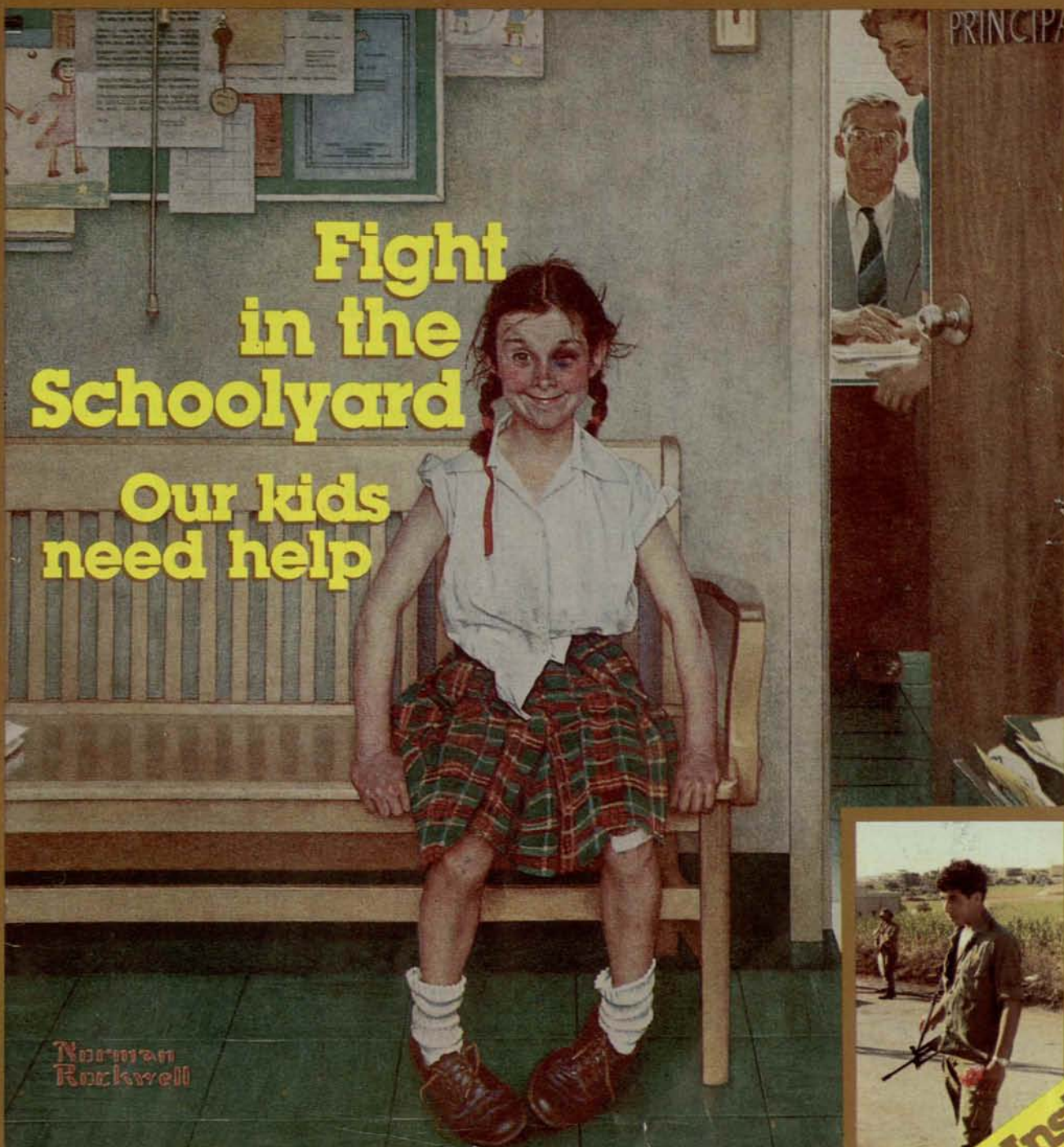


# Magazine **New Wine**

September 1982



**Fight  
in the  
Schoolyard**

**Our kids  
need help**

**Behind the scenes in Lebanon**

**An Inside  
Report**

# Editorial



**I**t is somewhat ironic that I should be writing the editorial for this issue of *New Wine* on the theme of education. It's ironic because, first of all, I usually don't write editorials; and secondly the subject of education was one that was given very little attention in my home when I was growing up. As a matter of fact, when I was going to school in my hometown on Florida's east coast, education was so low on my list of priorities that on days when the surf was up you would have had a better chance of finding me at the beach riding a surfboard than at school holding a pencil.

Since becoming a Christian, though, my priorities in life have taken a complete reversal. And with that reversal I now see that as a husband and father, God has given my wife and me not only the opportunity, but also the responsibility to educate our daughter in cooperation with the school she is

attending. I'm taking education much more seriously now.

Although our cover this month pokes some fun at it, the topic of kids and school is a serious matter that demands the attention of the entire Christian community. So we hope you will find this month's material on that theme thought-provoking and helpful.

Our lead article by Cliff Schimmels, author of *How to Help Your Child Survive and Thrive in the Public School*, provides us clear teaching on how parents can supplement their children's experience in the public or private educational systems with their own personal involvement in the training process.

In our interview this month, Dow Robinson draws from years of experience in the field of education to trace the development of the modern educational philosophy, citing the introduction of humanistic trends in the 1840's by Horace Mann and their outworking in today's school system. In contrast to the humanistic approach, he stresses the need for alternative educational concepts which are solidly grounded in biblical principles.

Realizing that the education of children is an important ministry of the Christian community, Grace Fellowship Church in Durham, North Carolina, set out to establish its own school—a school that would include academic, spiritual and physical training. Walter Barge, an associate minister of the church, tells some of the lessons they have learned in setting up and operating Grace Heritage School.

Marc Scott, on the other hand, describes in his article how God has directed the families with children in their church in Michigan to stay involved in the public schools in their area, "rolling up their sleeves" and working to make an impact on the system there.

In our International feature series this month we are presenting the first of two parts of an exciting on-the-scene report from Lebanon by Gary Bergel. From his recent visit there and his personal conversations with some of the Lebanese people and leaders, Gary provides a perspective of what God is doing in Lebanon that you won't find in the secular media.

Following an Intercessor's Report on the topic of school prayer, and Cindi Drewien's inspiring testimony, Derek Prince draws the issue to a close in the "To the Point" feature, focusing on three biblical aspects of education that have been overlooked in most of our schools: discipline, wisdom and understanding.

One truth that emerges clearly in this issue of *New Wine* is that the matter of educating the next generation in a way that pleases God is not something that only Christian parents should be concerned about—it's something the entire Christian community should be involved in. We hope that whether you are a parent, a grandparent, a single or a student, the content of this month's magazine will stimulate your thinking and motivate you to fill whatever role God has for you in this aspect of the community of God's people.

Bob Robinson  
Editorial Assistant

*P.S. The August '82 issue of Reader's Digest carried a condensed reprint of an excellent article from the May '82 issue of Ladies' Home Journal entitled "The School That Went Straight." This article is a great example of the difference it makes when the parents and administration of a school work together. It would be well worth reading in addition to the material in this month's New Wine.*

# This Month

FIGHT IN THE SCHOOLYARD Vol. 14, No. 9, September 1982



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and thrive in school.

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The need to place ourselves squarely  
on a biblical foundation.

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Two fathers' experiences with public  
and private schools.

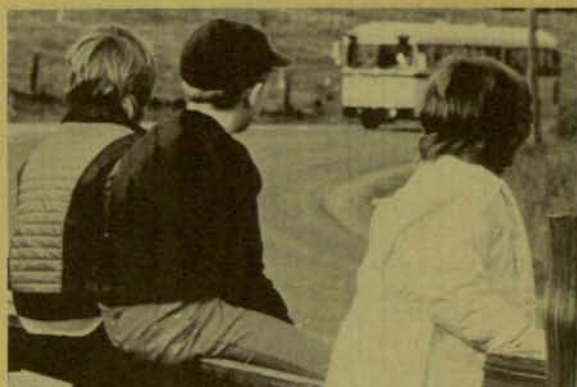
20. **"We Were A Country Forget-  
ten": Report from Lebanon**  
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God's sovereign intervention amidst  
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I used to interview prospective teachers for employment. Frequently, these candidates were just out of college with new diplomas, fresh certificates, and wholesome attitudes. Since this was in an era of teacher surplus, each felt a burning need to convince me that he was the world's greatest teacher, highly skilled, efficient, thorough, and compassionate.

Somewhere in the midst of the conversation, I would always ask, "How good were your college courses in education—teaching theory and methodology?"

Now that is a tricky question. Teachers everywhere love to sit for hours and criticize their college education courses. In fact, the inferiority of such courses was the subject of a popular book a few years ago. Many of these young candidates in my interview couldn't avoid the temptation.

In glowing speeches they told me that the professors were bad, that the material was irrelevant, and that they had not learned anything.

As an educational administra-

tor, I didn't want to hire a person who by his own admission hadn't learned anything in his college courses. I wanted to hire people who went to good schools and learned something about the art of teaching.

I was amazed at how many young teachers fell into my trap and talked themselves right out of a job at that point. But I feel the same kind of amazement now when I go to a party and listen to parents broadcast for hours about how stupid their own children are. Since I am considered an educator, parents love to tell me about their children's experiences in schools. And many of them love to brag about how Suzy can't read, Johnny can't cipher, Billy can't spell, Sally can't write. Parents think they are impressing me with how bad schools are, but I already know what schools are doing. I visit schools every day. Instead, what I am learning from those critical parents is how bad parents are, or more specifically, how bad *they* are as parents.

Let's face reality. Regardless



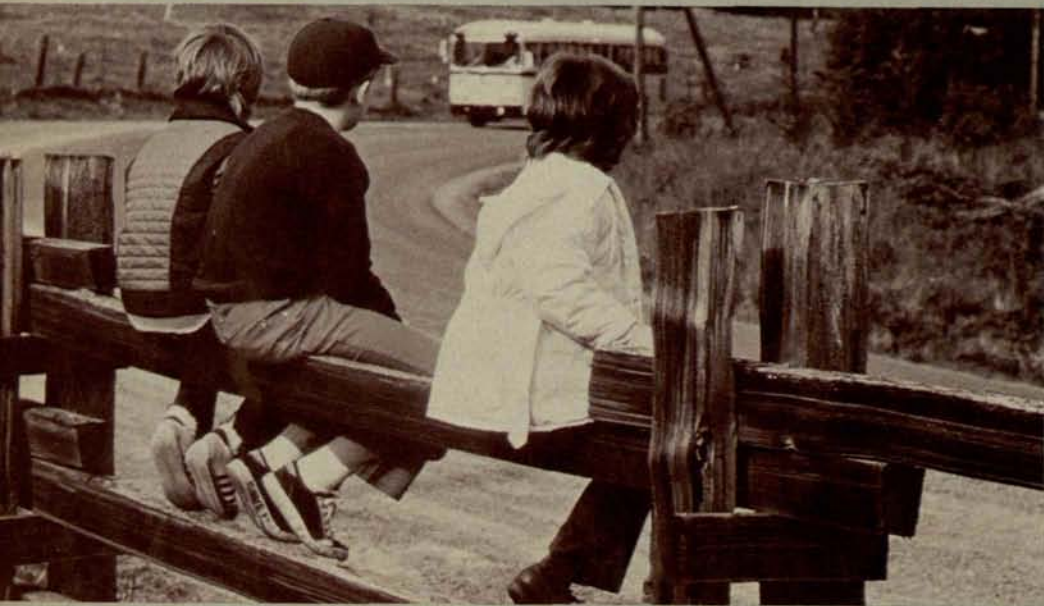
of what the school is supposed to be doing, regardless of how good or bad it may be, your child's ability or inability in such activities as reading, writing, and performing math skills is your concern. You may be able to convince me that his teachers are bad, but it is still your child who will not be able to function efficiently in this world. And this is a reflection on you.

If your child is going to reach adulthood with proficiency in the basic skills of learning and living, *you* will have to help him learn them. In fact, if your child is going to thrive and survive in school, you will on occasions have to supplement the classroom activities. You will have to assume some of the responsibility of teaching.

### The Parent as a Teaching Supplement

Until about the time of the Civil War, all instruction in schools was one-to-one. The student sat in some corner of the classroom, usually with his back to the center, and studied from his text. When he had prepared his lesson (or memorized the materials), he went to the teacher's desk. There he recited as the teacher listened, prodded, and sometimes applied strong reminders such as a swat with a switch. For thousands of children

## Don't Blame the Teacher by Cliff Schimmels



Photos courtesy of the Phelps Agency, Atlanta, GA.



who lived prior to the mid-nineteenth century, this was school. It was a slow, prodding process built on the principles of memorization and recitation.

Through the works of educators such as Pestalozzi and Herbart, more innovative teaching methods developed. The process became more exciting, more student-centered, more experiment- and interaction-based, and more group-oriented. However, with all the virtues of these new techniques, the values of memorization and recitation have never been fully eliminated. To become educated, children must learn some things that can only be learned by committing facts to memory and repeating them so often that they become second nature. The contemporary classroom is not designed for efficient use of recitation, repetition, and memorization; nor is the contemporary teacher equipped to provide the adequate time for those activities.

