



new wine

NOVEMBER 1979

The Christian View
of Circumstances

Living Through
Hurricane Frederic

Caring for Papaw

Breathing Room

How to Handle
Your Hassles



This Month in new wine magazine

NOVEMBER 1979 VOL. 11, NO. 10



3. How to Handle Your Hassles by Don Basham

In this article Don looks at the unavoidable difficulties Christians encounter and how we can manage to cope with them.

9. A Christian View of Circumstances by Jerry White

Ever since Adam and Eve were evicted from Eden, man has struggled to earn a living. Jerry White examines the inevitable trials of working people and how to handle them.



29. Breathing Room by Bob Mumford

Often our hassles with other people result from the imposition of our personal ideas of acceptable behavior rather than God's standard of right and wrong.



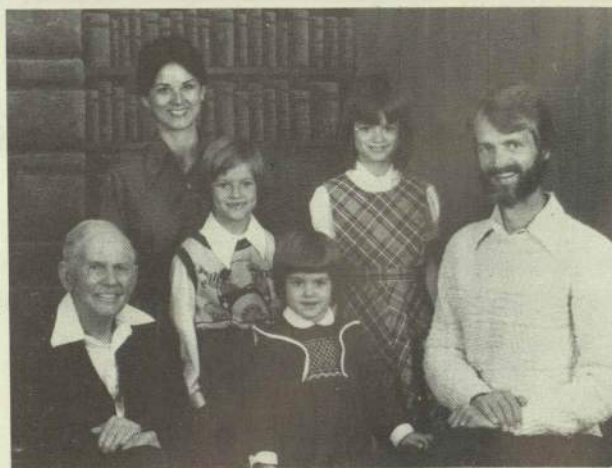
along with our regular features

The Lighter Side	6
Editorial	8
Thy Word Is Truth	28
Letters to the Editor	34

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16. Caring for Papaw by Linda Stubblefield

What do you do with an elderly relative who is wasting away in a convalescent home? Here is the answer of one family that was willing to pay the price.



21. Living through Hurricane Frederic by Don Basham

After going through the most powerful storm to hit Mobile, Alabama since 1926, Don Basham wrote this moving eye-witness report on Hurricane Frederic and the destruction it left behind.

How to Handle Your Hassles

by
Don
Basham



TO EVERYTHING there is a season, and a time to every purpose under heaven:

A time to be born, and a time to die . . .

A time to kill, and a time to heal; a time to break down, and a time to build up . . . (Eccles. 3:1-3).

The Scriptures amply testify that there are seasons in life. There are times of winter, summer, spring and fall—times of fair weather and times of stormy weather. What I want to talk about primarily in this article is how we can handle the stormy times of life. Let me give some examples of good times and bad times in the lives of people in the Scriptures.

David was one who oscillated from one extreme to the other. In one psalm, he seems halfway to heaven and everything is wonderful. But then in the next psalm, he's at the bottom of the pit and everything is terrible. We might call David the "yo-yo psalmist," since one day he's up and the next day he's down.

In Psalm 6:1-4, David is having a hard time.

O Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure . . .

I am weary with my groaning; all the night make I my bed to swim; I water my couch with

my tears. Mine eye is consumed because of grief.

Then in Psalm 16, David is experiencing real victory in the Lord.

The Lord is the portion of mine inheritance and of my cup: thou maintainest my lot.

Therefore my heart is glad, and my glory rejoiceth: my flesh also shall rest in hope (vss. 5, 9).

But Psalm 22 finds David at rock bottom again.

My God, my God, why hast thou forsaken me? why art thou so far from helping me? (vs. 1)

Then things are looking up again in Psalm 30:11.

Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness;

So it went for David—up and down, up and down. For us too, good times and bad times are our lot. Like David, there are times when we can get it all together and times when we can't.

The Apostle Paul had his ups and downs, too. In 2

Corinthians 12, Paul recounts one of his high times—perhaps the highest experience he ever had with the Lord.

I knew a man in Christ . . . such an one caught up to the third heaven.

How that he was caught up into paradise, and heard unspeakable words, which it is not lawful for a man to utter (vss. 2-4).

Paul's experience was beyond anything commonly known to man, a high and holy time in which he saw and heard things from God too precious to share. But back in 2 Corinthians 1, Paul mentions some of the hard times he had gone through.

For we would not, brethren, have you ignorant of our trouble which came to us in Asia, that we were pressed out of measure, above strength, inasmuch that we despaired even of life (vs. 8).

From the highest to the lowest, the greatest to the least, all of God's people go through difficult seasons. At times we seem to have it all together by God's grace, while other times it seems as if nothing goes right and nothing can be done about it.

The prophet Elijah is one other example. We all remember his tremendous victory over the 450 Baal prophets on Mt. Carmel. It was a high and victorious moment in Elijah's ministry. Yet only a few verses afterward, we see Elijah fleeing for his life from the wrath of Jezebel, who hated Elijah and the people of God. Up one minute, down the next.

It's plain to see that difficult times, times of hassling when we cannot handle things correctly, are times common to all of us.

FACTS TO REMEMBER ABOUT HASSLES

I want to describe briefly seven important facts about the times of trial and hardship which can help us make it through them.

The first fact, as we have already seen, is that *difficulties are common to all of us*. Paul's exhortation to us in 1 Corinthians 10:13 confirms this: "There hath no temptation taken you but such as is common to man"

Although in context Paul is speaking about moral temptation, the principle is sound enough that we can broaden its application: any time we are confronted with extremely difficult situations, we should take heart in the fact that we are not exceptional. We're not singled out for difficulty; all of God's people go through it.

A second fact to remember is that *God won't lay more on us than we can bear*. This is exactly what

Paul says in the second half of 1 Corinthians 10:13—". . . but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." However, most times, the "way out" isn't *away from* the difficulty, but *through* it, to endure it and come out undaunted on the other side.

The third point to remember is that *in most cases, the hassles are temporary*. The following scripture speaks to that fact:

. . . though *now for a season*, if need be, ye are in heaviness through manifold temptations . . . (1 Pet. 1:6).

There is an end to the hassles. Scripture not only promises that there will be a way of escape, but also that there will be an end to every trial.

The fourth point is that *the hassles we encounter are often complex situations that defy explanation*. I'm not talking about the obvious times when, by our own stupidity or willful disobedience, we get into sticky situations. I'm referring to those hassles that seem to come upon us regardless of what we do or where we are.

Sometimes these hassles come directly from God, and sometimes they come directly from Satan. Sometimes they just *happen*. Sometimes it's a combination of God allowing Satan to test us. With so many possible factors involved it's hard to know whether to rebuke Satan or bless God, and so there is no sense in trying to find the explanation.

So when some severe trial comes upon us, rather than getting embroiled in a futile attempt to find out how or why, we should seek God's help in seeing it through.

The fifth important fact to remember is that *there is a divine purpose in the hassles we can't handle*. We need to remember that God allows nothing to come to us that does not have redemptive possibilities in it, even if the Devil is behind it.

Romans 8:28 says, "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." Hassles are allowed by God to accomplish things in us that His blessings could never achieve. Not only do they build things in us—they also rid us of some things we don't need—things like self-sufficiency, the belief we can handle it all ourselves.

They will also rid us of the "God-is-our-errand-boy" mentality that many of us have had in the past, a mentality which emphasizes faith to the point of saying, "If you just have enough faith, you can have anything." That's not faith; that's presumption. Hassles we can't handle help us get rid of the presumption that often passes for faith.

Hassles are also designed in the purposes of God to impart to us traits and virtues like patience, tolerance, compassion, humility, vision and perspective.

For example, people who have never had a health problem tend to be impatient and intolerant with people who struggle for health. "Brother, why don't you claim your healing? If you just had more faith, you wouldn't be going through that." I call such people "Job's friends." When Job was going through all his trials, he had "friends" who gave him all kinds of advice. "Job, this must be happening because of some sin in your life." Going through your own hassles tends to cure the tendency to be a "Job's friend" to somebody who is going through theirs.

The purpose of hassles is to build character in us and to eliminate traits that are undesirable.

The sixth fact to remember is this: the hassles that we have difficulty handling *are tailor-made for us*. God sees to it that they are cut to size—they fit us just right.

God knows how to allow just the right hassles to come to us, the particular ones which will do us the most good! Interestingly enough, the temptations Jesus faced at the beginning of His ministry were very unique, tailor-made by the devil for Him.

First, the devil tempted Jesus to relieve His hunger by commanding stones to become bread. Next, the devil took Him up to the pinnacle of the temple and tempted Him to defy gravity and jump. Both temptations were tailored to His unique abilities and ministry.

Our hassles or temptations are tailored to those abilities which we possess. God doesn't allow me to be hassled in terms of trying to change stones into bread or jump off a temple and defy the law of gravity. Those aren't hassles to me because I'm not temp-

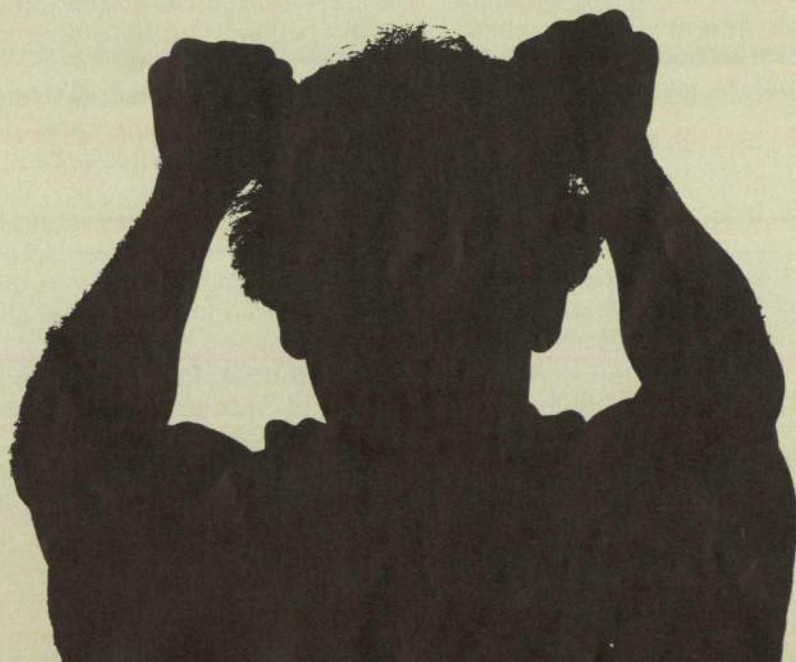
ted in that way. Remember then, that our hassles are always tailor-made for our own situation.

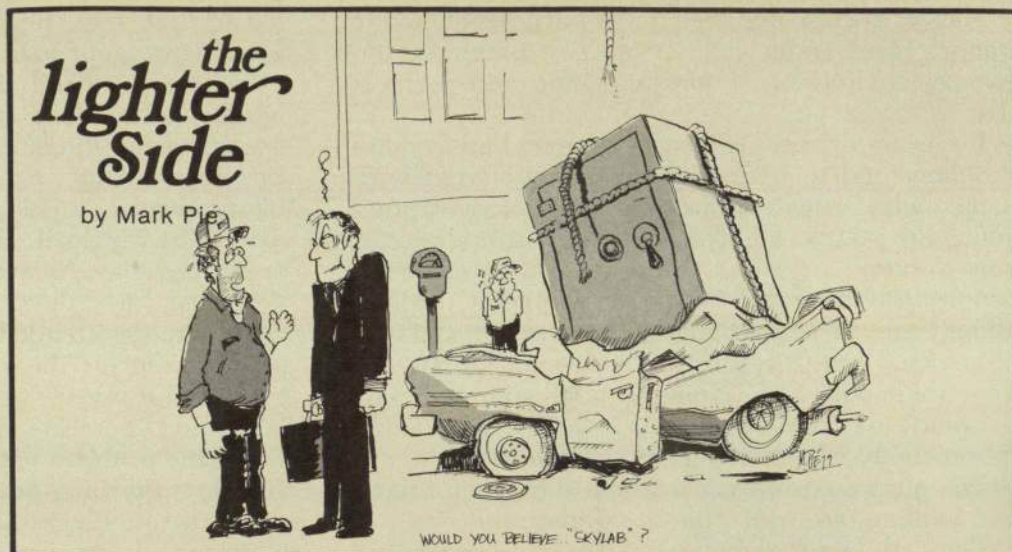
The seventh and final fact to remember about hassles is that *there is a proper conclusion to each hassle*. At the end of the temptations of Jesus, Scripture says, "And when the devil had ended all the temptation. . . ." (Lk. 4:13). Jesus was tempted *forty* days by the devil. He wasn't tempted seven days, or fourteen days, or even twenty-one days. That hassle lasted forty days and then the Scripture says, ". . . the devil ended the temptation." It was the proper time for the end of it. God has appointed times and seasons. There are times for those things to begin and there are times for those things to end. Often the problem with us is that we are insensitive and do everything possible to get out of a situation when the only legitimate spiritual response is to see it through to its conclusion. If you break out of a hassle prematurely, what God wants to accomplish will not be accomplished.

Many of you have heard the illustration about the man who sees the butterfly trying to emerge from its cocoon. Wanting to help, he slits the cocoon open with his knife and the butterfly emerges crippled. Why? Because in the difficult process of struggling against the hard cocoon that has confined him, the butterfly develops strength and endurance. Helped prematurely out of the cocoon, his wings failed to become strong enough for him to fly.

In the same way, particular hassles serve as timely restraints for us in the purposes of God. There is a time for them to end—an appointed time to which we ought to be sensitive.

