trying to preserve themselves. There is a difference between making a name and receiving a name; between preservation and releasing.

A COMMUNICATION BREAKDOWN

The Lord looked down upon them and said, "Let's go down and see what they're doing." That strikes me as a humorous statement. I think sometimes that is the way God looks at His people. He says, "Why don't We go down and see what they're doing." Wouldn't it be terrible if God came down and decided He didn't like what we were doing? I don't ever want God to have to say, "Let Me go down and see what Charles is doing." I want God to *know* what I am doing *before* I start doing it!

God did not get angry and knock down the tower. He said, "These people are all talking the same language, and if they are going to try to do this, there is no telling what they will try to do next." I really don't think God was afraid they were going to get into heaven. Rather He was afraid they were going to hurt themselves on the tower. God said, "If they get together and come up with an idea like this,

what are they going to think of next?" So He didn't knock the tower down; he just confused their communication.

Have you ever been in a situation like that? You are trying to talk to someone, and you are both sincerely striving to do and say the right thing, but you're not getting anywhere? If you are doing something that God doesn't really want you to do, God's first action is not to slap the tower down, but to confuse your communication.

"Don't you know what I said?"

"Yes, but what you said is not what you think you said!"

"I don't believe you understand that what I believe I said is really what I meant to say; understand?"

"No!"

Our communication goes haywire, and we blame it on the devil, but actually when this happens, it might be better to stop and ask, "Lord, what are *You* saying?" It may be that God doesn't like what we are building. God may not knock down our "tower," but He may confuse our communication; not because He is mad at us, but because He knows if we ever get it built, we are going to hurt ourselves on it.

You can fall a long way off a tower and hurt yourself. And even if you don't fall, towers are sometimes hard to get off of. Everybody is making brick and building the tower—it's up to 1000 feet, and when you realize that you are no closer to heaven than when you started, you can't yell down to the dedicated laborers, "Hey, I don't believe this is really the will of God." By that time, they have sacrificed and committed themselves to building the tower, and if you say, "I misled you!" they are liable to throw you off the tower! So the more tower you get, the more dangerous it becomes. And it's hard to unload a second-hand, unfinished tower!

There are many tower problems today. Many towers are being taxed pretty heavily. A lot of folks on the towers cannot talk to each other with understanding and love. They can't even get directions on how to get down.

At various times in my Christian walk, I have started to work on towers. Then I would sense in my spirit that something was wrong. I would begin to get a few bricks together and get the tower up a story or two and something in me would tell me it was wrong to continue.

Have you ever lost your anointing to do something you previously had an anointing to do? I was pastoring when that happened to me. I lost my anointing



to preach in the church where I was. When you lose God's help in doing something, you need to see if it is still God's purpose for your life.

A PILGRIM FAMILY

God does not want to build a tower. God wants to fill the whole earth with the knowledge of the glory of the Lord. And the way God wants to do it is by *building a family*. About two years ago the leadership of our fellowship got together to seek the Lord for a definition of what we are as a people. As we thought and talked together, we discovered that our relationships are not built around a doctrine. Nor are they built upon geography. But rather, the Lord helped us to understand that we are a *family*. The fact that we hold common beliefs or live in the same location is not what binds us together. We are bound together because we are a covenant family. We have spiritual brothers and sisters that are still our brothers and sisters even when we are separated by great distance, or by a different understanding of a particular doctrine.

We discovered that we are related together because we are born of the Spirit of God into a spiritual household with a spiritual father and spiritual brothers and sisters. We are born into a relationship by God and that makes us family.

I am glad for the grace God gave us to resist building some kind of tower. Instead God began to say to us, "I am not building a tower. I am building a *family* that will fill all the earth."

This is the vision that Abraham caught. Abraham went forth to have a family that would become a nation. He did not build a city or a tower. God said, "Abraham, I am going to make you a *father*." He had a son, a child of promise, by an act of God. God said, "I will make you fruitful."

The main thing God did in Abraham's life—the main thing Abraham is known for was that he was a

father. We do not know Abraham because he was a great orator or because he was a skilled laborer who built a great town. We know Abraham for one reason: he was the father of a great family!

If you ask me what my heart's desire is before God, it would be that I would be the father of a family blessed of God: that I would be a father of a family that would spread the knowledge of the glory of the Lord through all the earth!

Hebrews 11:8 says,

By faith Abraham, when he was called, obeyed by going out to a place which he was to receive for an inheritance; and he went out, not knowing where he was going (NAS).

He went out "by faith." Faith is not just a means to *get* something from God. Faith is a relationship of trust in God that enables you to do the will of God. It is knowing God well enough to have confidence in what He tells you—it's relational, not academic. Faith will make you a sojourner—not just a good Bible student. Faith will bring you into a new land, give you new children and generous provision.

Abraham knew God, and when he was called, he obeyed. He didn't do anything that God later had to come down to find out about. He did something that God initiated and told him to do. He obeyed by going out to a place which he was to receive for an inheritance. He went out not knowing where he was going. Abraham became an heir by faith.

Heirs are family members. The inheritance is given to the family. Abraham went out to receive an inheritance. There are several indications here of what the people of God are like. They are born and begotten of God. They are members of the family. They are heirs. They are people who do not know altogether where they are going. In other words, they are pilgrims.

Abraham was a pilgrim. He was a sojourner. He moved his family and belongings at God's command from Ur of the Chaldees, living in various places, until they came to the land of Canaan. The rest of Hebrews 11 tells us that the great heroes of faith never lost their pilgrim mentality.

I don't know that God ever would permanently move me out of the Gulf Coast region—I feel my roots are in this part of the country—but there is no place in God where I can ever afford to stop being a pilgrim. As long as we walk with the Lord, He will keep us in a pilgrim mentality where we have to dwell in tents, so to speak, always ready to change. We will never build anything that we cannot fold

up, so we can move the family on. It's a mentality we cannot afford to lose.

As God sent the family of Adam out and the descendants of Abraham out, so Jesus sent the disciples out to disciple the nations. For a while the church settled in Jerusalem. Persecution motivated them to go out.

What is involved here is more than a missionary program. The church needs a new mentality that motivates it to become a family and not just an ecclesiastical structure. It must become a reproductive family, investing in its children and thrusting them out to rule and reproduce. When we spend more time and money on the house than on maturing the children, we are soon to fall into confusion.

Since 1964, when I had an encounter with the Lord which filled me with the Holy Spirit, things have been constantly changing. It's exciting to follow God. If you don't like excitement, you better leave God alone because God is not boring. The Bible says that our God never sleeps or slumbers. He is always doing creative things, and the creativity of God is constantly unfolding our paths.

Hebrews 11:10 says Abraham was looking for a city "which has foundations, whose architect and builder is God." They were looking for something God had done. Sarah herself received the ability to conceive, and verse 12 says, "Therefore also there was born of one man, and him as good as dead at that, as many descendants as the stars of heaven in number and innumerable as the sand which is by the seashore" (NAS).

God took that old woman who could not have children, and an old man who was as good as dead, and gave them a family that was like the stars in the sky and the sand on the seashore. That family gave us Moses, Elijah, Isaiah, David and even Jesus. It blessed the world.

In contrast, look at Babylon. Babylon, once the epitome of humanistic achievement, is a decayed rubble heap where jackals live. Their effort to make a name, to reach the sky, to produce utopia is a forgotten memory.