Most teachers simply have too many students and too little time. The average elementary class size is between twenty-five and thirty-five. A typical school day is approximately 330 minutes. A minimum of thirty minutes of each day is devoted to administrative procedures such as calling roll and collecting money. Other important activities such as

music and physical education take large blocks of the school day. With this limited time budget, the teacher must rely on group instruction for most of the learning. It is a rare privilege for a teacher to be able to spend a few precious minutes in a one-to-one relationship with a specific student.

Some students are able to master the material with a minimum amount of recitation and repetition. We call them bright. Others are going to need some supplementary help, and this is the role of the parents.

### Reading

Reading is one example. Most reading specialists tell us that good readers begin their educational success story while they are still in the crib. Parents are encouraged to use language—good language—in dealing with even the smallest infants. Avoid baby talk and meaningless speech patterns. Give the baby a model.

According to those same specialists, one of the best methods of promoting good reading skills is for the parents to read to the child. If you have started that practice, continue it even after the child starts school. The important point here is not the quality of the reading but the quality of the selections. Pick something your child is interested in and develop a pattern. Build some expectations on a day-to-day basis. Your preschool child may not comprehend all the subtleties of a good piece of children's literature, but he will surprise you. Don't be afraid of such things as Tolkien's *Lord of the Rings* or Lewis's *Chronicles of Narnia*. Make your reading sessions a reward or a special time. Promise your child that when he starts kindergarten, you will begin reading the Narnia Chronicles. Thus, he will have some positive expectation of both school and the activity of reading.

Turnabout is fair play. Listen to your child read. Beginning readers must read aloud. In the event your child's teacher is too busy, make yourself available. The kind of reading you do is a very complex activity; but at its most elementary level, reading is saying. Provide your child an audience to practice his reading at that level. Be careful not to be so critical that you take the joy out of it for the child; but at the same time, provide enough feedback for him to make corrections. This is a delicate art, but it can be learned with practice. Stay with it. Learn from your mistakes, but be available.

There is one inviolate rule of reading. Good readers are people who have read a lot. There are no shortcuts. If you want your child to be a good reader, you will probably have to supplement his school lessons. I have heard parents criticize teachers when their children cannot read, but this only labels the parent as a person who would rather seek excuses than assume parental responsibility. The teacher is probably doing her part with the time she has to devote to the task.

### Arithmetic

Arithmetic lessons will have to be supplemented, also. Following Sputnik, some teachers introduced new ways to teach arithmetic and eliminate all the drudgery of memorization. The idea had appeal, but it was not totally accurate. Regardless of how many calculators you can afford to buy your child, he is still going to need to know the basic facts



**Cliff Schimmels** has a wide variety of experience in education, having taught high school for many years and coached teams in several sports. He earned a Ph.D. in history and philosophy of education at the University of Oklahoma, and presently is an Associate Professor in the Education Department at Wheaton College.

tables if he is ever going to function in society. And the only way to learn those tables is to memorize them. Some students memorize the arithmetic facts rather easily. Some need more drill. Don't be ashamed, disgusted, or critical about the school if your child is one of the latter. Drill him yourself.

If I sound like an expert on this, it is because I have had recent experience. We wallowed in the slough of despair over our daughter's arithmetic scores until we realized that we would have to supplement her school lessons. We made games of addition, subtraction, and multiplication facts; and we played those games at every opportunity—in the car traveling to Grandmother's house, during television commer-

cials, in restaurants while waiting for our food. All members of the family, even the older siblings, got involved. In a very short time her scores improved and her confidence went up—we had hurdled the arithmetic barrier.

There was some fallout to this. We discovered that we had enjoyed playing those arithmetic games; and when the need disappeared, we had to substitute a new study. We are now learning Latin in those empty time spaces the family fills together.

### Writing

As your child gets older, you will need to help him with his composition, another apparent weakness of the school structure. Writing is a procedure for communicating ideas. Thus, if the writer is going to experience the purpose of writing, someone must read his material. The

My ideas came fast, my fingers worked obediently, and I finished the project. I literally ran home to share it with my wife. She read it and made some nice comments. But I was disappointed with her lack of enthusiasm until it occurred to me that it was two o'clock in the morning and she had been asleep for three hours. That night, I realized the importance of having someone read my ideas immediately. Sometimes teachers cannot provide the immediate reaction your child's thinking deserves. You must provide it for him. He will learn to write, not through drill, but when he knows he is communicating.

The preceding examples are only that, examples. All through your child's educational career, he is going to need some help from you. Don't despair at the inadequacy of the school. Overcome it.

## Did You Know?

**R**ecently we received a letter from a reader who wanted his name removed from our mailing list because—among other reasons—he was disappointed that we never publish negative letters in our "Dear New Wine" feature.

We are sorry to lose him as a reader, and we are sorry as well that he somehow failed to notice the negative responses we in fact publish on a regular basis. We do receive criticism, and we take it seriously as an opportunity to examine the magazine more clearly. Some of the more constructive comments are published in our letters to the editor. But the overwhelming majority of our correspondence is positive, and because we want "Dear New Wine" to be an accurate reflection of our reader response, the great majority of letters we publish are positive.

In any case, if you would like to see some changes made in New Wine—in content, layout, or anything else—why not write and offer us some constructive suggestions? Who knows—you may read your letter in our next "Dear New Wine." We thought you'd like to know.



parent is the first candidate. (Of course, if the child does not want you to read his material, comply with his wishes. Some things are personal.) Again, you need to be aware of the balance between too little and too much criticism. The important thing is to be an audience.

One night I worked at my office writing a manuscript. In the quiet, I had a burst of inspiration.

### The Special Student

In His infinite wisdom, God created each of us different. It is not my intention to get into the awesome, complex, and sometimes confused field of special education. That is a study that deserves more than a few paragraphs. Rather, I want to mention those very select people whom God ordained to be more gifted with their hands than with words.

They are not just valuable to our society; sometimes I think they are the backbone of it. They make my automobile safe, my house strong, my furnace warm, and my refrigerator cold. I suppose I respect them so much because I have absolutely no ability with my hands.

Yet the public schools have never quite decided what to do with these very special people. If you are fortunate enough to be

that the stigma is inherent in the culture, and that may be true. But that doesn't erase its existence.

This stigma makes school especially difficult for the Christian student with special abilities. I suspect a self-fulfilling prophecy at work, but whatever the reason there are usually more smokers in these classes, more poorly motivated students, more potential dropouts. The Christian student

points on my automobile, a strange, German machine with obstinate tendencies. He asked a couple of technical questions I couldn't answer, then he volunteered to go to the parking lot to see what he could do. I readily granted permission. I had been having trouble with the thing for weeks.

About thirty minutes later, he came back and reported that the car was running perfectly, following minor adjustment.



the parent of one, you are going to have to be especially sensitive to his or her needs. Education, as I perceive it and have described throughout this article, is disciplining the mind in the use of symbolic language. Schools are necessary to teach people the language of thought. A person who is gifted with his hands may not always be too successful in school. Through diligence and perseverance, he may master enough to get by; but he will never be a distinguished student.

Schools do provide special programs for these students—shop classes, vocational projects—but there is always a stigma attached. In people's minds these are programs for the low-ability students, the misfits, the potential dropouts. Educators will protest this statement, but they can't deny that that stigma exists in the minds of most students and most teachers. Educators may protest

who finds himself in this company will need a lot of love and support from his parents. He will need constant assurance that he is not a bad person because he doesn't get an A in history or is not planning an illustrious college career with a full academic scholarship. He will need to be reminded that his Savior was a carpenter, that Peter was a fisherman, and that Paul made tents.

One fall a large, senior transfer student entered my British literature class. I had met this young man previously during a church activity, so I had some data about him. On the first day, I gave a rather simple assignment. As the others began to work, he came to my desk and reported that he could not do the assignment. When my face indicated doubt, he further reminded me, "Didn't they tell you? I'm dumb."

I ignored the statement and asked him if he could adjust the

I was then able to point out to him that he was, in fact, not dumb, but very intelligent. Although I had information, he had a skill and a gift. He had already contributed to my living a happier life. I hoped I could return that favor.

I have never had a student who tried as hard or was more congenial. This young man is now a very happy, successful automobile mechanic. He shows every indication of having overcome the attitude that God had cheated him in creation. Unfortunately, we do teach this attitude. Society teaches it and schools teach it. If your child has a special gift, he will need your support.

Make him feel that mechanics or carpentry (or whatever his particular skill) is a good field. Give him abundant opportunities to use his craftsmanship for you. Give him tools instead of books

for presents. Make plans with him for the full development of his talent. Treat that development as you would a college education for another child.

### **A Matter of Relationship**

I offer the material in this article as examples. I cannot anticipate or discuss all the classroom strengths and weaknesses in your child's academic growth. But if you use these examples as guides, you should be able to detect the early warning signs, and you should be able to create some kind of learning circumstance to help your child. If you are still at a loss, consult a teacher. If you have a good relationship with your child's teacher, ask him. He is probably as disturbed about the problem as you, and he will want to help. If you don't have that good a relationship, ask any teacher you know. Good teachers are interested in the same thing as you—your child's maximum development.

Actually, there is a hidden message in this article: You must have a good relationship with your child. I really didn't mean to hide the assumption nor did I intend to trick you. But it is basic to all that I have said. Let's look at the thought progression. If your child is going to succeed in school and in life, you must supplement his classroom instruction. To supplement the classroom instruction, you must detect deficiencies and possible problems. To detect deficiencies and possible problems, you must have a close relationship with your child.

When the teacher wants to know the child's weaknesses, she sits him down and gives him a test. That is a little awkward for you. You must gather such evidence from frequent and meaningful conversations or from watching your child do his homework, play games, or read a book.

If your relationship is close enough for you to analyze your

child's development, you have already begun the process of supplementation. In all teaching, the quality of the relationship between teacher and student is more important than the quality of the method of instruction.

Without this relationship between parent and child, the emphasis I place upon family loses meaning. When you search for a family nucleus, when you teach your child the important lessons of life, when you supplement classroom instruction, your efforts are at the mercy of your attitude toward your child and his attitude toward you. I hope you two like each other.

### **The Family at Work: Final Note**

Recently, I traveled to Brazil to conduct professional workshops for teachers of missionary children. The presupposition that motivates such trips is that I know something about educating children and that I can share that



## **TAPE OF THE MONTH** **It's like being**

When Charles Simpson, Bob Mumford, Derek Don Basham return from ministry travels, they bring with them messages and powerful testimonies of God's work that they have been. They also return with the recordings of the meetings where they ministered and with the testimonies of the people.

We offer the very best of these messages exclusively to our Month subscribers. In fact, these messages are not available to the public for at least three months after our Tape of the Month subscribers receive them. And when they are available, they are sold at a reduced club rate, the cost of tapes to them plus additional postage and handling charges. Tape of the Month is an addition to the lives of many of our members.

**LET TAPE OF THE MONTH  
TO YOUR LIFE TO**

information in such a way that the classroom teachers will be more effective. In this context, two false feelings can develop. First, it is easy to build an exaggerated image of yourself and your ability, but it is also easy to build an attitude about "poor little missionary children who are deprived of a decent education because they have to get their schooling in such limited conditions."

During the week, I stayed in the home of a missionary family with four children. Prior to my coming, the children had decorated the house with bright, cheery signs that directed me to all the necessary spots such as my room, my closet, the bathroom, the shower button, the guest towels, and so on. Each day I discovered that these children had anticipated every need. Every time I wanted something there was a sign directing me. I surmised that we were either playing an interesting game or that these

were exceptionally sensitive children or I am too predictable in my old age.

Each child had a pet, and each pet indicated no lack of love and attention. Even the parrot was bilingual. Breakfast was scheduled early enough to allow family Bible reading. Each person around the table took turns. There was little commentary but much emphasis.

Part of the evening ritual included group reading of poetry and short stories and thoughts the family members had written during the day. There was also reminiscing about a family vacation they'd had about two months earlier.

Those children attend a school which probably wouldn't merit the educators' seal of approval. Teachers have to meet the awesome task of teaching multiple-level classes—as many as four different grade levels in the same classroom at the same time. There are few library books

and fewer magazines. Some of the textbooks are more than ten years old. The bathroom is the "down-the-path" variety. Frequently the temperature inside the classroom exceeds 100 degrees. There is a limited curriculum, no overhead projector, no movie projector, and no videotaping equipment. Teachers frequently have to teach classes that are outside their area of preparation.

After watching these children for nearly a week, I concluded that the only things they had going for them were teachers who cared and a family life that worked. In all of my educational experience, I have never seen children as bright, happy, creative and loving as those. Your children should be so deprived.

