

new wine



SEPTEMBER 1979

**WHO OWNS
YOUR CHILD?**

I WILL NEVER FORGET the thrill I experienced when our first child was placed in my arms for the first time. I had acted as my wife's labor coach and was allowed in the delivery room where I witnessed the miracle of his birth. He was less than five minutes old when the nurse handed him to me. With a deep sense of gratitude I held him up and whispered a sincere prayer to the Lord, making what I thought was a very noble and sacrificial offer: "Lord," I said, "I give my child to You for Your

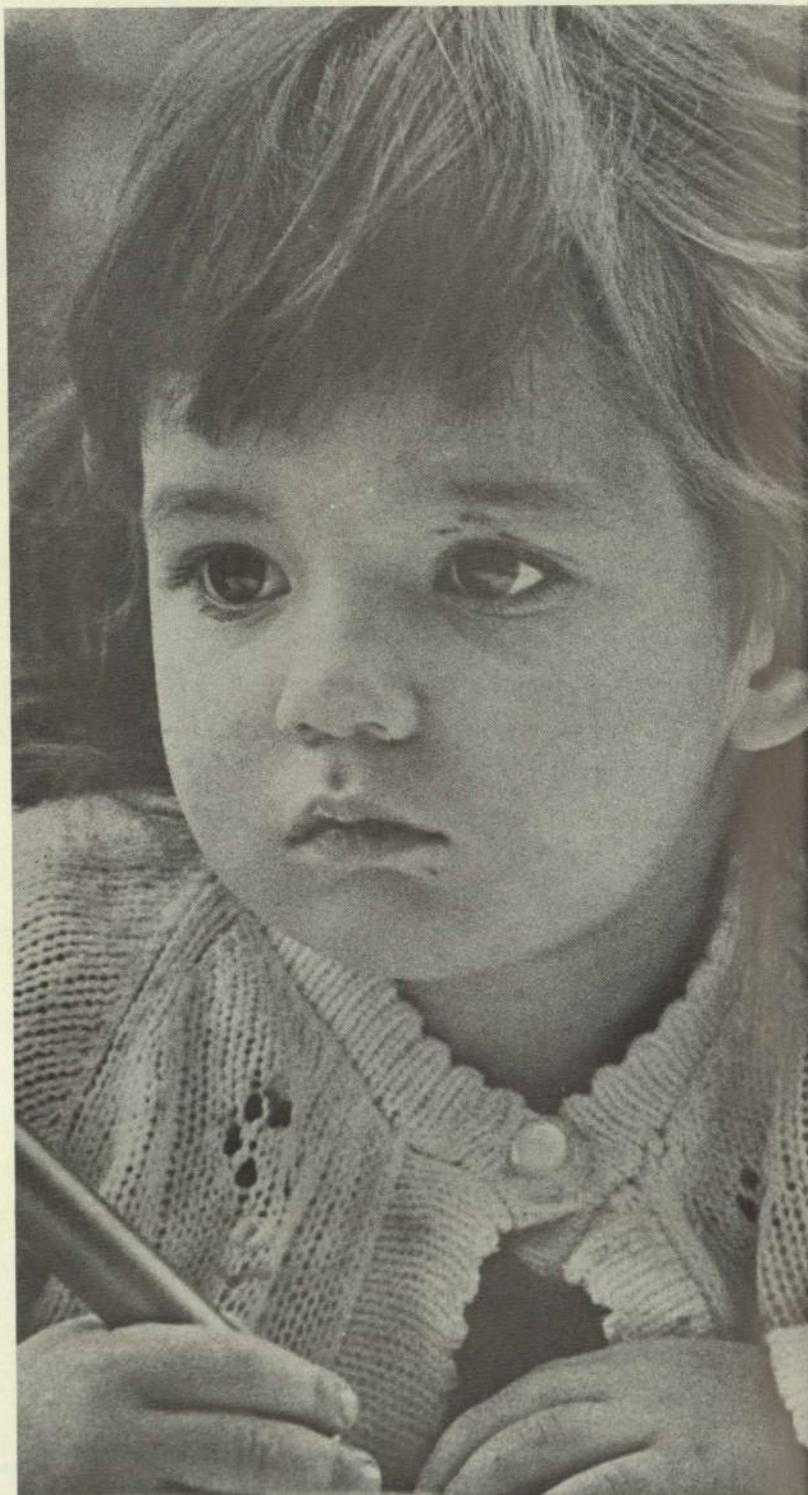
purposes." Just as I was praying this, the Lord broke into my understanding and said to me, "You can't give him to Me; I am giving him to you. He is already Mine. I am entrusting this little person to you and your wife for a specific purpose. I want you to teach and train him to bring him toward maturity as a man of God. But he is not yours; he is Mine."

For days these statements echoed through my spirit: "He is not yours, he is Mine. You are a steward for a specific purpose." Over the years this understand-

Who Owns Your Child?

by **Erick Schenkel**

Erick Schenkel resides in Campbell, California with his wife Betsy and sons David and Daniel. Erick is a native of Kentucky, and attended Harvard College, graduating in 1974. For 5 years he led Christian Life Fellowship in Belmont, Massachusetts and he continues to minister regularly in New England.



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The editorial policy and purpose of *New Wine Magazine* is: (1) to proclaim the gospel of the Kingdom of God to all nations, (2) to work with all Christian ministries for the maturity and unity of His Church, (3) thus making ready a people prepared for the coming of the Lord.

We recognize that, according to the Scriptures, God uses men given as ministries to build His Church in the earth. However, the basis of our relationship is not primarily commitment to human personalities, but to Jesus Christ as Head, to the Holy Scriptures as the ultimate standard by which all revelation and practice is to be judged and to God's purpose for His people in the earth at this time, as interpreted by the Holy Spirit.

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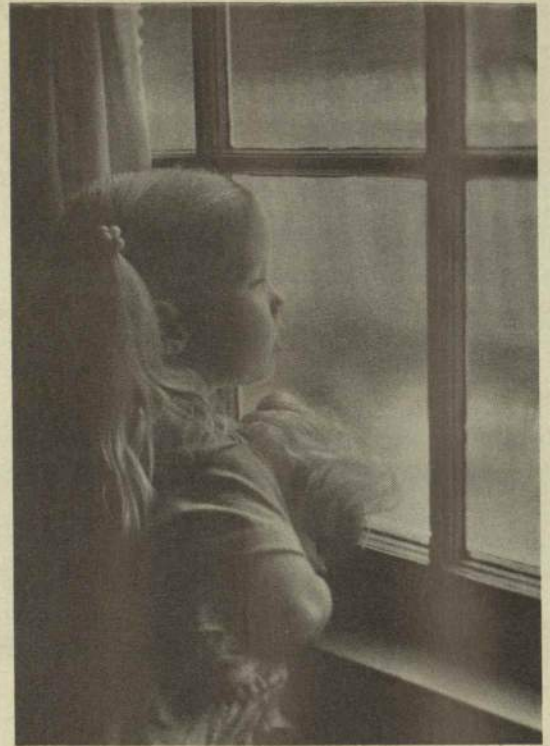
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New Wine Magazine is under the supervision of an editorial board which meets several times each year to provide direction and oversight. The board consists of Don Basham, Ern Baxter, Bob Mumford, Derek Prince and Charles Simpson, who receive no remuneration for their service on the board.

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ing has become basic to the way our family operates. As a result, my wife and I have been able to experience love for our children which goes beyond our own love, a fact we're aware of almost daily in one practical situation or another. I have also been aware of the times when my patience with interruptions, my consistency in discipline, and my faithfulness in prayer have been stretched. But at these times, the fear of mishandling one of God's little ones has caused me to draw upon His love and grace for the situation. Since they are not mine, I cannot do what *I* want with them—I must do what *He* wants with them.

This realization has in turn allowed my wife and I to enjoy freedom from the tendency to develop illegal relationships with our children. God did not give us our children to meet our own emotional needs. In the midst of the deep love that He has put in our hearts for them, there is a place of constantly releasing them to His plan and dealings in their lives. We are learning the exercise of holding them with an open hand and not smothering them by an illegal kind of parental affection. We understand that we will be stewards over them for only a limited period of time, and during that time our goal is to bring them to the place of standing alongside us as adults before God. In counseling with parents and their adolescent children, I have seen problems arise because the parents did not clearly understand their goal of bringing their child to maturity for the Lord.



They reacted with fear at the prospect of “losing their baby.” The root problem was that they never understood that he or she was not *their* baby in the first place.

RESPONSIBILITY TO TRAIN

Another result of understanding that my children are God's is a deep sense of responsibility for them before the Lord. In searching out the purpose for

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which God has given me my children, I have found that the Scriptures clearly spell out the basics of the assignment. Ephesians 6:4 directs fathers to "bring [their children] up in the discipline and instruction of the Lord" (NAS). Discipline consists of training a child to obey God's principles by acquainting him with the reality of the consequences of wrong actions. Proverbs 22:15 says, "Foolishness is bound up in the heart of a child; The rod of discipline will remove it far from him" (NAS). There are many other proverbs which, like this one, prescribe consistent, loving discipline with the rod as God's means of bringing our young people to the maturity that He desires for them.

Instruction, as spoken of in Ephesians 6, includes both example and verbal teachings; it must emanate from the lifestyle of the parents. Parents can only successfully teach their children to do what they themselves are doing. Deuteronomy 6:6,7 says, "And these words, which I am commanding you today, shall be on *your* heart; and you shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up" (NAS). While waiting with me in a long line in a sporting goods store, my oldest son learned the precept: "Patience means we have to wait." He was two and a half years old at the time, and he has never forgotten it. Around the same time he learned a precept while we were walking home from the library on a cold day: "Endurance means you have to keep on walking even when you are tired."

We are told in 1 Corinthians 7:14 that children born to people with whom God has made covenant are holy children. While there is no promise that every child born to a professing Christian will become a faithful man or woman of God, the Scripture does tell us in 2 Timothy 3:15 that it is possible to teach our little ones "from childhood the sacred

writings which are able to give them wisdom which leads to salvation through faith which is in Christ Jesus." Proverbs 22:6 says, "Train up a child in the way he should go, even when he is old he will not depart from it" (NAS).

These scriptures might be summed up in this way. *A child adequately acquainted with reality from birth will reject unreality when it is presented to him in his later years.* If we teach our children by example, by word, and by scriptural discipline the truths about the reality of God and His ways in the universe, in later years when confronted with other systems of thought, they will see them as what they are: foreign, hollow and unworkable.

TWO INFLUENCES

No one else has been given responsibility by God to train our children. No other philosophy or lifestyle has been authorized by which they may be reared. Consequently, I have been forced to thoroughly examine the way children are raised in our culture.

The two most prominent influences in the training of the majority of American children are TV and public schools. By the time the average child reaches the age of 17 he has watched an average of 20 hours of television per week. The same child has probably attended public school 6 hours a day, 185 days a year for 12 of the most impressionable years of his life. Honestly, who is training the average American child?

As a father I have been challenged to be actively involved in the lives of my children. Each child has unique weaknesses which need strengthening and unique gifts which need sharpening so that he or she can come into what God has purposed for his or her life. When I choose to delegate a portion of my responsibility to TV or to a school teacher, I want to know what that learning experience will contribute to my child's preparation.

Parents can only successfully teach their children to do what they themselves are doing.



*TV has become
the “household
god” . . .*

The prevailing religion in our culture is secular humanism. In living color, TV reflects to us a culture formed in the image of secular humanism. TV has become the “household god” of this religion, making its pronouncements approximately six hours a day in the average American home. The most destructive aspect of what TV feeds our children is not that the worst of it openly blasphemes God, but rather that the best of it usually presents a world view in which He simply does not exist. Secular humanism says that man is the answer to all life’s questions; he is the center of the universe.

This philosophy also pervades public school education. The most dangerous aspect of the public school experience is not that prayer is banned from the classroom, but that every subject—history, philosophy, sociology, psychology, natural science—is taught as though the Lord of the universe does not exist. Principles for all of life are taught without the Lord of life. Christian children are often left with the false dichotomy in their minds: “God is for Sunday. Humanism is for all the rest of life.” The Lord is bringing us as Christian parents to a place where we realize these dangers, and He is giving us alternative educational resources.

Many parents in churches across the country are involved in the establishment of Christian schools. These schools consist of teachers and material to which a parent can confidently delegate part of his responsibility for training his child. The Bible clearly teaches that it is the parents’ right, rather their *responsibility*, to decide by whom their child will be taught and by what set of principles. This right to

freely carry out a God-given responsibility has traditionally been protected by the laws of our country. With the ascendancy of secular humanism as the ruling influence in our society, this right may be challenged. Our responsibility will not change. It is forever settled in heaven. Each father will stand before the judgment seat of Christ and answer this essential question, “Did you train the children I gave you to be citizens of my Kingdom?”

I never cease to marvel at the privilege of being a colaborer with God in a human life. What an awesome responsibility! No other responsibility we have calls for more devotion, integrity, creativity or courage. None produces more joy, satisfaction or incentive to personal righteousness. None causes us to draw as desperately or deeply on God’s grace for our own lives as that of being stewards of His little ones.