When the towers are gone, the family will live on. When the pillars have crumbled into dust, God's people will still be the light of the world—a city whose builder and maker is God! ♣

Tape Available

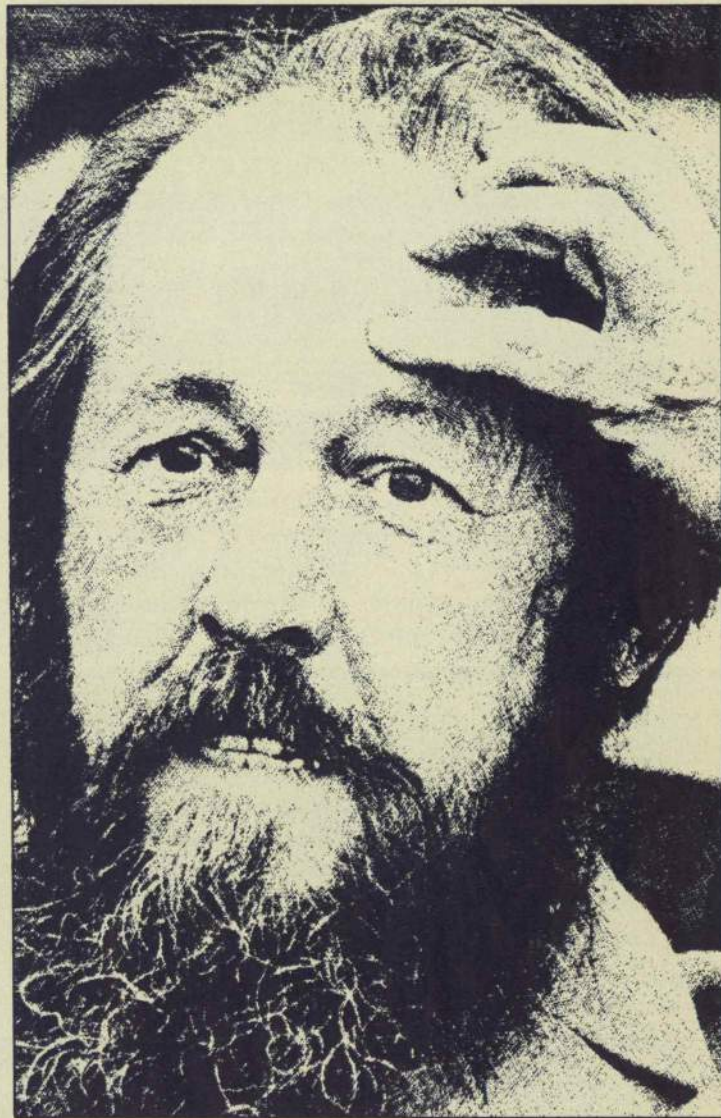
This message by Charles Simpson is also available on tape. See the back page of this magazine for details.

At Harvard University on June 8, 1978, Aleksandr Solzhenitsyn shook the Western world with this piercing commentary on the intrusion of humanism into modern society:

How did the West decline from its triumphal march to its present debility? Have there been fatal turns and losses of direction in its development? It does not seem so. The West kept advancing steadily in accordance with its proclaimed social intentions, hand in hand with a dazzling progress in technology. And all of a sudden it found itself in its present state of weakness.

This means that the mistake must be at the root, at the very foundation of thought in modern times. I refer to the prevailing Western view of the world which was born in the Renaissance and has found political expression since the Age of Enlightenment. It became the basis for political and social doctrine and could be called rationalistic humanism or humanistic autonomy: the proclaimed and practiced autonomy of man from any higher force above him. It could also be called anthropocentricity, with man seen as the center of all.

The turn introduced by the Renaissance was probably inevitable historically: the Middle Ages had come to a natural end by exhaustion, having become an intolerable despotic repression of man's physical nature in favor of the spiritual one. But then we recoiled from the spirit and embraced all that is material, excessively and incommensurately. The humanistic way of thinking, which had proclaimed itself our guide, did not admit the existence of intrinsic evil in man, nor did it see any task higher than the attainment of happiness on earth. It started modern western civilization on the dangerous trend of worshiping man and his material needs. Everything beyond physical well-being and the accumulation of material goods, all other human requirements and characteristics of a subtler and higher nature, were left outside the area of attention of state and social systems, as if human life did not have any higher meaning. Thus gaps were left open for evil, and its drafts blow freely today. Mere freedom per se does not in the least solve all the problems of human life and even adds a number of new ones.



Now the entire text of that message is available to you through New Wine Magazine in a quality paperback book entitled A World Split Apart.

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SPLIT APART**

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How Much Longer Can the Family Survive?

The effect of humanistic attitudes on the basic structural unit of society.

by Harold M. Voth, M.D.

Two of the earmarks of secular humanism are the rejection of God's established order of authority and the refusal to accept one's true identity. As the following article points out, these two attitudes have precipitated the deterioration of the American family as humanism has encroached on our society.

THIS IS A GRAVE TIME in the history of our nation. Changes are taking place in our way of life and in our national character which have lowered, and will continue to lower, the vitality of our people, the quality of our institutions, and our basic values.

The inevitable result is that we will undergo a progressive disintegration and possibly the eventual collapse of our democracy. When sufficiently disintegrated, forces either within our borders of a revolutionary nature or external forces will overwhelm what is left of America. The American Dream will be over.

People tend to believe that America, the invincible, will always be; that generous and stalwart Americans will always exist; that our way of life is forever safe. This is an illusion, a self-deception. An internal process is at work which poses a far greater danger to us than our dwindling natural resources, the energy crisis, our huge national debt, or the trade deficit.

While it is true that technological advances, abundance of natural resources—in short, environmental and sociological factors—have a great deal to do with how far a society advances, personal factors or forces within the individual, that is, the vitality of

a people, really make the difference. Social values and traditions channel individual vitality in ways that cause a people to develop into a great society. In America we have had the resources, the technological developments, the way of life, and the individual vitality which made this the greatest nation of all time.

We are, however, all on a passing train. As we pass through this life, each individual supports certain values, traditions, and institutions and makes numerous contributions to society. Then suddenly death comes and our influence ends. New individuals take our place. But what will these new Americans be like? What values and patterns of living will they support? Will they advance our traditions to new and higher levels of excellence, or will they implement ways of life that lead to disintegration and decay?

In my opinion, there is no question about the direction America is taking—we are deteriorating at an alarming rate. I will now explain why I think this is happening, provide evidence for my inferences, make some projections into the future, and conclude by suggesting what must be done.

Individual vitality is not a mysterious phenomenon; we know where it comes from. A newborn child contains great potential, but in order for that potential to be unlocked, evoked, developed and expressed, certain fundamental events must take place early in its life. When these events occur imperfectly or do not occur at all, the developing child will become a social liability in one form or another rather than an asset, or if he becomes an asset he may never achieve his full potential.

I have worked as a psychiatrist for 30 years and as a psychoanalyst for nearly 20, and the evidence that

I have seen, as have many of my colleagues, is overwhelming as regards what it takes to turn out healthy, mature men and women who can take hold of life, do something constructive with it, and embrace values, traditions and institutions which advance the society.

THE ESSENTIAL FAMILY

The crucible from which all life springs is the family. The events within the family can make or break the individual and, collectively, civilization. This fundamental unit is the building block and was the building block of all social organizations from the tribe, village, and on to the most highly developed societies and civilizations. Will Durant said the family can survive without the state, but without the family all is lost. Therefore, not only must the family survive, but its internal workings must function in ways that turn out strong men and women—not weak ones who eventually become casualties of one form or another or who may work actively against the best values and traditions of our country.