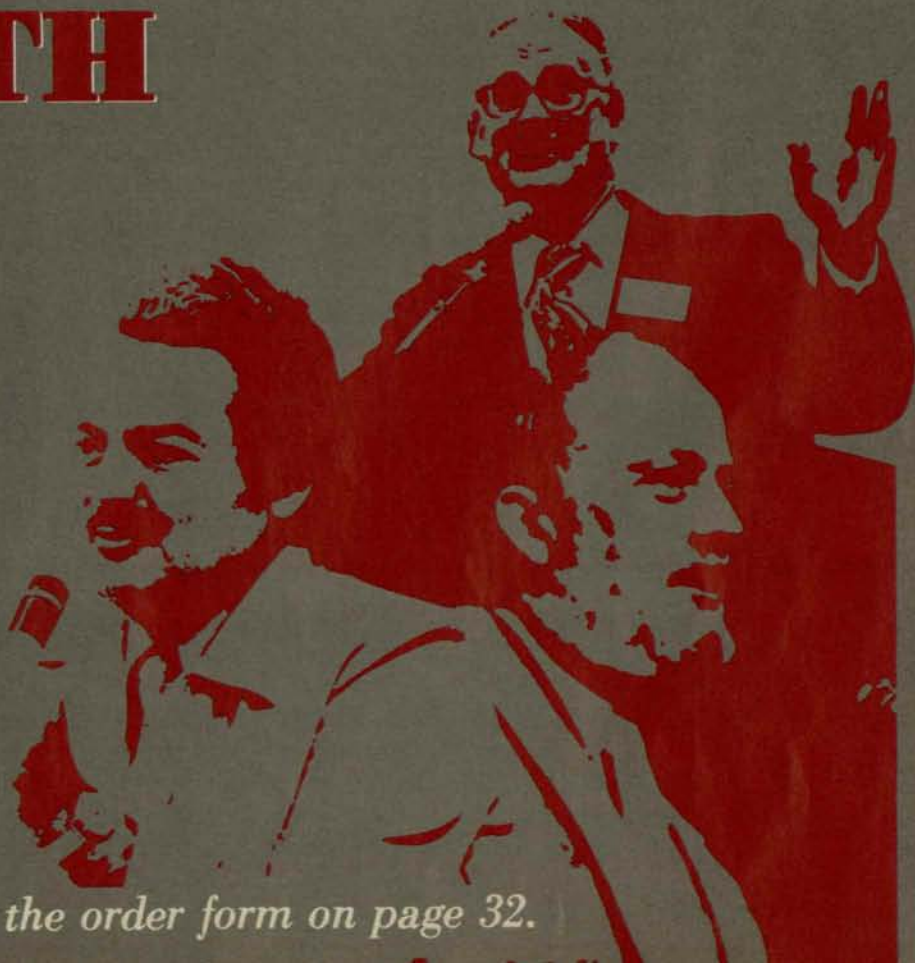
Your child's family plays a key role in his intellectual, spiritual, and emotional growth. When you evaluate his progress, you must evaluate the effectiveness of his family. ▼

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## THE MONTH ing there

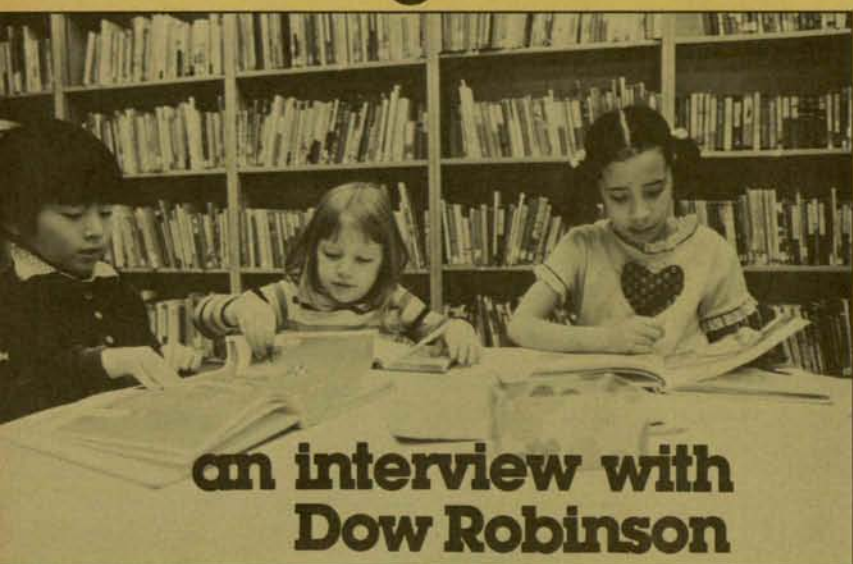
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# Preparing Our Sons and Daughters



## an interview with Dow Robinson



Mr. & Mrs. Dow  
Robinson

*Dow Robinson, a staff member of the Wycliffe Bible Translators for twenty-six years, an instructor in phonology and grammar at Oklahoma University for twenty years and a pastor for the last eight years of Covenant Fellowship in Norman, Oklahoma, has more than a passing interest in education. He has a desire to see an educational philosophy emerge and take effect which embodies principles of fatherhood and the Christian mandate to "seek first the kingdom of God." In this regard, Dow has given himself to developing a school for the children of the community he pastors and has also worked with other communities in establishing their own schools.*

*From his wide experience in the field of education, Dow comments in this interview the development and effects of current educational philosophies. He emphasizes the need for a return to a biblical foundation and the implementation of godly principles in training our children in the fear of God.*

**New Wine:** *Would you briefly trace the development of modern educational philosophy in America?*

**Dow Robinson:** In the early part of our history, education in the American colonies was generally viewed as instructing the children of the community in an understanding of the will and ways of God. But that was quickly replaced with the concept of educating a man so that he could be a voting citizen, because in order to vote, a person had to be literate. Even as early as the late seventeenth cen-

tury, Christian writers were lamenting the fact that an educational institution such as Harvard College, established to train young men in the will and ways of God, had already departed from its purpose and drifted into the humanist "Rationalism" of the day.

Since then, the trend of education in the U.S. has been toward the humanistic goals of self-determination, self-fulfillment and self-gratification. Educational policy usually reflects the values of the wider community where the school operates, and these values have been widely adopted both in the civil government and at the grass roots level of American life.

**NW:** *Could you elaborate on each of the three humanistic trends you mentioned?*

**DR:** The concept of *self-determination* was a focus of eighteenth-century philosophers and has influenced our nation from the beginning. It claims that man has a right to determine for himself who he should be, what God he should worship and what kind of a life-style he should develop. This idea is at the heart of present educational philosophy, largely due to the influence of Horace Mann, a nineteenth-century American educator who wanted to remove Christianity from public schools and replace it with humanist values. Today his goal has been essentially reached.

More recently, Erich Fromm, a contemporary sociologist, has translated this concept of self-determination into the idea of non-directive counseling and instruction. In this approach, the content of the child's studies is not to be determined by the teacher, but rather by the child's own curiosity and his self-perceived "needs." Today this is a widespread educational approach, but it is a radical departure from the Christian concept of instruction. That concept follows the Old Testament instruction in Deuteronomy chapter 6 that fathers should train their children in the ways of God, and the New Testament emphasis of teaching our young people to be representatives of the Lord Jesus on earth. Far from being "non-directive" instruction, this concept is "directed study" at the very deepest level, because God has already determined the content of the instruction.

Unfortunately, the widely accepted humanist philosophy of self-determination has had many detrimental results, one of which is a confusion and a lack of direction in the child's identity and growth. Today, high school and college students flounder about searching for direction because adherence to the philosophy of self-determination has led their parents to neglect the responsibility they have to direct their children, and it has led the students themselves to distrust the advice of parents and even teachers. Parents and students alike are led to

Photo courtesy  
of  
the Phelps  
Agency,  
Atlanta, GA.

believe that the only ones competent to direct the child are the professionals in the educational structure, the so-called experts. The end result is that because parents keep saying to their children, "We want you to be happy and to only do what you want to do," many students lack direction and simply accept the word of their college registrar or counselor to determine the course of their lives—rather than receiving direction from their parents. Thus, the parents end up having little or no input into the decision of what would be an appropriate life's pursuit for their son or daughter.

**NW: What are the goals of the two other concepts prevalent in modern education?**

**DR:** The second focus of humanist educational philosophy is *self-fulfillment*. In this way of thinking, the goal of determining your own way in life is to "fulfill yourself." Much current educational literature talks about the goal of education being to bring a person to the highest development possible given his innate ability and his environmental circumstances. Instead of seeking to fulfill the will of God for his life, the student seeks to fulfill the "potential" appropriate to his own desires.

*Self-gratification* is the third humanist goal within most secular educational philosophy. The traditional work ethic is being replaced by a pursuit of pleasure as young people are taught to view work, not as God-given responsibility and enjoyment, but rather as a necessary evil and a means of obtaining money and time for leisure.

So our public educational system is dominated today by such philosophy in a profound way, and the only antidote is to go back and place ourselves squarely on a biblical foundation.

**NW: What would you say is the biblical ideal for education?**

**DR:** The biblical ideal for education is to prepare our sons and daughters to be representatives of Jesus Christ on earth and to fulfill the gifting that God has given each of them. The whole thrust of schooling ought to be to prepare that son or daughter to responsibly represent the Lord Jesus in the community in whatever job, profession or ministry he or she occupies.

**NW: What do you think are some of the "missing ingredients" in the typical modern educational approach which are necessary for achieving that ideal?**

**DR:** First of all, I think we should seek to define a *Hebrew-Christian model of education*, one that will replace the humanist, classical Greco-Roman model which was devised by the Usurper, rooted in the Tree of Knowledge of Good and Evil, displayed

grandiosely at the Tower of Babel, matured in the Enlightenment and the Rationalism of these past six hundred years, and fulfilled in the selfishness of our twentieth-century Western culture.

A Hebrew-Christian model for education, in contrast to the humanist model, flows from the Tree of Life, *teaching* young people the wisdom of subduing and ruling over creation; *leading* them to identify and "name" the creation as Adam did; *inculcating* in them the fear of the Lord, belief in His word and trust in His Son; and *apprenticing* them to the adult community members for a righteous life-style and for productivity in the work of their hands.

Secondly, we should seek to explore and define the *role of father* in the education of students. According to Deuteronomy chapter 6, it is the father who is to *superintend* the education of his children, leading them towards the fear of the Lord and obedience to His Word. We want to see parents become involved in the education of their children and to take responsibility for the educational direction and goals of their children. We need to shift the primary responsibility away from the school and "the experts" and take it back into the family structure itself as directed by the Word of God.

Parents must be brought to a place where they feel secure in directing their children's education. I don't mean by this that we are to make every parent the only teacher for his children, but I do mean that the parents need to *superintend* the education of their children. Otherwise we will simply have another generation of children reaching young adulthood prepared by "experts" and having no relationship at all to the kingdom of God or His purposes.

We also need to remember that "fatherhood" includes not only the individual fathers, but also the fatherhood represented in the leadership of the Christian community: the pastors and elders, as well as school administrators and teachers. The totality of fatherhood resident within the community needs to flow into the daily schooling process. The fatherhood of pastoral leadership, educational leadership, and parental leadership ought to combine to provide the dynamic for training our students to live for the Lord Jesus Christ.

**NW: Can you give us some examples of the difference it makes when fathers take an active role in the education of their children?**

**DR:** Yes. There are many, but one that immediately comes to mind is a young man about ten years of age we had in our day school here in Norman who was seemingly intractable. He refused to yield to the classroom authority, and we had to suspend him several times. Finally I began to work with his father, who was perplexed about the problems,

since he genuinely wanted his son to go on in school and in the things of the Lord. We finally told him that we felt the problem was a lack of relationship between him and his son—that the son didn't really know his father, and therefore didn't know who he was himself. We asked whether the father would be willing to work with him in a special way for a period of time before we received him back into school, and he agreed to give it a try.

The father was part of a crew that drills wells, and he *had* to be present every minute the well was being drilled to keep a log of the kind of materials being penetrated by the drill. So we asked him to take his son to work with him every day, and he did. Every day they would go out together to the well at 6:00 a.m., bringing along the boy's schoolwork. After doing that for six months, the boy finally began to develop a solid relationship with his dad. As he began to find out who his dad was, he began to find an identity for himself. After that six-month period, we brought him back into the school, and I would say 90% of the problems in his life, including his school life, were gone. He finished a year and a half's work in a year and got caught up again.

The real need of that alienated young man was not to be put into the hands of the experts and taught to find self-fulfillment, self-direction and self-

gratification, but rather to have a relationship with his father. He needed a father to give him some direction. At the same time his father began to understand that it was not only appropriate, but divinely mandated, that the father should breathe that kind of life into his own son.

In countless school settings, we have observed that when the fathers take part in the educational process within the classroom as well, all the students are much easier to direct, to motivate and to teach than when the fathers are not present. In our school we have asked that at least one or two fathers from our church be present at some time every day, and so they get involved in field trips, helping with physical education, driver's education and teaching vocational and professional skills through apprenticeship.