In many ways, the use of parental authority runs counter to the trend of modern culture. More and more childrearing experts and child advocacy groups tell parents to give up any effort to train or instruct their children. Parents are warned to leave children completely free to form their own beliefs and moral values.

No parent will allow a small child to run out into the street without looking for cars. No parent will let a child grow up thinking that two plus two equals five. Parents teach their children the difference between up and down; they teach them not to play with sharp knives, and no one suggests that parents are imposing their own concepts or indoctrinating children in their personal beliefs when they insist that they learn these things.

Well, sin is no less real than two plus two equals four. Disobedience to God’s laws has consequences just as serious as playing in traffic. Children need to know the ways of God every bit as much as they need to know arithmetic or reading. Quite frankly, the knowledge of God’s law is far more important to a child’s future peace and happiness than anything else he can learn.

*— Ralph Martin
Husbands, Wives, Parents, Children*

Editorial

IN RESEARCHING THE TOPIC, "Who Owns Your Child?" I was particularly challenged in my thinking by an article by Dr. Paul Kienel, Director of the Western Association of Christian Schools entitled "Should Christians Send Their Children to Non-Christian Schools?" Although I agreed wholeheartedly with his statement that "the Christian school movement is a viable force today . . . succeeding academically and spiritually on a day-to-day basis with tens of thousands of students . . . across America," I was surprised to find that his article and other Christian school literature simultaneously sparked both positive responses and some genuine concerns within me.

The validity of the reasons presented by Christian school proponents for sending our children to private Christian schools is unquestionable in light of the debilitated condition of most of our public schools, evidenced by the following facets.

1) The teaching of secular humanism has by and large replaced the former Christian educational foundation. God is being pushed out of the educational picture entirely.

2) Government control of education increases through government-approved curricula and policies, the prospect of a separate Department of Education, and child advocacy programs, as well as stiffening IRS regulations which exert pressure for conformity upon not only public, but private schools.

3) The academic standards in public schools are plunging pitifully, according to Dr. Willard Wirtz, former Commissioner of Labor. "The Scholastic Aptitude Test taken every year by more than one million high school students shows a decline of 49 points in verbal skills, a decline of 31 points in mathematical skills."

4) The breakdown of discipline in public schools is characterized by an alarming increase in crimes among teenagers such as rape, assault, and theft, many of which are committed on school campuses, in addition to increased vandalism and absenteeism. Yet, rather than instituting firmer supervision, proponents of children's liberation such as Richard Farson in his article, "A Child's Bill of Rights," suggest unlimited freedom as the answer: "Children should be free to design their own education, choosing from among many options the kinds of learning experience they want, *including the option not to attend*



by Dick Leggatt

any kind of school."

5) Public educational policy and instruction often subverts the role and authority of parents as exemplified by this excerpt from the Education Code of the Ohio School Guide Compulsory Education Law: "The natural rights of a parent to custody and control of their children are *subordinate to the power of the state* to provide for the education of children."

6) Emphasis upon subjects such as evolution, psychic or occult phenomena and sexual permissiveness (see Dr. Jacqueline Kasun's article) is increasing in many schools.

The list of negative aspects of public education could go on and on. Dr. Kienel sums it up this way: "Add to that [list] the ever present pusher of drugs, narcotics and booze and you have, unless you prefer to keep your head in the sand, some good reasons to register some old fashioned parental concern."

A DIFFERENT PICTURE

The contrasting picture of principles found in most Christian schools makes their desirability extremely convincing. 1) The foundations of the Christian school curricula are Christian beliefs and scriptural principles. 2) Christian schools reinforce the home, family and church, upholding parental authority. 3) High academic standards are set and achieved, particularly in the basic skills (the three R's). 4) There is a commitment to firm student discipline and respect for authorities and the elderly. Jon Barton, Superintendent of Bakersfield Christian Life School in California, noted in his message "The Issues Facing Today's Public and Private Schools" that surveys among parents indicate that discipline is their major concern in their children's schooling, and that along with the basic skills, they ought to learn respect for teachers and their elders. 5) Learning takes place in a Christian environment eliminating most secular distractions to normal learning.

In light of these and other contrasting features, it is no wonder that Christian schools are proliferating so rapidly, and that, as Barton points out, *the largest single group of parents sending their children to private Christian Schools is public school teachers and administrators.*

As Dr. Kienel states in one of his books, "Christian schools are providing a means by which a child may be inspired to live the Christian life in a non-Christian world."

CONCERNS

In spite of this overwhelming evidence that all of us would do well to send our children to Christian rather than public schools, some disturbing questions emerged as I considered the ramifications of such an action. The first is, "Does this concur with what God is presently saying to His people?"

God's recent emphasis to us has been that we are to be a redeemed community emerging in the midst of a generation of darkness—"in the world, but not of it." Our societal mentality is not to be one of isolation, but integration. Nevertheless, some of the motivation for the promotion of Christian schools seems to come from a desire to "... come out from among them, and be ye separate" (2 Cor. 6:17).

There is a fine line of distinction here, because Christian schools can legitimately be an expression of the community of God, to which many may be attracted and thus drawn out of darkness. At the same time, there is a danger that if separatism and exclusivism were to arise, Christian schools could find themselves failing to be salt to the community, and thus lose their impact upon their locality. This would thwart God's present emphasis for us to involve ourselves in the life of the community, actively doing our best to redeem that which is redeemable. Of course, the logical question in that regard is, "Is public education redeemable?"—to which the inevitable answer may well be, "No."

Even so, it is a valid concern that the motivation for Christian schools not be an escapist mentality, but a conscious effort to be an integral and accessible part of the life of the secular community.

My second concern has to do with the dogmatism detectable in the promotion of some Christian schools. One author, whom I deeply respect, went so far as to compare sending a child to public school to offering him to Molech as a sacrifice. A compelling illustration—yet when viewed from the perspective of those parents who are unable, whether financially or circumstantially, to send their child to a private Christian school, an extremely *frustrating* one. In some cases, public school is the only option a family has.

In light of this last concern, I was encouraged by further positive statements in Jon Barton's earlier cited message. He encouraged redemptive efforts by the Christian community on behalf of public schools, pointing out that though God is now purging the public school system, he has not yet passed judgment upon it. Listing a number of positive steps

to take, including supporting Christian teachers, establishing Christian fellowship centers near high schools, and encouraging Christian students to pursue a career in teaching, he added: "Public education is the greatest untapped mission field in America today."

Additionally, dedicated citizens' committees such as the one organized by Dr. Jacqueline Kasun to oppose California's sex-education curriculum can still effect significant improvements in public schools. In many cases, concerned Christians can make substantial gains in reestablishing the moral foundations of public education in their locality as they cooperatively commit themselves to being "salt" and "light."

My final concern stems from Dr. Kienel's statement: "Christian schools are providing a means by which a child may be inspired to live the Christian life in a non-Christian world." To me, that inspiration should not be so much the result of good schooling as the result of *good parenting*. One of the main criticisms leveled against public education is that parents are being forced by the state to abdicate their authority and control over their child. However, there is a subtle tendency among Christian parents to voluntarily abdicate this authority and God-given responsibility to the Christian school simply because their children are being led by Christian educators. The surrender of parental responsibility is no different except that it changes addresses from the public school to the Christian school.

Parents must embrace their God-ordained responsibility for their children. Ralph Martin states in his book *Husbands, Wives, Parents, Children*, "Parents who fail to take an active role in forming their children are handing them over to be formed by the world, the flesh, and the devil."

GOOD PARENTING

The purpose of this editorial is not to denigrate Christian schools nor to glorify public ones, but simply to address the question, "Should Christians send their children to non-Christian schools?" None of us are advocating the irresponsible sacrifice of our children to a public educational system which may well end in total collapse. We applaud the excellent efforts of the Christian school movement, but we also highly commend the efforts of Christians who feel called or are compelled by circumstance to involve themselves in the mission field of public education.

NEW WINE

the lighter Side

by Mark Pie



I don't suppose you'd believe me if I told you I found some scripture that discouraged child discipline, would you?

However, we believe one overriding principle is clear. Schooling, whether good or bad, Christian or secular, can never replace good parenting. Parents' responsibility to "train up a child in the way he should go" should never be abdicated or completely relegated to an educator.

Whether their child attends a public or Christian school, parents have the responsibility to establish a firm, scriptural foundation in that child, to uphold him every day through prayer and intercession, to involve themselves in matters pertaining to his school activities, to inspire him to excel to the zenith of his capabilities, to encourage him when he is discouraged, to discipline him when he is wrong or unruly, and most of all, to wash him by the water of the word from negative experiences and certain unacceptable ideas which will inevitably confront him no matter where he attends school. Whether the education be Christian or secular, ultimately it is *good parenting*, not good educating, that is the deciding factor in any child's life. ♥

TURNING YOUR CHILDREN INTO SEX EXPERTS

by
Jacqueline Kasun

The following article by Dr. Jacqueline Kasun, which was first published in The Public Interest Magazine, was brought to our attention by a fellow editor, Bert Ghezzi of New Covenant Magazine. Though the article was not avowedly Christian in name, its contents had a solid, familiar foundation, and so we decided to call and chat with the author. In the course of our conversation, I remarked that the article seemed to parallel scriptural guidelines for the family, and asked if this was Dr. Kasun's intent—to which she replied, "Well, I am a Christian, so I suppose my basic beliefs would emerge in the article, even though it wasn't written specifically as a Christian article."

This article was born out of deep concern. It may shock you and disturb you—nevertheless, it will challenge you and awaken you afresh to your God-given responsibility to instruct and train your child "in the way that he should go."

Dick Leggatt
Managing Editor

Jacqueline Kasun received her bachelors degree from the University of California in Berkeley, and holds masters and Ph.D. degrees from Columbia University. She has taught at the university level and has had a large number of magazine articles published on subjects ranging from economics to sex education.

Mrs. Kasun and her husband have three children, and reside in Humboldt County, California.

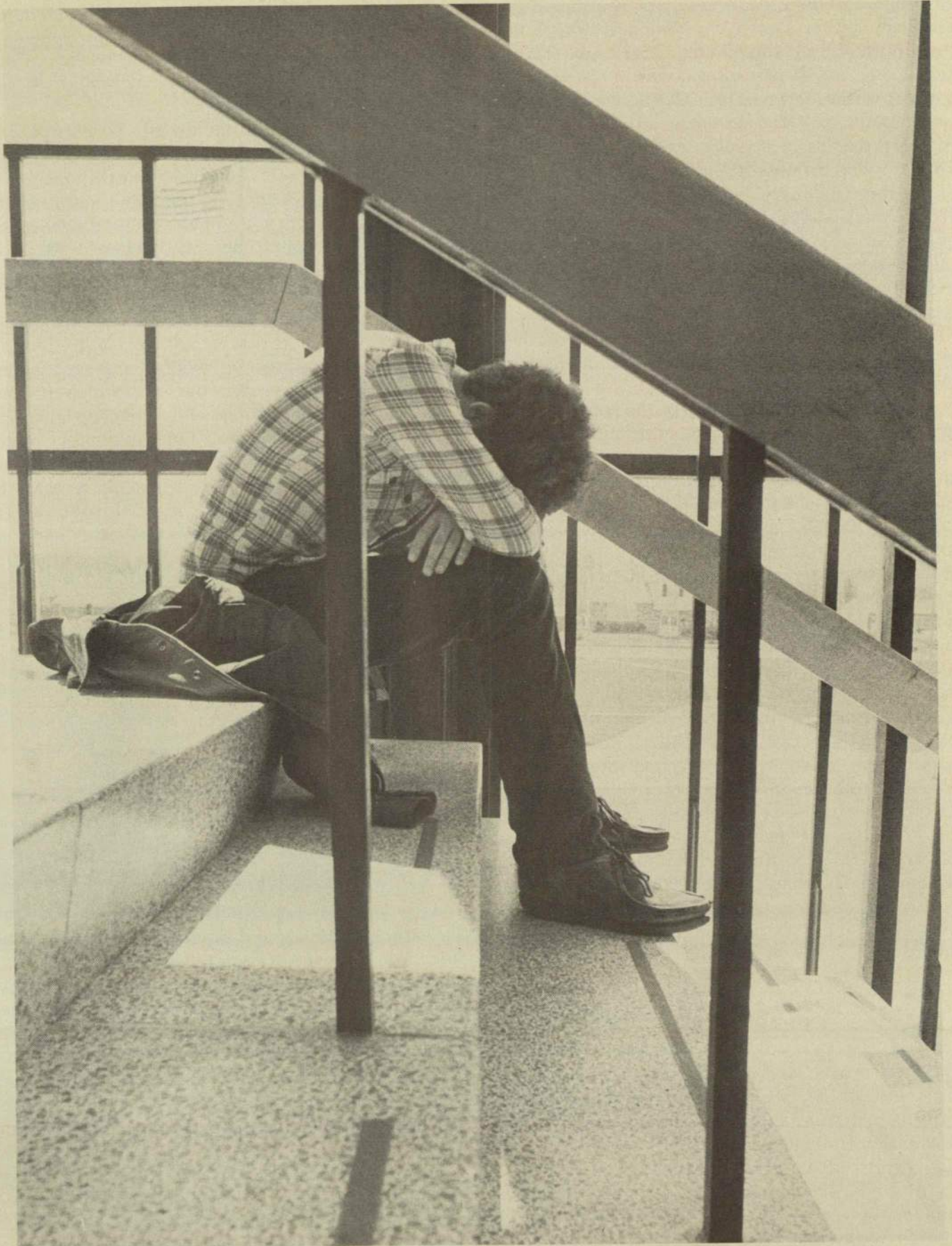


THE NOTION having long prevailed that anyone questioning the value of sex education must be some sort of unenlightened crank, it is small wonder that the topic receives so little scrutiny. There are, nevertheless, elements in the emerging sex-education movement that must raise questions in even the most accepting hearts.