The underpinnings of personality are biologic underpinnings. None are more fundamental than the biologic imperatives which lead to the psychological qualities of maleness and femaleness. There are, of course, an array of other potentialities. One of the most fundamental functions of parenting is to evoke, develop and reinforce gender identity and then proceed to shepherd the developing child in such a way as to bring his psychological side into harmony with his biological side, and thereby develop a solid sense of maleness or femaleness.

The quality of maleness or femaleness is intimately woven into the overall fabric of personality. Human beings are not biologically bisexual, despite what the gay liberationists would have us believe. The human spirit is greatly impaired when childhood development does not lead to fully developed masculinity or femininity. Fully masculine men and feminine women are by definition mature, and that term implies the ability to live out one's abilities. These include the capacity to mate, live in harmony with a member of the opposite sex, and carry out the

responsibilities of parenthood.

Mature people are competent and masterful; not only can they make families but they can take hold of life generally and advance it, and in particular they can replace themselves with healthy children who become healthy men and women. Mature individuals can, of course, elect to not have children and deploy all of their energies into their work. The fate of mankind depends on the durability of the heterosexual relationship, and the stability and integrity of the family.

THE MOST IMPORTANT FUNCTION

The correct development of a child requires the commitment of mature parents who understand either consciously or intuitively that children do not grow up like Topsy. Good mothering from birth on provides the psychological core upon which all subsequent development takes place. Mothering is probably the most important function on earth. This is a full-time, demanding task. It requires a high order of gentleness, commitment, steadiness, capacity to give, and many other qualities, too. A woman needs a good man by her side so she will not be distracted and depleted, thus making it possible for her to provide rich humanness to her babies and children. Her needs must be met by the man. Above all, she must be made secure. A good man brings out the best in a woman, who can then do her best for the children. Similarly, a good woman brings out the best in a man, who can then do his best for his wife and children. Children bring out the best in their parents. All together they make a family, a place where people of great strength are shaped, who in turn make strong societies. Our nation was built by such people.

When the personalities of parents are crippled by psychological conflicts, in particular those which impair a clear sense of maleness or femaleness, or when children are deprived of the continuous commitment of mothers and fathers (the mother in particular) during the first few years of life, developmental disturbances occur in children of varying degrees of severity, depending on the time and duration of occurrence of parental absence or the degree of severity of the personality disturbances in the parents. The developmental disturbances in the children may show up in childhood, or they may go underground only to surface years later when life begins to make its demands on them, especially when they attempt to make families of their own.

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Those pioneers who developed America possessed great inner strength. They came from strong families. There was no ambiguity about male or female. Their will prevailed because they had been given to generously by their mothers and fathers. Family ties were close and solid. America became the greatest, strongest and most generous nation of all time.

Industrialization slowly broke up the close and continuous nature of family life. Inexorably, fathers were seen less and less, mothers had to take over more of the husband's responsibilities and as a consequence they had less time and energy to discharge the mothering function. Cities grew, commuting distance increased, and families became uprooted. Then came wars—World War I, World War II, and Korea. Fathers were killed, millions were taken away for long periods of time, and others came back a shell of what they once were. More and more children were denied good family life because of these losses or absences. Not only were fathers away, but mothers had to devote time and energy to tasks other than the rearing of their children and homemaking. The children of these families suffered the consequences. They in turn could not do well as parents when their turn came, and on and on through each successive generation.

Economic pressures have added to the woes of the family. Millions more were and are disrupted by the mothers' being forced to work. Even more babies

loses its vitality as the number of disturbed people increases.

DISTURBED CHILDHOOD

The most obvious consequence of disturbed childhood development is the inability to make lasting commitments. Especially fragile is the heterosexual commitment and the capacity to produce children and take good care of them so they will grow up to be healthy men and women.

Look at what is happening in our country. The overall divorce rate is now 40%, and 59% of second marriages end in divorce. In California more young people are living together than are formally married. The number of unmarried couples in the United States has doubled between 1970 and 1975. Currently there are 1.3 million such couples. Those who are living together have answered Nature's mating call but they lack the psychological wherewithal to make the commitment stick. While there certainly are legitimate reasons for marriages to terminate, the vast majority end because of personality difficulties which prevent the couple from living out their love for each other in a committed marriage. Those personality difficulties are directly traceable to their childhood development. The progressively weakening heterosexual bond is an extremely ominous sign.

"The crucible from which all life springs is the family."

and children were and are being deprived of good parenting. The number of babies and children who are now deprived of good family life is increasing geometrically. When a child is denied good parenting, he develops personal disturbances of one kind or another, he passes these psychological difficulties on to his children, and ultimately society

The children of these incomplete commitments or those from the millions of broken homes will rarely develop their full potential and many will become the social liabilities of tomorrow, to one degree or another. Furthermore, the suffering and psychiatric illnesses these individuals will endure defy estimation. Incidentally, the marriages of the young usually break up with the coming of children.

The typical picture is for the children to range in ages from six months to six or seven years, exactly

when the developing child needs human input of the highest quality. Think of the millions of children who are being denied good family life but who, nonetheless, will become the adult Americans of tomorrow. Will they be able to commit themselves to high values, high quality and become masterful? Many will not.

The 11 million children being reared by a single parent, usually a woman, provide another shocking perspective on the gravity of the situation. One million of these children are under three years old. One-half of the nation's annual product of 13.5 million babies who will be born to mothers between 18 and 24 years old will be illegitimate. Unmarried black women of that same age range will bear two-thirds of all the babies, that is to say, 78% of the black babies of that 13.5 million will not have a father. I believe the nation's overall rate of illegitimacy is around 20%. Thirty percent of the births in Chicago (200 thousand) each year are illegitimate, 33% in New York City, and 50% in Washington, D.C. It is estimated that 45% of the babies born in 1976 will be living with a single parent before they are 18 years old. These births go on year after year, after year. In 20 years one-half the young Americans will not have grown up in a solid family.

These statistics reveal the obvious failures in family life in the sense of making an established heterosexual commitment durable. There is another form of failure in family life, the extent of which cannot be translated into a statistic. I'm referring to those families which do not disintegrate, but within which there are severe strains between the husband and wife. These strains are nearly always caused by imperfections in the personalities of the man and woman, the most common of which are irresponsibility and weakness in the man and unfeminine qualities in the woman.

In untold numbers of marriages there is either emotional distance or open warfare or the inability to cooperate with each other and live in harmony. Such patterns in parents always produce children who will have psychological difficulties of one kind or another. To give you an idea of how weak men have become, a recent poll of 10,000 families revealed that, in 70% of the families, men do not attend to the family finances. As you may recall, CBS radio recently devoted an entire weekend to the question of what is happening to the American male. He is becoming emasculated just as more women are becoming "liberated" from their biologic and primary destiny which if not fulfilled will en-

sure the collapse and extinction of mankind. A recent issue of *Newsweek* provides a shocking description of role reversal in the home and between men and women generally. In addition, there are 2.2 million men who are "househusbands" whose wives are the breadwinners.

WAVE OF THE FUTURE?