**NW:** *Can you give some illustrations of how the principle of apprenticeship might be applied in the schooling of our children?*

**DR:** Yes. We're convinced that apprenticeship is a biblical mode of education. An old Jewish saying is that a father could consider his work well done if he could teach his son both the Torah (the biblical law) and a trade (even one which didn't coincide with the son's lifework). Imagine the fathers of a modern

## Book Review

***The Coming Parent Revolution*** by Jeane Westin (Chicago: Rand McNally & Co., 1981).

"Is there any possible way to raise responsible, loving children in an anti-parent, anti-family, youth-bedazzled culture?" Jeane Westin asks that question and answers it with an enthusiastic but realistic "yes." *The Coming Parent Revolution* grew out of her concern to restore parents' confidence in their own authority and competence to raise their children. Although the book addresses the theme from a primarily secular orientation, it is a statement of hope that the traditional family can be renewed.

The author's depiction of disintegrating homes—presented passionately and articulately through quotes from hundreds of disenchanted parents—is a disturbing and all-too-familiar diagnosis. The book, however, is much more than just another "the family is in trouble" lament. The author's analysis goes beyond a list of surface symptoms to a sharp discernment of four deeper causes. First, she argues, the blunders of so-called child-rearing experts have undermined parents' confidence and replaced their conventional wisdom with "professional" advice based on permissive and unrealistic theories. Second, paternalistic

government has intruded into family life and led to a legal overthrow of parental authority. Third, our chaotic educational system has increasingly abandoned solid academic standards and discipline for the unworkable theories of the "experts." And finally, media entertainment and advertising have come to exert an overwhelming and adverse influence on our children's attitudes, values and life-style.

The book's primary limitation is its failure to go beyond the deeper causes of family disintegration to the *root* causes: alienation from God and neglect of His ways. Though the author's analysis is an accurate one, and the solutions she recommends are moral ones, she never takes the obvious step of asking why the traditional values she champions are not only valid, but irreplaceable. All the evidence and arguments she accumulates cry out for one final, all-important conclusion: The traditional values are sound because they were established by the One who Himself created the family.

Despite this shortcoming, *The Coming Parent Revolution* merits a reading by every Christian parent who has struggled to identify and understand the forces at work in our society to tear apart the fabric of the home. Mrs. Westin's summons to take the offensive in opposing the anti-family spirit of the age should provoke in us all a resolute and effective response.

# The Coming Parent Revolution

Why Parents Must  
Toss Out the "Experts"  
and Start Believing  
In Themselves Again

Jeane Westin

An Action Plan for Strengthening the Family

community apprenticing the sons of the community in a variety of trades, professions, businesses and cultural expressions such as music and art. Whether it be a three-month intensive workshop in auto mechanics, or an eight-year apprenticeship in jewelry making and sales, the discipline of learning a trade as well as how to be a faithful servant in "that which is another's" [Lk. 16:12 NAS] can open the way for our children to discover and understand their own creativity and unique gifts.

We have asked some of the fathers to apprentice two or three boys in the community in their trades, such as auto mechanics. During a period of three or six months, that man meets with the students each week, and the students are expected to do two hours of work on their own for every hour spent with the apprentice. We also have some of the women apprenticing the young girls in domestic skills such as sewing, home economics, cooking, gardening, infant care and interior decorating.

**NW:** *Are you finding that you are utilizing a broad segment of your community in order to establish these apprenticeships?*

**DR:** Yes, and I believe that is the way it should be. I think God puts into the community the gifts that are necessary for the growth and well-being of the entire community, including its children. Although sometimes our children may need to go to other places to learn, we believe we must start by utilizing the gifts right within the community of believers.



The educational process within the community should involve both students and adults, singles and families, parents and grandparents. A biblical approach to education includes the *church family*, not simply through observation and occasional advice, but through the impartation of knowledge and experience from those who are gifted in particular areas of educational discipline.

In addition, we not only expect *teachers* for our children to emerge from within the community, but also those who would be able to develop the curricu-

lum for their instruction, orienting it toward an understanding of the kingdom of God.

**NW:** *How can a child's education be directed in the later years when he begins to train for a vocation?*

**DR:** First of all, we recognize that God's *calling* for each individual student is unique to him. One commentary translates the familiar verse in Proverbs 22:6 this way: "Train up a child in a way that is appropriate to him." That translation carries the idea that God has put within every child a way or calling that is unique to him. We believe that secondary education is the time to begin individualizing the student's curriculum to develop the inborn giftings by the Holy Spirit that are recognizable in him. It is a time for the appropriate blending of vocational, business and academic training.

When the students in our schools reach the age of eleven or twelve years old, as the parents deem appropriate, we have established a time of what we call "graduation planning." We bring together several sources of insight into the individual child's calling: aptitude testing for natural gifts; "motivational gift" testing following Bill Gothard's materials; parental insight based on their prayers for the child and observation of his gifts; direction from school administration and faculty; and direction from the pastoral leaders of the community who have watched the child grow up in their midst. With these five areas of insight, the parents, school principal and perhaps the family's pastor sit down together and project a four- or five-year individualized curriculum for the student, looking to God for a Spirit-led blending of vocational, business and academic preparation. Of course, this is not the only or final reading of the child's ability and direction; it's the first of many readings we make so that we can begin to direct the child according to "the way that is appropriate to him," according to the gifts God has put in him.

We must distinguish here between the idea of finding God's calling in a student's life and a kind of "christianized" humanism which teaches that education should develop a student's abilities in order to work out his own place in life, using God to help him out. In that approach, instead of the student's focusing his abilities on doing the will of God, he

*Children of the  
Covenant  
Fellowship  
School*

## Just Around The Corner Worship

Next Month in *New Wine*

ends up trying to use God for his own purposes. That's just another form of humanist "self-fulfillment."

**NW:** *How do you help your students appreciate the uniqueness of their callings?*

**DR:** As we seek to discover a student's calling, we help him keep in mind that God's Spirit comes upon His people creatively in whatever occupation to which He has called them. No calling has a greater intrinsic value than others, whether it is

business, farming, law, medicine, mechanics or any other. The greatest good in life is the will of God imparted and accomplished uniquely in each individual by the Spirit of God.

God puts no premium on ignorance. We are praying that whatever area of life God opens to our students, they will become leaders in their fields, so that they can rule as the representatives of the Lord Jesus on earth. Our hope is that He will give us wisdom and bless our efforts to produce the kind of young men and women He desires to have. ▼

## Homespun by Dick Leggatt



**F**or my sons' summer routine, I started them out reading a psalm each morning. I asked them to choose the most important thing they felt God was saying to them from the psalm so we could talk about it informally over breakfast. The first day we tried out the routine, we read and discussed Psalm 1, and I remember the discussion vividly.

Ben, our five-year-old, wasn't reading yet, so while the older boys looked at the passage in their own rooms, I read the psalm to Ben. It was hard to keep his attention focused on what I was reading, and even harder later on at breakfast to drag out of him an answer to the question about what God was saying.

"Ben, what is God saying in this psalm?"

"Words."

"Yes, but what do the words mean?"

"He's talking to us."

"Right. But which words that He says mean the most to you?"

"Lots of them."

Right about then, throwing in the towel sounded like the best and only recourse. But it was our first day trying the reading schedule, and I knew a failure at the start would be a real setback. So I pressed on.

We had just discussed the verse in Psalm 1 in which God promises to make a righteous man like a tree planted by the water, which bears fruit in season and whose leaf does not wither. I explained that this passage meant that the righteous were blessed by God, and the wicked, who by contrast were compared to chaff blown by the wind, were "wiped out" by God. My older boys, Christopher (10) and Joshua (7), obviously understood, for they responded correctly to my questions:

"The righteous?"

"God blesses him!"

"The wicked man?"

"God wipes him out!"

But Ben was still a little distracted and in the dark.

Encouraged by moderate success in teaching the older boys, however, I decided to try once more with Ben. I read the verse again about a tree planted by the water and cautiously posed the question to him:

"What does God do to people who do the right thing?"

That unmistakable expression of joy at knowing the right answer flashed across Ben's face. Beaming, he gave me a perfectly scriptural answer: "He turns them into trees!"

My son, the biblical literalist.

# The Choice That Parents Face

## Rolling Up Our Sleeves

by Marc Scott

**I**n reporting the posture of our church community toward the education of our children and our involvement right now in the public school system, I would have to begin by saying that we don't consider ourselves to be a "model" of what should be done. We have just found something which is workable for us at this point in time. As parents in our church, we are still searching for the best way to educate our children and trying to be sensitive to the Holy Spirit to see what He would have us do. In many ways, we would like to establish our own school, but it seems as if the Holy Spirit has not released us to do so. We see what we are doing now—keeping our children in public schools and supporting the system there—as a provisional approach on our way to what may be a more ideal situation.

East Lansing, the city where our church community is located, is a small college community with one high school, two middle schools, and nine elementary schools. It's hard to say whether or not this is a "typical" American setting or whether our public schools here are typical. However, because East Lansing is a university town, it takes great pride in its school system, so it may be atypical at least in that sense.

Our church has over four hundred children, approximately two thirds of whom are preschoolers. Because a number of the people in our church community live in the same general vicinity, this school year we will have about fifty of our children in the same public elementary school. The total number of students in the school is only about one hundred and fifty to one hundred and

eighty, so the involvement of our fifty children can make a significant difference in a school that size. Other people in our church are making an impact in other schools, but we have more of our children concentrated in this school than in any other.

### Responsible Involvement

At first, there was a certain reluctance on our part to become involved in public schools. Primarily that was because the East Lansing community had regarded our church with a degree of mistrust and suspicion—perhaps even hostility. As Charles Simpson has said, "What people don't understand, they fear, and what they fear, they fight." So we encountered some unwarranted mistrust and opposition from other parents in the school as well as the administration. But in spite of this, we became involved in this school because we didn't want to be escapist, withdrawing from our responsibility to our society. We wanted to take responsibility in this area of community life. This concern for responsibility has always been important to us. From the time we first started out as a church, we have wanted to roll up our sleeves and work for the community as good citizens.

The first area of involvement for us in the area of education has been the Parent-Teacher Organization. The Parent-Teacher Organization (PTO) provides us an immediate opportunity to be involved in the school. At this time, most of the officers of the PTO are from our church, so we have a degree of influence there. We know what is happening in the school, and we can bring about changes.



In addition some of the women of the church have helped out as teacher's aides, and whenever the school needs other volunteer help—such as at their "Yard Day" each spring—our parents get involved. We try to be supportive in whatever ways are available. And at the political level, we are able to involve ourselves actively in supporting candidates for the school board who we feel are best qualified for the job.

### Some Problems

Despite our involvement, we have inevitably had to face some problems with the public schools. I think our main concern about having our children in public schools is the possibility of their faith being jeopardized. One of the main problems with a public school is that no matter how good it is, the world view established and promoted there tends

**Marc Scott** received his B.A. degree from Michigan State University. He serves as a elder in New Covenant Christian Church and oversees the children's ministries, prayer watch and publications' ministry of the church. He and his wife, Char, live in East Lansing, Michigan, with their three children (a fourth is due in February).

to undermine their faith.

We have found that as parents we have to "wash" our children more or less of some of the wrong things they're learning in school, particularly the humanist philosophy in which they are immersed there. It seems that the higher the grade level, the more we have to do that.

At the secondary level, children become more aware of their peers, and we as parents have to become more aware of that increase in peer influence. Right now my oldest child is only in the third grade, and each year I have to weigh carefully just how far I want him to go in the public school system because of the increasing peer pressure.

The teachers also have a great influence. So far I have been rather pleased with my children's teachers, and they have used a traditional approach to education with a good balance of love and

discipline. The teachers of the earlier grades especially have been very helpful in that regard, so we have been encouraged to be involved in the public schools.

Our experience has shown that in the public school situation, the particular teacher a child has is a critical factor in the quality of his educational setting. If you can find a teacher who is a Christian or who at least holds to traditional values in the classroom, and if the principal of the school respects those values as well, I think you have a workable situation for your child's education in a public school.

So far the administration of the school system has been quite sensitive to the concerns and values we hold—perhaps because we represent a considerable number of parents and children involved in the school. We have been able to consolidate our efforts to have an impact on the adminis-

tration. But if we felt that those in authority would not listen to us, we would probably have to withdraw our children. We're still looking toward the day when we could have a school of our own, because in that way we can have the maximum influence in our children's training. Because we have as our goal to create the best atmosphere of faith for our children to grow in, nothing short of eventually having our own school seems satisfactory.

### Parents Are a Springboard

Our desire is to grow well balanced children with integrity who are equipped to take their place in society and in the Church. We parents should be a springboard for our children; that is, they should be able to go further in God's purposes because of us.

We must look at the school as part of the *overall* training the children will receive. We must

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also see special family times and church gatherings as opportunities to educate the children, as well as special programs like scouting. All these can be developed to round out the comprehensive training of the children.

No matter what educational situation our children are involved in, though, the responsibility for training the children belongs primarily to the parents. I think that's another reason why public school education has been work-

able for us so far—we have emphasized from the beginning that the parents must be responsible, involved and supportive in their children's education. As parents we cannot afford to be passive, taking the attitude that we can totally entrust the job of educating our children to professionals. Many of us as parents might feel especially deficient in one specific area. But that's where the rest of the community can help out. If we work together, we

can help each other discern and develop our children's gifts.