It may come as a surprise to other parents, as it did to me, that the contemporary sex-education movement does not focus primarily on the biological aspects of sex. The movement's leaders and disciples are not biologists but mainly psychologists, sociologists, and "health educators." Their principal concerns are less with the physiology of procreation and inheritance than with "sexuality," a very broad field of interest running the gamut from personal hygiene to the population question, but largely concerned with attitudes and "values clarification" rather than with biological facts.

Thus, though the new sex programs are rather thin on biological facts, they do not skimp on information about the various types of sexual activity. From instruction in "French" kissing to the details of female masturbation, the information is explicit and complete. The curriculum guide for the 7th and 8th grades in my city of Arcata, in Humboldt County, California, specifies that "the student will develop an understanding of masturbation," will view films on masturbation, will "learn the four philosophies of masturbation—traditional, religious, neutral, radical—by participating in a class debate," and will demonstrate his understanding by a "pretest" and a "post-test" on the subject. A Planned Parenthood pamphlet, *The Perils of Puberty*, recommended by my county health department for local high school use, says: "Sex is too important to glop up with sentiment. If you feel sexy, for heaven's sake admit it to yourself. If the feeling and the tension bother you, you can masturbate. Masturbation cannot hurt you and it will make you feel more relaxed."

Homosexuality receives similarly thorough and sympathetic treatment in the new sex curriculum. In an article on "Sex in Adolescence: Its Meaning and Its Future," reprinted from *Adolescence* and



distributed to high school teachers by Planned Parenthood, author James W. Maddock stresses that "we must finish the contemporary sex 'revolution' . . . our society must strive to sanction and support various forms of intimacy between members of the same sex." The sex-curriculum guide for elementary schools in my city specifies that children will "develop an understanding of homosexuality," "learn the vocabulary and social fads" relating to it, "study the theories concerning it," view films and engage in role playing about homosexuality, and take tests on it. The teaching stresses the sociological, rather than biological, nature of sex "roles." A suggested class outline distributed to teachers by Planned Parenthood emphasizes the "cultural basis of sex: 'masculine' vs. 'feminine' behavior; how we learn society's defined sex roles."

Another noteworthy feature of the contemporary sex-education movement is its emphasis on separate individual sexual gratification, rather than on sex as an interpersonal act. Thus, authors John Burt and Linda Meeks, in their *Education for Sexuality* (W.B. Saunders, 1975), a text for teachers of sex, describe coitus briefly but dwell for pages on the "four phases of sexual response" of the separate individuals concerned. They liken sexual response to an individual's "jumping off a diving board" and suggest that junior high school teachers discuss in depth with the class "the person's [singular] feelings about sexual excitement and orgasm."

The instruction makes it clear that the source from which the person obtains these individual pleasures of sex—whether from married intercourse or from masturbation or from homosexual relations—is entirely a matter of personal preference. In a "sexuality" course for teachers, given recently by my county health department, I heard the instructor deplore the fact that so many otherwise well-informed girls and women "have never been told anything about masturbation" and "don't even know they have a clitoris."

AN EARLY START

To most persons first encountering the new "sexuality" instruction, probably its most striking feature is its precocious intensity. The Burt and Meeks kindergarten-through-twelfth-grade model curriculum begins with a mixed-group "bathroom tour" in the first grade, accompanied by the naming and explanation of the male and female genital parts. Children receive detailed instruction in male and

female genital anatomy and human sexual intercourse in the fourth grade. Moreover, proponents of the new sex programs want them to be compulsory for all students from kindergarten through at least two years of high school.

Here in California state law still permits parents to keep their children out of sex classes by written request. Parents report, however, that they receive so little information about the times and nature of the instruction that they are unable to send in their requests at the right times. And whereas for most school activities requiring parental permission a signed permission slip is necessary, the law allows a child to receive sex instruction unless his parent specifically requests that he *not* receive it.

Planned Parenthood instructions urge sex teachers to maintain an "open atmosphere" in which students can "share" their feelings and "open up and talk freely about their concerns." One Humboldt County curriculum guide urges students to "thoroughly discuss their problems" in their sex classes and to engage in "total sharing" in such discussions. Teachers can accomplish these objectives and can "change teenagers' intentions" by "becoming the best friends in the adult world that many of these students have ever had," according to the Humboldt County *Family Planning News*, edited by Planned



Parenthood officials and distributed by the county health department to sex teachers.

The "intention-changing" techniques are worthy of note. Rather than having the class register opinions by merely raising hands or casting ballots, the teachers of a sexuality class I attended would ask students holding various views to move to designated places in the room. Holders of minority opinions would thus find themselves conspicuously isolated in space.

With subject matter varying between the coyly sentimental and the grossly explicit, most class activities consist of seemingly innocuous, but clearly directional, mental-conditioning "exercises." Thus

the Burt and Meeks teaching unit on homosexuality begins by having students discuss the changes which have occurred in male and female roles. Students then decide whether these changes have been beneficial for society. After this, they "role play" the parts of effeminate men and masculine women, and then they "collect magazine . . . articles . . . and pictures of famous persons who possess attributes of the opposite sex." The unit culminates with a vocabulary list of such words as *fellatio* and *cunilingus*. Needless to say, the thrust of the condition-

The National Sex Forum distributes for dissemination to school children pages of details regarding the male and female genital response during sex.

ing process in this instance is obvious. A similar progression can be observed in all elements of the "sexuality" teaching.

By the time children are in the seventh grade, they will have been taught—and will begin to review—ovulation, intercourse, fertilization, anatomy (including ovaries, Fallopian tubes, uterus, vagina, hymen, labia, clitoris, scrotum, penis, testes, prostate, Cowper's glands), erection, ejaculation, orgasm, genetics, embryonic development, the several stages of birth, breast-feeding and bottle-feeding, and birth control. The curriculum in my city provides for seventh- and eighth-grade children to spend one-fifth of the school day for four weeks each year in "sexuality" instruction. During this time they are to review the above subjects and also take up new material on contraception, venereal disease, the "effects of overpopulation," the "need for mature and responsible decisions regarding population stabilization," homosexuality, masturbation, the "intelligent choice of a sexual life style," genetics, and abortion. They receive information about the legality and safety of abortion and the "services available" to them (i.e., the availability of abortion through the county health department or Planned Parenthood to any girl without her parents' consent or knowledge).

The teaching methods are as intense as the subject matter. Burt and Meeks recommend that teachers have students in every grade "take notes on the discussion and carefully organize them into separate units to compile a notebook on human sexuality." The authors say teachers should "encourage outside reading and the inclusion of additional materials in the notebook," and should have students "do some research and report to the class on the differences between human sexuality and the sexuality of lower animals." The National Sex Forum distributes for dissemination to school children pages of details regarding the male and female genital response during sex. The curriculum guide drawn up for schools in Ferndale, California, suggests that high school students work as boy-girl pairs on "physiology definition sheets" in which they define "foreplay," "erection," "ejaculation," and similar terms. Whether or not students are satisfied with their "size of sex organs" is suggested as a topic of class discussion in this curriculum.

The teacher of a "sexuality" class I attended distributed instructions for "Group Drawing of Female and Male Reproductive Anatomy," in which high school students are to "break up into groups of four to six persons, with men and women in each group." Each group then makes a drawing of the female and male reproductive organs and genitals, including the penis, scrotum, testes, vagina, clitoris, cervix, labia, and other parts. When the groups have finished, the teacher instructs them to check their drawings against accurate ones which she projects on the wall to "correct them" and to "talk about inaccuracies." The instructions for this exercise state that its purpose is "to provide a relaxed 'non-academic' means of reviewing the basic sexual physiology," to "provide a setting in which ignorance about physiology may be revealed without shame," and to "provide an opportunity to work as a group on a task." This activity has been included in the curriculum proposed for one city in my county. The guide suggests that though students may be permitted to work on this "exercise" as individuals, "the group experience . . . can help in . . . building . . . trust and sharing." In conclusion, the guide instructs the teacher to have students "discuss how they felt about 'drawing sex organs.' "

Don't forget: September 7th is a national day of prayer and fasting.



SOME COSTS

In evaluating modern "education for sexuality," one natural question is: Is it worth it? In the spring of 1978 Carter Administration representatives testified before the House Select Committee on Population and suggested an additional \$142 million be spent on the Federal government's teenage sex-education and birth-control program. Nor is this all. Numerous agencies within the Department of Health, Education, and Welfare channel millions of dollars into sex-education programs. Every hour, every day spent on sex education is time not spent on other school subjects. What returns can we expect from this huge investment? Though the increasing wealth of our society permits us to lavish on students more movies, books, pamphlets, wall-size anatomical drawings in full color, and other "instructional aids" than ever before, the basic educational resource—student's time—has not increased. Children who are absorbed in "sexuality" instruction are not learning arithmetic, spelling, grammar, history, or music. Though some school administrators insist that reading and spelling can be "integrated" into subjects such as "sexuality," the evidence on this score is not encouraging: There were seven misspelled words on one page of the sex-curriculum guide drawn up for teachers in my city.

Still, large benefits can justify a costly program. Perhaps intensive sex education will reduce venereal disease or births to unwed mothers. There is, however, no evidence of any such results. In a recent pamphlet, "What Parents Should Know About Sex Education in the Schools," the National Education Association admits that "While many feel that sex-education programs are necessary to halt the spread of venereal disease and the rise in the birth rate of illegitimate children, there is as yet only meager evidence that such programs reduce the incidence of these phenomena." In her study, *Illegitimacy* (University of California Press, 1975), Shirley Foster

Hartley noted that in Sweden—where sex education became compulsory in 1956—the illegitimacy rate (the number of illegitimate births per thousand females of child-bearing age), which had been declining, subsequently rose for every age group except the older group, which did not receive the special sex education. Swedish births out of wedlock now amount to 31 percent of all births, the highest proportion in Europe, and two-and-a-half times as high as in the United States.

Proponents of sex education are aware of these facts. They accordingly deny that sex education should be expected to reduce illegitimacy or venereal disease (though they often cite such phenomena as "proof" of the need for sex education). They claim instead that its purposes are loftily intangible: "... to indicate the immense possibilities for human fulfillment that human sexuality offers," according to Dr. Mary Calderone, quoted in the Humboldt County *Family Planning News* of Fall 1977. Thus armed with inspirational purpose and millions of Health, Education, and Welfare Department dollars, the supporters of sex education promote it with missionary zeal. The superintendent of schools in my city rapturously described how the sex program would "dispel ignorance." In a long, suggested "Speech to Introduce Sex Education to the Community," authors Burt and Meeks promise that sex education is "education for love" which "will enable the individual to evaluate and effectively handle the consequences of his sexual behavior." Perhaps the summit of foggy aspirations is reached in two Humboldt County curriculum guides which promise that sex education will "develop a spiral of learning experiences to establish sexuality as an entity within healthy interpersonal relationships"—suggesting that, whatever else it may do, sex education will not advance the cause of literacy.

However, just in case the public is not as enthusiastic as the sex-education promoters, there are instructions for ramming the programs through. "Pack the board room with your supporters," advises Planned Parenthood of Alameda-San Francisco in its pamphlet *Creating a Climate of Support for Sex Education*, and "... avoid a public encounter ... with the opposition."

RUGGED INDIVIDUALISM

The ethics behind "sexuality" education seem simple: "Stress what is right for the individual," advises the curriculum guide for seventh and eighth grades

in my city. In making an "Intelligent Choice of a Sexual Life Style," the seventh-grader in my city is advised to set for himself a purely "personal standard of sexual behavior." No religious views, no community moral standards are to deflect him from his overriding purposes of self-discovery, self-assertion, and self-gratification. Carrying out these themes are a host of books targeted at junior high and high school students. In *Values, Rights, and the New Morality* (Prentice Hall, 1977), Jack L. Nelson advises high school students that much of previous history has consisted of sexual inhibitions imposed by the Catholic Church and similarly repressive institutions. He urges them to make up their own minds—under the guidance of their sex teachers, of course—about sexual morality, pornography, sex education itself, abortion, and euthanasia.

Despite the billing as "education for love," love itself is thoroughly debunked in the new programs. Sex is simply something with which one feels "comfortable," in the new view. A "sexuality" teacher whose class I attended guided her students through a lengthy list of "reasons why young people have sex" ("they want to prove their masculinity or femininity," "everybody else is doing it," etc.) without once mentioning love or marriage. "Romantic love," as portrayed in *Romeo and Juliet*, is an especially dangerous illusion, according to the new sex cult.