These changes have led to an ominous social movement which many women believe is the wave of the future that will at last provide the woman her long overdue and just rewards on this earth. I am referring to the mass exodus of women away from the home when they still have small children and the associated belief that it is more worthwhile to enter the labor force than to rear children. The leadership of the women's liberation movement believes this exodus is constructive and encourages it. Some even applaud women who divorce their husbands.

As fewer and fewer families have been able to produce healthy children, these children, when they become adult, must find a way of life which is tolerable to them and which does not include the deep and full commitment to the making of a family of their own. Men who cannot be good fathers have an easy out because traditionally and by necessity they have worked outside the home in order to provide for the needs of their families.

While the women's liberation movement undoubtedly grew because of some genuine social inequities, it is my belief that a large part of perhaps the major motivation behind that movement was and is the psychological need to create a way of life which excludes the making of a home and the creation of a family or removes them from these responsibilities. The roots of those psychological needs can be found in their own childhood development.

PSYCHOLOGICALLY TROUBLED WOMEN

It is my impression that some of the more militant leaders of that movement are psychologically troubled and embittered because their efforts at making a happy and successful family failed—and this implicates the men in their lives who were in all probability irresponsible or tyrannical or who simply deserted them.

Some of these women are admittedly homosexual. The negative impact of this movement on young women and on the family is enormous. Women who

are making families are being told that they can find their true worth and ultimate fulfillment only by taking up a vocation or a profession. Many women heed this call and their children, especially pre-schoolers, are the losers, and eventually so will be society. Many young women who have not married, but who are struggling with unconscious conflicts having to do with feminine identity and heterosexual commitment, are lured away from the making of a family. Please understand, I do not advocate the making of a family for every woman. But many young women are being lured away from their highest destiny by the liberation movement, and when they discover their mistake it may be too late to opt for a family career.

I am well aware that many women have to take jobs because of economic need. Inflation is profoundly destructive of family life. I am also aware that when children are well launched into life it makes good sense for a woman to resume working outside the home if she so desires. And, of course, unmarried women must support themselves. Listen to this alarming statistic. Fifty-four percent of women with children up to teen-age are working, and 39% of working women have pre-school children.

Just Around the Corner

Because of our changing society and our modern work habits, few of us have natural opportunities to be as active or eat as nutritiously as we might like, so the questions of exercise, diet, and health are currently of great interest. These concerns are especially significant for Christians who desire to make their bodies a suitable "temple of the Holy Spirit." Next month *New Wine* will deal with nutrition, physical exercise, and mental health in an issue on "The Healthy Christian," which will include an interview with Dr. Kenneth Cooper, who designed the popular aerobics system of exercises, and an article by Dr. Quentin Hyder, author of a new book on fitness. So enjoy yourself in March, because come April, it's time to shape up!

The absence of these women, particularly those with pre-school children, will almost always have a negative impact of some degree on childhood development. Small babies need object constancy, that is, the continuous input of good mothering. Some of the most severe damage to human development can be done to the human spirit when the child-mother bond is discontinuous or broken during the first three years of life. Volumes have been written about this. When children are small and the mother is away most of the day, the quality of life in the home changes dramatically; only her presence can fill the void. I wish I could adequately convey to you the enormous importance of good mothering. *Only* mature women can supply it.

A NATIONAL SYMPTOM

It comes as no surprise to me that suicide is now the second highest cause of death of the young or that loneliness is a national symptom. These youngsters are lost, are filled with anguish, and finally so overcome by despair that they terminate the most precious gift of all—life itself. It is heart-breaking to listen to the outpourings of the young who see what life has to offer but who cannot grab hold and make their own lives go forward. The causes lie within them. Those disturbances were formed by imperfect family life. Loneliness is becoming a national illness. People are not just lonely because they are alone. They are lonely because they are empty inside, and that comes from not having had good family life as children.


Drug usage among the young is not just a passing fad; it is an expression of the inner condition of the user. The user is seeking escape from psychic pain, from loneliness, from life that fills him with anxiety and despair. The excited state gives him courage. Other drugs lull consciousness. The end result is a poisoned human spirit which loses its effectiveness. A consistent finding in the drug user is the absent father during the formative childhood years. His absence overstresses the mother who cannot attend fully to her role as mother. Drug usage in America is completely out of hand and will be a key element in our self-destruction. At least 45,000,000 Americans smoke pot regularly. We are being asked to liberalize the laws, and even the psychiatrist-adviser to the president would have us liberalize our laws on pot rather than eradicate this poison.

It is no surprise that the Presidential Commission

on Mental Health estimates that 8 million American children need immediate help for psychiatric disorders. I have read estimates which reach 30 million. I believe the latter figure. In view of the disintegration in the durability of the male-female bond, the collapse of so many families, and the in-

millions of illegitimate babies—that we are paying. Does it surprise you that there are one million runaway children each year? Cultures which do not place appropriate restraint on sexuality eventually decline. The open display of pornography reflects this decline, as well as unrestrained sexual mores.

“The most obvious consequence of disturbed childhood development is the inability to make lasting commitments.”



ability to make a complete bond by those who attempt it, that figure is or surely will be a mere drop in the bucket in the near future.

DESTROYING THE SCHOOLS

In view of the deterioration of family life, it is no wonder that, in one year, 70,000 assaults were made on teachers, that 100 murders were committed in schools, and that a billion dollars worth of property damage was done to schools. Schools in large cities reflect decay. Students in big cities are four to five years behind the level of achievement of children from smaller cities. These children are full of rage as a result of emotional deprivations and lack of authority within the home; they lack the inner controls to abide by external rules, by simple codes of human conduct. How can they be expected to behave in a civilized manner when they were deprived of civilizing experiences at home?

Venereal disease has reached the epidemic level, there having been 10 million cases reported last year. Who knows how many cases were *not* reported! Realistic constraint on the sexual impulse is part of morality. You all know what is happening to morality in America. Give in to your impulses anytime, anywhere and with anyone has become the “do your own thing” ethic of today. Epidemic venereal disease is part of the price—along with those

CHILD PORNOGRAPHY, PROSTITUTION

Do you know what adults are doing to these runaways? They are not being gathered into the arms of a compassionate society; rather, they are being exploited by evil adults for prostitution and pornography. Child pornography has become a multi-million dollar business. That means millions of Americans enjoy looking at child porno. In Los Angeles alone, 30,000 boys and girls were exploited for child pornography and child prostitution. Do you see how these facts reflect what is happening to the American character, to the spirit of America?

The prevalence of child abuse is skyrocketing—1,600,000 instances last year. Small wonder, in light of the kind of family life which the abuser probably experienced as a child! You all know what patience, generosity, tolerance, self-control and capacity-to-stand-frustration it takes to rear a child. Child abusers do not possess these qualities; they did not receive such fine humanness from their parents; they were often physically abused themselves. They are passing on to their young what was done to them when they were young and the consequences of what was *not* done for them.

Homosexuality is on the increase as could have been predicted. This condition is abnormal; the cause has been unequivocally traced to childhood experiences within the family and to the personalities of the parents and the nature of their relationship. One's biology does not cause the condition.

The increase in this form of psychopathology is directly related to the faulty psychological development of the child within his disturbed family.

It is an ominous fact that the gay movement is having its way of life redefined as a simple variant of normal human sexuality and woven into the fabric of society. I know of three professional organizations—the American Psychiatric Association, the American Psychological Association, and a public health association—who have endorsed this change in viewpoint.