I like what Bob Mumford says: "God fixes a fix to fix you, and if you unfix the fix before you're fixed, He'll fix another fix to fix you." That means there is a proper time for a particular hassle to end.





REDEMPTION THROUGH HASSLES

More crucial than the hassle itself is what God expects us to learn from it by how we handle it. In this final section, I want to give some suggestions on how to handle our hassles redemptively.

Of course, there are both "illegal and legal" ways of coping. What are some illegal methods? Well, one illegal way would be to simply give up! But that's just not allowed. We can't quit. We are in the struggle for keeps. I am always amused when I read John chapter 6 where Jesus begins to speak of identifying with Him in His suffering, and eating His flesh and drinking His blood. Those hard words prompted a wholesale exodus among His followers as the Scriptures verify: "From that time on, many of His disciples no longer followed Him." Almost everyone except the original twelve went away. He turned to them and asked them directly, "Will you also go away?" What amuses me is Peter's response, "Lord, to whom would we go?" That indicates to me that Peter was considering it! He had been looking around! He had surveyed his options and somewhat gloomily concluded it would be best to stick with Jesus. "Lord, to whom would we go? *You* have the words of eternal life."

As God's people, we can't quit. That doesn't mean we don't feel like saying, "I quit." I've said it a few times myself, and might do it again in a low moment. But we can't quit.

Another illegal way of trying to cope with our hassles is to seek solace or comfort in violation of primary relationships. That means telling your troubles to people who are not in any position to help. You may get some kind of momentary relief, but you're upsetting God's order of things. An example of this is when a wife talks to other women about a difficult situation she should communicate to her

husband, or when a husband dumps his burden on his wife when he ought to dump it on his pastor. Or when parents talk to their children about difficulties they can do nothing about. These are examples of illegal communication.

I remember one time when I was 12 or 13 and Mother and Dad had had a tiff about something. Because Dad was feeling blue, he dumped some of it on me, and it really shocked me. I very seldom heard my dad criticize my mother, so our conversation left me with real mixed feelings. In one way I was glad that he talked to me like I was almost a man, but in another way I was deeply hurt because instinctively I knew the information he had given me was too heavy for me to carry. It also temporarily affected my feelings toward my mother. There was no lasting damage—Mother and Dad got it back together—but I was unhappy for days. It's illegal to cope with a situation by dumping on someone in this way.

What are some of the legal ways to cope with hassles? The first legal way is this: if you know the hassle has resulted from something deliberately stupid or disobedient you have done or have failed to do, *then confess it to the Lord and repent*. Then the devil won't be able to beat you over the head with guilt. Even if your repentance doesn't alter the situation, it will put you on more solid spiritual ground to see it through.

The second legal way is: *if you can muster additional spiritual resources, do so*. Now that's a big "if," because when you're in the middle of a severe trial, it's often hard to marshal spiritual resources.

If you can read inspirational literature or pray, or fast, then do it. Personally, I have found that when I'm going through a hassle, even though I can't pray like I should, I can fast. I can get mad enough to stop eating. I think it somehow helps to deny the flesh in that way. So if you can muster some additional spir-

itual defenses, do so.

But don't feel bad if you can't. Don't condemn yourself if, when you're being flattened out by those trials, you can't act or behave like a spiritual giant. If you could, it wouldn't be much of a hassle.

The third legal way is, *honor and strengthen the proper primary relationships*. Do just the opposite of dumping on the wrong person. If you're going through it, draw closer to your shepherd. You wives who are going through it, snuggle up to your husband. Wives and husbands going through it together, pull together and depend on one another. Try every way you know to strengthen and to depend on those primary, legitimate relationships.

The fourth way is one that I hope you don't misunderstand: *relax and try to ride the hassle out*. When you can't get it all together, there comes a time when you should simply stop *trying* to get it all together. I'm not talking about resignation; I'm talking about relinquishment. There's a difference. Resignation is when you admit that the devil has beaten you; relinquishment is when you stop trying to do it yourself and turn it over to God. Just admit to God, "God, I can't do it. Whatever You are trying to do, You're going to have to do it without my help." Then relax and just go through it—ride the thing out.

My personal feeling is that there is nothing wrong with relaxing with the help of some legitimate distractions. Go to a movie, go fishing or bowling, or watch television. Back off from trying to be super-spiritual. Do things that take the pressure off and don't get under condemnation because you're not on your knees beseeching God twenty-four hours a day. It may help you shed some religious phoniness. Tell the devil to go jump when he tries to make you feel guilty saying: "If you were really a Christian, you wouldn't be in this mess." The fact is, sometimes you can try to be spiritual until you are blue in the face and still nothing happens.



A fifth legal help in handling a hassle is to remember the point we previously made: that *God has a proper time for the end of the trial*. Realizing that nearly all hassles come to an end, try to wait patiently for it.

In Psalm 40 David said, "I waited patiently for

the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock . . ." (vss. 1-2). David didn't climb out—he had to wait patiently for the Lord to lift him out.

The sixth point is simply: *take "the long look"* and realize that not only is there an end to the trial, but you are going to come out better on the other end of it. That's what God has in mind. Regardless of the source of the hassle, God's purpose in having us go through it is redemptive.

In Hebrews 12, after the writer has talked about the fiery trials and the chastening that God puts us through, he makes this very practical statement: "Now no chastening for the present seemeth to be joyous, but grievous" (vs. 11). When we're going through those tough times where nothing seems to work, it is grievous.

But the writer goes on to add these two words, "*nevertheless afterward*." That's what we want to remember. At the time, the hassle is not joyous: it is a pain. It makes us hurt and despair. But we have this promise, "nevertheless, afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (vs. 11).

Here are some final comments about two of the characters we mentioned earlier: David and Elijah. One thing about David, the yo-yo Psalmist—through all of his ups and downs, he kept pouring his heart out to God. Whether he was up or down, David kept that line of communication open and operative. No matter how good or bad, David let God know where he was in the situation. That is one way we can fight the devil during a hassle. When you are down—feeling gloomy and condemned and unworthy to talk to God—that is the time, more than any other, when God wants to hear from you and when you need to have that line of communication open.

Remember, God is always with us. That truth is evident in the life of Elijah, who, after his great victory on Mt. Carmel, was running for his life from Jezebel's threat, running directly away from the purposes of God. He fled to the wilderness, and there, full of despondency and self-pity, he laments, "God, it's all over; I'm no better than any other man. Why don't you just take away my life?" Instead of chastising or correcting him, God sends him an angel to feed him an extra couple of meals.

Even though Elijah was running *away* from God at the time, God said, "Here, let Me give you a little extra strength for the trip." *God was with him* in the middle of his fear and his rebellion. This is what we must remember when things are really tough: *God is with us*. God has promised that no matter what, He will never leave us nor forsake us. With that kind of God on our side, we're bound to win. ♥

Editorial

by Dick Leggatt

It's an accepted fact among the *New Wine* staff that when we are preparing each monthly issue, we and our families tend to experience hassling in our personal lives along the lines of that particular issue's theme (*or* its direct opposite). For example, when we dealt with the theme "Binding the Strong Man" in March 1977, all of us felt that personal evil principalities were perched on our doorsteps. Appliances broke down, accidents occurred, plumbing leaked, cars refused to start—all sorts of irritating hassles which confirmed we were making the devil angry with that issue.

When we covered "Financial Abundance" in September 1978, a sudden barrage of personal bills and unexpected expenses forced all our budgets to be officially declared disaster areas. (Apparently, judgment had to begin at the house of God!)

When we featured the theme, "The Healthy Christian" in April 1979, two of my three sons came down with such severe cases of measles, that my wife and I became resigned to the receptionist at the doctor's office looking up from her desk in dismay and saying, "You again?" Our glowing testimony to health that month was simply that we all survived, and that we were now on a first-name basis with every pharmacist in Mobile.

So consistent has been this pattern of "experiencing" the opposite of our monthly theme, that our artist, Mark Pié, vows he will leave town if we ever do an issue on "Mental Health."

And so, it was entirely appropriate that right in the midst of our work on an issue entitled "Handling Your Hassles," a big hassle named Hurricane Frederic arrived in the Gulf Coast area for handling.

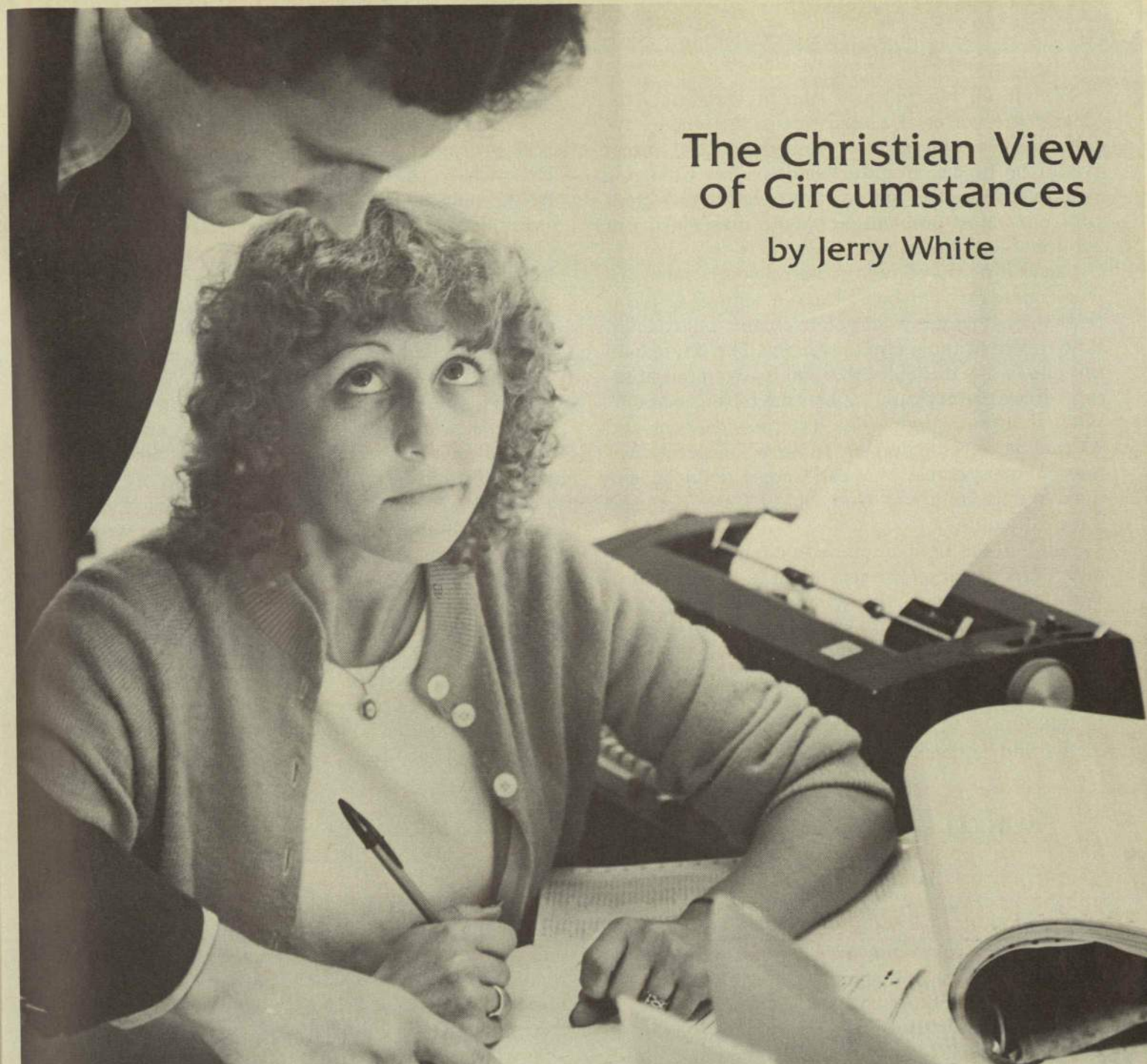
The Gulf Coast is handling the hassle admirably. From the first warnings of the hurricane's approach throughout the days of devastation and inconvenience immediately following the storm, everyone demonstrated a spirit of cooperation and self-sacrifice. People put aside their own difficulties to help others in deeper need, pitching in to clear fallen trees, repair damage on neighboring homes, and share food and shelter with those whose homes were damaged or destroyed by the hurricane.

One incident I witnessed typified the attitude of most people. A supermarket was closing after being open just briefly for the purchase of emergency provisions. The store manager was firmly refusing entry to a distraught mother who was pleading with him to let her just buy disposable diapers for her child. A shopper exiting the store, without a second thought, reached into her own supplies and handed the woman a box of Pampers.

Valiant reactions to Hurricane Frederic among the citizens reinforced an observation I have made concerning life in general. When big hassles come, we generally rise to meet the challenge they present. It's the smaller, everyday hassles that give us the most trouble. Like it says in Solomon's Song 2:15, it's "the *little* foxes that spoil the vines."

The adrenalin and energy which enable us to face gigantic crises seem nowhere to be found when we have to handle less critical circumstances like the abusive co-worker who insults us daily, the car that regularly refuses to start, the repeated depressions and discouragements that overtake us, the panicky pressure of rising costs and skyrocketing bills, and the meddling, nosy neighbor who visits every day at the least convenient time with her "darling" four-year-old, whose chief talent is tormenting your pet dachshund. Who wouldn't agree that hurricanes and tornadoes are easier to face than these? Big hassles wallop you all at once—little hassles tap on you lightly and repeatedly like "Chinese water torture" until they drive you up the wall. Victory in the face of major difficulty is praiseworthy, but victory over the everyday hassles of life is nothing short of miraculous. ♥





The Christian View of Circumstances

by Jerry White

FROM TIME TO TIME, everyone finds himself in difficult—indeed, miserable—circumstances. Some people struggle with adverse conditions far more frequently than others. The job is too demanding, the relationships on the job are difficult, trouble is brewing in the home, work hours are too long, money is tight, you have lost your job, you dislike the community in which you live, or your work has become boring and dissatisfying. When one or more of these things happen, we are plagued with the malady that I call . . .