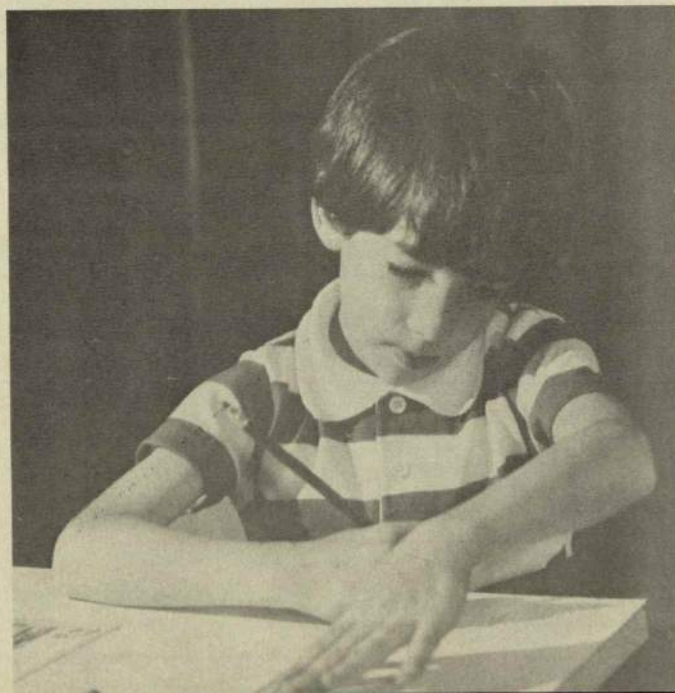
Though rejecting traditional moral values, the new teaching is far from value-free. The new ethic, embraced and taught with all the fervor of the New England preaching tradition, is "responsible sex"—i.e., sex without parenthood, except under rigidly circumscribed conditions and in extremely limited numbers. Indeed, according to the Humboldt County *Family Planning News*, which is distributed to teachers, it is good to realize that one may not be "parent material" and to forego parenthood entirely. If people insist on having children, the *News* advises that there are "practical advantages to the one-child family," including "marital fulfillment," "lessened pressures from population growth," and "freedom to organize family activities without conflicts among children."

One school curriculum guide in my county carries out these themes by asking children to decide whether they are "parent material" by discussing "the problems that would be eliminated if I were the only child" and by lengthy discussions of family "conflicts" and "sibling rivalry." The guide offers a list of "reasons for having children," including the desire to prove your femininity or masculinity (I *can* do it!), "to make up for your own unhappy child-

hood," the "desire to be punished for having sexual relations," "to get back at your parents," and other motives suggesting that persons who want children must, at the least, be socially inadequate, and, more probably, psychologically deranged.

The literature stresses how difficult it is to raise children and how unattractive they are: "Babies are *not* sweet little things. They wet and dirty themselves, they get sick, they're very expensive to take care of," warns one Planned Parenthood pamphlet distributed for student use. One local curriculum guide warns that "it is estimated that it takes \$70,000 to \$100,000 (not including mother's loss of income) to raise a child these days," that "babies need attention and care 24 hours a day," and that they often spoil marriages by making their fathers "jealous" and rendering their mothers "depleted."

But above all, babies add numbers to the population. Though modern sex education claims to relieve students from all anxiety regarding any means of sexual expression, it imposes its own burden of guilt: Those who add to the population "explosion" are guilty of unforgivable sin. The promotional literature makes it clear that the population-control purposes of sex education override any interest in "education for love" or "healthy positive attitudes." Fully one quarter of the Burt and Meeks "Speech" is concerned with the "major problem of our times"—the population "explosion." The Speech states that the so-called "explosion" is responsible for unemployment, pollution, poverty, and starvation. The Speech tells listeners they have already "encountered the problem" on a personal basis while "attempting to get a bowling alley," "waiting your turn to play golf," and "looking for a place to hunt, fish, or camp."



Not content with thus playing upon middle-class impatience at waiting in any line for any reason, the authors erroneously claim that "world population is increasing at a rate of 2 percent per year whereas the food supply is increasing at a rate of 1 percent per year." (In fact, the world food supply in the period since World War II has increased substantially faster than population, and per-capita food supplies are now at their all-time highs, despite attempts by several countries to curtail production.) The Speech threatens that unless the so-called "population explosion" is brought under control, average world food intake will decline to mass-starvation levels by the year 2000.

Nor is the Speech exceptional. The leading proponents of sex education have all frankly espoused it as the most effective and politically acceptable form of population control. In its *Implementing DHEW Policy on Family Planning* (1966), the Department of Health, Education, and Welfare touted its sex-education projects as a means of "effective fertility control," especially among minorities. Planned Parenthood and the Sex Information and

Education Council of the U.S. (SIECUS) have long taught that sex educators have the duty to change people's values so as to reduce their fertility. As Dr. Mary Calderone, a leader in both of these organizations, put the problem of inducing people to want and to beget fewer children, "If man as he is, is obsolescent, then what kind do we want in his place and how do we design the production line? . . . In essence, that is the real question facing . . . sex education."

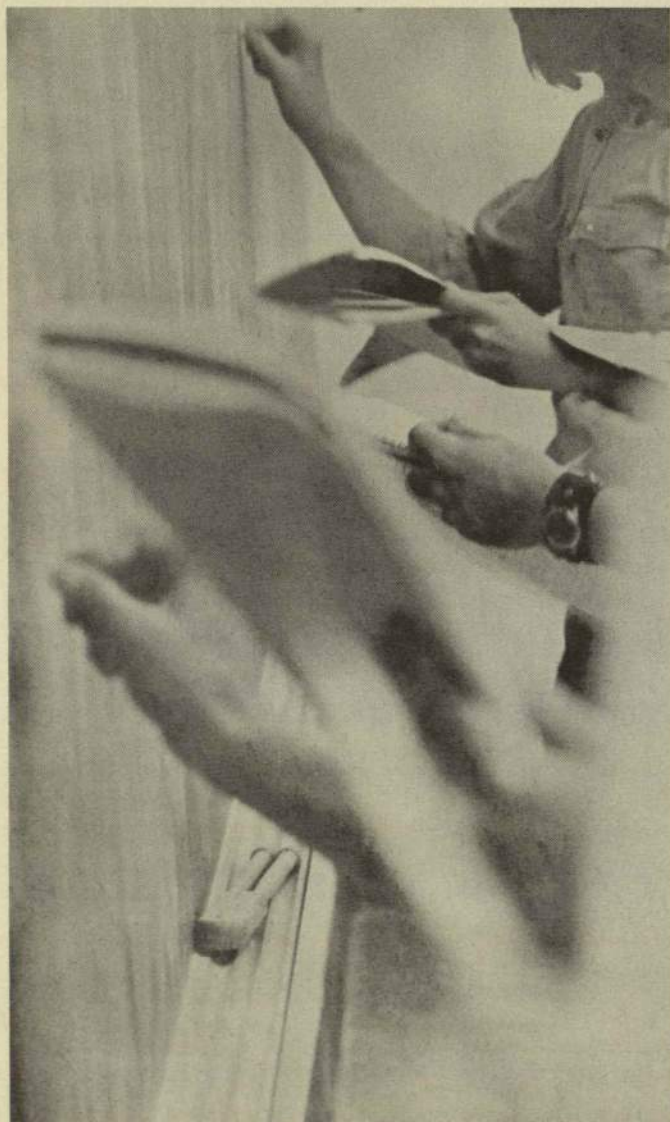
The sex curriculum adopted in my city places major emphasis on "population stabilization" and the "effects of overpopulation . . . crowded housing, lack of farmland . . . famine and eventual death." Seventh-grade students in my city are told to "consider future generations" and are shown films on the "overpopulation" threat. The teaching unit on "Contraception and Population Stabilization" instructs these seventh-graders in the contraceptive methods which they can use to avert the horrors of overpopulation. They are also instructed in "the permanent methods of birth control—vasectomy and tubal ligation," which they can use to defend themselves against this threat, and are told where they can obtain this protection. To maintain the pressure, local health departments throughout the country distribute impassioned warnings about the population "explosion" in periodic newsletters; here in Humboldt County the *Family Planning News* regularly sounds the population alarm by reprinting and distributing to teachers sundry threats of the calamities to ensue from "excessive fertility." The so-called "teenage pregnancy epidemic" stimulates additional alarms.

The "values clarification exercises" so much emphasized in modern sex classes carry out these themes. The following "exercise" appears in Sidney B. Simon's widely-used *Meeting Yourself Halfway: 31 Value Clarification Strategies for Daily Living* (Argus, 1974):

The population problem is very serious and involves every country on this planet. What steps would you encourage to help resolve the problem?

- [1] volunteer to organize birth-control information centers throughout the country
- [2] join a pro-abortion lobbying group
- [3] encourage the limitation of two children per family and have the parents sterilized to prevent future births.

But, above all, the teaching emphasizes that the student should take responsibility for limiting his



A father must guard against two opposite attitudes in his children: rebellion on the one hand, and discouragement on the other. Therefore he must give time and attention to each child. He must cultivate each child as an individual personality. No two children in a family are the same. Discipline that will benefit one child will crush another. One child will receive correction in a form that will merely provoke rebellion from another.

—Derek Prince

own procreation by means of contraception, sterilization, or abortion. Also, "if you're not supposed to go after a girl . . . masturbation is a perfectly acceptable, useful, comforting thing," counsels Planned Parenthood in *The Problem with Puberty*, distributed for use in schools. Finally, homosexuality also achieves the movement's goal of separating sex from reproduction.

Though a full discussion of the population question would be beyond the scope of this article, it should be noted that the doomsday view of the subject is not universally, or even very widely shared by knowledgeable specialists in economics and demography. The significant point, however, is that under the guise of providing publicly-funded sex education, a particular interest group has found the opportunity to promote its unique view of the population "crisis." In undertaking to finance and promote a multi-million-dollar program of public sex education, the government has entered very heavily into the promotion of a particular world view and the establishment of a chosen ideology, a kind of secular religion. That is a posture the public and Congress would do well to examine anew.

BIOLOGY OR IDEOLOGY

Future policy should avoid excess—even though the extreme actions of the sex lobby invite extreme responses. Sex, taught as a part of biological science, is a valid study—from eggs and chickens in kindergarten to the miracle of human reproduction studied in higher grades. Indeed, this is the way good schools, both public and private, have traditionally taught sex. Numerous excellent biology textbooks and other teaching materials are in existence to support this traditional scientific instruction. Nor is there any reason why those students whose parents want them instructed in various methods of birth

control should not receive this information from their physical-education teachers.

The question of the degree to which schools should be concerned with "values clarification," however, is a thorny one. Schools have traditionally been entrusted with the task of "molding character," but this responsibility offers as well an opportunity for ideologues to propagandize. Clearly, the emerging sex lobby is making every effort to use the schools to mold minds in the direction of a new morality which claims that though sex should be freely and widely enjoyed, the principal human responsibility is to limit human numbers.