Bills have been presented in Congress and in many state legislatures which would make it illegal to discriminate against anyone because of sexual preference. This means that homosexuals can “marry” and have access to any and all aspects of society, including the classrooms of our young. The young should be exposed to, guided and taught by the healthiest individuals possible. Homosexuality is an abnormality and there are many heterosexuals who should not be teachers. It does not surprise me that mental health professional organizations haven’t taken a stand, for many of these professions include in their ranks persons with personal difficulties of their own which make them sympathetic to gays.

25 MILLION GAYS

A spokesman for the gays told Mrs. Jimmy Carter that there are 25 million gays in the United States. Dr. Abram Kardiner, a distinguished physician, psychoanalyst and anthropologist, notes that homosexuality reaches an epidemic level in societies in crises or in a state of collapse.

I have the same compassion for homosexuals as for all others who are bedeviled by psychopathology; they cannot help being homosexual. This condition is not freely chosen; it is imposed on the individual by unconscious fears and guilt which are the result of faulty childhood development. I am, however, vehemently opposed to having this condition called normal. We are indebted to those persons who call a spade a spade on this issue.

Some of these social phenomena which I have just mentioned are symptomatic of the disintegration of

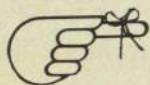
America, that is, they are the glaringly abnormal outward face of an underlying process. In addition, there is a more subtle change taking place in the American character although it is exceedingly important. Americans taken in the aggregate do not demonstrate the clarity in sexual identity differentiation as clearly as in the past. Read Charles Winnick’s book, *The New People, Desexualization in America*, and you will be shocked by what he describes. This trend is obvious in clothing styles, hair styles, etc.

MILITANT FEMINISTS

The very fine and democratic concept of equal opportunity (which is backed by the equal opportunity, equal pay, and civil rights acts) is being misinterpreted as meaning that everyone is equal. As a result, industry and the labor market in general are being forced to place women in positions which should be filled by men, and men are increasingly filling jobs which women have traditionally filled.

The fires of this trend are, of course, being fanned by militant feminists and by many men who have become progressively passive and less responsible to their families and other commitments. Everyone should have an equal opportunity, but as people pass through life, differences in ability and capacity emerge and, as a consequence, some individuals do better in some positions than in others, and so on. The current trend is to consider men and women interchangeable in a vocational sense and even within the family. We are told that men can be mothers while women assume the role of breadwinner. The increasing component of psychopathology which has crept into the American character is causing our society to overimplement social legislation to such an extent that it is rapidly becoming a taboo, if not an outright crime, to acknowledge the difference between male and female.

While this phenomenon may seem ludicrous to you, the implications are in fact quite grim. A systematic search is being made in order to purge all “sexist” phraseology—that is, reference to male or female—from all governmental regulations and guidelines. Senator S. I. Hayakawa says the U. S.



Don't forget: March 2 is a national day of prayer and fasting.

Civil Rights Commission is prying into the private business of book publishing in order to eliminate from all textbooks what it labels "sexist bias," that is, words or pictures that assume differences between males and females or show them in traditional roles such as mothering. He believes that the next step will be pressure from HEW to use only federally sanctioned books. Dr. Benjamin Spock has already deleted references to boy and girl in his revised book on child rearing. What utter nonsense!

You are aware, no doubt, that employers at all levels hesitate not hiring a woman for a particular job when they could easily fill the spot with a man who could do the task better. Our service academies now are forced to take women. These academies produce the officer corps for our armed forces and should turn out the most competent, masterful and versatile officers possible, who are adaptable to any or most circumstances.

Women officers are not as widely usable as men in the military, especially during wartime. Serious consideration is being given to placing women in combat, aboard ship and in fighter-type aircraft. Gym classes are now filled with both sexes. Some zealous HEW officials tried to prevent father-son and mother-daughter school activities and to our former president's credit he intervened. But think of the implications. It took the intervention of the president of the United States followed by a congressional amendment to Title IX, in order for fathers and sons and mothers and daughters to be able to experience these basic and good activities.

When laws are passed which prevent individuals having a sufficient freedom to find their best fit in the environment, we are in serious trouble. Our way of life is based on individuality, personal freedom, and the freedom to find expression of one's abilities. Personal abilities are related to sex identity; there are fundamental differences between men and women. When the process of selectivity between the individual and society is seriously interfered with by law, an eventual decline is the result, simply because people will be forced to fill positions which would be better filled by others.

Now we come to the Equal Rights Amendment. We have already seen how persons faced with the letter of the law, be it hiring of personnel or enforcement of the law, have over-interpreted and over-reacted to the law. This overreaction is based on misreading the concept of equal opportunity for the sexes as meaning the sexes are equal. They *are* equal in value but they are qualitatively different. The United States Constitution has a far broader and

more profound impact on the affairs within our society than specific laws. The Constitution provides guidelines which are subject to very wide interpretation by the Supreme Court. Even carefully worded laws and regulations are subject to widely divergent interpretations.

It is my deep concern and firm prediction that if the Equal Rights Amendment is ratified, within a short time every aspect of our way of life which is structured on sexual differences, be it physical or psychological, would be held to be unconstitutional. The common-sense preferences given to women, some of which are now backed by law, and to men will simply be wiped out as the resourceful and well-financed lawyers for the women's liberation movement litigate their cases up to the Supreme Court. Furthermore, as more and more individuals with psychological disturbances, sex role blurring in particular, become lawyers, judges, legislators, and government and business executives, laws will be stretched by extremist regulations to propel us into a "gender-free" society.

Our lives will change enormously as those elements in life which are based on the differences between people and men and women are erased and as the heterosexual bond progressively weakens. A weak nation never lasts long. A stronger power will take us over, or forces within our own society will rise up and change our way of life forever. In either case, America as we have known it will be finished.

FIGHT BACK

Individuals must fight back immediately and vigorously. The key link in the whole chain is the pivotal point around which all societies turn, namely, the family. Everyone must turn attention to the task of making it flourish. Then you must make your voice heard as individuals and as organizations or as coalitions of organizations. We must fight back against the social movements which are destructive to our way of life. We must preserve the vitality of our people and provide these vital and vigorous people a context, that is, a society in which it is possible to find the freedom to express their individuality.

This means, above all, preventing the passage of laws which ignore the differences between people, in particular the difference between a male and a female, and which undermine the security and stability of the family and the nation. Strong pioneer families created this country; strong families and strong leaders will save it. ♡

APOLOGIES ARE IN ORDER

Dear New Wine Reader,

We wish to express our sincere apologies and to offer an explanation to those of you who have experienced delays in receiving certain routine pieces of mail from us. We want you to know that both our commitment and our desire to serve you remain as strong as ever. The culprit responsible for the exasperating delays is to be found in our data-processing procedures.

Along with our physical move to Mobile, Alabama (which has gone remarkably smoothly as a whole), we are also in the midst of an extremely complicated transfer of all our data-processing from a leased data-processing program to our own new in-house computer system.

It is in the re-programming for our new computer that we are experiencing technical difficulties and delays.