THE GRASS-IS-GREENER SYNDROME

Do you believe the myth that changing your circumstances will solve your problems? This solution has been attempted many times and has failed, but still it persists even among those who have tried it. We mistakenly feel that the problem is outside ourselves and that changing our location, job, or surroundings will make things different. We make the change, but the problems return and we are no better off than before.

We are all familiar with the proverb that "the grass is greener on the other side of the fence." We feel if we could just be somewhere else, things would be better. But they seldom are. Changing your circumstances will not generally solve your problems. Most problems are of our own making or are generated within ourselves.

Could it be that God has placed you in some circumstances for your benefit and teaching? Could it be that He does not want you to escape, but to learn how to live in those circumstances? The immediate impulse in any difficulty is to run to avoid the situation. If we cannot run, we become bitter and complain about our plight. The bitterness deepens and we find ourselves in despair. In the whole process we lose our perspective of what God is doing in our lives. We question why God could let us experience these difficulties.

Paul had the right response to circumstances. He said, "I have learned to be content in whatever circumstances I am in. I know how to get along with humble means, and I also know how to live in prosperity; in any and every circumstance I have learned the secret of being filled and going hungry, both of having abundance and suffering need" (Phil. 4:11,12).

Paul had reconciled himself to . . .

REALITY—LIVING LIFE AS IT IS

Escaping from circumstances usually means escaping from reality. We do not want to face life as it really is. We live in the future hoping that things will change, or in the past wishing that things were as they used to be. To live full and meaningful lives, we must live in the present.

If you are married and experiencing difficulties, you cannot go back to being single. If you have children and that responsibility weighs heavily on you, you still must meet the needs of your family. If you are having problems in your job now, you will likely

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"From YOUR JOB: SURVIVAL OR SATISFACTION? by Jerry and Mary White. Copyright ©1977 by The Zondervan Corporation. Used by permission.

encounter similar problems in another job. If you are having conflicts with people in your church, you will probably have conflicts in another church. Everywhere you turn, the pressure of reality confronts you.

But that is God's plan. God's objective is to use the pressures of real life to cause us to turn to Him. In John 16:33 Jesus promises constant pressure. "In the world you have tribulation, but take courage; I have overcome the world." The word *tribulation* is the same word used for pressing out the wine from the grapes. This verse could be translated "in the world you have pressure." We will never be able to escape those pressures, but we can have peace and fulfillment in the midst of them. Jesus says to "take courage," not to "run away"; because He has overcome the world, we can successfully endure that stress.

The beginning of John 16:33 teaches that we can have peace in spite of pressure. The peace comes in knowing that God is in charge and all our circumstances are divinely ordained by Him. Your reaction to circumstances reveals your spiritual maturity. Do you get angry? Do you become discouraged? Are you fearful? Although it is wrong to be angry with God for a set of circumstances, it is not wrong to ask why they exist. God has some purpose in every event He brings into your life.

CIRCUMSTANCES—GOD'S TRAINING PROGRAM FOR YOU

If anyone had a right to be bitter against God, it was Joseph (Gen. 37-47). He simply told the truth, and his brothers became furious and planned to kill him. Deciding that it would be wrong to take his life, they sold him as a slave into Egypt and deceived their elderly father into thinking he was dead. Joseph worked his way up in the household of Potiphar to a position of high responsibility. Moreover, he did this by excellent performance of his work and a right relationship with God.

What if Joseph had become bitter and had sulked and complained against God? Would he ever have won the respect of those around him? I doubt it. In all these circumstances, he was treated unjustly, but God ultimately blessed him. Instead of getting an ulcer, he got honor. Instead of complaining, he complied. Instead of appealing through the courts, he became a faithful slave and servant. But Joseph could not have done this had he not understood that God had ordained the circumstances and was preparing him for the future. Are you willing to allow

your circumstances to prepare you for the future?

Rather than giving you success and ease, God is first interested in changing your character to become more like Jesus Christ. Then He will use you to reach out to others.

What are some things that God might be trying to teach you through your circumstances? Here are a few possibilities:

1. If you are having conflicts with your boss, God may be trying to teach you something about *biblical submission to authority*.

2. If you are in very tight financial circumstances, God may be trying to teach you something about *generosity* or *materialism*.

3. If you are in conflict with our husband or wife, God may be teaching you something about the *biblical view of marriage*.

4. If you are being unjustly treated at your job, He may be teaching you how to *be at peace* in difficult circumstances.

5. If you are bored and discouraged in your job, He may be teaching you something about *patience* and *perseverance*.

6. If you are without a job, He may be teaching you *dependence on Him* and causing you to reevaluate your *priorities and objectives*.

7. If you are under pressure on your job because you have not done your work well, He may be teaching you something about *faithfulness* and *dependability*.

8. If you are experiencing fear and insecurity in your job, He may be teaching you *dependence on God* and finding your *security in Him*.

This list could go on, but in all these circumstances several key points begin to stand out.

- God is sovereign in your circumstances.
- Be patient in waiting for God to resolve the circumstance. Let Him get your attention so you can learn the lesson He intends to teach you.
- God wants to change your character, personality, and attitude toward Him and toward others.
- God wants you to find your total peace and contentment in your relationship with Him, through His Word and prayer.

ATTITUDE TOWARD AUTHORITY

A common cause of adverse circumstances is conflict with authority. Employee with employer. Worker with foreman. Wife with husband. Children with parents. Christian with spiritual leader.

NEW WINE

A common cause of adverse circumstances is conflict with authority.



Conflict comes from pride: "Only by pride cometh contention" (Prov. 13:10 KJV). There is something deep within us that resents *any* kind of authority. We want to be independent. We don't want anyone to tell us what to do or how to do it.

Listen in on a conversation in the Lacey home. Randy is thirty-eight and an experienced machinist.

"Can you imagine the nerve of that punk kid?"

"Another run-in with that young engineer?" responded his wife.

"'Young engineer' is hardly the word! Ignorant would be better. I've got fifteen years' experience on those machines, and he thinks one course in college and a degree gives him the right to tell me how to do my job?"

"But, Randy, he is in charge of the shop and—"

"I don't care if he owns the place! I refuse to let him tell me how to do my job."

There was a long silence as he hung up his coat. His stomach hurt. He had a headache. Worse yet, he knew his attitude was wrong for a Christian. Then Jan quietly interrupted his thoughts.

"Randy, I wonder if there isn't a pattern to this. Two months ago you were upset because the pastor asked you to change the ushering methods. Three weeks ago you refused to work any overtime. Then you were upset for a week after you got that speeding ticket. It seems as if anytime someone tells you what to do, you get mad."

That really hurt. But as Randy reflected on it, he knew his wife was right: he resented instruction or authority of any kind.

Every person is under some kind of authority. We are all under the authority of government and laws. We are under the authority of our employer. We are under the authority of our church. In this context, however, I want to discuss primarily our response and attitude toward authority in the job. A common

evidence of rebellion toward authority is griping and complaining—about the boss, the company, regulations, rules, and myriad other things that arise in the daily routine of work. The complaints may be valid, and you may be encountering unjust treatment. But the attitude of the Christian must be to “do all things without grumbling or disputing; that you may prove yourselves to be blameless and innocent, children of God above reproach in the midst of a crooked and perverse generation, among whom you appear as lights in the world” (Phil. 2:14,15).

“Are you telling me that a Christian is to be totally passive in his job and relationships to authority?” you ask. By no means. A Christian can discuss the facts of his job and bring grievances to the attention of management. But he is to do so in an orderly fashion within the system of that company. Bad circumstances normally do not develop from serious grievances, but rather from petty personal irritants. We complain to other employees, to our family and friends. Eventually the complaints affect our performance on the job, and we enter into a conflict with authority. Finally this conflict brings about circumstances that infect every aspect of our lives.

What is your attitude toward authority? Do you resent your foreman, your employer, or your company? How does that affect your attitude each day? Have you seen this resentment create circumstances that bring additional pressure upon you? God has ordained your relationship to that authority. When you rebel, you are really rebelling against God. This is true whether it is employer or government. If you have difficulty living in one authority structure, you will have difficulty in another. Some people have a

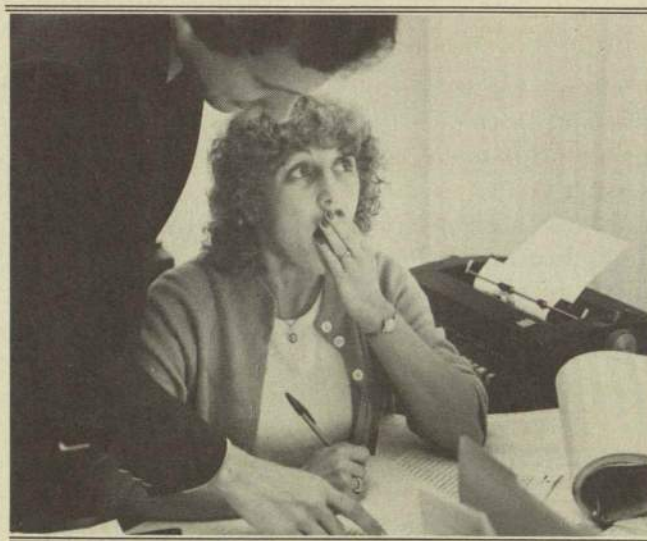
history of problems with their supervisors. That is a sure sign of rebellion against God’s established authority. Until your attitude is resolved to one which is biblical, you will never have real peace in your job.

HOW “BAD” CIRCUMSTANCES DEVELOP

An acquaintance of mine left his job under tense circumstances, and I could not understand why. In my casual contacts with him, we seemed to get along just fine. Then I had an opportunity to be in some business discussions with him. Almost everything he said had a “barb” in it. Comments or proposals were like a challenge to fight; he simply could not speak in a normal tone that allowed for reasonable discussion. It seemed that he was emotionally involved in every comment.

Some people have a way with words—no matter what they say, they offend. Likewise, some have a knack for getting themselves into difficult circumstances. Often there is a major difficulty in their personal life, relationships, or home. Every time the situation is discussed, the facts seem to be overwhelmingly on their side as they see it. They are never at fault and always seem to be getting a “bum deal.” But though they don’t realize it, the circumstances were created by them.

Remember my statements about tribulation and pressure? Note that tribulation is not always persecution. I have frequently encountered Christians who perennially seem to be in the midst of conflict on their job or with their neighbors or in their



What is your attitude toward authority?

church—and they claim to be persecuted. Genuine persecution in our society is unusual: we all undergo some pressure as a result of our faith, but rarely is it persecution. In some instances it may appear that an individual is being persecuted for his faith; but when the facts are known, they reveal he has wrongly related his faith to his co-workers or friends. If you display a belligerent or legalistic manner, for example, you will undoubtedly evoke a hostile response.

In Galatians 6:7 we read that “whatever a man sows, this he will also reap.” Though our adverse circumstances are often self-created, this does not change the fact that they exist. But this can teach us a lesson in how to avoid similar circumstances later. Sometimes we are in adverse circumstances because we have sinned: we must live with the consequences of what we have done. Let’s be honest with God and with ourselves: when our circumstances are a direct result of our sin, poor judgment, attitudes, or personality, we must admit it. Then we must take steps to correct the cause and know what God wants to teach us from the circumstance.

VICTORY, NOT ESCAPE

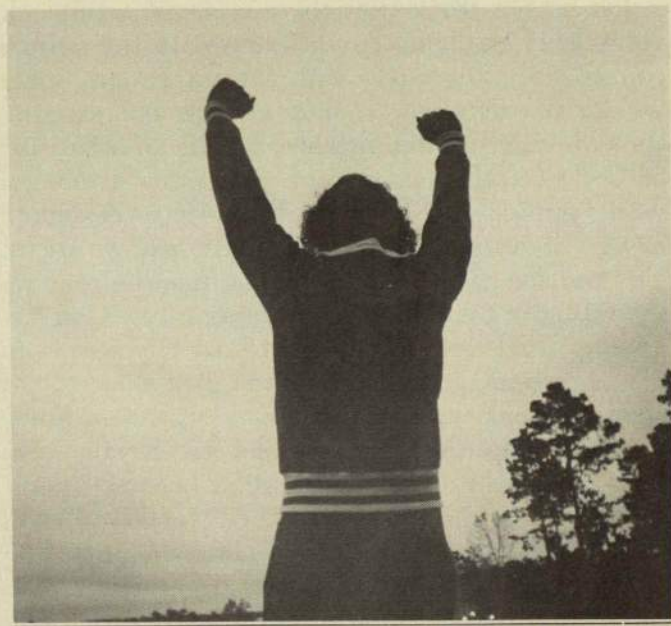
Often our first response to tough circumstances is to plan a way of escape. We want to avoid bearing the responsibility for our actions. We want relief, not victory.

That philosophy is fine when we deal with sin: we do want to escape. But we also want the victory of keeping out of similar circumstances in the future.

Let us examine the passage in Phillipians 4. Paul said, “I have learned to be content” This is not an automatic response. Contentment is not characteristic of human nature; it is not even natural to a Christian. It is a learned response. You strive for it. You appeal to God in prayer asking for it. You must learn to live at peace in your circumstances, especially those from which it is impossible to escape.