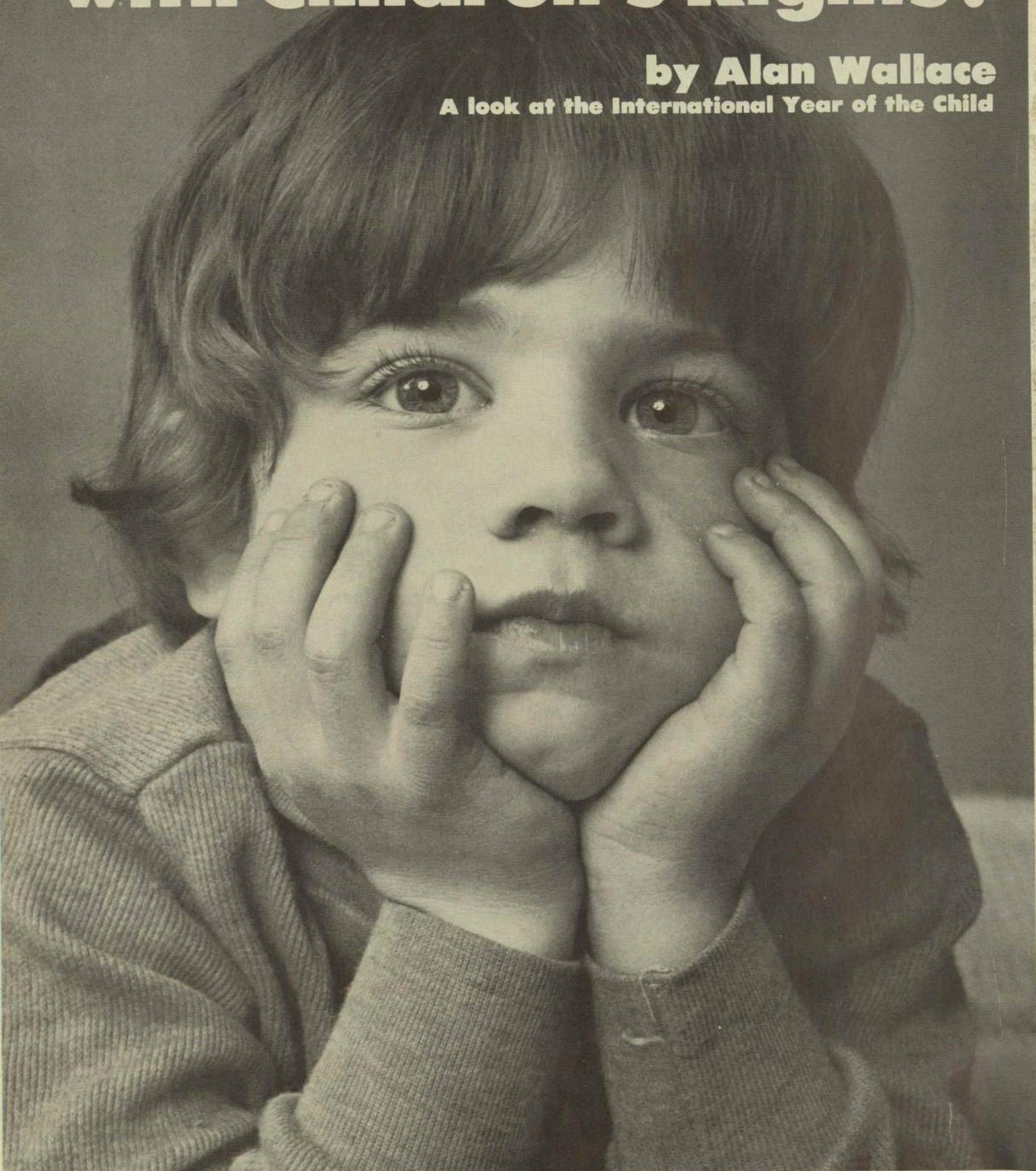
Those who oppose this reduction of all philosophical and ethical thought into a grotesquely simplistic capsule cannot ask that the schools teach *no* values, since this would be both logically and practically impossible. But what values? Certainly, at the very least, parents have the right to demand that the schools *not* be used to induce guilt in children and young people for aspiring to become parents. As an immediate, practical recommendation for sex education, the advice of a citizens' group in this county may have been as good as any: It recommended that sex be taught as a biological science, with the permission of parents, and it recommended that the teaching of values be regarded as a family responsibility primarily, with the schools teaching "respect for the traditional moral values shared by most groups in our society."

The objectionable feature of the programs now being promoted by Planned Parenthood, the public-health establishment, and other members of the sex lobby is not that they teach sex but that they do it so badly, replacing good biological instruction with 10 to 12 years of compulsory "consciousness raising" and psychosexual therapy, and using the public schools to advance their own peculiar world view. One can only hope that not only biological science, but education itself, can withstand the assault. ♡

What's Wrong with Children's Rights?

by Alan Wallace

A look at the International Year of the Child



LATE IN 1976 the U.N. General Assembly passed a resolution making 1979 the International Year of the Child. Then in April 1978, President Jimmy Carter created a twenty-five member U.S. National Commission on the International Year of the Child.

In view of the increase during the past twenty years in child-related problems, one might think that such a commission is just what is needed. Yet many Christians who have taken a close look at the IYC feel it is an attempt to extend the influence of secular humanism in our society, while at the same time emasculating biblical Christianity.

How could someone reach such a negative conclusion about a program designed specifically to benefit children? That is precisely the question this article will explore.

For those who have seen well-known sports and screen figures endorsing the U.S. celebration of the IYC on TV spot announcements, some of the information that follows may come as quite a shock. After all, most of us would respond to the idea of an International Year of the Child with pleasant thoughts of cute children we have known and the remarkable things they have done. In fact, this is no doubt the attitude of some who are working on the local level to promote the IYC. Because they enjoy working with children and recognize that many of them have real needs which aren't being met, they have joined the ranks of the IYC to try and solve current problems which confront children.

Yet such a sentimental and compassionate view is not in harmony with the intentions of IYC leaders. As Iain Guest has stated in an article in *Atlas World Press Review*,

One thing is certain: the International Year of the Child, for those involved, *will not be a sen-*

timental event. It will be an opportunity to improve education, change legislation, affect governments. "We cannot leave it up to the families," says Rigmor von Euller, the children's "ombudsman" for Sweden. "*National legislation* has to create the climate where the family can flourish." (Emphasis added.)¹

Instead of actually getting personally involved on an individual basis, they are turning to the highest authority they know to implement their designs.

What precisely will the U.S. National Commission and IYC leaders attempt to do? Ideally, they would like to solve the major problems of children in this country through federal programs. To a great extent, Christians will agree that something needs to be done about the specific problems of childhood the commission has categorized, such as: the lack of complete immunization for children against disease, the need for other health care, the rise in child abuse, juvenile drug abuse, violent crimes, suicides, venereal disease, and teenage pregnancies.

However, the agreement between the proponents of IYC and Bible-based Christians ends with the recognition of such problems, and disagreement ensues as each presents its alternative method for solving them.

THE PRIMARY PROBLEM

Patricia Moore Harbour, the Executive Director of HEW's Secretariat for the IYC, has said, "The International Year of the Child is a *mandate from humanity* for each of us to act on behalf of all children."²

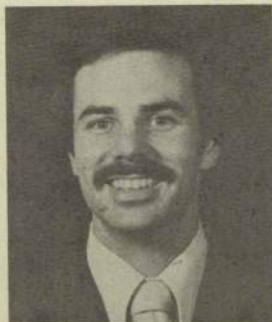
The basic problem with IYC and its proponents is that they see their responsibility for helping children as a mandate from humanity rather than from God. Their approach to helping children, as well as to all other problems, is the humanistic one of man looking after himself because the future depends entirely upon mankind's efforts. To the humanist there is no higher authority than a "mandate from humanity."

The Christian, however, responds to a higher source of authority than popular opinion or the common good of mankind. He has recognized the Sovereign Lord of all creation, the One who says, "The world is mine, and all that is in it" (Ps. 50:12, NIV). We who are aware that "it is He that hath made us, and not we ourselves" cannot be in agreement with humanism, for we have seen the reality of a higher power—the divine mandate.

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ALAN WALLACE



If one examines IYC material even casually, he finds the marks of humanism everywhere. For instance, in the tenth principle of the 1959 U.N. Declaration of the Rights of the Child, upon which IYC heavily relies, we find the following statement:

The child shall be protected from practices which may foster racial, *religious* and any other form of *discrimination*. He shall be brought up in a spirit of understanding, tolerance, friendship among peoples, peace and *universal brotherhood* and in full consciousness that his energy and talents should be *devoted to the service of his fellow men*. (Emphasis added.)

Is man's highest goal the universal cooperation among men for the solution of human problems? Or is there a divine prerogative which supercedes man's own desires or intentions?

WHO OWNS YOUR CHILD?

The U.S. National Commission on the IYC has divided its goals into seven categories: child nurturing, health care, education, juvenile justice, individual development, equal opportunity and cultural diversity, and impact of media. Although some goals in each of these categories may indeed need to be met, it is not the state's responsibility to meet them. Rather it is the charge given by God to parents, which they are to carry out as good stewards.

In Psalm 127:3 we are told, "Children are an heritage of the Lord: and the fruit of the womb is his reward." *All children belong to the Lord*—as does the world and all its fullness. They do not belong to any human government or institution. They are God's!

Yet the responsibility for rearing them is clearly given in Scripture to parents. As Paul points out in Ephesians 6, fathers are to "bring them up in the nurture and admonition of the Lord" (vs. 4). In fact the Old Testament testifies of the extent to which parental discipline could go in that day. In Deuteronomy 21:18-21 the Lord instructed Israel,

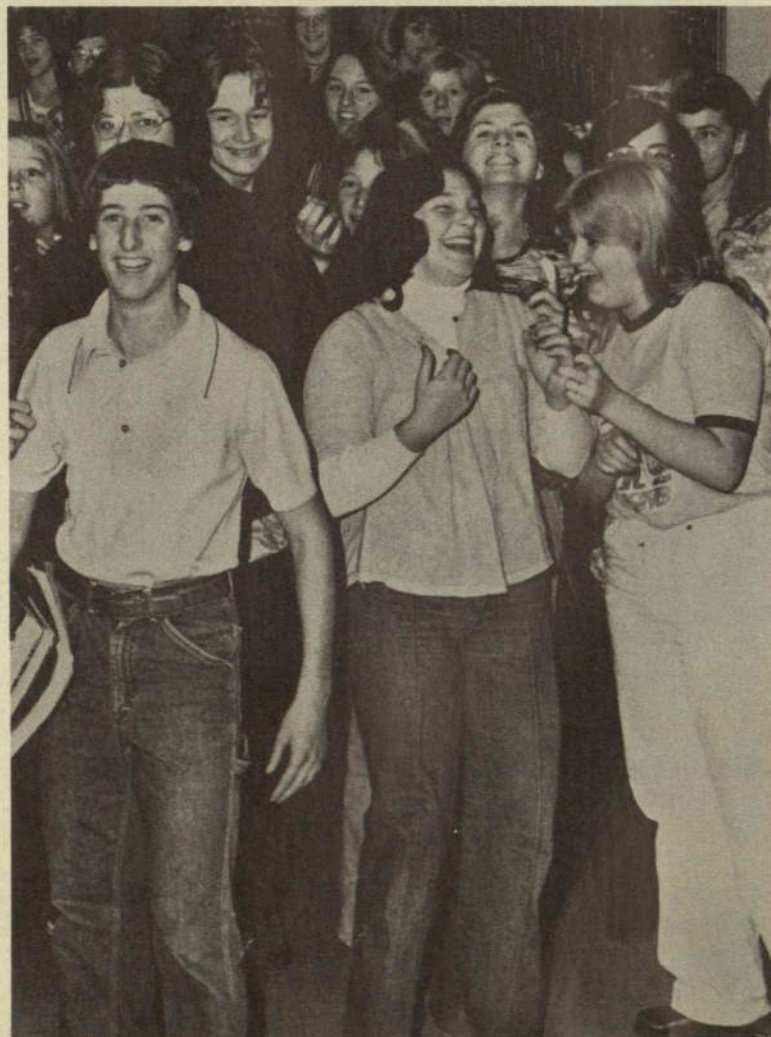
If a man has a stubborn and rebellious son who does not obey his father and mother and will not listen to them when they discipline him, his father and mother shall take hold of him and bring him to the elders at the gate of his town. They shall say to the elders, "This son of ours is stubborn and rebellious. He will not obey us. He is a profligate

and a drunkard." Then all the men of his town shall stone him to death. You must purge the evil from among you. All Israel will hear of it and be afraid.

Yet the IYC's view of who bears ultimate control and responsibility for children is quite different from the biblical one. In an article in the *Journal of Social Issues* Serena Stier, an advocate of children's rights, said:

Attempts to expand children's legal rights so that they generally parallel those of adult citizens are confronted with *the presumption of the importance of parental autonomy as a good to be preserved* by the state so long as one cannot demonstrate some *overriding state interest that would justify interference in the family relationship*. (Emphasis added.)³

Note first that parental autonomy is viewed as a barrier to the expansion of children's rights. However, if the state (the owner of children in the humanist view) has an interest in a child with which his parents fail to cooperate, the state is justified in interfering with the family relationship.



An example of this is that the parents of a pregnant minor do not even have to be consulted regarding their daughter's right to an abortion according to the Supreme Court ruling in the case of *Planned Parenthood vs. Danforth* in 1973.

What other situations would warrant state interference in the opinion of IYC proponents? One which has already gained widespread attention is the parents' freedom to decide where their children would be educated. In November 1975 the State of Ohio brought charges of child neglect against three families for sending their children to a Christian school operated by their church which had not been licensed by the state. Although the state lost the case, the statute under which it brought suit would have enabled it to remove the children from the home and custody of their parents had the court ruled in the state's favor. This is only one example in many of attempts at state interference with biblical family structure and authority.

Another is the attempt to remove children from the custody of parents who have followed the biblical instruction to use corporal punishment in correcting their children, claiming that the children were being abused.

IYC GOALS

Those who support the IYC basically fall into two extreme camps when it comes to the solution of childhood problems. One favors more government control of early human development while the other endorses no control whatsoever. In fact these two groups are so fundamentally disparate that they scarcely agree on anything except that any divine solution is irrelevant.

Those who favor more control claim that the way to help children is for government to regulate the entire child development process. This group advocates compulsory attendance at government-run day care centers and federal control of all public schools. Their efforts are evident in the 1970 Senate Child and Family Services Bill, cosponsored by then Senator Walter Mondale and Representative John Brad-

emas, which would have established federally funded child-care centers. Although the bill was vetoed, similar comprehensive Child Welfare bills have been sponsored each year since. Advocates of government control of early child care have also been involved in the recent push for a federal cabinet-level department of education which would result in further centralization of the public school system, with a corresponding reduction in local control.