Of course, the Holy Spirit is the one who must supervise our children's education, and our responsibility as parents is to be responsive and sensitive to Him. It will take some discipline on the part of the parents, but I believe that responsible involvement in our children's education will help us to redeem not only the next generation, but the present one as well. ♥

# More Than Academics

## by Walter S. Barge

**T**he extended education of the child and young adult is an integral part of God's purposes. While few would argue that academic education alone guarantees spiritual maturity, the education of the *whole* child includes academics, and the spiritual, physical and academic education of our children is a proper goal of the Christian community. Martin Luther wrote:

In my judgment there is no other outward offense that in the sight of God so heavily burdens the world, and deserves such heavy chastisement, as the neglect to educate children.<sup>1</sup>

Both the Old and New Testaments make clear the primary responsibility borne by the parents—particularly the fathers—for teaching their children what they have seen and heard of the things of God (Dt. 4:9-10) and for training them rightly in all things (Pr. 22:6). In an agrarian society, fathers took their sons into the fields with them sometime around age seven; working side by side in family enterprise, the elder “educated” his offspring. But in the cultural environment of modern America, the average parent finds it difficult to provide all the training a child needs to be completely equipped for a highly technological society. Even without interference from

the state, the family is hard pressed to provide a broad education of uniform quality. Consequently, without relinquishing final authority or being released from responsibility before God for his children, the Christian father must have help.

### Grace Heritage School

With these convictions, Grace

<sup>1</sup>Quoted in Laurel Hicks, ed., *The History of the World in Christian Perspective; Vol. II, The Modern Age*, by Jerry Combee, Laurel Hicks and Mike Lowman (Pensacola, FL: A Beka Book Publications, 1981), p. 15.

**Walter S. Barge** earned a Ph.D. in European history at the University of North Carolina in Chapel Hill. He is an associate minister of Grace Fellowship Church, and his wife, Sarah, serves as “an almost full-time” volunteer worker at Grace Heritage School. They have three sons and live in Durham, North Carolina.

Heritage School opened in September, 1980, with nine grades, a solid curriculum and high expectations. The main faculty was two full-time, highly qualified husband-wife teaching teams from within our church. Both of the men possessed master's degrees, one in the liberal arts, one in the sciences. Both women were certified, experienced teachers, one in elementary and the other in secondary education. The older of the two husbands, who had fifteen years of college teaching experience as well, was the headmaster.

The auxiliary faculty was all volunteer, made up of dedicated and talented members of the community. Their contribution to the quality of education at Grace Heritage School has been invaluable. Much of their instruction was in elective subjects such as music, art and foreign language. Some of them were trained professionally in the areas they taught, and the Spanish teacher was a native speaker.

With forty-two students spread over nine grades, it was necessary for the elementary teacher to provide several levels of instruction. She could not have managed this successfully without the willing assistance of a number of women within the church, some of them, but by no means all, mothers of children in the school. Everyone seemed to be a part of the school. If they couldn't help directly in the classroom, they prayed.

This fall over sixty students will be attending, while two additional full-time teachers will join the two husband-wife teams. The school still requires financial support from the church, but the church gladly accepts that responsibility because the school is recognized by all concerned as one of its primary ministries.

### **A Success**

At considerable cost, individually and corporately, Grace Fel-

lowship Church has in this way undertaken to educate its children. We believe the school has

ing new ones, and sensing that they have reason to be encouraged.

*Without relinquishing final authority or responsibility before God for his children, the Christian father must have help.*

been a success. First of all, it is academically sound. At the end of the second year of operation, the school board announced to the congregation that the children in the upper grades had scored two grades above national averages on one of the recognized standardized achievement tests. In addition we have had success with two children who had been considered to be bordering on severely learning disabled.

Secondly, the school has successfully created an atmosphere that can only be characterized as "family." We have built the main faculty around husband-wife teams; we have deliberately selected strong men for the principal tasks and roles. We are grateful to God for providing them, because their presence and maturity has contributed to the creation of an ethos in which we can emphasize "father" and "family." In this small way, we hope to enhance love and trust for earthly fathers as a model for love and trust of a heavenly Father.

We have tapped the diverse reserves of talent within our community and are learning anew that God's people are extraordinarily capable. Discovering these resources has involved challenging them to serve God and His children through gifts which in some instances have lain dormant for a long time. Like the children, the community members are utilizing old skills, learn-

### **Lessons Learned**

What lessons have we learned? The first one is that, had we not had the genuine call of God to found a school, we would not have survived the spiritual attack against us. It came in all forms: unruly spirits in the children, conflicts among the adults, financial pressure, unexpectedly heavy workloads, conflicting priorities for time and space, and confusion during the construction of our building. We learned that it is not enough to be dissatisfied with the available educational alternatives; it is necessary to listen for God's direction about when to establish a school, and then—and only then—move to found one.

A second lesson we have learned is that the successful foundation of a school requires a strong, capable headmaster with the confidence of the pastors and the parents. Since the headmaster is both guide and counselor to the faculty as well as disciplinarian to the children, there is much to be gained by selecting an older man whose children are school-age or older. As an experienced father, he should be able to encourage, comfort and inspire faculty and students alike.

Third, we have realized how blessed we are to have so many talented, well educated people in our church community with enough love and time to serve the Lord as full-time teachers for the children. They have a deep commit-

ment to excellence in learning, a desire to serve the Lord as instructors, and a willingness to lay down career and salary for long hours and less pay. Our full-time staff represents several fine universities and many years and levels of teaching experience. Moreover, there are others waiting for the time when our children will need them as high school instructors.

### Grace and Gifts

These are only a few of the lessons we have learned. Perhaps the greatest lesson has been that

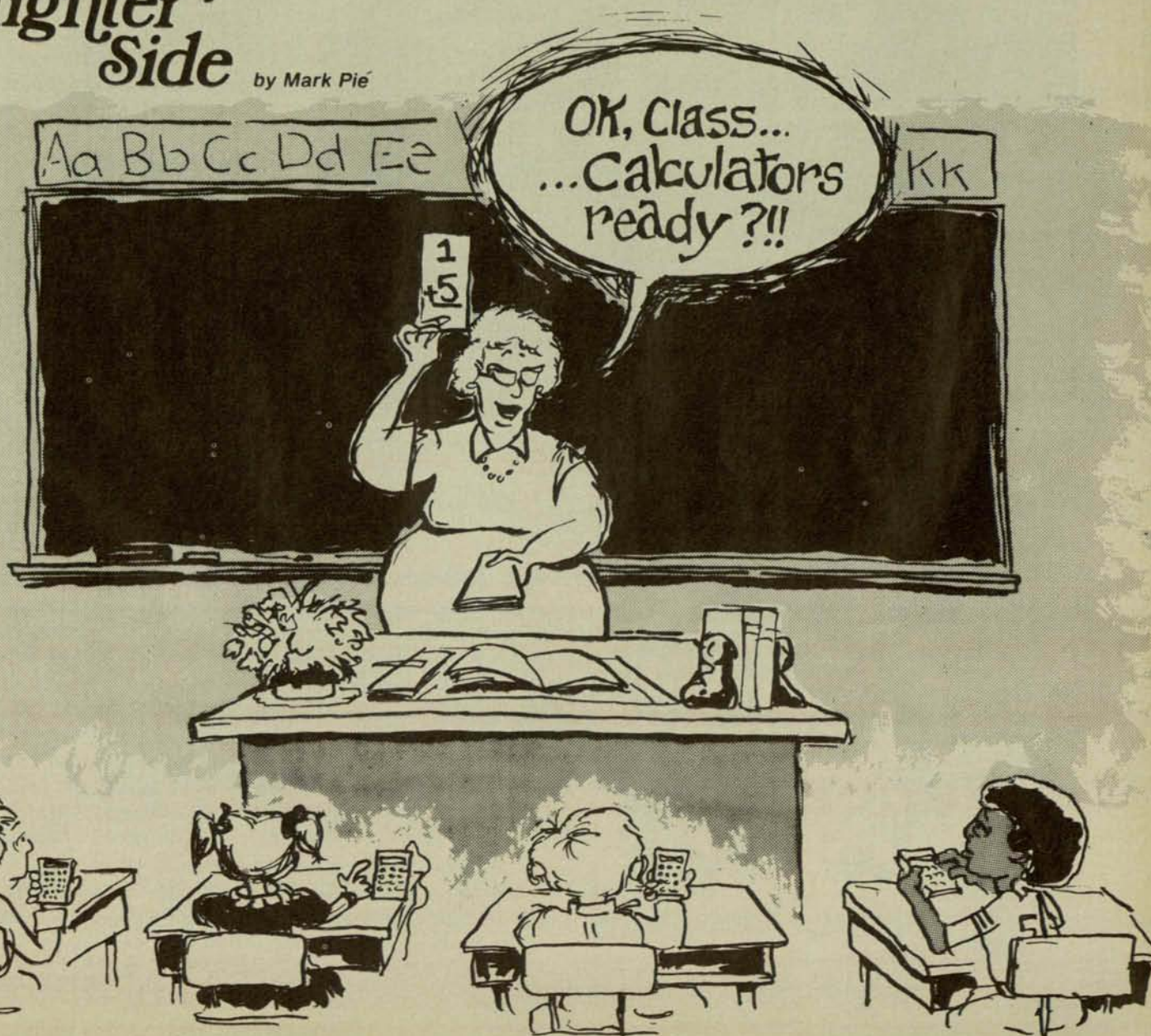
God has provided us with the grace and gifts necessary to carry out the educational responsibility He has given us. The immediate evidence of His provision is the success of the school. In the natural realm, of course, we can point to the children's performance in the achievement tests, and we are justifiably pleased with their accomplishments. What pleases us even more, however, is the confirmation of the fathers that the school has carried out its limited but essential function as adjunct educator of their children and coordinator of

the community effort in this enterprise.

A long-range indicator of success will be the degree of intellectual and spiritual maturity in the children when they become adults. In a civilization which is fast losing its Christian frame of reference, it will be instructive to see how our students learn to think creatively and constructively from the foundation of a Christian understanding of the world. To have had a share in producing Christian men and women of that calibre will be our greatest satisfaction and reward. ▼

## the lighter Side

by Mark Pie





**T**he ravages of war were evident to all those in our delegation as we viewed the sites of PLO attacks upon northern Israeli settlements. Despite the destruction, however, we began to grow confident that God was sovereignly moving according to His purposes for the Middle East. As we crossed the border into Lebanon and began visiting Christian, Druze and Moslem villagers, we remembered the words of Isaiah:

In a very short time, will not Lebanon be turned into a fertile field and the fertile field seem like a forest? In that day the deaf will hear the words of the scroll, and out of gloom and darkness the eyes of the blind will see. Once more the humble will rejoice in the Lord; the needy will rejoice in the Holy One of Israel. The ruthless will vanish, the mockers will disappear, and all who have an eye for evil will be cut down—those who with a word make a man out to be guilty, who ensnare the defender in court and with false testimony deprive the innocent of justice. Those who are wayward in spirit will gain understanding; those who complain will ac-

## Internati onal

### **"We Were a Country Forgotten": Report from Lebanon**

*The International Christian Embassy in Jerusalem, in cooperation with Israeli and Lebanese authorities, coordinated a three-day fact-finding tour of Lebanon at the end of June which included nearly fifty Christian representatives from ten nations. Derek Prince, a member of New Wine's Editorial Board, and Gary Bergel, Director of Research for Intercessors for America, were part of this delegation. The following is the first part of a report on Lebanon by Gary Bergel:*



cept instruction (Is. 29:17-21, 24 NIV).

Many of the Lebanese citizens we interviewed echoed the conviction that God had intervened on their behalf. Again and again we heard: "We were a country forgotten. No one came to our aid except God—and Israel." What we saw throughout our visit confirmed our hope that Lebanon is destined to become fruitful once again and to release spiritual blessing to Israel and all of the Middle East.

NEW WINE

### A History of Lebanon

Lebanon is the only Christian-Arab democratic state in the Middle East. Actually, many of the Christian Lebanese are not Arabs, but rather Phoenicians who bring with them a long history of alliance with Israel (see 2 Chr. 2:1; 8:2; Ezra 3:7). Phoenician believers have lived in Lebanon since the first century, and many are now under the authority of the Maronite Order, founded in the fourteenth century.

Once a part of the Ottoman empire, and then ruled by the

French, the Lebanese obtained their independence in 1943. In the years since its independence, Lebanon, though staggering from crisis to crisis, has survived as the only democratic coalition between Arabs and Christians which continues to grant religious freedom to all its citizens.

Following Israel's war of independence in 1948, some 150,000 Arab Palestinian refugees fled to Lebanon. In the 1950's as Egypt's president Nasser began to preach Arab nationalism, the "Fedayeen" terrorist groups began to form the backbone of international terrorist activities. In 1964, Nasser created the Palestine Liberation Organization for the primary purpose of gaining control over Jordan and Israel. Since 1968, Yasser Arafat has been chairman of the PLO, which is now composed of many groups differing in size and ideology. In September of 1970, the PLO attempted to seize Jordan. King Hussein's bedouin army drove the PLO leadership along with many of its members from Jordan. Thousands of refugees and PLO activists fled to Lebanon which, under pressure from Arab states, had no choice but to allow the PLO to establish itself inside the country. The PLO, setting up its command in Beirut, rapidly grew into an uncontrollable state within a state.