What does it mean to be content? Certainly it is not some zombielike state of indifference to the world about you. Nor is it wandering through life with a glassy-eyed look and a slightly pious smile—oblivious to the chaos around you. In fact, there may be great pain and difficulty in your circumstances. Contentment means you are persuaded that God is using those circumstances to teach and develop you. Also, that the circumstances were ordained by Him or at least permitted by Him if they result from your sin.

“I can do all things through Christ who strengthens me.”



The specific context of Phillipians 4:11 concerns money and standard of living. And that relates very closely to work. Our employment provides our finances. Paul said he could get along *with* money or *without* it. He stated that “in any and every circumstance” he had learned the secret of contentment. Paul followed this with one of the more familiar “crutch” verses in the New Testament—Phillipians 4:13. “I can do all things through Him who strengthens me.” Note that this “strengthening” and this “doing all things” come in the context of living in the circumstances God provides. You cannot glibly claim verse 13 without coming to grips with being satisfied where God has put you.

How do people try to escape? By leaving the scene? Not always. I knew a student who escaped by sleeping all day and reading all night; he stopped going to all classes and flunked out. Some people try drugs or alcohol. Others immerse themselves in a hobby. Some even try to escape by becoming super-activists in the church. Still others try anything that helps them forget their real problems.

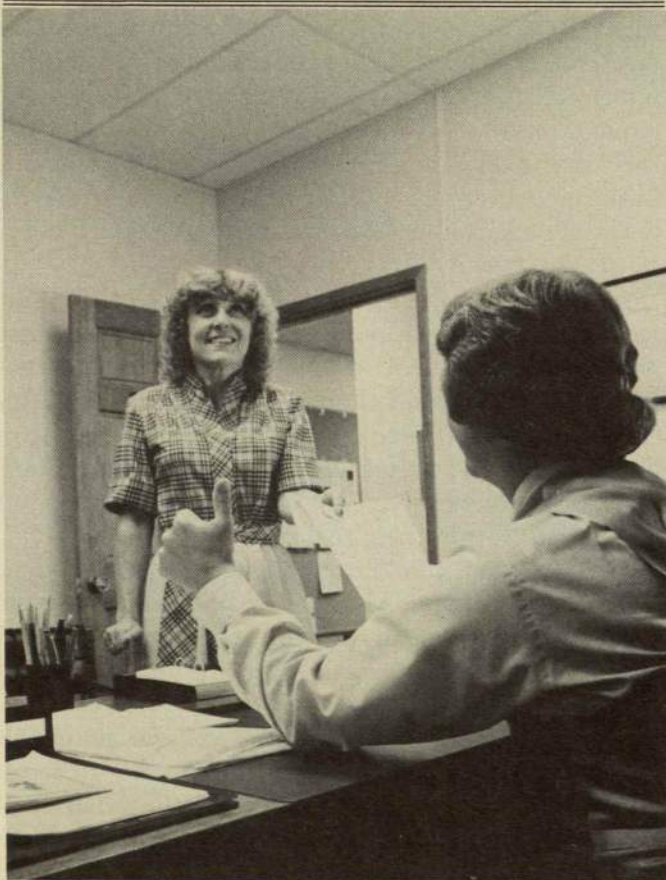
Suppose that you do choose to run and escape. Can it really be done? I believe not. God will pursue you, and you will soon find yourself in another set of circumstances in which He is trying to get your attention and teach you the same thing. Since you cannot escape, why don’t you learn to have victory in your present circumstances? In Phillipians 4:13 you are promised the strength for that victory. Take advantage of your situation and learn what God has for you in it.

WHEN TO CHANGE CIRCUMSTANCES

Let us not think that there is never a time for voluntarily changing circumstances. In the normal course of finding God's will, there are many times when we definitely *should* change our circumstances. Indeed, circumstances can be an indication of God's directing us toward some other avenue of work, ministry, or location. We need to develop a process of evaluation of the circumstances we are in. The conclusion of that evaluation may be that we should move to change the circumstances. God frequently used circumstances to lead His people in new directions. Joseph came into Egypt as a result of adverse circumstances. Paul had a witness in Rome because of hostile conditions; he left certain locations of ministry when a situation became impossible. We must be sensitive to understand God's will and to know when a situation is hopeless.

By using the following practical guidelines, you can think through and evaluate your situation and what you should do:

1. Write out a few details of your circumstances. Be specific and simple.
2. Describe how the circumstances developed. Jot down a few key items that you can recall in the de-



veloping crises. From this you may be able to see where a critical incident occurred that turned good circumstances to bad.

3. What actions on your part may have precipitated some of the circumstances? Can you recall any incident that really aggravated the situation?

4. Was there sin on your part? Were the circumstances self-generated? Be brutally honest with yourself in this. If there was sin, simply bring it to God and confess it. It may be that you will also have to confess this to someone else to correct the problem.

5. What effect have these circumstances had on—

- your family;
- your spiritual life;
- your relationships with people?

If any of these concerns has been drastically affected, you cannot tolerate the status quo for long. Remember that the circumstances may not have caused these to be affected, but simply your *attitude* toward the circumstances.

6. What may God be trying to teach you through these circumstances? What has God taught you so far?

7. Are you willing to stay in the circumstances? This is critical, because God wants you to be in neutral to find His will. Therefore you need to be willing either to change the circumstances or to live in them.

8. What actions can you take to resolve circumstances? There may be specific things you can do right now. You may need to quit your job, apologize to someone, change jobs within your company, change your attitude toward authority, or do what the boss says instead of resisting his direction.

9. If you change the circumstance, would you be avoiding a lesson from God?

10. Write down two or three possible solutions to your adverse circumstances and then—

- pray over them;
- seek counsel from someone who is godly and whom you trust;
- make a decision on what you should do.

11. Take action now! The action may simply be to wait and endure your circumstances patiently. Whatever it is, do it with a clear conscience, knowing that God has directed and will bless you.

These steps of evaluation are by no means a “magic potion” that you can apply to find an easy solution. They merely will help you to be honest with yourself and with God. They will give you a basis on which to discern His will. ♥

In your lifetime you will spend about 40 percent of your waking hours in your job. Will those hours be spent in frustration or fulfillment? This depends largely on how you fit your job into the totality of your life.



"YOUNG MAN," he growled, "there's not another man in this factory who can turn out a part to exact specs like I can. I can do it faster—and better. Watch this!" He grabbed a piece of steel from a bin and mounted it on the lathe. He deftly made adjustments on the machine. Within seconds he hit the switch, and the starting growl of the motor gave way to a whine that drowned out his explanation of each step in the process. Even though I couldn't hear him, I could see a mixed pride and concern as he began shaping and turning the metal. After several machines, piles of steel shavings, special checks with a smudged set of drawings, and a final dip in cold water, he handed me the finished product.

"What do you think of that?" he beamed.

"It's amazing!" I said as I turned the warm metal in my hand. He meant the part, but I meant that his attitude was amazing. He really enjoyed his work.

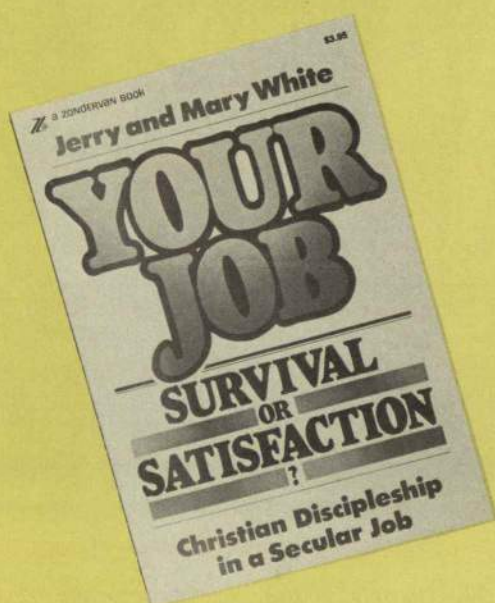
"What about him?" I asked as I pointed to a young man in his early twenties standing about fifteen feet away. "Could he do this?"

"Nope," he said.

"Why not?"

"Well, first off, he doesn't care. Second, he won't take time to learn how to do it right. But mostly he just doesn't like to work. You can't do anything right if you don't like what you're doing."

As I walked away I reflected that this man was genuinely happy. That is unusual—especially rare is a man who is happy in his job and in life. Multitudes of others merely tolerate and endure their work as a means of getting money to buy food and feed the family to regain strength to be able to go to work again.



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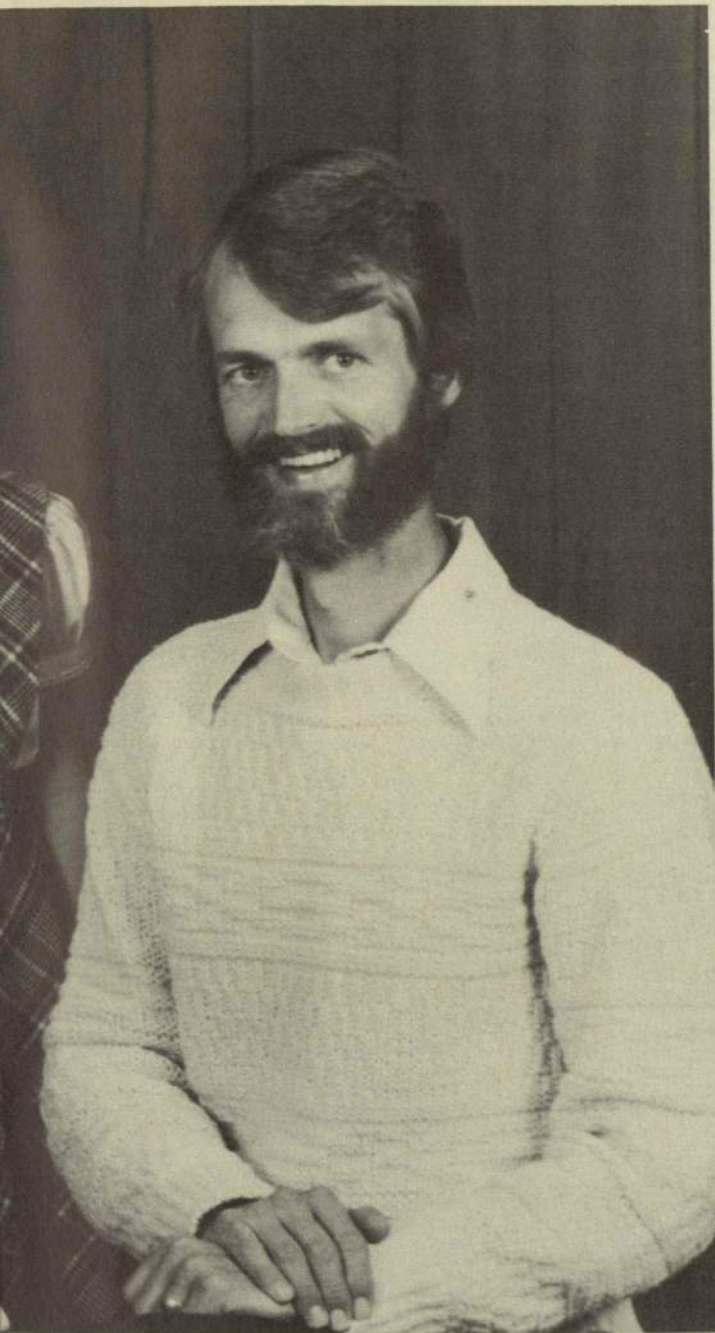


Caring for Papaw

by Linda Stubblefield

This article is the true experience of the author's family and reflects the major lessons she and her husband learned from caring for her elderly grandfather.

PAPAW was a gentle old man. He always had time to shell peanuts, play "ride a little horsey" or tell tales of the "olden days" with his grandchildren. He laughed a lot. He loved jokes and domino games. And his eyes twinkled, even though his face bore permanent marks of long, hard years in the coal mines.



Linda Stubblefield and her husband, Mike, a former corporate tax accountant, live with their three children, Rachel 9, Emily 7, and Jessica 4, on a 65-acre farm near Mena, Arkansas. Besides running their farm, the Stubblefields have founded and operate the Noonday Christian Academy where Mike is the administrator and principal. Linda, who has written teaching material for a denominational publisher, assists at the school in a clerical/tutorial capacity.



NEW WINE

But when we visited Papaw in the nursing home, he was tied in a chair and his eyes were dull with a look of "unknowing." In the midst of our one-way conversation, he hollered loudly for several minutes and then said nothing was wrong. The nurses reported that he no longer had control over his bladder and the strong urine odor proved they were right. His legs were so weak they were practically useless. And he was often confused, disoriented and at times hostile, even threatening.

As I said goodbye I was unable to hold back the great waves of sobs welling up within me. Safe in the car, I wept for more than an hour. All I could think was, "Lord, he doesn't have a family!"

There had to be other needs more critical and crucial to Papaw's health than his physical needs (which were supposedly being met by the nursing home.) What about his self-esteem, his identity, respect, or security? I knew these things were all extremely important to the happiness and health of my own children. What if the lack of these things were the cause of Papaw's problems? What if he were deteriorating physically by being away from his family just as the infant does who is never cuddled or talked to?

In fact, the more I thought of Papaw, the more I thought of the abandoned child, the infant left to the cold institution. Again I cried, "Lord, he doesn't have a family!"

What do I mean by a family? A daddy and mother living in a house with some children? No. To me a family is a group of people (number or ages are irrelevant) who are committed to Jesus Christ, then to each other, without reservation. They would be under covenant, spoken or unspoken, to promise that until death they would use their time, money, love and all other resources as freely on each other as on themselves and that they would carry each other's burdens. To me, that is a family. And everyone who does not have that is handicapped in life.