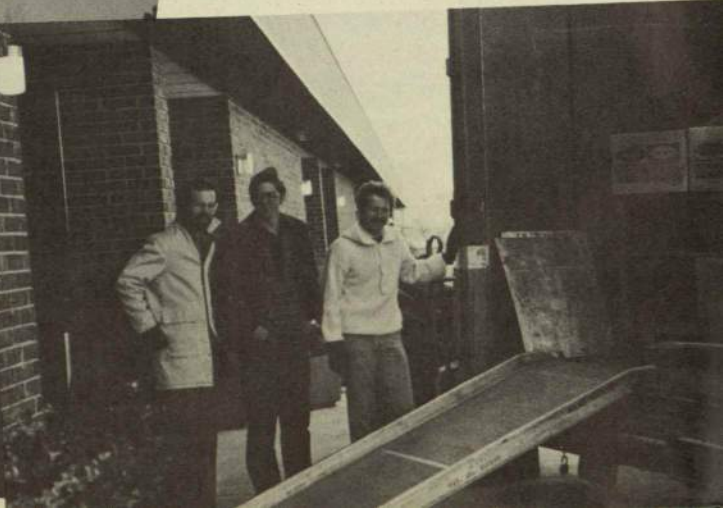
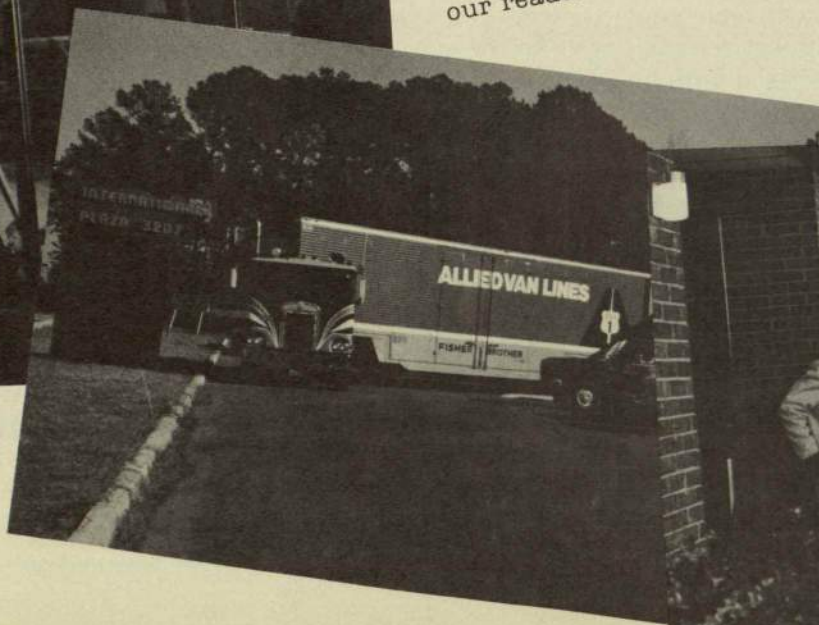
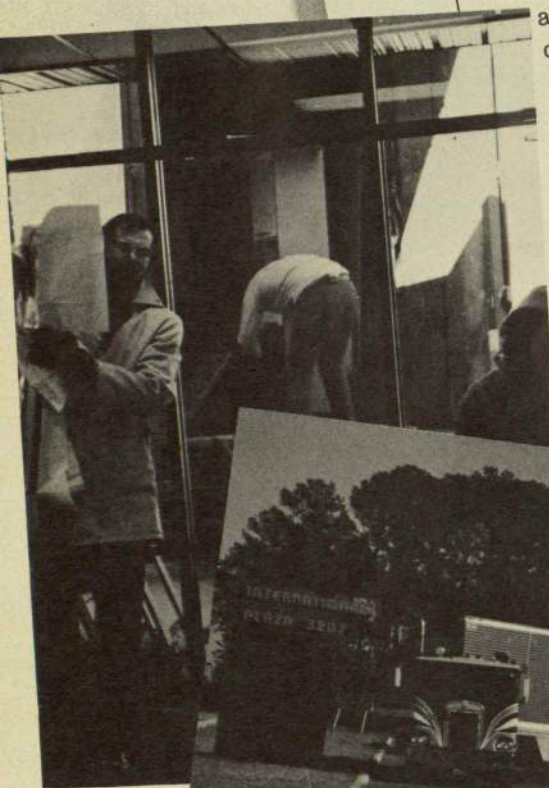
While we have been able to maintain the regular mailing schedule for New Wine Magazine, a number of other services (such as adding new names, acknowledging contributions and mailing book and tape orders) have been adversely affected.

We deeply regret the delays and ask your forgiveness for the inconvenience they have caused. We covet your continued prayers both that the delays will soon be ended and for the continued resources and abilities to fulfill all our ministries to all our readers.

Faithfully yours,

Don Basham

Don Basham
Editor



WHY IS THE WORLD in such turmoil and so full of unrest? Why do the masses support plans and programs which are so unproductive of permanent good? Why do leaders offer so little positive direction? These vexing "whys" are often voiced in our time. Are there answers? We believe there are. In fact, the same questions were asked and answered hundreds of years ago by the inspired psalmist.

"Why are the nations in an uproar,
And the people devising a vain thing ('an empty scheme'—Berkeley)?

The kings of the earth take their stand ('rising in revolt'—Jer.),

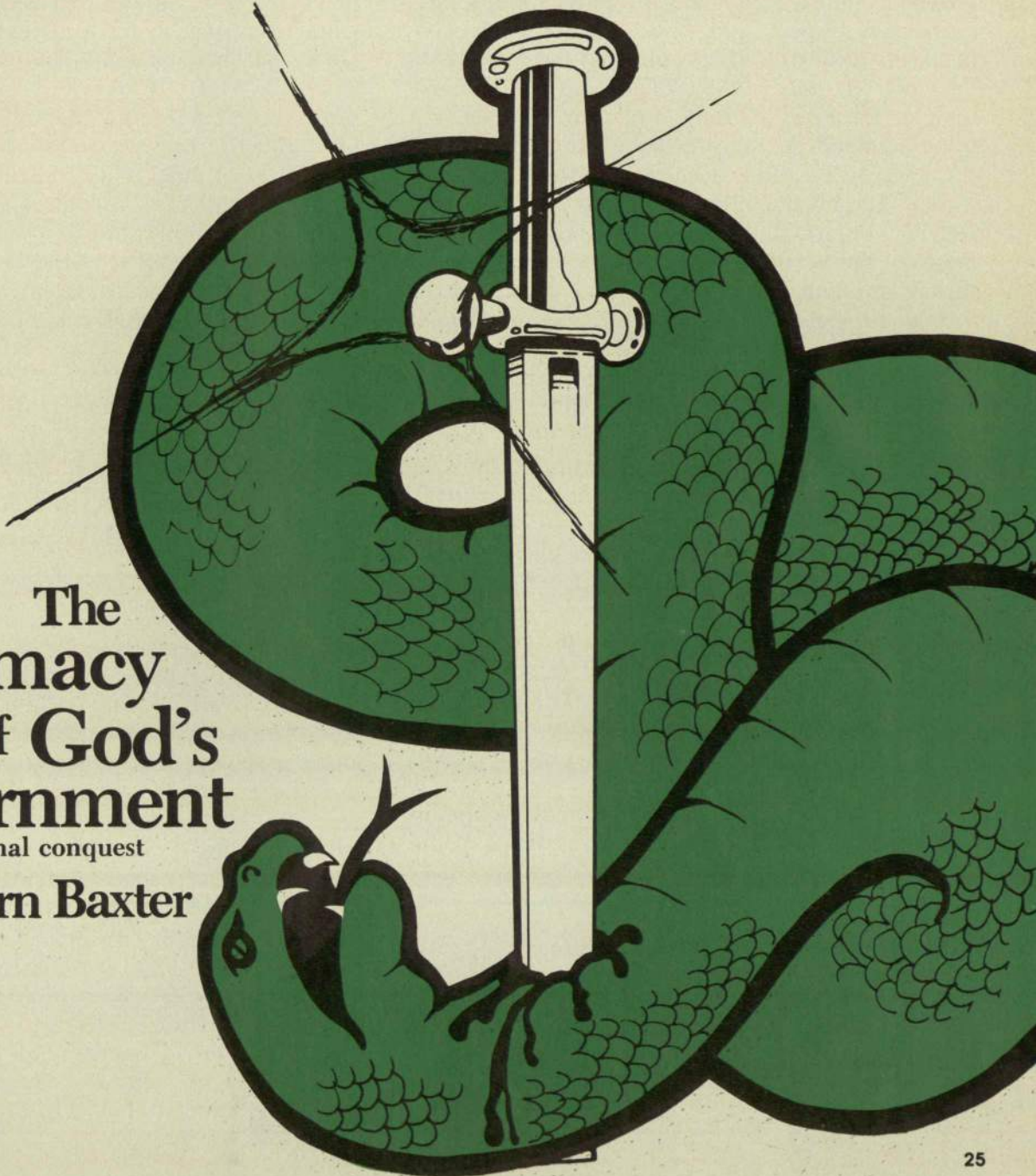
And the rulers take counsel together ('conspire together'—NEB),