In the mid 1970's the PLO, under Soviet direction and supply, became deeply involved in training and arming international terrorist groups. While

*Photos, left to right: Scene of terrorist attack on Israeli kibbutz; Weapons in basement of Lebanese home; Refugees returning home to southern Lebanon; Muslim father and son.*



training centers were established in Libya and South Yemen, Beirut became the center and heart of international PLO terrorism. In Beirut, any terrorist group having the Soviet seal of approval, such as the IRA or Red Brigades, could obtain arms, equipment, money, forged documents and—most importantly—training. The PLO establishment in Beirut also had satellite training schools situated in Palestinian refugee camps in southern Lebanon, some even under the auspices of the United Nations. The Soviet aim in its promotion of PLO international terrorism from Lebanon was (and continues to be) to destabilize and

*Damage from a PLO attack on an apartment complex in northern Israel several years ago.*

**REMEMBER:**  
Friday, September 6, is a  
national day of prayer and  
fasting.

humiliate Western democracies and to promote the establishment of pro-Soviet governments in the Third World. The United States is singled out as a special target in PLO directives. Robert Moss reported in the March 31, 1982, edition of *The Washington Post* that the PLO has established "sleeper cells" on the West Coast. The FBI has also reported collaboration between American Nazi Party members

and the PLO.

The influx of some 450,000 Palestinian refugees and PLO activists quickly destabilized Lebanon's government, economy and culture. Lebanon's so-called "civil war" of 1975-76 was in reality the beginning of a Lebanese-Palestinian conflict which has continued and which has intensified up to the present. Syrian troops also began to occupy Lebanese territory, and as the PLO continued to impose its harsh yoke of terrorist control, they quickly wore out their welcome in Lebanon. Muslim sympathies also wore very thin. Animosity deepened as the PLO became more savage in its occupation, seized territory, and turned schools, churches and even apartments into armed fortresses. The PLO subjected Lebanese citizens to curfews, constant fear and suspicion. Women were accosted and raped. Teenagers were dismembered or drawn and quartered by cars driven in different directions. Individuals have had their eyes torn from their sockets, their throats slit (even on the morning of our arrival in Beirut) and some have even been scalped.

As southern Lebanon became the base for continued PLO attacks upon settlements in northern Israel, the people became weary of war and resentful of being caught in the middle. As a result, when the Israeli army crossed the border, entered southern Lebanon, and began to drive out the PLO on June 6, 1982, they were gratefully received by many of the citizens as liberators.

#### **Touring Southern Lebanon**

Our delegation, the second officially sanctioned group to travel the newly opened roadways from Jerusalem to Beirut, headed northward through the mountainous terrain of south Lebanon. After cautiously maneuvering the many hairpin curves and pausing often to allow the passage of



refugees fleeing south, we arrived in a small village where we stopped to obtain official military permission to view the Beaufort Castle. The thousand-year-old Crusader fortress, which commands a magnificent view of south-central Lebanon and northern Israel, had been used for the past eight years by the PLO and Syrian forces as a forward base to launch assaults against Israel.

Here and in other villages near the Beaufort Castle, white flags flew from many houses and young Lebanese girls presented Israeli soldiers with bouquets of wildflowers. This was their way of showing appreciation to Israel for freeing the village from PLO occupation. These girls and other villagers reported to us that any who had resisted the PLO had been murdered. Thousands of residents who had fled north to escape the tyranny of the Syro-Palestinian occupation were now returning.

Members of our delegation were free at all times to talk to any residents, refugees or military personnel we desired, and we did. We spoke with the residents of Marjayoun, a town that seemed especially happy with recent events. This predominantly Maronite Christian village, the headquarters of the militia of Major Sa'ad Haddad, commander of the Lebanese forces, had been a major target of terrorist shelling, which had exacted a heavy toll and price upon the town and its inhabitants. Now for the first time in eight years, Marjayoun knew peace.

Our first evening began with a press conference by Major Haddad, during which he told us that his dream is for a free and independent Lebanon. He commended the Israeli forces and condemned the United Nations

forces, charging that they had done little to stop the terrorist activities and added that they had often aided the PLO. Major Haddad exclaimed:

What has happened is like a miracle coming from God to save Lebanon and to save the Lebanese people! I believe that God decided to put an end to our suffering and that He directed Israel to save us.

### The Ravaged Coastal Cities

The following day, we traveled to the Mediterranean coast and turned north to Damour. The narrow and damaged highway struggled to handle the flood of

## ARE YOU READING BUSINESSGRAM?

In a recent issue of *New Wine Magazine* we recommended that our readers who are involved in business—or even just the business of balancing a household budget—should consider subscribing to a new newsletter called *BusinessGram*. Many of you took our advice. Those of you who didn't, however, missed the useful

insights presented in the most recent issue of *BusinessGram*—perspectives on such topics as:

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# BUSINESSGRAM

NUMBER 2 • APRIL 1982

## Kingdom Investments

McAuliffe

the glory of God. We are to invest in children. The Apostle Paul affirms that parents are to save up for (1 Cor. 12:14) and the good that the good child

mount the harsh realities we soon shall be encountering.  
4. *The Poor.* Deuteronomy 24:19-22. God requires that we remember the poor. Our budgets should not be so stretched and exact that there is nothing left for the needy. Who the "real" poor are and how to best invest in them are subjects of much controversy. Many have become cold in reaction to corrections and



*Israeli soldier examining arms and ammunition found in a tunnel dug into a mountain between Tyre and Sidon.*

refugees as well as Israeli trucks with captured weapons going south, and supply trucks going north. Damour, formerly a Christian city whose inhabitants were massacred by the PLO in 1976, is now littered with rubble and burnt-out Soviet equipment. Here we met with Butros, a vegetable merchant, and with his family, some of the only original Christian residents left. Butros told us of life under PLO occupation and of how, when the war broke out, he hid in his ware-

house cooler for nine days praying earnestly, "May the victory be for Israel!"

Extensive amounts of weapons and ammunitions were found in the coastal cities of Damour, Tyre and Sidon. These massive deposits of armaments exhibited the marks of a classic Soviet military operation, indicating to many that at some point mercenary troops would have been landed en masse here, quite probably for an invasion against Israel. It is estimated that at least 250,000

troops could have been equipped from these storehouses. Among the more than 5,000 PLO terrorists captured to date are mercenaries from Algeria, Libya, Bangladesh, Pakistan, Cuba, North Korea, Sri Lanka, Somalia, Mali, Austria, Kuwait, Iran and other nations with PLO training centers. Clearly, it is inaccurate to speak of the PLO as solely "Palestinian."

As we interviewed residents of Tyre, Sidon and other coastal villages, we again found the majority of them relieved and grateful. "Now we can sleep with an open, unlocked door," one commented. Another said, "If you compare the Israeli army and the Syrian army...the Syrian army treated us like dirt...but the Israeli army is feeding us, helping us in every way they can, so you cannot even compare them—the difference is so big." Women and girls agreed that for the first time in eight years they are free to walk the streets without purposefully making themselves ugly to avoid being accosted by hostile occupying troops. The consensus of the Christian community and of most Moslem inhabitants of these coastal cities was that the last seven years have been "like living in an armed camp." ▼

*In part two of Gary Bergel's report he takes us into Beirut for a first-hand look at what is happening there. Once again he takes us behind the scenes of the war that is ravaging that city and perceptively brings out the aspects of the war that aren't being presented by the secular press.*

*He concludes his report with interviews of leaders in the Lebanese government and then explains how we can become involved with what God is doing in Lebanon by focusing in on seven specific areas of need that require intercessory prayer.*

**T**he night wind was bone-chilling. The temperature had dipped into the mid-teens and my husband, Jack, and I huddled together on the floor mattress in the little cinder-block house we were renting in Korea. I had just turned down the wick to put out the kerosene stove which heated the four upper rooms where we were staying. We always turned the stove off before going to bed because the fumes from it could be dangerous—in fact, we often had headaches from them.

Jack was an army officer who

had been sent to central Korea in August of 1973 for a thirteen-month tour of duty. I had joined him six weeks later, ready for the adventure of living in a small Korean village ten miles from the army post where he was stationed. We had adjusted quickly. I was learning the Korean language and I enjoyed bargaining in the colorful market places and visiting with my new Korean friends.

That winter a new joy and anticipation had filled our lives: We had just learned that after three years of marriage we were going

to be parents. Our first child would be arriving seven and a half months later.

On this particular night we were very tired and anxious to fall asleep. The wind rattled the windows and the freezing air seeped in around the window panes, but we finally managed to go to sleep.

We had been asleep about an hour when I suddenly awoke with a sensation of nausea and light-headedness. Thinking I was simply experiencing more “morning sickness” from my pregnancy, I nudged my sleeping husband. “Jack,” I called, “hurry, get me a pan. I’m going to be sick!”

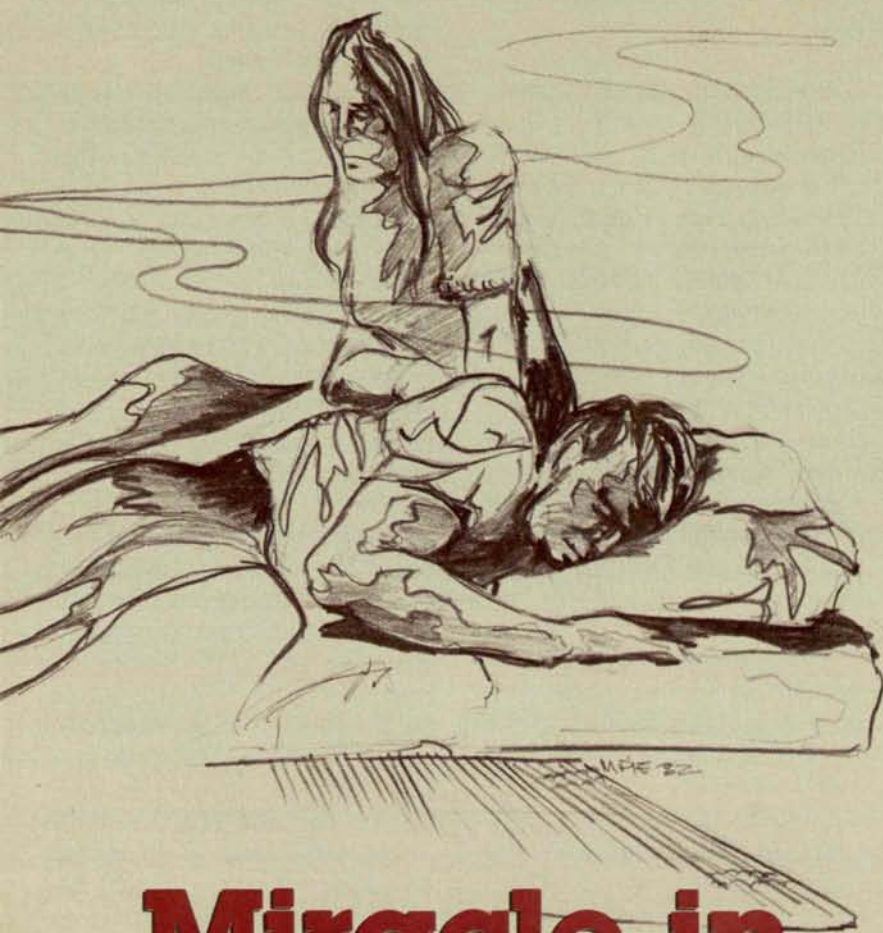
Jack quickly jumped to his feet, but he reeled suddenly and fell back to the floor. I tried to get up, too, but I fell hard against the wall. My head was spinning and I felt terribly hot. I slumped onto the floor.

Jack began a slow crawl toward the rice-paper door. He pushed it open and edged toward the double doors leading to the outside stairs. Unlocking them, he threw himself into the cold, clean air outside.

The cold air began to clear Jack’s head as he groggily turned and reentered the room. A strong burning odor filled the room, and he struggled to pull me up and wrap something around me. He staggered as he carried me down the narrow stairs outside the house.

Setting me down in the outside courtyard, Jack began to call and search for help. As I lay there in a semiconscious state I remember thinking, “This is it. I’m going to die.” But a warm peace began to fill my body and a joy began to well up inside me.

I looked to my right and saw a figure dressed in white standing beside me. The sky around Him looked dark and fuzzy, but I could see Him clearly. He took my right hand and held it. I knew it was Jesus. Beyond Him I could see a wide river and many happy



# Miracle in Korea

a testimony by Cindi Drewien

**T**he issue of "prayer in the schools" has now been placed on the agenda for national debate. President Reagan, in presenting to Congress a proposed amendment to the U.S. Constitution on May 17, said: "The public expression through prayer of our faith in God is a fundamental part of the American heritage and a privilege which should not be excluded by law from any American school, public or private."