So we did it. We asked Papaw to live with us and be a part of our family, for we knew that those needs of self-esteem, identity, respect and security were designed to be met within a family. No meeting, no program, no institution or individual could meet those needs. It would take a committed family. And we were willing to be that family.

We had our fears, of course. We led a very busy life on a 65-acre farm with our three children. Plus, our home was open as a year-round Christian retreat. But God had gotten me to the place where I

Continued on Page 19

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STUBBLEFIELD

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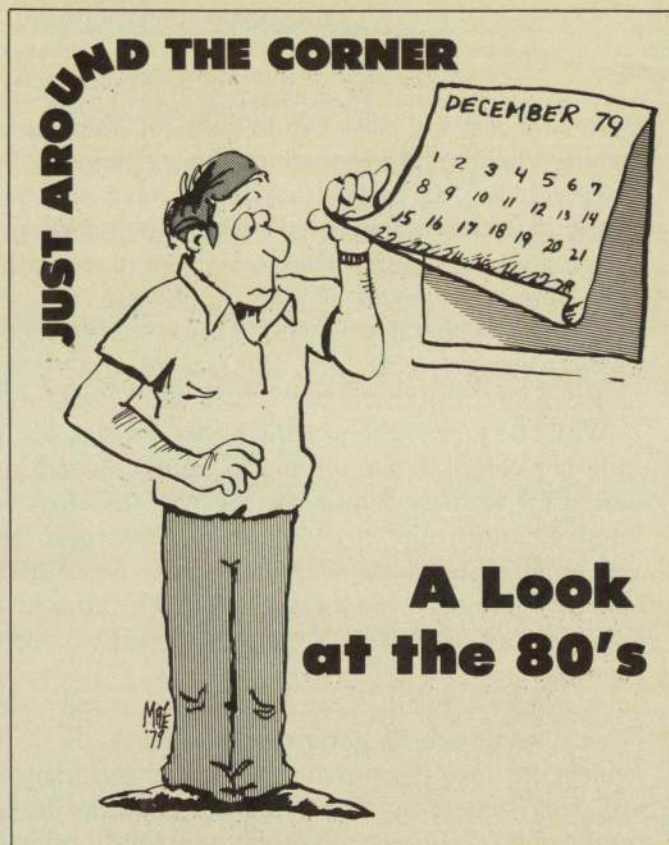
was willing to lay down every other activity, save the direct ministry to my husband and children, in order to meet Papaw's needs. And Michael, my husband, stood ready to support me in every possible way.

Then God began to move. He showed me that all the sedatives, muscle relaxers and mood elevators Papaw had been prescribed had to go. His reaction? Papaw began to sleep less and talk more! Back were the stories of the "olden days," the jokes and that special twinkle in his eyes! We read Scripture together and for the first time in my life, I heard Papaw's account of his conversion and his faith in the Lord. We were able to pray with him and see him believe the Lord for his improved health! And with the disposal of those pills also went the mysterious hollering. Papaw himself said he hadn't understood why he had yelled like that. I remarked, "I'm certainly glad to find the cause of that, aren't you?" With awe, he replied, "I shore am!"

Another miracle came after Papaw had lived with us a week. When he first arrived at our home from the hospital, Papaw was so weak, he had to be carried in by my father and Michael. Even at that, he fainted twice. So we kept a wheelchair by his bed and rolled him from his bed to the bathroom, living room chair and kitchen table. Just the act of getting in and out of the wheelchair was an ordeal at first. But at the end of this first week I gasped as I watched from the upstairs balcony. Papaw got up out of the living room chair, unattended, and walked haltingly through the kitchen. I raced down the stairs and met him at his bedroom door.

"Where are you going?" I asked incredulously. In his most dignified voice, he answered, "To the bathroom." The next time he did it, the children and Mike broke out in applause and cheered him on across the room. The heart-stirring side effect of this was that we learned he had good bladder and bowel control. Apparently asking for help everytime he had needed to use the restroom had been just too humiliating for him.

It wasn't long before he was going everywhere with us—to visit and worship with other believers, into town for my once-a-week shopping trip, and even to the county fair. Of course at the fair we wheeled him around in his chair to save him all that walking. His eyes lit up with the lights and noise. He laughed and waved at the children as they flew by on their kiddie rides. He nodded his approval at the blue-ribboned bulls and pigs. And when country



music started up, he patted his foot enthusiastically. But that night, when we got him undressed and into bed, he was really exhausted. I felt guilty for having worn him out so and apologized.

"Gal," he said with teary eyes, "I'm just glad you wanted me along."

But the commonplace ministered to Papaw as well as the exciting family times. Little things like backrubs. Everybody in our family loves a backrub, and Papaw was no exception. The first time Michael gave him one, he melted onto his bed and said, "That's worth five bucks to me!" The next night when Michael rubbed him down, he added, "That's worth a million dollars!" And so a backrub became a major way to communicate our love to Papaw. When he was feeling cantankerous or missing his old friends, it was with a backrub that we soothed him and made him know he was a part of our family.

Then with all these blessings came an unexpected problem. Papaw was bored! Since his mind was alert and his interest in life keen, he needed something productive to do. I had noticed he was grumpy in the afternoons and sometimes went back to bed when I knew he wasn't sleepy. "Papaw," I announced one day, "You know how it is on a farm: everybody around here works. Everyone has to pitch in."

"Shore," he said, a slight grin coming on his face.

"Well, how about you shelling these peas for me?"

He hesitated for a moment. "Well, I wouldn't mind if I did," he said. The next day he churned

butter for me. On days I didn't ask for help, he offered! When I told my mother, she exclaimed, "But my goodness! His hands and fingers have been useless with arthritis for years!" God was indeed performing some miracles. Here was proof that our theories about the power of the family were true. Papaw's improvement was truly a miracle. We recognized it was an act of God. But it is interesting that he received this miracle in the context of the family.

While he was in the nursing home, he was not totally neglected. The church and family visited him and tried to meet his needs. He was loved by his many children and grandchildren. But their love was received in spurts—whenever they could make the trip to see him. He was surrounded by an institution. And an institution is not a family. It can never replace it.

A family—where Christ is central and each other's needs are of paramount concern—is God's vehicle for meeting our needs. And this doesn't in any way take away from the Church, the larger family of God. In fact, it was his new relationship in a family that brought Papaw into the proper relationship to the Church. Papaw had cut himself off from other believers years ago. But as he became a part of our family life, he became a part of the lives of other believers. He worshipped with us. He heard others pray for him and felt their active love toward

him. And even more exciting, he was brought into a relationship of commitment and submission.

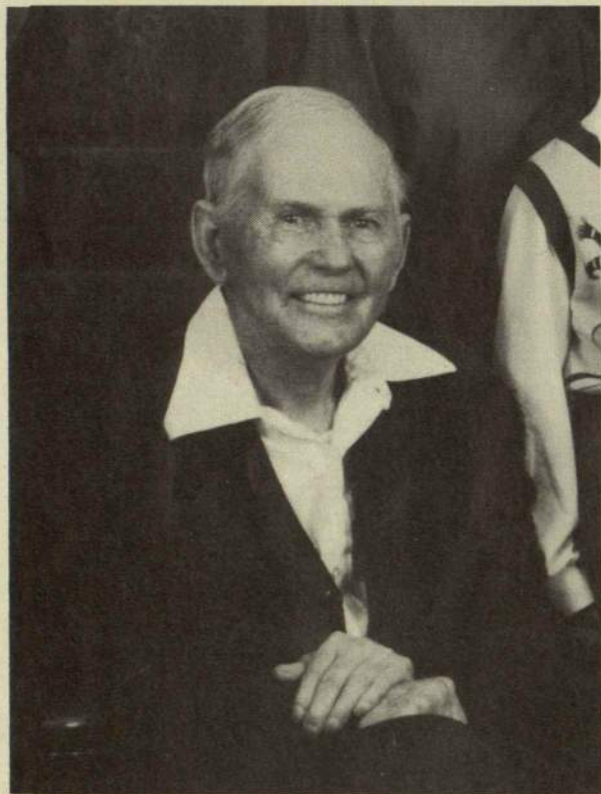
Something mysterious and awesome happened as Michael reached out to Papaw. More, much more, was there than a love for his wife's grandfather. True, the blood relationship was part of it. But even more important to Papaw, I think, was the fact that another man, who considered him a brother in Christ, was sharing his life with him—intimately, on every level. Papaw couldn't wait to see Michael at the supper table. It was there that Michael told him the progress report of the barn he was building and of the upstairs closet he was remodeling. He heard about the daily antics and problems with the animals: the horse getting spooked by the beavers at the lake; the moody, cantankerous milk cow; the runaway goats. And Papaw shared with Michael the current wins and losses of the World Series baseball games. It was Michael who helped Papaw in and out of the bathtub, scrubbed his head and back, washed his teeth, cut his hair and trimmed his toenails. Mike served Papaw without any hesitations in the lowly and undignified tasks, and because of his sacrifice, earned the right to admonish him in the Lord.

Many people would say that Papaw, at age 83, had a right to be selfish or uncooperative at times. But Mike refused to allow Satan this foothold in Papaw's life. He firmly, yet lovingly, corrected him. I believe it was this relationship that was primarily responsible for preparing Papaw for the Kingdom of God. Yet without the family, I don't believe Papaw would ever have come into a covenant relationship. I still choke back tears remembering Papaw sitting on the edge of his lawn chair, watching Mike bale hay with such keen interest that he was telling Mike, two football fields away, when he missed some hay!

Papaw had only been with us seven weeks when the Lord called him home. On the day of his funeral, the Lord gave Michael and me a word: "Mission accomplished!" Papaw had been encouraged in the Lord; he had renewed his faith, had received healings and health, and had renewed his love for God's people. Even the number of his weeks' stay—seven—is God's number of completion! Mission accomplished. He was ready to go home.

Perhaps the most profound effect of the family is a preparation for the Kingdom living we'll experience when we're at home with the Lord. God bless the home!

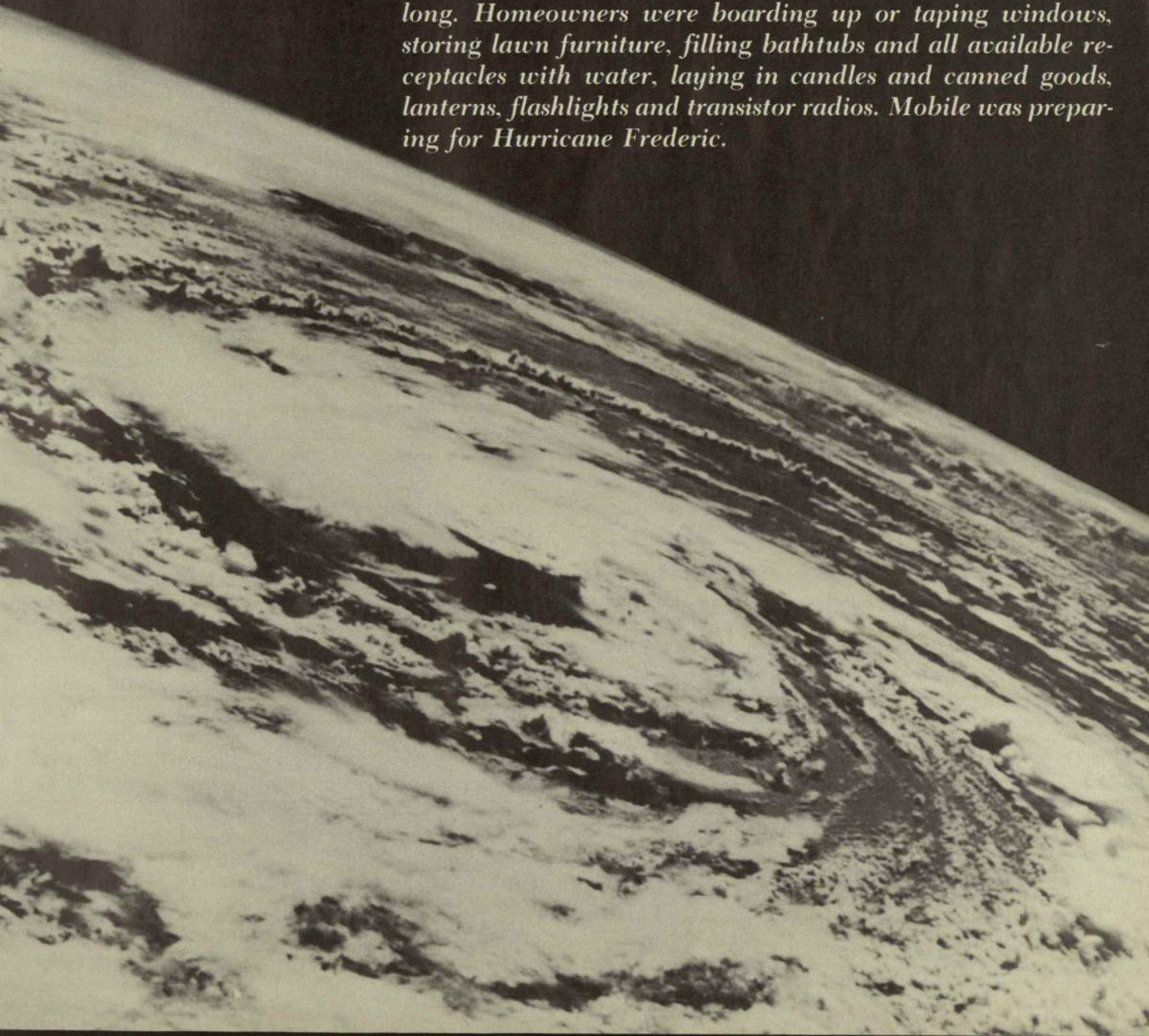
One final note: Just yesterday my husband shared with me the possibility of inviting a young man to live with us. "He is a brand-new Christian away from home . . . he needs a family," he said. ♥



Living Through Hurricane Frederic

by Don Basham

By noon on Wednesday, September 12, the skies over Mobile, Alabama were turning gray and the first ominous gusts of wind were whipping the tops of the trees. All across town the stores were crowded, and lines at gas stations were long. Homeowners were boarding up or taping windows, storing lawn furniture, filling bathtubs and all available receptacles with water, laying in candles and canned goods, lanterns, flashlights and transistor radios. Mobile was preparing for Hurricane Frederic.