Against the LORD and His anointed ('the king of his selection'—Bas.),

Let us tear their fetters apart ('break away from their bondage'—Knox),

And cast away their cords from us ('fling off their control'—Moffat)!" (Ps. 2:1-3, NAS).

The answer to the "whys" is clear. "Nations. . . people. . . rulers" would rather follow their own counsel than submit to the benign government of Jehovah and His King, Jesus Christ. Humanist consensus is preferred to divine revela-



The Ultimacy of God's Government

The final conquest
by Ern Baxter

tion. The blessed bondage of God's beautiful plan is rejected in favor of the cruel and frustrating tyranny of the empty scheme. The perennial cry of earth's rebellious citizens rings out in our day, "We do not want this man to reign over us" (Lk. 19:14).

It is fallacious to consider the struggle between scheming humanists and God the Supreme as a contest between equals, the outcome of which is in question. Many Christians who should know better are paralyzed by the fear of humanist conquest and divine defeat, and so succumb to passive despair. The psalmist invites us to look up and see the one "that sitteth in the heavens." The heavenly throne and its divine occupant is a favorite theme of Bible writers as they affirm God's sovereignty and seek to encourage respect and faith among men. God declares, "heaven is My throne, and the earth is My footstool" (Is. 66:1, NAS). "The Lord is in his holy temple, the Lord's throne is in heaven. His eye is upon mankind, he takes their measure at a glance" (Ps. 11:4, NEB). "In heaven has the Eternal fixed his throne, and his dominion covers all the world" (Ps. 103:19, Moffat). In Revelation, the book of consummation, the cosmic control center is seen as "a throne standing in heaven, and one sitting on the throne" (Rev. 4:2, NAS). The supremacy and finality of that throne is seen in vision by John and described for us. "And every created thing which is in heaven and on the earth and under the earth and on the sea, and all things in them, I heard saying, 'To Him who sits on the throne, and to the Lamb, be blessing and honor and glory and dominion forever and ever'" (Rev. 5:13, NAS).

The enthroned Jehovah was the source of the psalmist's hope. "To Thee I lift up my eyes, O Thou who art enthroned in the heavens!" (Ps. 123:1, NAS). And we in New Covenant times "see Jesus. . . crowned with glory and honor" (Heb. 2:9). As far as the heavens are above the earth, so far is "He that sitteth in the heavens" above "the kings of the earth." The ultimacy of God's victory and government is assured!

How does the Throne-Sitter respond to human rebellion? We return to the second Psalm for some inspired insight into God's ways and intentions.

He who sits in the heavens laughs,
The Lord scoffs at them.

Then He will speak to them in His anger
And terrify them in His fury:

"But as for Me, I have installed My King
Upon Zion, My holy mountain" (Ps. 2:4-6, NAS).

God surveys man's petty plottings with sovereign contempt. He laughs at the pompous petulance and childish conduct of creatures challenging their Creator. One gets the picture of a little boy, in an angry outburst of rebellion, pummeling his father's knees, as the father looks down at him laughing. The frustrating and ineffectual behaviour of the child provides a ludicrous sight. There is no way the childish blows are going to harm the father. So, man's equally ineffective behavior toward God elicits the laughter of pure ridicule. This is not the only place in the Bible where God's laughter is referred to. We quote two other passages which will help us in understanding the nature of such laughter. "The godless man makes plots against the good, gnashing his teeth at them; but the Eternal laughs at him, knowing his doom is near" (Ps. 37:12-13, Mof.). Evildoers "snarl like dogs, they prowl at even around the town; there they are, blustering, arrogant, insult on their lips—for, 'Who,' they think, 'will hear us?' Thou, O Eternal, thou wilt laugh at them, wilt mock at all the insolent pagans" (Ps. 59:6-8, Mof.).

But laughter is not the end of the matter. "Then He will speak to them in His anger." Laughter gives way to anger and judgment. The unknown bounda-

"It could be fatal to mistake God's longsuffering for indifference."

ry between laughter and anger is marked by that ominous adverb of time—"then." When is "then"? The "thens" of God are kept in the secret archives of God's purposes. "Get right with God the day before you die," was the counsel of a teacher to his disciples. "But how do we know on which day we will die?" they responded. "You can't know, so get ready today," was the wise reply. It could be fatal to mistake God's longsuffering for indifference. History is marked with the "thens" of God, all of them pointing to the final "then" when time will be no more. There is a limit to divine patience. After laughter comes judgment.

"As for Me," God says, "I have installed My King!" In verse 2 we saw where the "kings of the earth" had adopted their stance. The position adop-

ted by earthly rulers arises from human counsel, while the position secured to Jesus Christ, God's King, is founded on God's omnipotence—"I have installed!"

It is significant that God specifies exactly where He has installed His King. It is "upon Zion, My holy mount." Zion is a special place with distinctive associations. It was that part of Jerusalem which was considered impregnable and was held by the Jebusites. After the death of Saul all the tribes of Israel came to David at Hebron where "King David made a covenant with them" (2 Sam. 5:1,3). Following this, David and his men went to Jerusalem where "David captured the stronghold of Zion, that is the city of David" (2 Sam. 5:7). The ark of the covenant was brought to Zion, where it remained until the building of the temple (2 Sam. 6:12; 2 Chron. 5:2, 7). God's presence, God's King, God's covenant people were all concentrated on Mount Zion. Zion was more than a geographical locality. It was a combination of divinely designed ingredients which made it not only the city of David but the "city of God" (Ps. 87:3). It also pointed to a larger, new-covenant city, whose inhabitants would be "from every nation and all tribes and peoples and tongues" (Rev. 7:9; Ps. 87). It stands for the redeemed covenant community, celebrating and declaring the divine presence and purpose in and through a supernaturally united brotherhood. It is here "the Lord bestows his blessing, life forevermore" (Ps. 133:3, NEB). Hebrews tells us that we "have come to Mount Zion and to the city of the living God, the heavenly Jerusalem" (Heb. 12:22, NAS). God's King reigns in Zion, and sends forth His power out of Zion (Ps. 110:2).