The proposed amendment states:

Nothing in this Constitution shall be construed to prohibit individual or group prayer in public schools or other public institutions. No person shall be required by the United States or by any State to participate in prayer.

As Christians with more than a nominal interest in prayer, readers of this report need to consider the Prayer Amendment, and seek the Lord for clarity of thought and direction. In all candor, we at IFA have not felt this to be a paramount issue compared, for example, to the horrendous problem of abortion. Had we to choose, we would rather have seen the President apply his energies to the death decree enveloping our land, and we trust he will do so soon. We believe he decided to

call for a prayer amendment at this time because of broad-based support (69 to 85 percent approval in polls—*New York Times*, May 7, 1982).

We applaud his effort and courage to address increasing restraints being imposed against voluntary prayer. The central issue, we feel, is: "How much are we going to allow our society to become secularized?"

The case record shows an unmistakable trend. A legal analysis of the proposed amendment prepared by the Justice Department was released May 14, 1982, highlighting the deteriorating condition:

1962—Supreme Court forbade recitation of the New York State Regents' prayer in New York public schools (*Engel v. Vitale*).

1963—Supreme Court struck down a Pennsylvania law requiring that public schools begin each day with readings, without comment, from the Bible (*Abington School District v. Schempp*).

1965—School principal's order forbidding kindergarten students from saying grace before meals on their own initiative was upheld by a federal court (*Stein v. Oshinsky*).

The principles established in the 1962-63 Supreme Court decisions have been applied in the last several years by several lower courts with tragic results.

1980—In Massachusetts, the courts struck down a school board policy of permitting students, upon request and with their parents' consent, to participate in a one-minute prayer or meditation at the start of the school day (*Kent v. Commissioner of Education*). The U.S. Supreme Court upheld the lower court decision in 1982.

1980—The Supreme Court held that a state statute requiring the

posting of the Ten Commandments on classroom walls in public schools was unconstitutional (*Stone v. Graham*).

1982—A court held that a school system's decision to permit students to conduct voluntary meetings for "educational, religious, moral or ethical purposes" on school property before or after class hours violates the Constitution (*Lubbock, Texas Civil Liberties Union v. Lubbock Independent School District*).

Currently the practice of the U.S. Senate and House of Representatives retaining chaplains to open their sessions with a prayer is being challenged.

The Justice Department, in arguing the need for a constitutional amendment, concludes that "this amendment is needed because the free expression of prayer is of such fundamental importance to our citizenry that it should not be proscribed from public places. Prayer in the public schools has long been considered a desirable and proper means of imparting constructive moral and social values to school children."

The President's proposed Voluntary School Prayer Amendment has been introduced in both houses of Congress. It is sponsored in the U.S. Senate by Senator J. Strom Thurmond of South Carolina (S.J. Res 199), and in the House of Representatives by Congressman Thomas N. Kindness of Ohio (H.J. Res 493).

We would urge a thoughtful and prayerful review of the significance of this issue, and that you would intercede and act as the Holy Spirit directs.

## Unused Open Doors

Samuel E. Ericsson, the National Coordinator for Religious Freedom Services, addressed the "Washington for Jesus Rally" in late April. In Mr. Ericsson's comments, he mentioned three open

doors in religious freedom which are available to Christians and largely unused at the present. The following is excerpted from his remarks:

"The first open door is *religious release time* education. This door allows local churches to work together with school boards to release students for religious instruction a few hours a week. Thirty years ago, the U.S. Supreme Court made this comment about religious release time programs:

'When the state encourages religious instruction or cooperates with religious authorities by adjusting the schedule of public events to sectarian needs, it follows the best of our traditions. For it then respects the religious nature of our people and accommodates

the public service to their spiritual needs. To hold that it may not, would be to find in the Constitution a requirement that the government show a callous indifference to religious groups. That would be preferring those who believe in no religion over those who do believe.'

"Tragically, many [Christians] have written off the 75 percent of American children still attending the public schools because we don't control the ball field, rule book, and ball. Well here is a ball. Let us run with it. Teach values, teach creationism, teach Bible, and pray. The door is still open. Let's use it before we do lose it!

"A second door was also identified as open twenty years ago by the Supreme Court. The Court

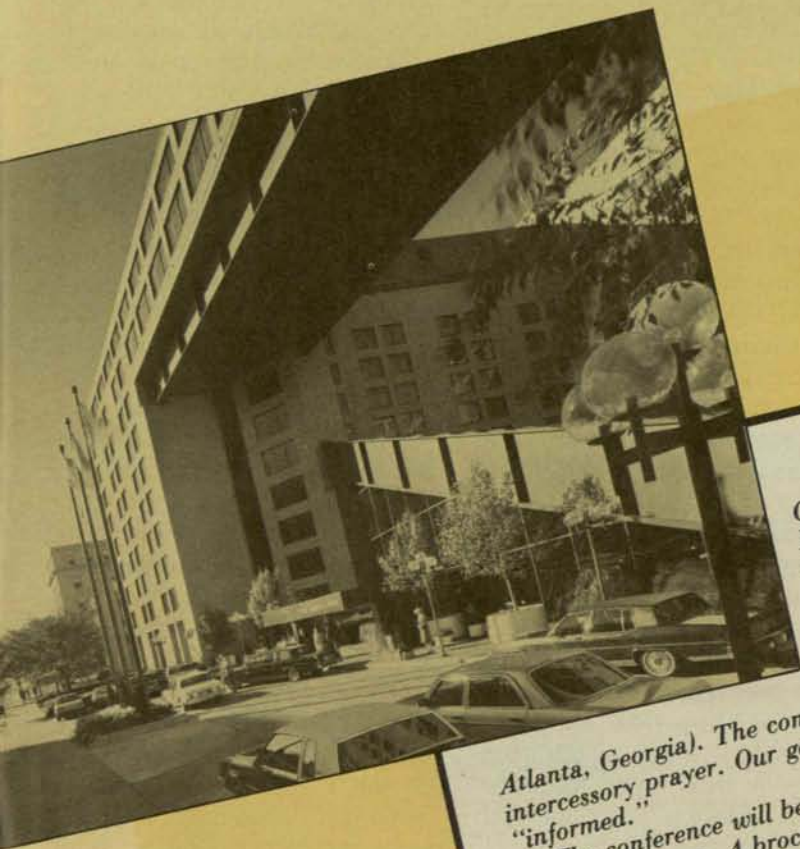
said that it is appropriate to teach *Bible as literature* in public schools. Many Christians view this as somehow demeaning of God's Word because it is 'intellectual.' The Bible is the mind of God. We can't get more 'intellectual' than that. We can't find better literature than this either.

"A third open door was also approved by the Supreme Court twenty years ago. The court said it was permissible to teach *comparative religion* in public schools. Now, Christ taught comparative religion. He said, for instance, 'You've heard it said...but I say to you....' Are we afraid to hold up the Bible—or the Christian faith as a 'religion'—in comparison to any other religion invented by man? I believe if we do our job, the Holy Spirit will do His.

"Proper perspective will lead to responsible action which calls for our availability. We need to be available in organizing, teaching, and sponsoring release time programs and teaching Bible as literature and comparative religion.

"Let us yield of ourselves, of our time, and of our resources and walk through the doors that are wide open to us." ▼

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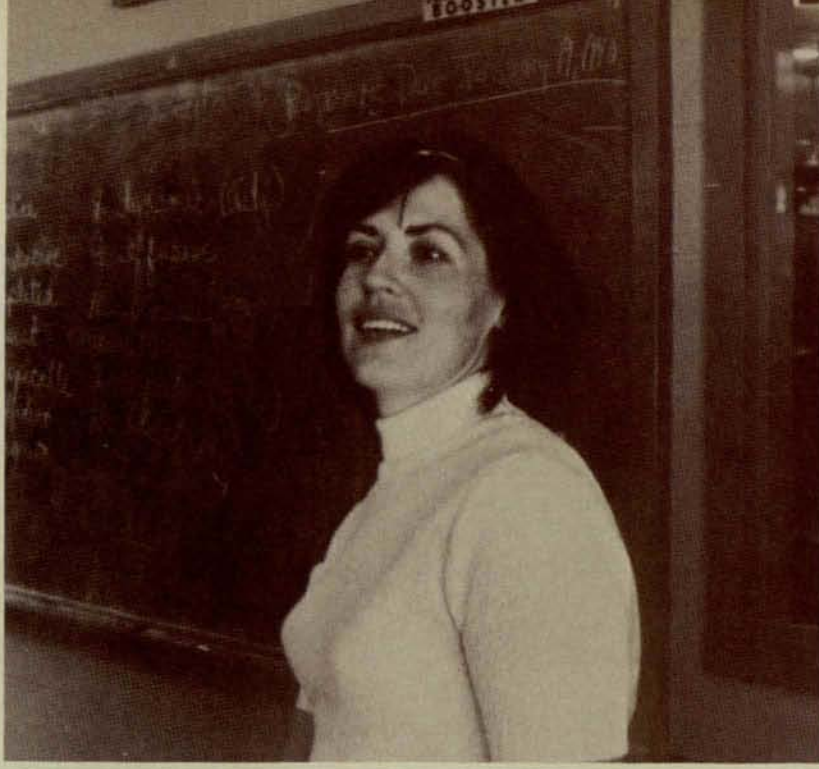
The Intercessors for America National Prayer Conference will be held October 29-31, 1982, in Washington, D.C., at the Hyatt Regency Washington Hotel. Please plan to be a part of this gathering.

The four speakers will be Ern Baxter and Charles Simpson (members of New Wine's Editorial Board), Lance Lambert (author and Bible scholar from Jerusalem, Israel), Dr. Charles Stanley (Pastor, First Baptist Church,

Atlanta, Georgia). The conference will include workshops and times of corporate intercessory prayer. Our goal is that we be "formed" intercessors, and not merely "informed."

The conference will begin Friday evening, Oct. 29, at 7:30 and conclude on Sunday, Oct. 31, at noon. A brochure providing complete details is available from IFA. We urge you to start planning now and register early.

## IFA NATIONAL PRAYER CONFERENCE



Marie Braswell

# A Tribute

## by Paul Thigpen

**W**e encountered each other in the public school classroom. I was a brash, agnostic high school student. She was an exuberant Christian teacher. By the time I graduated, God had used her to help turn my life around.

As the turbulent, visionary '60s were coming to a close, I was one who fiercely believed every passionate claim of those years that a new generation of idealists was arising to remake the world. Like many of that generation, I had discarded personal Christian faith and replaced it with a mixture of Eastern pantheism and modern secularism.



**Paul Thigpen** is a graduate of Yale University, where he majored in Religious Studies. In 1973 and '74 he served as a musician and graphic artist for *Continental Teen Challenge*, a Christian ministry to young people throughout Europe. Paul serves as an editorial assistant on the staff of *New Wine*. He resides in Mobile, Alabama, with his wife, Leisa, and their newborn daughter, Lydia Marie.

At the heart of my self-made religion was my confidence that humanity could perfect itself.

During those years of idealism, I had grown to admire an English teacher, Mrs. Braswell, whose desire for a new society seemed to parallel my own. A warm and good-natured teacher, sensitive and caring, she had a poet's mind, a mother's heart and a warrior's convictions. Her room was a spontaneous gathering place for many of us who flocked to her for conversation, laughter and counsel.

Eventually I discovered that her quest for a better world was not, like mine, a dream of self-perfected humanity, but instead a prayer that the kingdom of God would be established on earth. Nevertheless, I was so attracted to the life that flowed from her that I "overlooked" such spiritual convictions, the same convictions I smugly called "old-fashioned" in other adults and "childish" in my peers.

Somehow my standard labels didn't fit this woman. She lacked the narrowness I thought inherent in religious people and practiced the simple kindness I myself so often failed to show. Meanwhile, she refrained from criticizing my fuzzy ideas about a "universal life force," a coming "Age of Aquarius," and even reincarnation. The one exception was her stern warning to me when she discovered that I was experimenting with the occult. But even then, her words were sobering rather than condemning.

The subject Mrs. Braswell taught, English literature, can hardly be presented in a moral vacuum. Most truly great literature, I believe, is inevitably moral, and so it was impossible for her class discussions to avoid spiritual issues. Mrs. Braswell, however, was wise enough to realize the hypocrisy of the "values clarification" approach so popular in educational circles today—an approach that requires the teacher to maintain a morally "neutral" stance, and in doing so to discourage moral standards of any kind. Instead, she was open and unapologetic about her faith.

### Smashed Idols

Little did I realize as I approached my senior year that God in His great mercy had numbered my humanist days. One by one He was setting up all my personal idols in a row so that He could systematically smash them. And with each demolition, He made sure Mrs. Braswell was there to help me sort through the rubble.

The first idol to go was my misguided idealism. In a time when racial tensions ran high elsewhere, our biracial student body had learned to live and work together peacefully. With pride I had regarded such harmony as solid evidence that people could always overcome their

differences if they tried hard enough. But on the day of my last homecoming celebration, rioting broke out in our school. I watched helplessly as years of trust and hope were destroyed in a single hour of violence, and the unbri-dled hatred I witnessed in that hour devastated me.