At around 2:00 PM I decided to make a last trip to the supermarket, only to find it jammed with shoppers. I gave up trying to buck the crowds since the checkout lines stretched halfway to the back of the store. The small convenience store nearby was not so crowded, and I made a final purchase of canned goods and bottled drinks and headed home.

As I pulled into my driveway I noticed one of my neighbors hurriedly nailing sheets of plywood over his windows. Should I do the same? Like most Mobilians I was wondering—were the precautions we were taking and the preparations we were making too much or too little? Suppose the hurricane veered off and struck another part of the coast?

We had lived 11 years in southern Florida—the heart of hurricane country—and never experienced anything more than a brisk breeze. Now, as residents of Mobile for only nine months, we were facing our first encounter with a hurricane. What should we expect?

It was apparent from the large number of “X”-taped windows in the neighborhood that most residents agreed with the media’s suggestion that taping all exposed glass would provide sufficient protection against shattering. I surveyed the large expanse of windows in our lovely two-story home and the eleven oak trees standing in our yard—most of them ominously close to our house—and decided, “better safe than sorry.”

So, from a nearby (and crowded) builder’s supply store I purchased enough 4 ft. x 8 ft. sheets of plywood to cover all our largest and most exposed windows, and with help from my three sons-in-law, by 5 PM our home was safely boarded up. I felt much more secure since by then the wind had increased to nearly 40 miles per hour and it was beginning to rain.

As the afternoon passed, weather bureau reports indicated Frederic was bearing down directly on Mobile. Thanks to excellent work by Civil Defense agencies, by late afternoon nearly 100,000 people had been evacuated from low-lying coastal areas. Several thousand more Mobile families had closed their homes and left town by automobile, driving beyond the storm’s reach. But most Mobilians, including the families of the staff of *New Wine Magazine*, chose to batten down their homes and ride the storm out.

In our boarded-up home were me and my wife, Alice, our 17-year-old daughter Laura, and one of our married daughters, Lisa, and her husband, Talley. They had locked and left their nearby apartment for the duration. Secure in boarded-up homes not far away were our two other married daughters with their husbands and children. I was aware as the shrill shriek of the wind increased that for the next several hours every family in Mobile still in their homes would be waging their own isolated battle with Hurricane Frederic.

By 7:00 PM winds had increased above 60 mph and by 8:00, falling trees had cut power lines and the entire city of Mobile was plunged into darkness. From then on it was candles, lanterns, flashlights and transistor radios. Radio reports indicated the eye of the hurricane would hit the Gulf Coast around 10:30 PM, and then move inland up the western edge of Mobile. (We later calculated that our home was a mere 7 or 8 miles east of the exact center of the storm as it passed.) The weather station in nearby Pensacola, Florida, tracking the hurricane on radar, reported the eye was huge—from fifty to seventy-five miles in diameter. According to theory, in the hurricane eye there is near calm and clear skies, providing a respite of some 30 to 40 minutes when the eye of the storm passes over. It’s a nice theory, but something must have happened to Frederic’s eye when it hit land. Theoretically we should have experienced the calm “eye” around 11:15 PM. Actually, there was only the slightest diminishing of the storm’s fury, and then the shrieking gales simply shifted from the northeast to the southwest. It is also surmised that the mighty storm spawned hundreds of small tornadoes in its midst which seems to account for some of the weird twisting apparent in some of the damage.

From 10:30 PM on, the wild roar of the storm was deafening. Periodically, I would open the door to our patio slightly and shine our most powerful flashlight into the backyard. For a few moments we would watch our backyard oaks, their limbs gyrate



By 5:30 Wednesday evening, winds were beginning to accelerate.



Steel I-beam support was no match for the brute strength of Hurricane Frederic.

ing crazily from gales which seemed to come from every direction at once. In the beam of that flashlight we watched our neighbors' seven-foot board fence splinter and flatten, and the gutter and downspout from his roof rip away. Above the roar we would hear an occasional sharp sound like the crack of a gun as some nearby tree broke or split. As I heard an occasional thud of some limb or debris strike the plywood covering our windows, I felt doubly thankful for the decision to board our windows.

A little before midnight there was a slight diminishing of winds which signalled the closest thing to an "eye" we were to experience. Talley and I, flashlights in hand, made a quick sortie outside, never venturing more than fifty feet from the house.

Amazingly, while the yard was full of small debris, we could see no major damage. All our trees were still standing, although glimpses of shattered tree stumps in our neighbors' yards indicated they must not be faring as well. As the winds increased once more, this time from the opposite direction, we dove back into the house.

For two more hours the storm raged. Finally, around 2:30 AM we could tell the winds were beginning to die down, and those in our household fell asleep.

I awoke shortly after daybreak at 6:00 AM and, with daughter Laura, stepped outside to greet a cloudless sky and the fading gusts of wind from Frederic's trailing edge. Neighbors everywhere were cautiously emerging from their homes to gaze in silent awe at the monumental wreckage left in Frederic's wake. A careful and tortuous walk around our once-beautiful neighborhood revealed literally hundreds of tall stately trees, mostly southern pines, that had uprooted or snapped in two, many falling across houses, crushing roofs and smashing windows. Several automobiles lay crushed and flattened under fallen trees. Many homes had portions of their roofs ripped away or stripped bare of shingles. The oaks and other trees still standing had literally been stripped of their foliage, giving the neighborhood a strange, wintry look.

Again we were amazed to discover that within our neighborhood, our house and property were

among the very few which seemed to have escaped damage, apart from a few broken limbs high up in our trees. Had our trees been pine instead of oak, it might have been a different story.

My first reaction on viewing the massive wreckage in our neighborhood was one of tearful and heartfelt gratitude to God for sparing the people. It seemed almost inconceivable that so much physical destruction could take place with so little personal injury or loss of life.

As contact was restored with our magazine staff members and Gulf Coast Fellowship families, the reports were all similar; extensive property damage but no casualties. We were relieved to learn that the building that houses the *New Wine Magazine* and Gulf Coast Fellowship offices had suffered practically no damage, although many nearby businesses had not been so fortunate.

Within hours elders of Gulf Coast Fellowship began organizing repair and clean-up crews. Committed Christians from other fellowships in nearby states began sending volunteer work crews with trucks and emergency supplies, in an extensive emergency relief effort.

As I compile this report, some five days after the hurricane, I have just learned that electric power has been restored to our office building, so our staff will return to work tomorrow. At our home, we were without running water for three days, without electric power for four days, and our telephone finally began working this morning. As of this moment practically half the city is still without electric

power, but most of the major streets have been cleared of fallen trees. Our 7:00 PM to 7:00 AM curfew has been shortened to 9:00 PM to 5:00 AM, and many stores and businesses have resumed normal hours.

Other parts of the city suffered far more extensive damage than our neighborhood. The Springhill section of Mobile, one of the most beautiful and prestigious areas of the whole city, seems hit the worst. Much of that area still resembles a jungle. So many trees are down that some neighborhood streets seem to have entirely disappeared, and many days may pass before the streets are cleared and power restored to that section.

The courage and morale of the citizenry of Mobile has been commendable. There has been no panic, only a minimum of looting and price gouging, but a high and constant level of sacrificial effort and cooperation between citizens and the various disaster relief agencies which are operating in the area. Of course, a greater test of nerves and patience lies ahead during the long, slow and frustrating weeks of additional clean-up and rebuilding.

Mobile was considered one of the most beautiful cities in America, and for good reason. Today much of it lies in shambles. But homes will be repaired and rebuilt; streets and businesses will eventually be restored. Most of the grand old oaks and many of the stately pines of the city remain erect, though badly battered. The city will be months if not years in recovering from the devastation wrought by the most damaging storm to ever strike an American city.



Many businesses were left in total ruin.

But time, hard work, and God's grace combined will see the city bloom in beauty once again.

REFLECTIONS AFTER THE STORM

Living through a hurricane tends to make one at least temporarily reflective. What do we learn from such crisis experiences? An old Christian friend of mine, Rufus Moseley, used to say, "What happens to you is not nearly as important as how you take it and what you learn from it."

It's not too difficult to see certain parallels between what we experienced in the hurricane and what the Holy Spirit seems to be saying concerning God's current purpose for His people.

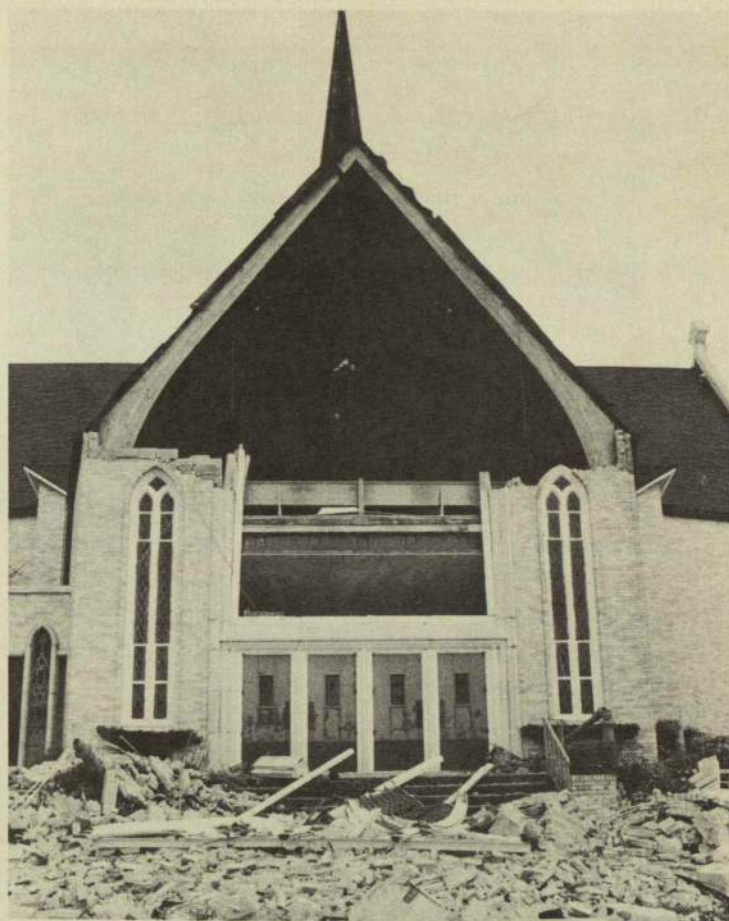
Charismatic Christians have long been preoccupied with two major Christian truths: 1) the availability of the gifts of the Holy Spirit which enable us to experience miracles in the name of Jesus, and 2) the impending return of the Lord Jesus Christ. I believe both emphases are appropriate and proper. Both the experience of God's miraculous power and the sure conviction of Christ's "certain return at an uncertain time" are among the spiritual foundation stones most of us are building our lives on.

Yet the subtle danger which can arise from believing in miracles is that we may come to expect them too often, wanting God to provide a miraculous escape from every difficult situation. Such a tendency, when reinforced by an overly idealistic "Jesus-is-coming-soon-to-snatch-us-out-of-this-awful-mess" attitude can lead to a dangerous escapist mentality which lacks realism and blinds us to God's determined intention to make us into mature and fit subjects for the Kingdom He is establishing in the earth.

This freighter was lifted up onto the adjacent loading dock.



NEW WINE



Church buildings were not spared from Frederic's fury.

For those of us who faced Hurricane Frederic's inexorable advance up the Gulf of Mexico, there were three possibilities:

1) We could believe for a miracle and pray the hurricane would disappear or turn aside (and there were many prayers, some of my own included, for just such a miracle).

2) We could run. We could close up our homes, get in our cars and drive beyond the storm's reach. Several thousand Mobile inhabitants chose this option. Or,

3) We could stay and face the storm, believing God to protect us and enable us to endure it safely.

Although the first possibility was the most desirable, I felt no indication that God intended to turn the storm aside. Rather, when I prayed, I could almost hear Him whispering, "My grace is sufficient for thee."

Interestingly, none of the *New Wine* staff or Gulf Coast Fellowship families chose the second option—fleeing the hurricane's path. Perhaps it was faith, perhaps it was stubbornness, perhaps some of both.

Thus, we were left the third possibility: enduring

One of many signs damaged by the high winds.



the storm and believing God for His protection. But how do we reconcile our belief in a God who performs miracles with our having to endure such hardship?

There's a similar situation found in the 27th chapter of the book of Acts. The apostle Paul is under arrest and is sailing to Rome under armed guard to stand trial before Caesar. In addition to the military guard and ship's crew, he is accompanied by Luke and some other Christian friends. The voyage is underway during the season when frequent storms strike the Mediterranean, and Paul warns the ship's captain not to sail from the Isle of Crete.

Much time had been lost, and sailing had already become dangerous because by now it was after the Fast. So Paul warned them, "Men, I can see that our voyage is going to be disastrous and bring great loss to ship and cargo, and to our own lives also." But the centurion, instead of listening to what Paul said, followed the advice of the pilot and of the owner of the ship (vss. 9-11).