Another threat to the right of parents to rear their children as they see fit is the increased support for using behavior modification in teaching situations. Those unfamiliar with this technique might refer to B.F. Skinner's *Beyond Freedom and Dignity*, a secular book describing this approach. Behavior modification is a method by which, through strict regulation of childhood experiences, psychologists can "program" the minds of children, almost to the point of absolute control over what they think, believe, accept and reject.

The end result, then, of greater government involvement in the early child development process is that children would be shaped to a greater degree into the type of person the state wants to produce.

On the other extreme we find the supporters of pure children's liberation. One of the major spokesmen for this position is Richard Farson, a psychologist and faculty member of the Humanistic Psychology Institute in San Francisco. In an article written for the *Los Angeles Times*, Farson spoke in favor of the elimination of corporal punishment, elimination of compulsory education, allowing children to vote, to drive automobiles, to engage in sexual activity, to handle their own finances, and to decide where and with whom (if anyone) they want to live.

In his book *Birthrights: A Bill of Rights for Children*, Farson goes on to further express his views on children's sexual rights.

The child's right to sexual freedom does not mean the advocacy of any particular form of sexuality for adults and children. What it does advocate is the freedom for children to conduct their own sexual lives with no more restrictions than

Nothing is so helpful in the training of a child as the opportunity for significant work. The time which they have for play and leisure must be carefully proportioned against meaningful, necessary work. Younger children spend proportionately more time at play. As a child grows older, an increasing proportion of time should be given to work. "Work" in this sense includes also the responsibilities which a child has outside the home, e.g., school, sports, and music lessons.

One of the simplest preventatives for juvenile delinquency is the building of good work habits. The great majority of delinquents have too much free time. They have not been required to shoulder genuine responsibility.

—Larry Christenson
The Christian Family



adults. Further, that *all sex activity be decriminalized* so that sexual experimentation and sexual acts between consenting people can be enjoyed without fear of punishment (p. 152, emphasis added).

It is implied that Farson and those who support his view of children's rights have no aversion toward homosexuality or any other sexual activity which is forbidden in Scripture. In fact, they recognize no authority as absolute except the will and desire of the individual. Concurrent with this attempt to eliminate the teaching of sound moral values to children whose parents hold traditional views toward sex, there is the move among homosexual and lesbian "couples" to use adoption or artificial insemination so that they can further influence society and spread their lifestyle through their children (see *Newsweek*, Feb. 12, 1979, page 61). If the advocates of greater state control of children resemble Big Brother, Farson and his fellows seem to have sprung straight from Aldous Huxley's *Brave New World*.

HOW SHOULD WE RESPOND

Christians need first to recognize the general thrust of both extreme factions which support IYC as a threat to their freedom to carry out God's instruction to raise up their children in the nurture and admonition of the Lord. This can be accomplished by sharing information sensibly with other believers you know. Once they are informed, ask them to pray.

It doesn't matter how firm you are with your kids, as long as the discipline is surrounded with love. The most important thing is having an atmosphere of love and acceptance in the home. If there's love, it makes up for the times parents make mistakes.

Many times in counseling, people have said to me, "My parents never showed me any affection. I can never remember a time when my parents hugged me."

Any atmosphere that's devoid of love is tragic. I don't think it's possible to have too much love in a home. Free and open affection between parents and children is absolutely mandatory in any home.

—Don Basham

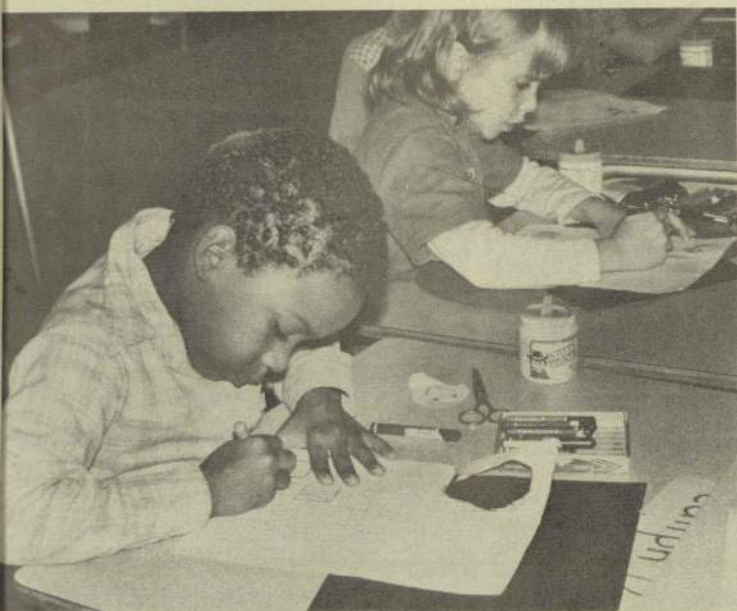
Second, we need to remember that despite humanistic claims to the contrary, our God is still the Sovereign Lord of the Universe. He has never been caught off guard by any of Satan's schemes, and this one is no exception. Although the family and biblical child-rearing principles are under attack, God has promised in His word that the ultimate victory is His. In Malachi 4:5-6 He promises that "before that great and dreadful day of the Lord," He will "turn the hearts of the fathers to their children, and the hearts of the children to their fathers" (NIV).

In Isaiah 49 the Lord again reassures His people:

This is what the Sovereign Lord says: "See, I will beckon to the Gentiles, I will lift up my banner to the peoples; they will bring your sons in their arms and carry your daughters on their shoulders.

Kings will be your foster fathers, and their queens your nursing mothers. They will bow down before you with their faces to the ground; they will lick the dust at your feet. Then you will know that I am the Lord; those who hope in me will not be disappointed.

I will contend with those who contend with you, *and your children I will save*" (vss. 22-23, 25, NIV).



When all is said and done, we can confidently rely on the fact that the Lord will vindicate Himself, His word, and His people, and will save them from every effort of the enemy which would postpone or prevent the fullness of His Kingdom on earth.

Third, Christians need to recognize the reality of children's problems and do something to help solve

them. If anyone *should* have answers to these situations and needs, it is the people of God. Throughout Scripture we are told of our responsibility to have a positive, redemptive impact on the society around us. In Israel, God's people were commanded numerous times to look after the orphan and the fatherless. Jesus warned us of the severe consequences of offending a single little one who believed in Him (Mt. 18:1-6). The early church had a reputation for taking in and caring for cast-off infants and children, rearing them to be dynamic instruments of God's Spirit.

Many of the problems being addressed by the U.S. National Commission on the IYC have no likelihood of being solved by federal legislation or programs, but there is no practical reason why concerned believers could not make significant headway in dealing with them. We should first make sure that our own children receive the love, care, and instruction they need so that they can be part of the solution and not part of the problem. From there we can extend our concern into the community at large. Such a positive approach would not only be in keeping with our biblical responsibility to reach out in practical ways to people in need, it would be an effective means of evangelism and would at the same time make the IYC unnecessary and unjustifiable.

The move for children's liberation is not acceptable to anyone who embraces the divine mandate of parental responsibility in child rearing. Yet instead of reacting emotionally with inflammatory rhetoric to the threat it implies, we need to see it as a commentary on our failure to alter society toward a more godly pattern. Then we can accept the challenge of making our faith work, and embrace our responsibility as stewards of the heritage God has given us to raise our children in righteousness. ♥

FOOTNOTES

- 1 *Atlas*, March 1979, p. 46.
- 2 *American Education*, April 1979, inside cover.
- 3 Vol. 34, No. 2 (1978), p. 47.

Thy Word is Truth

Lo, children are an heritage of the Lord; and the fruit of the womb is his reward. *Psalms 127:3 (KJV)*

Fix these words of mine in your hearts and minds; tie them as symbols on your hands and bind them on your foreheads. Teach them to your children, talking about them when you sit at home and when you walk along the road, when you lie down and when you get up. *Deuteronomy 11:18-19*

Train a child in the way he should go, and when he is old he will not turn from it. *Proverbs 22:6*

The rod of correction imparts wisdom, but a child left to itself disgraces his mother. *Proverbs 29:15*

What I am saying is that as long as the heir is a child, he is no different from a slave, although he owns the whole estate. He is subject to guardians and trustees until the time set by his father. *Galatians 4:1-2*

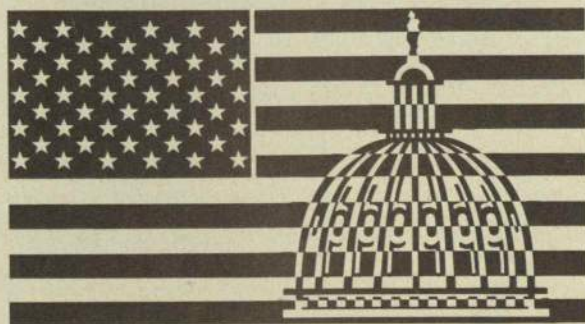
And Jesus called a little child unto him, and set him in the midst of them, And said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. And whoso shall receive one such little child in my name receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. *Matthew 18:2-3, 5-6 (KJV)*

He will turn the hearts of the fathers to their children, and the hearts of the children to their fathers; or else I will come and strike the land with a curse. *Malachi 4:6*

He who fears the Lord has a secure fortress, and for his children it will be a refuge. *Proverbs 14:26*

Scriptures are from the New International Version, ©1978 by the New York International Bible Society unless marked otherwise.

update update



Ever since the formation of Intercessors for America back in late 1973, New Wine has been committed to its ministry of informing Christians about matters of current concern and encouraging them to intercede. This Update on IFA explains the present thrust in coordinating the prayer efforts of believers across the country.

Intercessory prayer organizations now encircle the globe in a total of twenty-two nations. Several of these groups have formed in the past year.

The growth of these organizations in number and impact is a sign of hope that Christians are looking increasingly to the only Source who will provide lasting solutions to the great problems that confront these nations. The best efforts of men have not been enough, and without Christ, the rise of anarchy, moral decadence, and economic chaos threaten these countries with collapse.

It is not clear that *major* spiritual battles are being won at this point. The statistics on abortion, homosexuality, crime, dishonesty in government, pornography and the secularization of our schools do not offer much encouragement. But skirmishes are being won, and more Christians are learning how to wage war. In many countries, prayer is virtually the only weapon available to Christians. Expression at the polls, through public dissent, in speech and in worship is virtually cut off. In these situations, Christians have learned the extraordinary fullness of God's provision and power.

In America, most avenues of individual expression and dissent are still open and to this point freedom of worship is unrestricted. But even here, ominous signs are evident in the wake of the Jonestown trag-

edy and IRS action against private (and religious) education. Legislative bodies, schooled largely in the philosophy of secular humanism, have become zealous in promoting religion—the deification of man and the ultimate sovereignty of human government.

But with the rise of humanism, the battle lines at least become more clearly drawn. The warfare is between the Kingdom of God and the kingdom of godlessness. Church groups in America have been so preoccupied with their inner development that they have largely failed to grasp the magnitude of this spiritual warfare. As a consequence, the preparation and training of Christians has not been directed toward this end. This neglect cannot continue if we are going to turn the tide against an increasingly militant adversary.

One aspect of IFA's mission is to help prepare Christians for battle. Toward accomplishing this goal, a series of intercessory prayer conferences are scheduled this fall. Five sessions are planned in back-to-back conferences in Cleveland, Atlanta, Dallas, Portland and Washington, D.C., each of which will last two and a half days.

The primary speakers at the conferences are two men well versed in spiritual warfare, men who have seen the tide turn in their own nations and in several other countries as a result of a mobilization of concerted prayer. Denis Clark of Great Britain established Intercessors for Britain in 1969 and subsequent to that has been instrumental in establishing most of the other "Intercessors For _____" organizations. His knowledge and skill in spiritual warfare have taken him to intercessory prayer conferences in virtually every free country of this world. Johannes Facius, head of Intercessors for Denmark, is equally versed in spiritual warfare. As the prime mover behind the anti-pornography drive in Denmark, he has seen the effectiveness of Spirit-directed prayer, coupled with Spirit-directed action. Also participating in the conferences will be John Beckett, President of Intercessors for America, and Guy Kump, the organization's Executive Director. In addition, Derek Prince will participate in the Washington, D.C. conference.

The timing of these conferences is particularly important as we move into the future with its tremendous uncertainties—economically, politically, and socially. Every believer who wants to become more fully armed for the battle we face is encouraged to attend. A brochure with full details on the conferences can be obtained by writing:

INTERCESSORS FOR AMERICA
P.O. Box D, Elyria, OH 44036. ♥



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The Charismatic Crisis: Part II

by Ern Baxter

IN THE FIRST PART of this series we considered the prospect of what I called a "charismatic crisis": the option of whether we will go on to spiritual maturity or stagnate and decline from our present level of growth. As I pointed out, the greatest danger is not that we may deliberately turn away from God and His purposes, but that we merely shrink back from moving on in Him.