So far we have listened to Jehovah's declaration concerning the installation of His King. We are now to hear the King speak, as He states the nature and scope of His Kingship.

"I will surely tell of the decree of the Lord:
He said to Me, 'Thou art My Son,
Today I have begotten Thee.
Ask of Me, and I will surely give the nations as
Thy inheritance,
And the very ends of the earth as Thy possession.
Thou shalt break ('rule'—margin) them with a
rod of iron,
Thou shalt shatter them like earthenware' "
(Ps. 2:7-9, NAS).

The right of this King to reign is not based on some tenuous political arrangement among humans,

but upon a "solemn and authoritative edict." The indestructible purpose and word of the infinitely powerful God is the foundation of His throne. The God who cannot fail had said to David, "When your days are complete and you lie down with your father, I *will* raise up your descendant after you, who will come forth from you, and I *will establish his kingdom*" (2 Sam. 7:12, NAS). Peter, on the day of Pentecost, tells us that the enthronement of David's distinguished descendant was fulfilled in the resurrection and exaltation of Jesus Christ (Acts 2:29-36).

Christ's Kingship is based, not only on decree, but on relationship. He who always was Son in His deity, became Son in His humanity, and was "declared with power to be the Son of God by the resurrection from the dead" (Rom. 1:4, NAS). He became "the first-born from the dead" (Col. 1:18, NAS). This was in accord with the decree, "I also shall make him My first-born, the highest of the kings of the earth" (Ps. 89:27, NAS). The glorious God-man, David's seed and God's Son, reigns by divine decree!

The decree determines that the Sovereign Son shall have universal dominion. Since "the earth is the Lord's, and all it contains, the world, and those who dwell in it" (Ps. 24:1, NAS), and inheritance is the natural right of sonship, then all that belongs to Jehovah is the inheritance of His Son-King. Christ affirmed His right of inheritance when, following His resurrection, He declared, "All authority has been given to Me in heaven and on earth" (Mt. 28:18, NAS). It is significant that in the light of Jehovah's decree that His Son should possess the nations, Christ follows His declaration of "all authority" with a command to His disciples to "Go therefore and make disciples of *all the nations*" (Mt. 28:19, NAS).

Those who reject the decreed dominion of God's Son-King must face His righteous judgment. Jehovah's will and government are ultimate. Men must either submit to His saving sovereign sway, or suffer the consequences of following their own counsel. All forms of humanism must inevitably be shattered by the rod of God's governmental authority.

As always, God's affirmations of authority and declarations of inevitable judgment are put in a context of mercy and appeal. This magnificent revelation of His purposes, Psalm 2, is no exception.

"Now therefore, O kings, show discernment;
Take warning, O judges of the earth.
Worship the Lord with reverence,

And rejoice with trembling.
 Do homage to the Son, lest He become angry,
 and you perish in the way,
 For His wrath may soon be kindled.
 How blessed are all who take refuge in Him!"
 (Ps. 2:10-12, NAS).

God's decreed Son-King is enthroned and secured. The ultimacy of God's government is determined. It has been established that as an integral part of that government's policy, all rebellion shall be broken and shattered. But is there not a way for the rebel to avert such destruction? Indeed there is, and the psalm closes with the gracious offer of blessing through reconciliation.

It is interesting to note that the appeal is made to kings and rulers. "The King of Kings" appeals to all human kings to show discernment and submit to the supreme and benign government of God. This is no simple revival altar-call. This is God appealing on the highest level of human governmental responsibility. We are not minimizing the appeal to all men. This is clearly supported in the last line of the psalm,

where all are blessed "who take refuge in Him." However, the impression of many has been that God appeals only to certain classes, with political governmental leaders somehow exempted. God "commands *all* men to repent." Leaders in all areas of human life today need to be presented with, and to hear, the claims of God's ultimate governmental authority, His Son, King Jesus.

As I am writing this, a nationwide news program on television has just aired the views of a leading "authority" on sexual behavior. He asserts that the moral ethic which has been observed in the past, which is obviously the Christian ethic, is "no longer viable." In its place was offered an alternative which is a sickening illustration of "flinging off control" as referred to in verse 3 of the second psalm. This sort of thing seems epidemic. However, just because it seems to have consensus support does not exempt it from the Son's anger which is "quickly kindled."

The divine appeal is still extended. Will man continue to follow his humanist counsel and reap inevitable judgment; or will he "kiss the Son" and find reconciliation and divine blessing? ♣

The Conflict of the Ages Continued from page 9

view." We are not just "redeemed." Ultimately, the purpose of that redemption is that all things may center in Jesus Christ. Every knee shall bow. The whole of creation is going to be affected in time in the purposes of God.

3. *The covenant community has a ministry of reconciliation.* By this we simply mean that the purposes of God will be brought to pass by a community of God's people in covenant together, demonstrating the way, the truth and the life. And the glory of the Lord shall be revealed!

4. *As Christians we affirm that the family is the basic institution of God.*

5. *We affirm individually and corporately that obedience is the key to blessing.*

6. *We affirm our eschatology of victory—that is, the doctrine of last things is a doctrine of ultimate victory.*

We would be naive if we simply imagine that the Church, continuing on its blind, lethargic and indifferent way, will be able to produce anything in the last day, even if it were alert enough to recognize that it was the last day.

God is raising up a people, and He wants to judge His people. Just as obedience is the key to blessing,

cursing is the result of disobedience. God is now hanging over the balustrades of heaven, waiting to hand out a blessing to the obedient and a curse to the disobedient. It happens to be a law. To obey is better than sacrifice and to hearken than the fat of rams. To give lip service to what God is doing today is not enough. "...this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me" (Is. 29:13).

God is calling people to repentance so that, in their understanding of the nature of the conflict, they shall be ready. Not in defense, for the Kingdom of God has never been on the defensive, but they shall be ready, alert and on the attack.

And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed (Dan. 2:44).

"The major political confrontation in the 1980's will not be between liberals and conservatives, socialists and anti-socialists, but between Christianity and humanism. It will be war to the death, and everything will be done to disguise from Christians the reality of that battle so that, at the time when it really matters, they will halt between two opinions." ♣

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TO ALL NEW WINE BOOK AND TAPE CUSTOMERS

Beginning January 1, 1979, advertising in *New Wine* will only feature books and tapes that are theme-related (those that have a direct bearing on each month's magazine theme). As of that date we will discontinue carrying the complete line of books and tapes by Don Basham, Ern Baxter, Derek Prince, Bob Mumford, Charles Simpson and those of other authors and teachers that we occasionally make available. All materials other than those advertised in *New Wine* will have to be purchased from the teachers' individual ministries at the addresses given below.

We believe that presenting teaching materials in this

manner relates more to the basic scope of *New Wine* Magazine. Our hope is that it will help to expand each month's magazine theme by making more information available on each subject we cover.

We look forward to serving you under this arrangement.

Don Basham: Integrity Publishing, P.O. Box 8275,
Mobile, AL 36608

Ern Baxter: Life Changers, P.O. Box 22948, Ft.
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| Mar. '76 | Youth |
| April '76 | America's Spiritual Heritage |
| May '76 | Cleaning Up Our Finances |
| June '76 | Yielding to Change |
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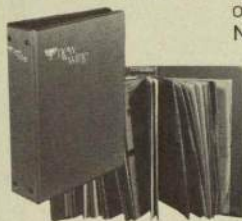
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