So the ship leaves Crete to sail right into the path of a violent storm. Driven far off course, the ship and its occupants are gravely imperiled. But after some days, Paul encourages them in a remarkable way.

When neither sun nor stars appeared for many days and the storm continued raging, we finally gave up all hope of being saved.

After the men had gone a long time without food, Paul stood up before them and said: "Men, you should have taken my advice not to sail from Crete; then you would have spared yourselves this damage and loss. But now I urge you to keep up your courage, because not one of you will be lost; only the ship will be destroyed. Last night an angel of the God whose I am and whom I serve stood beside me and said, 'Do not be afraid, Paul. You must stand trial before Caesar; and God has graciously given you the lives of all who sail with you.' So keep up your courage, men, for I have faith in God that it will happen just as he told me (vss. 20-25).

The obvious question arising out of Paul's experience is, "If God went to all the trouble of sending an angel to Paul in the midst of the storm, why didn't He have the angel stop the storm?" Even after the angel's reassurance, the storm continued for another ten days, the ship being driven about 700



The storm ravaged the homes of rich and poor alike.

miles off course and finally wrecked on the island of Malta, but with all 276 passengers making it to shore safely. Such scriptural narratives are not easily assimilated by those zealous Christians longing for dramatic and miraculous answers for every crisis in life.

Perhaps the deeper truth illustrated by Paul's storm and subsequent shipwreck, and by our having to endure the violence and subsequent wreckage of Hurricane Frederic and by the many other crises and hardships Christians are having to endure these days is this: *Something is fashioned within us through hardship and trials which apparently cannot be brought forth any other way.* Call it moral fibre, call it character, call it maturity; whatever it is, it is so important and so necessary that God is willing to work with us through all kinds of difficulties which, if He chose, He could miraculously remove, to see that we get it! Perhaps we should call it, "the healthy purpose of hardship."

Among the friends I've talked with since Hurricane Frederic, not one seems sorry he stayed and endured the storm. We may rightfully regret the massive damage, we may occasionally grumble about continuing inconvenience and hardship, but inside we have a kind of quiet satisfaction that by God's design, and with God's help, we have emerged on the far side of an awesome and fearful experience, and that God's grace was sufficient to protect us and see us through. ♥

HELP US HELP THE PEOPLE OF MOBILE, ALABAMA

Long time readers of *New Wine* will recall how in May of 1976 we made an appeal for Guatemalan relief following the earthquake which devastated that country on February 4, 1976. From that single appeal *New Wine* readers responded with contributions totalling over \$100,000 dollars.

Now we are appealing for your help in meeting a monumental need much closer to home following Hurricane Frederic's massive destruction Wednesday night, September 12, 1979 along the Gulf Coast, particularly in and around *New Wine's* home city of Mobile, Alabama. While the casualty count in terms of dead and injured was miraculously low for so massive a storm (only 8 known fatalities directly attributable to the hurricane) the loss of property and resources is astronomical. Property losses in Mobile County alone have already been calculated at over **one billion two hundred fifty million dollars!**

While insurance and federal disaster aid will cover a portion of the losses, many citizens of Mobile face staggering personal losses of property and income which cannot be recovered. Particularly hard hit are the elderly and retired people and those families facing extended unemployment because of the destruction of businesses.

The editorial board of *New Wine* Magazine has organized an extensive relief and restoration program utilizing local construction firms whose owners are members of the local body of believers. Much of their clean-up and home repair work will be pure charity. All profits from other repair and rebuilding contracts will be donated to *New Wine's* Hurricane Relief Fund and will be distributed according to need.

We invite the readers of *New Wine* Magazine to open their hearts and their purses to help the multitudes of victims of Hurricane Frederic, *the storm which caused the greatest damage to a single American city ever recorded.* Your response to the Guatemalan appeal of 1976 was wonderfully generous. We trust your response to help victims of this American disaster will be equally generous. The funds you contributed to Guatemala were prudently and carefully distributed through highly reputable relief channels. We assure you of the same wisdom and prudence in the stewardship of current funds being provided for hurricane relief.

Tax-deductible contributions can be made out to Hurricane Relief, and checks should be mailed directly to *New Wine* Magazine, P.O. Box Z, Mobile, Alabama 36616.

Thy Word Is Truth

Blessed is the man who perseveres under trial, because when he has stood the test he will receive the crown of life that God has promised to those who love him. *James 1:12*

When you pass through the waters, I will be with you; and when you pass through the rivers, they will not sweep over you. When you walk through the fire, you will not be burned; the flames will not set you ablaze. *Isaiah 43:2*

Dear friends, do not be surprised at the painful trial you are suffering, as though something strange were happening to you. But rejoice that you participate in the sufferings of Christ, so that you may be overjoyed when his glory is revealed. *1 Peter 4:12,13*

If you make the Most High your dwelling—even the Lord, who is my refuge—then no harm will befall you, no disaster will come near your tent. For He will command his angels concerning you to guard you in all your ways. *Psalms 91:9-11*

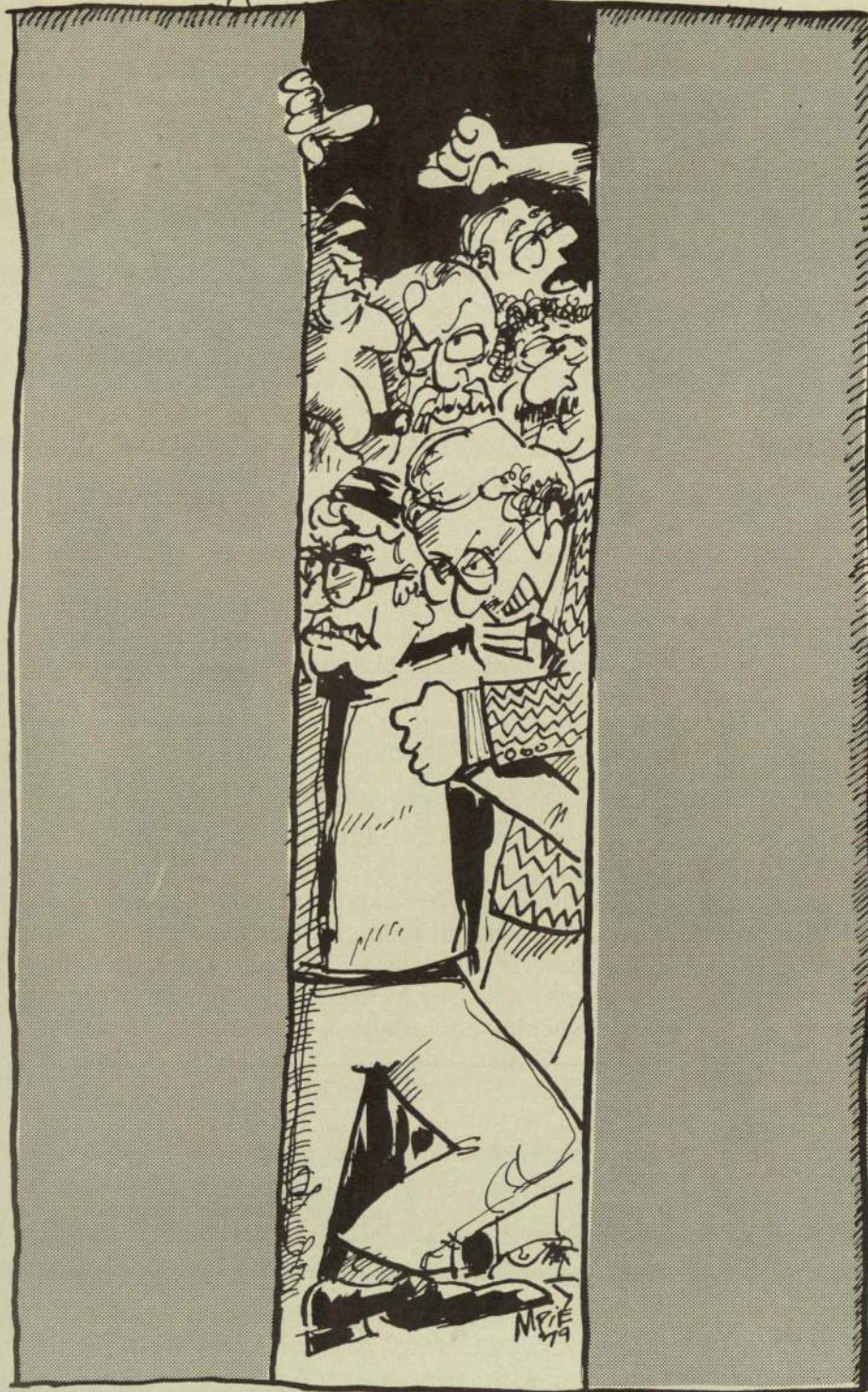
. . . the Lord knows how to rescue godly men from trials and to hold the unrighteousness for the day of judgment . . . *2 Peter 2:9*

I have told you these things so that in me you may have peace. In this world you will have trouble. But take heart! I have overcome the world. *John 16:33*

A righteous man may have many troubles, but the Lord delivers him from them all. *Psalms 34:19*

We are hard pressed on every side, but not crushed; perplexed, but not in despair; persecuted, but not abandoned; struck down, but not destroyed. We always carry around in our body the death of Jesus, so that the life of Jesus may also be revealed in our body. Therefore we do not lose heart. Though outwardly we are wasting away, yet inwardly we are being renewed day by day. For our light and momentary troubles are achieving for us an eternal glory that far outweighs them all. *2 Cor. 4:8-10, 16-17*

1 2 3 4 5 6 7 8 9 10



This article is an abridged version of a very popular New Wine article which first appeared in our March 1975 issue.

ALL PARENTS, sociologists and educators know the absolute necessity of providing breathing room for the growing individual—and that includes most of us. The child must have room to become acquainted with new experiences in order to develop abilities and skills. The adolescent must likewise have a certain amount of freedom in which to evaluate and make choices. Each of us needs the same kind of open atmosphere if we are to become spiritually mature.

The apostle Paul often spoke of him-

Breathing Room

by Bob Mumford

*We must learn that God
sometimes seems to let other people
get away with things
He doesn't let us get away with.*

self as having once been a "pharisee of the pharisees." Then he moved from the "jot and tittle" type of lawkeeping into the freedom of living in the liberty afforded by King Jesus. He knew it wasn't easy, but that it was possible. This made him desire that every believer should come to know this same freedom. That is why he could teach so effectively on "breathing room."

In his letter to Rome, Paul made some remarkable observations about Christian liberty.

Now accept the one who is weak in faith, but not for the purpose of passing judgment on his opinions.

Who are you to judge the servant of another? To his own master he stands or falls; and stand he will, for the Lord is able to make him stand.

One man regards one day above another, another regards every day alike. Let each man be fully convinced in his own mind.

He who observes the day, observes it for the Lord, and he who eats, does so for the Lord, for he gives thanks to God; and he who eats not, for the Lord he does not eat, and gives thanks to God.

But you, why do you judge your brother? Or you again, why do you regard your brother with contempt? For we shall all stand before the judgment-seat of God.

So then each one of us shall give account of himself to God.

Therefore let us not judge one another any more, but rather determine this—not to put an obstacle or a stumbling-block in a brother's way.

I know and am convinced in the Lord Jesus that nothing is unclean in itself; but to him who thinks anything to be unclean, to him it is unclean.

For if because of food your brother is hurt, you are no longer walking according to love. Do not destroy with your food him for whom Christ died (Rom. 14:1, 4-6, 10, 12-15, NAS).

**CONSCIENCE—
OUR COMPUTER DATA**

Teaching on Christian liberty often causes blood pressures to mount today. Within each one of us are ingrained certain concepts of right and wrong that help determine our attitudes and actions. Through early teaching and practice, we form ideas of acceptability. Whenever we are challenged to change, we feel threatened. And once we *do* change, it is hard for us to see that *not everyone else has to make these same changes*. We feel the necessity to impose our convictions on others. Our attitude is, "If the Lord deals with me about this, He had better deal with you about it! If He doesn't, perhaps I could help Him out."

We must learn that God sometimes *seems* to let other people get away with things He doesn't let us get away with. How come? We are told that God is no respecter of persons. He isn't, but He *is* a respecter of each person's conscience. Everyone's conscience needs renewal and restoration after he comes to know Jesus Christ as Lord. God works one way with one man—another with a second. He knows the what, when, how and why of bringing conscience into a right relationship with His will in each individual life.

God designed the conscience to perform a very

important function. When an individual first comes to the Lord, he has a very delicate, tender conscience in relation to new truths. There is a tendency to be overly scrupulous where an opportunity to please God is concerned. He doesn't want to offend the Lord by doing something wrong. What is likely first to determine our "rights and wrongs"? That inner instrument (conscience) into which data has been fed from childhood on. Our computer gives out the information which has been programmed into it. This is where basic teaching and loving understanding is vital.

Suppose all of your life you had been taught that eating bacon was wrong. Would something rise up within you if a person offered you bacon with your eggs? Would a mere reminder, "But God says in Romans 14:14 that nothing is unclean of itself," immediately free you to eat bacon? Or would reminders that pigs crawl in the mud and have trichinosis keep you in bondage and prevent you from breaking tradition and previous teaching?

People with a scrupulous, sensitive conscience have serious difficulty with Christian liberty. This is the person Paul refers to as a "weak brother." The descriptive term "weak" used here actually means sick. It means that one is spiritually ill. Or we might say that person is "over-anxious."