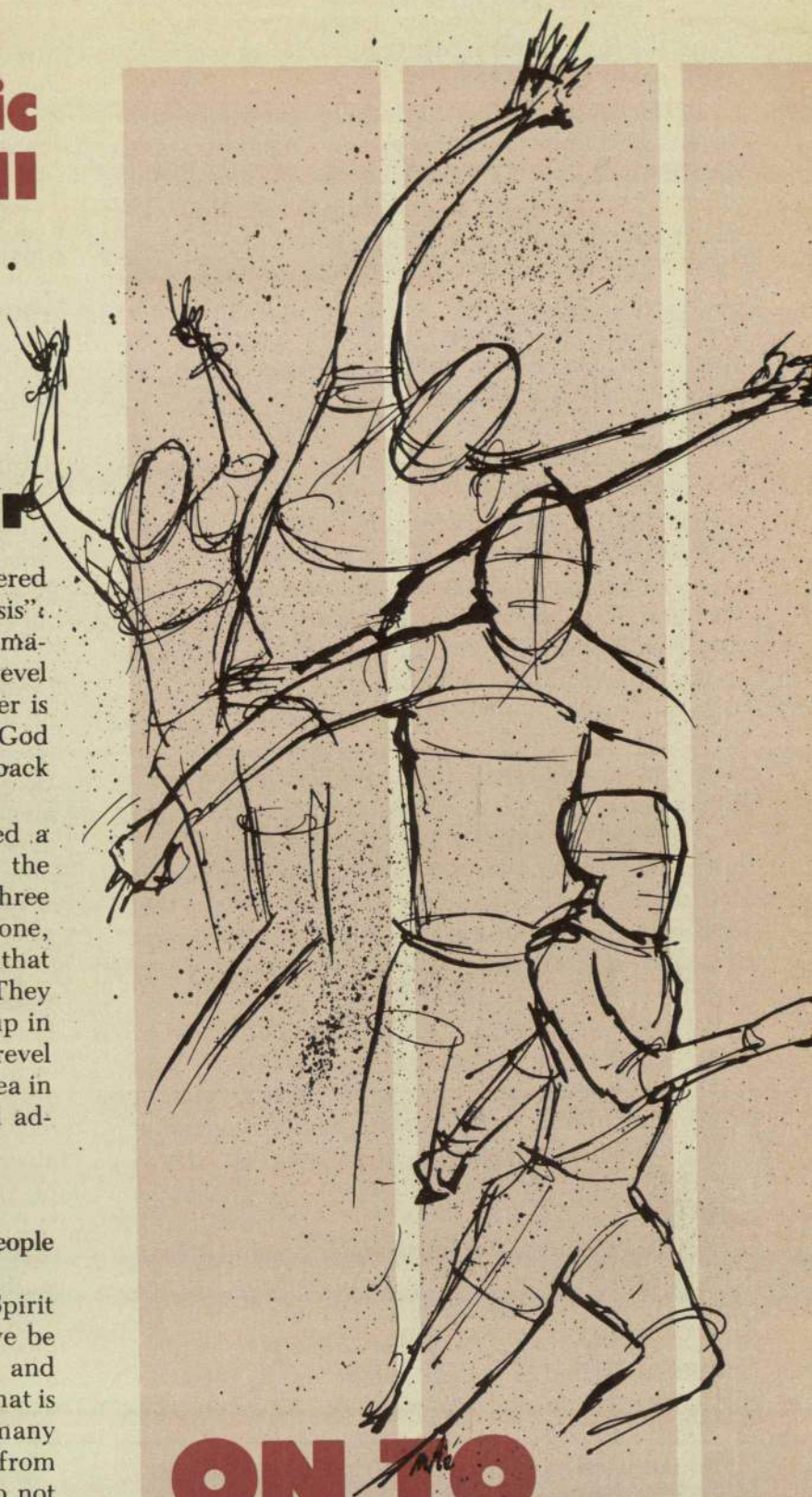
We know that the Corinthian church faced a similar crisis. Although Paul recognized that the Corinthians were gifted spiritually, he saw three areas where they needed correction. The first one, which we talked about in the last issue, was that they failed to comprehend the divine purpose. They didn't realize that God wanted them to grow up in obedience to His calling rather than to merely revel in His blessings. That brings us to the second area in which the Corinthians (and many of us) need adjusting.

Area Two: Failure to cooperate with the divine people

In 1 Corinthians 12:13 we read, "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." What is the pivotal word in that verse? *One*. How many bodies? *One*. How many spirits? *One*. We see from this the absolute essentiality of unity. If we do not find the unity of the Spirit, then we frustrate the Spirit's ministry.

In Ephesians 4, Paul speaks of two unities. First, the unity of the *Spirit*, which we are to keep until we come to the unity of the *faith*. Unfortunately, we have tended to reverse it by saying, "I'll be one with *you* if you'll agree with *me*." But if we make the uni-

NEW WINE



ON TO MATURITY

ty of the Spirit contingent upon unity in our faith, we'll never get together.

In the beginning the charismatic renewal brought us all together because of a common commitment to the life and power of the Holy Spirit. But as time went on, divisions arose; and they remain today because we refuse to grow up and maintain our unity in the Spirit. Like the Corinthians, we are petty, small and controversial with one another. This should not be so. The people of God are to be a distinctive people, supernaturally composed and maintained by the Holy Spirit.

The second part of 1 Corinthians 12:13 says, "... all made to drink into one Spirit." Baptism is the crisis; drinking is the process. We have been brought in by the crisis; we are maintained by the process. The unity of the Spirit is a present fact of God. The unity of the faith is a potential fact which we obtain by obedience. *We are one.* That unity of the Spirit binds us together and allows us to differ on issues of faith without dividing.

Jesus Christ *promises* our maturity in corporate life and witness. Before Jesus comes back, He must have something to show to the Father. Jesus is coming back for a Kingdom He can turn over to the Father that will exemplify God's government in the earth. Do you think Jesus wants to show us off to the Father in the condition we're in? I'm certain that Jesus isn't going to take the mess that we have right now and say, "Father, here's the product of My work."

We are on the verge of the fulfillment of the word of the Lord which says that in the time of the harvest, Jesus is going to remove from the Kingdom all things that offend so that the righteous may shine forth. I believe that when God gave us this charismatic visitation, He gave us an opportunity to get it together.

I seriously believe that the next jolt is going to be a judgmental jolt. God is giving us opportunity to get ready. He will not tolerate our continuing stubborn division. God's people are a distinctive people. The Corinthians failed to recognize that and divided the one Body, the people who were drinking into the one Spirit.

Just one note of caution. Don't try to join the unjoinable. A few years ago I tried in my zeal to incorporate everybody who called themselves Christians. The Lord simply said to me one day, "You've been preaching from Ephesians chapter 4. Don't you know that 4 comes after 3, and 3 comes after 2, and 2 comes after 1?" So I went back to Ephesians, and I found out that the people He wants to get together

in chapter 4 are the people He began to process in chapter 1. I realized then that the people God is going to join are those who repent and are baptized and filled with the Holy Ghost, as they were in Ephesians 1.

The Corinthians failed to cooperate with the divine people in not handling the unity question or interpersonal relationships properly. This is a serious area of concern for us as well. We still talk and act as individuals. "*I* am saved, *I* received my baptism, *I*, *I*, *I*." The "*I*" emphasis is legitimate, but only if held in conjunction with the "*we*" emphasis.

There is no such thing in the New Testament as a Christian living by himself. In fact, the New Testament categorically says, "No man lives unto himself." In God we are made to relate. God has deliberately placed in you and me a notch that can only be filled by somebody else. I don't have it all, nor do you. But, I'll tell you something—*we* have it all.

The totality of God's provision is not given to me or to you; it is given to us. In the Body He has placed all that is necessary for our corporate welfare. If any one of us fails to make his contribution, he robs the Body of what he has to give and hinders the fulfillment of God's purposes.

We are to be a distinctive people, supernaturally composed and equipped for the distinctive purpose of being a redeemed community for world witness.

Area Three: Failure to Continue in the Divine Power

God chose Paul, gave him tremendous revelation, and Paul shared that revelation in several letters. When the canon of Scripture was put together by the providence and oversight of the Holy Spirit, Paul's letters were not put in chronological order. They were put in the order of truth. So the first Pauline letter is Romans, which is a divinely inspired essay on the meaning of salvation. Paul taught in Romans that salvation is by grace through faith—that man is justified by faith. Romans 5:1 says, "Therefore being justified by faith we have peace with God through our Lord Jesus Christ."

Paul declared the mind of God so clearly regarding salvation by grace that people responding to the truth of Romans did one of two things. Number one, they said, "Well, that's great! If I'm saved by grace, not by works, then I can magnify the grace of God if I just throw in a few extra sins. Just think, if I sin a little more, He can grace a little more."

Paul said, "Know ye not that so many of us who

were baptized into Christ were baptized into His death?" The whole idea of grace is not only to save you from your sins but to save you *from sin*. Sin is the factory that makes sins.

So Paul says, "You didn't understand my message in Romans. I not only said Christ died for your *sins*, I said that Christ died *unto sin*. Christ dealt with the root of sin." In your baptism you are saying, "I am dead now to that to which I gave my members in my past life." So the first wrong way of reacting to Romans—the reaction of the Corinthians—was to commit more sins, so God could exercise more grace. The Corinthians went the route of licentiousness, shallowness, worldliness and carnality.

What was the second wrong reaction? We see it in the Galatians. The Galatians said, "You can't just be saved by grace. That's too easy. We had better tack on some religious observances just in case—a few holy days, new moons, sabbaths and probably some dietary changes." And so they went the route of legalism.

Paul's response to the Galatians' reaction is frightening. "Oh, foolish Galatians, who hath bewitched you that you should not obey the truth?" Notice that he did not say, "not *believe* the truth." He said, "not *obey* the truth." There is no such thing as believing the truth and not obeying it. Believing embraces obedience.

Since Christ had been so clearly preached to the Galatians, the fact that they could have been bewitched is even more frightening. If converts of Paul who had come under the apostolic impact of the

pure message of this man could be bewitched, then we should consider that as a warning for us today.

The point I am concerned with is the ongoing work of the Spirit in us. As Galatians 3:3 says, "Surely you can't think that a man begins his Christian life in the Spirit and then completes it by reverting to outward observances." One of the crisis points at which we now find ourselves in the Charismatic Movement is the danger of failing to continue *in the divine power* which will ultimately lead us to maturity. The Holy Spirit has begun something. He is going to complete it. Our problem is that we might stop with what He has begun.

The two-fold reaction to the truth of Romans is manifest today—the Corinthian move toward licentiousness, shallowness, worldliness and carnality, and the Galatian route of legalism and deception. Either response cancels out the Holy Spirit as the ongoing effective, life-giving source from God.

THE HOLY SPIRIT'S ROLE

The Holy Spirit is the operative agent in the Kingdom of God. The Holy Spirit convicts us and converts us. He regenerates us and empowers us. We receive gifts from the Holy Spirit. The Holy Spirit sanctifies us in the Body. He is the active agent of the Trinity.

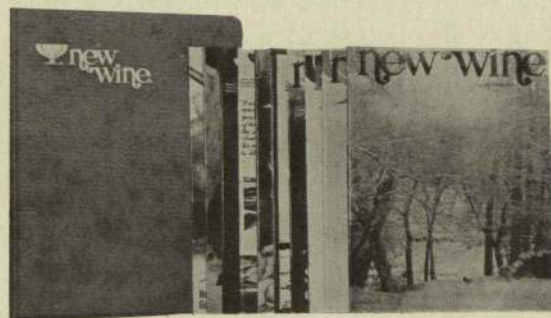
If that is the case, how can a man, after having been introduced to salvation by the Holy Spirit, be so foolish as to say, "Now I'll run my own show."

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This is the issue in the ongoingness of the Holy Spirit. The alternatives are carnality or legalism.

How many men have heard their earthly fathers say, "All right, boy, grow up!" Similarly, I can see the heavenly Father looking down and saying to us, "Grow up!"

There comes a point when we need to get rid of "the teddy bear." I have no problems with people being immature when they first come to Christ. The beginning in the Spirit can be simple and beautiful and a new convert often has all the characteristics of a newborn babe. But a child eventually has to grow up. The subtle danger for us today is that as the gentle pressures of the Holy Spirit are lovingly and effectively prodding us on to maturity, we are saying, "I don't want to go on."

After all, a child does not have to pay the bills, take responsibility in a family, plan or organize. That is for the mature, and many in the charismatic scene are saying, in effect, "Who wants to grow up and pay the bills? We are having such fun!"

Five years ago when some of my brothers and I started talking about discipleship, submission, shepherding and authority, we thought it would be a blessing to the people of God. We believed people wanted to mature and accomplish God's purpose. Instead, they screamed to high heaven. They said, "You're taking away our teddy bears."

Are we going to sit around charismatic conferences fondling our teddy bears until Jesus comes? It is wonderful to go to a conference, get all goose-bumpy, and say, "Jesus is Lord," but that isn't where the purposes of God are going to be proved. For example, communism hasn't taken over three fifths of the earth's surface and infiltrated the other two fifths by holding conferences. They have done it by making converts and absorbing those converts into cells!

The Holy Spirit is the agent of the Trinity to bring to pass in you and me the whole purpose of God. The Holy Spirit will continue to inspire us in praise and worship and singing. These inspirations are

valid. Yet the Holy Spirit is also interested in helping us get our finances straightened out. He's interested in helping us get every area of our lives adjusted to the will and word of God. The Holy Spirit is the spirit of Jesus Christ, whose character and quality of life are to be reproduced in us.