Have you ever had this kind of trouble? I have. For the first year after I was saved, I was a very careful man. When my alarm clock buzzed with the news, it was time to get up and pray. I was out on my knees, groaning and falling back to sleep. Then I would wake up all condemned for falling asleep when I should have been praying. I'd repent and the next day try all over again. When a more mature Christian said to me, "My prayer life is one directed by the Holy Spirit," I was absolutely scandalized. I thought, "How can he do this? Daniel prayed three times a day!" Little did I know that there are Christians who have come to so enjoy their walk with God that their lives are almost constant communication with Him. Stated simply, a prayer life has turned to a life of prayer!

This is the "strong brother" about whom Paul was writing. No longer any laboring or sweating. They allow themselves liberties because they have replaced the struggles of keeping up with self-generated computer data with God-ordained scriptural liberties. We need to realize that Paul is not chastising either the weak or the strong brother—he is stating that there *are* differences; and that we need to be aware of them in handling situations as they come our way.

NEW WINE

BORDER-LINE ANEMIA

To help us understand what I mean by border-line anemia, let's use a diagram.



At the time we are saved, we move from "outer darkness" into the "land of salvation." Some believers never progress much beyond the border of that land. They have come out of the world, but not very far out! They just get over the line and keep looking back. This is the believer with border-line anemia. There are others who want to find out where the capital of the new country is, and make it a point to get there. They want to get to *know* the King and *enjoy* His presence.

Military strategists know that most armed conflicts begin at the border. There are enemies desirous of taking (by force if necessary) that which belongs to all new citizens of this "land of salvation." Living so close to the world sets up struggles and internal conflict. Double-mindedness, with its consequent spiritual instability, is very damaging to spiritual progress. People who get just inside the land are in constant temptation to go back across the border. Yet we must come to realize that there is more to our new relationship than continual border conflicts.

LEARN TO DISCERN

So here we are—weak, strong, and in-between. The specific problems we mention may not be yours, but they are typical of the troubles many of us face. Please realize that some weak brothers and sisters have been destroyed by *things that are indifferent*—situations and subjects that are neither good nor bad of themselves. They are unimportant,

immaterial, trivial, and insignificant.

One of the indifferent things is *money*. It is neither good nor bad in itself. It depends upon how we use it—whether we hurt people with it or help them.

Makeup: Are you aware that there are entire congregations which do not permit their female members to wear facial makeup? For them, this is a real and critical issue.

Hair: Long hair, short hair, curled hair, braided hair. I was in a meeting once where a person was refused the privilege of coming up on the platform to sing because of having curled hair.

Dress: Should women wear slacks or pant suits? I realize that the confusion in male and female roles is a very serious one, but we are speaking here of acceptable styles of clothing.

Colors: How many of you know that red is sinful and black is holy? Why has ministerial garb been conservative navy blue or black for so many years? Didn't God create all colors?

Neckties: These are considered "worldly" by certain groups.

Mixed Bathing: This is a real issue in some localities. It is thought to be creating temptation unnecessarily—that is sin!

Movies: Because of my religious background, for many years after my salvation I never attended a movie, maybe a Billy Graham film on a Sunday night, but not even a Walt Disney production at a cinema. One day while seeking the Lord, I said, "Lord, I am prepared to do anything for You." To which the Lord responded clearly: "Go to the movies." Upon which I promptly rebuked the Devil.

For three days I battled the implication of this subjective leading. I was exercised in my conscience to the point of not being able to share it with anyone. When the leading persisted in spite of my resistance, I went to my wife and told her. She exclaimed "That couldn't be God!" Because I was convinced that it was from the Lord, I was finally able to convince her. So we turned to the entertainment section of the newspaper. After plowing through blood, thunder and assorted love affairs, I noticed down in the right-hand corner of one page, *The Sound of Music*. The Lord seemed to say, "That one."

So, off we went with much trepidation and dark glasses. The beautiful music, the magnificent pho-

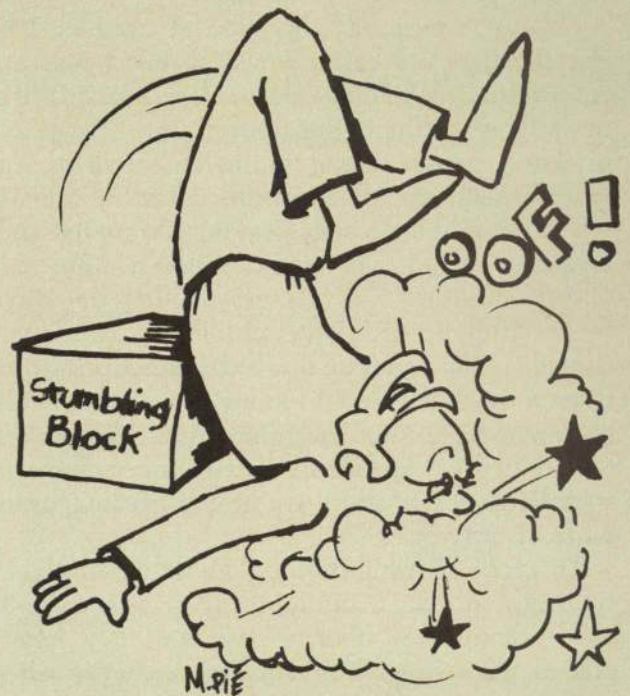
tography, the dramatic plot besides the obvious absence of anything suggestive or sinful all contributed to the feeling that I had been robbed. What joys I had missed simply because I was taught to classify all movies as sinful. The next evening we returned, taking our children, who enjoyed it as much as we had.

Does that mean that all movies are worth our time and money? Or does it mean that *we must learn to discern*? There are realms in which we must learn how to tell the good from the bad from the indifferent. If our heart is set on seeking God and His righteousness, we are guaranteed that all good things will be added to our lives. We must learn to obey the checks and workings of the Holy Spirit.

In deference to our brothers and sisters who hold to one belief in these matters of indifference while we hold to another, what is to be our response?

STUMBLING—A TWO-WAY STREET

Paul uses the word "stumbling-block" in verse 13. From this, the expression "stumbling our brother" has evolved. We are told not to put an occasion to fall in our brother's path. Now, stumbling can occur



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

in two ways. We can offend another, and we can take offense. So there are offenses *given* and offenses *taken*.

Very often we judge others out of our own conscience. Just because I do not think a situation is right, I feel it is wrong for everyone else. Also, we usually do not know all the circumstances surrounding a situation which may be "stumbling" us. This is a case of taking offense.

One Sunday morning while driving to church, we saw a young woman hanging clothes on the line in her yard. One of the passengers in our car made this rather caustic remark: "You would think she could find another day to do her laundry, wouldn't you?" The person making the remark *took offense* at our neighbor's activities. Perhaps there was really no intent to cause anyone to stumble. There might have been illness during the night and need for clean linens before another night. We need to take care in being judgmental, as well as taking offense. Paul says, "So then every one shall give account of himself to God . . . let us therefore not judge one another anymore."

We are all in this thing together. We must learn to give our brothers breathing room. Do you see that both the weak and the strong are seeking to glorify the Lord Jesus? The weak brother doesn't want to hurt the Lord. In fact, he feels by acting as he does, he is honoring Him. He may give offense to the strong brother, while at the same time honestly trying not to offend the Lord.

It is very possible for the strong brother to offend the weaker by his actions, too. Those who feel they have come into liberty in matters that are indifferent must be especially cautious not to give offense to the weaker. Paul makes it very clear what we are to do and not to do.

Remember the controversy I had with myself over going to the movies? Once I had settled it to my satisfaction, what about my attitude toward those who haven't? If you don't believe in going to the movies, don't go. If your conscience doesn't permit you, however, don't despise those who do.

NEEDED INGREDIENTS— LOVE AND UNDERSTANDING

Before we can hope to resolve for ourselves the lesson Paul is dealing with in regard to breathing room, we must consider the two essential ingredients necessary for coming to a satisfactory solution. They are *love and understanding*.

***Those who feel they have
come into liberty in matters
that are indifferent must be
especially cautious not to give
offense to the weaker.***

Love creates the climate in which we can come to an understanding within ourselves as to our own attitudes and actions. We do not want to put ourselves in bondage through trying to please everyone at all times. Experience proves this is impossible. Going back over Paul's words of advice to the strong believer, let's list some to-do's and not-to-do's.

(1) Receive the one who is weak in the faith. He is your brother.

(2) There are to be no doubtful disputations—passing judgment on his opinions. Religious and doctrinal arguments are seldom beneficial. We may win the dispute and lose our brother.

(3) Don't despise or judge another because of your own spiritual maturity.

(4) Be fully persuaded in your own conscience, which is checked and aligned by the written word of God. Remember you, too, will stand before the judgment seat of Christ. Jesus said, "To whom much is given, much will be required" (Lk. 12:48).

(5) Do not put an occasion to fall (stumble) in your brother's way.

(6) Don't forget—nothing is unclean of itself. There are indifferent things.

(7) Deny yourself privileges and pleasures if you know it might injure another. Surrendering your liberties in God for the sake of your brother is what it means to walk in love.

Breathing room is necessary for growth into spiritual maturity. If you need to sort out some of your reasons for doing and not doing certain things, ask God to help you to evaluate and eliminate, if necessary.

If you are walking in the liberty afforded by Christ, thank Him and enjoy that liberty—but not as an occasion for "stumbling" others. In Paul's words (1 Cor. 8:13), "If meat make my brother to offend, I will eat no flesh while the world standeth." Christian love is the final, determining factor. ♥

Letters to the Editor

I have enjoyed and greatly benefitted from *New Wine* for the last two years. I felt the article by Jacqueline Kasun, "Turning Your Children into Sex Experts" could have been beneficial in that it may shock Christians into sending their children to Christian schools or to investigate the program of the public school system, but it was entirely too graphic.

Since you are God's people, it is not right that any matters of sexual immorality or indecency should even be mentioned among you. The article gave no positive teaching, no glory to Jesus and therefore only glorified Satan. Please leave this type of article to the secular magazines and concentrate on building holiness and the house of God.

Mrs. Robert Blanchard
Frewsburg, NY

The article by Jacqueline Kasun entitled, "Turning Your Children into Sex Experts," came at a time when we are being forced to deal with the sex "education" our daughter is receiving both from school and outside influences. The article is excellent and provided us with fresh insights into dealing with these immoral teachings.

We also appreciated Mr. Leggatt's editorial comment, "Whether the education be Christian or secular, ultimately it is *good parenting*, not good education, that is the deciding factor in any child's life."

Mrs. Robert O. Scott
Virginia Beach, VA

While I am in complete agreement with the point of Alan Wallace's article, "What's Wrong with Children's Rights?" I believe that his brief castigation of behavior modification is unfortunate. It is not necessary to brand all behavior modification principles and programs as bad because of the extremes B.F. Skinner represents.

While Christians must be alert in these times, we must also be careful that we do not cloud the issues with reactionary labeling.

Earl Martin
Olathe, KS

As you know we are short of sound Christian teachings in Africa and very few people have had the opportunity to go to Bible school. The result is that there are so many confusing sects depending mainly on visions and dreams or "revelations." Articles in *New Wine*, especially when given to young educated Africans, will help them in their future Christian participation in their churches and fellowships.

Edwin Z. Osera
Bungoma, Kenya

Quite frankly, up until now I have not appreciated receiving your magazine. My only objection to the magazine is its doctrinal emphasis. I am not charismatic, and after careful study cannot feel that you are right.

However, I very much appreciated your February issue. Bob Sutton's article was a particularly balanced analysis of the subject, presented in a very scholarly and balanced manner.

Miss Elinor Young
Indonesia

We are thrilled with each new copy of *New Wine* and every article is carefully read and studied. We joy with you all in the beautiful revelations simply expressed which help us all see the purpose of God and our Lord Jesus more clearly.

We do not always agree with every point in your articles but we rejoice in the area of agreement and we pray for understanding in the area where we do not agree; that the Lord by the Holy Spirit will enlighten where needed.

Hermano Roberto & Robert Brown
Durango, Mexico

Though I may not always "enjoy" what you have to say, I always hear God in the articles you publish. The issue on Communication was distinctly challenging. I was made aware of my need to make my words more purposeful and clear for the sake of my brethren who I am trying to fellowship. I was reminded in this area to "Let all things be done unto edification."

Richard Road
Irving, TX

The editorial policy and purpose of *New Wine* 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. *New Wine* is a non-subscription magazine supported by the voluntary contributions of those who believe in its mission. All gifts are tax deductible. A tax-deductible receipt for contributions is available at year-end upon request. *New Wine* Magazine is under the supervision of an editorial board which meets several times each year to provide direction and oversight. The board consists of Don Basham, Ern Baxter, Bob Mumford, Derek Prince and Charles Simpson, who receive no remuneration for their service on the board. Please use the form found in this magazine to request *New Wine*, for address changes and contributions. All foreign contributions or payments should be made in the form of a check for U.S. dollars drawn on a U.S. bank or International Money Order for U.S. dollars.

PAST ISSUES

Back issues of *New Wine* are \$.75 each.

Jan. '74	Morals & Ethics
Feb. '74	Unity in the Body
Oct. '74	Restoration of Womanhood
July/Aug. '75	The Local Church
Sept. '75	Becoming a Servant
Nov. '75	Walking with God
Jan. '76	Grace
April '76	America's Spiritual Heritage
Sept. '76	Community Witness
Oct. '76	Unforgiveness
Dec. '76	Christmas Issue
Mar. '77	Binding the Strong Man (Reprint)
Jul./Aug. '77	Christ's Ministry Today
Sept. '77	Overcoming Rejection
Oct. '77	(K.C. Conf.) Jesus Exalted
Nov. '77	Unity
Dec. '77	Christmas Issue (personal)
Jan. '78	Goodness & Severity of God
Feb. '78	Embracing Suffering
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