If you suffer at all in your Christian life, you suffer for some area where you have not developed into maturity. That continuing area of childishness in an adult body can cause you many concerns. The Holy Spirit wants to speak to you and to me about the childish areas of our lives. Those areas will not vanish simply by our talking in tongues. They are going to go away only as we expose them to the light of the Spirit and the word, and let Him minister maturity in those areas. The Bible says, "Grow up into Christ in all things." This means *all*, not some.

The charismatic crisis in Paul's day was the failure to cooperate with the divine people and failure to continue in the divine power. Its relevancy to us is obvious.

THE WAY TO MATURITY

Although Paul gave stern warnings to those facing the charismatic crisis, he also gave a positive emphasis, basic and essential for them and for us today. It is in three aspects.

1. The Authority of the Word

When people have stopped growing up, it isn't long before they start denying, either in conduct or in concept, the authority of Scripture. The Corinthians were carnal, and their carnality started to cause them to question the authority of the apostolic word. It all boils down to this very simple fact: if God has spoken and the Bible is God's speech (which I believe), and if you tell me that the Bible is not inerrant (or that the Bible has error in it), then you are telling me God is capable of speaking error.

His word came through holy men as they were "borne along by the Holy Spirit." God is capable of



*We must seek to excel in spiritual gifts
and press in to use them properly.*

preserving His word. Not one jot or tittle will pass away until all is fulfilled. I have absolute faith that it is God's word, spoken out of His veracity and His integrity, and that it is without error in the original autographs. But I find that whenever men want to tamper with God's truth, they have to attack the Bible.

I want to point out how Paul dealt with that tendency:

If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord (1 Cor. 14:37).

Now, the next verse is very interesting: "But if any one does not recognize this, he is not recognized" (NAS). Another translates it: "If any man be ignorant, let him be ignored." I am not going to fight with people who deny the authority of the word of God. If God has not spoken, I have no grounds for my Christian convictions. My convictions would then become only opinions.

I am concerned about the authority of the word being dissipated in many circles, and I say to you bluntly, you and I have to take a simple and firm position on the word of God. If you are for it as the inerrant Scripture, then it will be the base of your conviction. If you are not sure, then you are going to live in the tents of uncertainty. Our stance must be: "I affirm the word of God to be inerrant."

2. The Healthy Maintenance of the Charismata or the Gifts

One of the easiest and quickest ways to get rid of your charismatic troubles is to throw out everything charismatic. I remember a woman coming up to me in Chicago one day and saying, "I have had it up to here with spiritual gifts. I'm not going to believe in them any more. I've heard some crazy things," and she flounced out of the meeting.

You never solve a problem by destroying it. You solve it by *solving* it.

With all the excesses in the charismatic church at Corinth, with everybody talking in tongues at once and four or five prophets prophesying simultaneously, there was confusion. However, Paul never said, "Your gifts are of the devil." He said, "Your *handling* of them is carnal." But Paul never questioned the validity of the gifts.

In Thessalonica, which was a Roman army outpost where everything was done by Roman law, they were so proper and conservative that when they had a few bad prophecies, they said, "We don't want any more prophets." We must not get turned off by the misuse of spiritual gifts by carnal people. We must seek to excel in spiritual gifts and press in to use them properly. We should not forbid them, nor despise them, but rather adjust them.

3. The Absolute Essentiality of Unity

Carnality is always divisive, always questions the word of God and always misuses spiritual gifts. From 1 Corinthians 1:7 you would have thought the Corinthians were the greatest bunch of people who ever lived. Listen to this:

... ye come behind in no gift; waiting for the coming of our Lord Jesus Christ:

Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ.

God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.

Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment (vss. 7-10).

The Corinthians were gifted, but they were also carnal and contentious as verse 11 points out:

For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you.

Without digressing, let us recall that many Christians talk about the "old man" and the "new man" as if one or the other were "in" them. While there is a tension between the Spirit and the flesh, the "old man" is something you were *in*, not something *in* you. Likewise, the new man is something you are *in*, not something *in* you.

When Paul is talking about "the new man," he's talking about a *social* situation. You and I were in the old man. Through faith, repentance and baptism, we came out of the old man and were translated into the new man—Christ. 1 Corinthians

12:13 tells us that we were all baptized into "one body"—God's people. The Body of Christ in Corinth, Ephesus, or any other place is the "new life, new man" community. So we are baptized into life, and we are baptized into *people*.

This "new man" into which we're baptized should be a well-ordered, disciplined community of people. The New Testament gives directions and guidelines to ensure the true nature of this new society. On the day of Pentecost, the Bible says, "And there were joined unto them 3,000 souls." Those 3,000 people were joined to the already existing people and came into its government, its oversight, its discipline, its order. I can't believe that God would put order into this physical universe and put order into Israel gathering around the Tabernacle without putting order into His redeemed new covenant people.

LET GOD'S ORDER ARISE

Now we have examined three areas (and undoubtedly there are more), of failure in the charismatic Corinthians. There was failure to comprehend the divine purpose, failure to cooperate with the divine people, and failure to continue in the divine power.

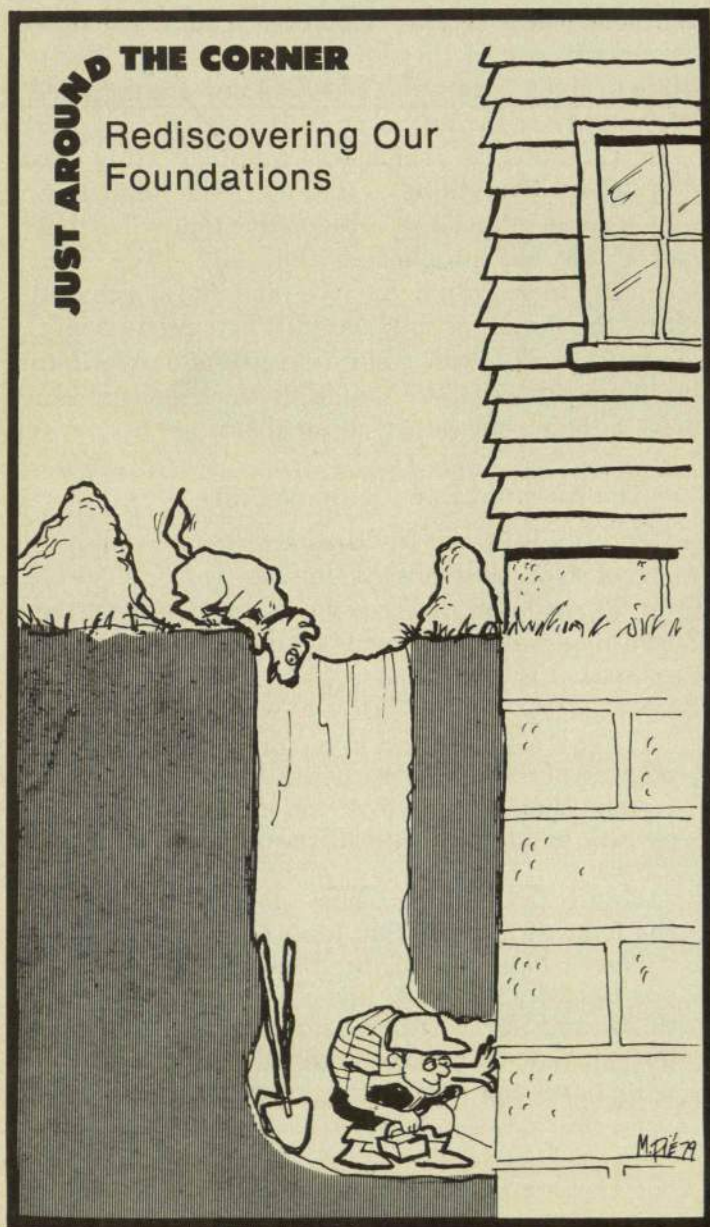
In dealing with "charismatic crisis," we have affirmed the authority of the word, the healthy maintenance of the charismata, and the essentiality of unity as basic positive values.

Unfortunately, we see, as we read history, that it is almost habitual for God's people to mishandle God's blessing. If you read both biblical and Church history, you will start to grow sick as you see again and again how God graciously visits His people, and they repeatedly mishandle His grace.

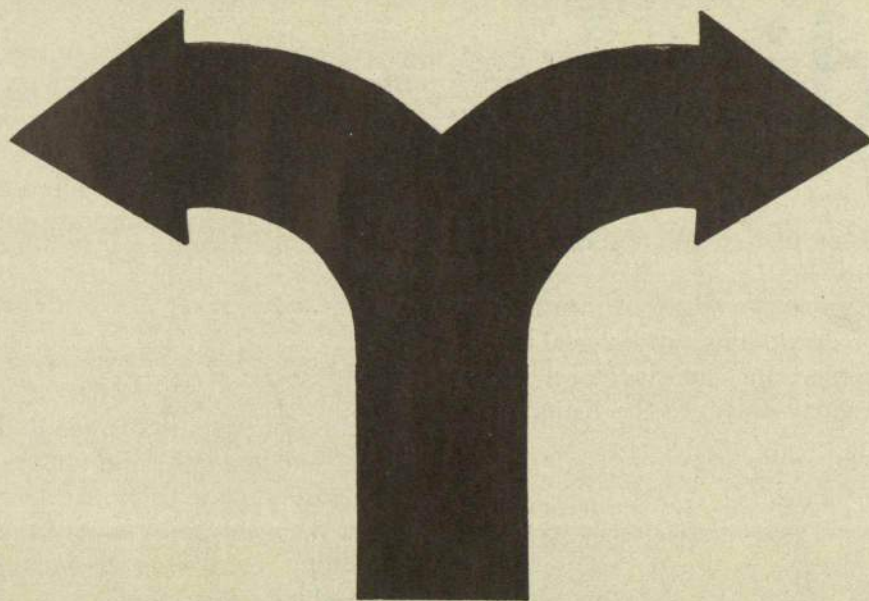
In my own lifetime I have watched several visitations of God, some of them local, some of them more widespread, which had all the promise of developing into major continuing impacts in the world, only to see them frustrated by human irresponsibility and immaturity.

If the God of history is in charge of the Charismatic Renewal, it will have order in it. The God that upholds all things by the word of His power has put laws in all of the created universe. Israel's every tribe knew exactly where to camp in relation to the Tabernacle. There was order in Israel. Today, we must heed God's call to move on into our rightful place and function in the community of the redeemed.

Let divine order come into the camp! ♥



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Letters to the Editor

I picked up an old issue of *New Wine* recently at the Christian coffeehouse here. The prayer focus for the day of prayer and fasting was about mind sciences such as TM, est, Scientology, and others that are sweeping our country. One month later I was delivered out of Scientology and into the Kingdom of God.

John Cervin
Brainerd, Minn.

One of the things I appreciate about your publication is the care you take in updating your mailing list. This spirit of excellence is very much evident throughout *New Wine*.

Debbie Jordan
Myrtle Creek, OH

I have recently received one of your forms asking if I want to keep getting *New Wine*, and I feel there has been a mistake. I do wish to continue receiving it and I sent you a check just a few weeks ago. I have the cashed check and can send it to you if you wish.

C. S.
Glendale, CA

We're sorry you received one of our reader-interest questionnaires after you had already notified us of your continuing desire to read *New Wine*. Ever since the move to Mobile we have been playing "catch-up" on our data and computer processing, and one of the results has been that some of our readers would get these questionnaires several weeks after writing us, simply because we had not gotten around to updating their account.

We want you to know, though, that we have been working hard and have almost caught up with the backlog. Therefore, you should have no more problems of this kind. We appreciate your patience and cooperation, and hope that you will continue to be an avid reader of New Wine for years to come.

— Ed.

We are very interested in the Body of Christ Ministry which was headed by Sam Fife. We have been considering sending our son to one of their camps. It was very disturbing to see Sam Fife placed together with Sun Moon as heads of cults in your May issue. Please send us information substantiating this declaration.

Shirley Niemi
Fariview Park, OH

I was not prepared to see Body of Christ listed in *New Wine* as a cult, and fail to understand how you reached that conclusion. I grieve for friends and relatives who now may worry that we are caught in something resembling the Moonies or the Jones situation, which we are not.

Also, we have not been "headed" by Rev. Sam Fife as you suggest, but are governed in each place by local ministry. You will observe this to be true in the time following Rev. Fife's death.

Delores E. Topliff
Fort St. John, BC, Canada

In the May 1979 article, "Cults: Dungeons of Deception," the group called "The Body of Christ" or "The Manifested Sons of God" led by the late Sam Fife was listed in the same "quasi-Christian" category as the Rev. Sun Moon's Unification Church. While this reference was derived from other printed sources, the editors of *New Wine* now believe the statement was inaccurate and unfair.

While there are teachings and practices among Sam Fife's followers which we neither accept nor endorse, there are also many faithful, born-again believers in Jesus Christ in his group.

We sincerely apologize for the inaccuracy of our statement and for any embarrassment it may have caused.

— Ed.

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