After so many students had fled the campus that there weren't enough left to fight, I returned, numb and shaken, to the only haven I knew: Mrs. Braswell's room. She and another teacher who was close to the students met me there, and we sat in silence.

For days to come I was shattered, but Mrs. Braswell consistently stood by me, picking up the pieces. Although I was tempted to become bitter, she helped me to see that my broken image of "mankind" had been an idol of my own making. For the first time her words about the world being fallen made sense. Though I still could not believe there was a God, the prospect of wicked men with no one to save them from themselves began to haunt me.

### **Demons Are Real**

The next idol to be crushed was my "scientific" image of the world as a purely natural realm. There was no room in my thinking for the supernatural, even though I was experimenting with the occult. I rationalized the mysterious phenomena I encountered as simply undiscovered natural powers of the human mind—that is, until the night when I couldn't control the supernatural manifestations that took place. That night I realized for the first time that I was dealing with a power that wasn't mine—and it was evil.

The next day, when I told Mrs. Braswell about the experience, she replied flatly that I'd had a brush with the devil. I wasn't sure I'd heard her right. The idea of the devil and demons seemed so

*medieval* to me, but she assured me they were real. Two days before I would have laughed aloud at her claim. Now instead, I shuddered. If the devil was real, but there was no God, I was in trouble.

To help me understand better she gave me a copy of *The Screwtape Letters* and so introduced me to the writings of C.S. Lewis. The book's introduction corrected my notions that the devil of the Bible was the caricatured, horned figure competing on equal footing with the Lord. Mrs. Braswell and I talked about it, and for the first time I began to wish that she were right about this religious business. I even began to hope that there might be a God out there waiting for me to come home to Him.

### **Peer Relationships**

The last idols to be destroyed were the intense peer relationships that had come to rule my behavior. Since junior high the focus of emotional ties in my life had been at school rather than at home, with the result that I had come to worship my friends. Now, at graduation, they were scattering to the four winds, and I grieved as if I were being orphaned.

Once again, Mrs. Braswell was there to give me comfort and perspective. I knew she felt the pain of the loss as well, because she had been a mother and friend to these students as few other teachers had. But her faith gave her a foundation of hope that God had new adventures ahead, and His steadfast love would endure.

It was inevitable. Only a week after commencement, I surrendered. With Mrs. Braswell's words and example still fresh in my mind, I was finally able to look up from the fragments of all my shattered idols to see Who was holding the mallet. With firm but loving discipline, He had drawn me to Himself.

Only God can say just how many people had a part in showing me the light of His love. Several come to my mind—people who prayed and preached and demonstrated the gospel to me during those critical adolescent years. But Mrs. Braswell was central to the process. It was a dark time when racial hatred was rampant and rebellion against all authority was unquestioned. It was a selfish time when we young people were such narcissists that we actually dedicated the school yearbook, not to a respected teacher, but to ourselves. Yet in the midst of the darkness, a Christian woman spoke her convictions and loved unconditionally.

Today Christian parents fear—and rightfully so—that their children will be influenced by unbelieving teachers in public schools. But we would do well to consider how great an impact a Christian teacher can have on unbelieving students. Though we dare not send our children to evangelize the schools, we *can* send Christian teachers like Mrs. Braswell. I pray that God will raise up a whole army like her. ▼

## **Tips for Fathers**

**A** leading furniture manufacturer recently ran out an ad in a family magazine with this caption: "The Bedtime Story Is More Important than the Bed." The copy which followed is so significant that we want to quote a part of it here:

*Our over-burdened schools can no longer solve these problems (broken homes, crime, drugs and juvenile delinquency) confronting our society. There is only one place where we can regain the values and integrity that will cure these ills. We must turn to the home—our piece of the world—the place where it all begins.*

*If the nation is to be strong, the home must be the place where that strength begins.*

"Tips for Fathers" are provided by *Fathergram*. If you would like to be added to their mailing list, write: *Fathergram*, P.O. Box Z, Mobile, AL 36616.



Jack, Cindi and Tia Drewien live in Mobile, Alabama.

*Drewien continued from page 25*

people on the other side.

Suddenly the vision disappeared. But the peace I felt, the warmth and the joy did not leave. From that moment on I was no longer afraid of death.

Jack soon returned with a little Korean lady who helped him drag me down the narrow path to a compound where our car was parked. He lifted me into the car and we started for the army dispensary ten miles away. It was after 1:00 a.m. and we were breaking the Korean curfew which banned driving from 1:00 to 4:00 a.m.

A Korean soldier with a gun stopped us, but then allowed us to drive on. Arriving at the dispensary, we found that no doctor was available. I was now fully con-

scious, and the medic suggested that we make the sixty-mile trip to the army hospital in Seoul the following day.

My husband summoned the military police, who searched the house where we had been staying. The wick in our heater had been defective, causing poisonous carbon monoxide fumes to fill the house. The police were amazed that we were still alive.

The next day we began the hour-and-a-half drive to Seoul where we consulted an obstetrician at the army hospital there. The doctors said that although I was fine, they were very concerned about the baby I was carrying. My heart sank at their words: "Come back in two weeks and we'll test you to see if the baby is still alive."

Those two weeks of waiting were filled with frequent moments of fear, and often a cold numbness seemed to clutch at my heart. We had longed and planned for this baby. How we wanted this child!

But each time the worry and fear seemed overpowering, the presence of the Lord would come upon me and His Spirit would speak softly to me, "Your child is fine. Don't be afraid. I am with you." And He was.

Slowly the two weeks passed. When it was finally time to return to the doctor, I hurried to his office where he administered the test. It was positive; the baby was alive!

I returned to the United States one month later and consulted our family gynecologist, confident that all was well. But after I told him of the carbon monoxide poisoning, he flatly stated, "There could be fetal damage. I would suggest an abortion." I was stunned. How could my doctor expect me to destroy this baby whom God had kept alive?

In my mind there was no decision to be made. God had sovereignly preserved my child's life

when I had suffered the carbon monoxide poisoning. There was no reason to destroy this child. Yes, I wanted my baby to be whole and perfect, but she was a gift from God whether she was to be perfect or not. I refused the doctor's suggestion and after much prayer we changed to another gynecologist.

I prayed a great deal for my baby during the remainder of my pregnancy. Often I experienced times of worry and doubt, and I would cry out to the Lord. But the Holy Spirit would come to comfort and reassure me with the words, "Your child is in my hands; I have everything under control."

When the time came for my delivery, Tia, my beautiful daughter, was born perfectly healthy. She is now eight years old, and every time my husband and I look at her we realize that she is a miracle from the Lord.

As I have looked back on our experience in Korea, I have come to realize that the vision I had that night changed my life. Through the experience I have overcome my fear of death, for even though I was about to die, God gave me a peace and joy that I can never forget. My faith was greatly strengthened by God's mercy in saving us and giving Tia perfect health. I may never know all the reasons why the Lord allowed Jack, Tia and me to live, but the words of Jeremiah 29:11 have come to mean a great deal to us:

"For I know the plans I have for you," declares the Lord, "plans to prosper you and not to harm you, plans to give you hope and a future."

Indeed, the Lord does have a plan for our family. He has certainly prospered us; He has given us hope and a future. And we will never forget how He saved our lives that cold night in Korea. ▼

# To the Point

by Derek Prince

A final comment on this month's theme

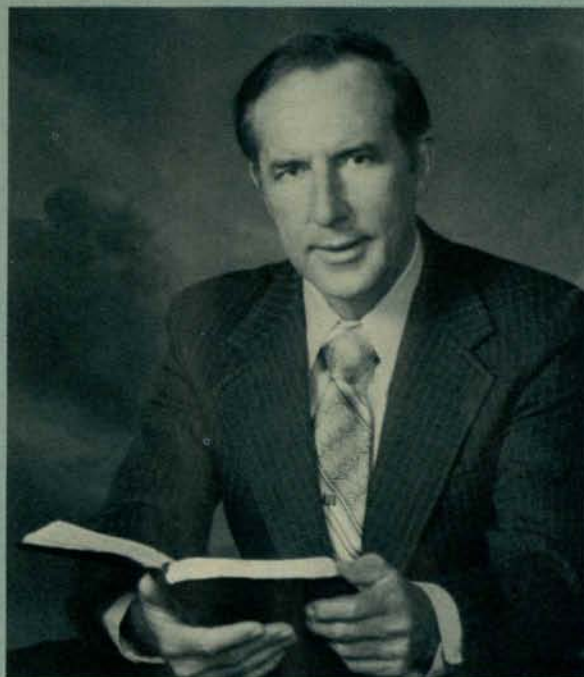
God is the first and the greatest of all educational psychologists. Such was the conclusion I formed as a result of serving for five years as principal of a teacher training college in East Africa. Through my observations at that time, I came to appreciate in a new way the psychological principles of Scripture in the field of education. Of these I will single out two which are particularly relevant to the situation which now confronts us in our contemporary culture.

The first principle is contained in Psalm 91:12: "Blessed is the man you discipline, O Lord, the man you teach from your law" (NIV). The psalmist here puts the Lord's *discipline* before His *teaching*. This order is crucial and cannot be reversed. Without discipline there can be no real teaching. I have seen this principle demonstrated in countless classroom situations. A teacher who cannot maintain discipline cannot carry out his task.

This points to a basic problem in many contemporary educational systems: discipline has been abandoned, and with it teaching

has ceased. As a result, we are confronted with a situation in which pupils frequently graduate from high school in a condition of illiteracy. It is important for us all to realize, however, that God does not make this error. He never tries to teach those who refuse His discipline.

The second principle is contained in Psalm 111:10: "The fear of the Lord is the beginning of wisdom; all who follow his precepts have understanding" (NIV).



The psalmist here deals with two of the most valuable qualities to which man can attain: wisdom and understanding. He points out that each of these has a moral foundation. The foundation for wisdom is the fear of the Lord; the foundation for understanding is following the Lord's precepts. Where these foundations are lacking, it is vain to look for true wisdom or understanding.

It is important to see how these qualities of wisdom and understanding differ from mere cleverness and intellectual education. There are many clever, intellectually educated people who lack wisdom and understanding. It could be argued, in fact, that

most of the trouble in the world today is caused by educated fools. Cleverness is a matter of the mind, but wisdom springs from the heart. The intellect is an instrument whose use is determined by the heart.

To train the intellect, but make no provision for the heart, is a process which creates more problems than it solves. A former U.S. president once remarked that if a man is a thief and uneducated, he may perhaps steal a

railroad car. If you educate the same man, however, he will steal the whole railroad.

In presenting this issue to my African students, I used a picture more suited to their environment. I compared a highly trained intellect to a very sharp knife. One man may use the knife to cut up food for his family; another may use it to kill his neighbor. As educators, I would explain to them, we have a responsibility not merely to equip the man with a knife, but also to develop in him those aspects of character that will ensure he makes the right use of the knife.

One of the most urgent needs of our contemporary culture is to restore the moral foundations of education which have been eroded by a false, humanistic set

of values. More and more Christian communities are seeking to achieve this by establishing schools in which a proper emphasis is placed upon discipline and the development of character. This is a commendable attempt to discharge our Christian responsibility to the members of our own communities, but it does not in itself meet the wider needs of our whole society. For this we must continue to call out to God for a sovereign visitation of the Holy Spirit that will turn multitudes from darkness to light and from the power of Satan to God and will restore us to the righteousness which alone "exalts a nation." ♥

# ORDER FORM

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**Instructions:** Fill out the order form below and insert in the enclosed envelope, along with full payment—including postage and handling. All orders must include your account number as listed in the top right corner of your mailing label. No billing. No C.O.D. Make checks payable to *New Wine* Magazine. Any amount over your order will be accepted as a contribution.

☐ **Please send me Tape of the Month.** I understand that I will receive one tape each month and that I am responsible to pay for all tapes. I can cancel at any time.

NAME \_\_\_\_\_ (please print)

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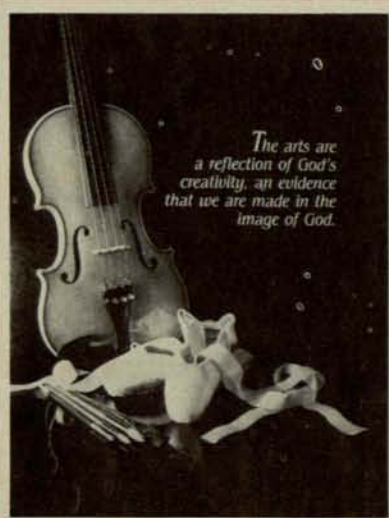
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## As You Requested



We have had many requests for copies of the original photos used for the cover of the February '82 and April '82 issues of *New Wine* Magazine. They are now available in lithograph form as seen here. These full-color reproductions are 11" x 14" and cost \$4.95 each plus postage and handling.

**To order see order form above.**

**"The Arts" . . . . . \$4.95**  
**"An End to Guilt" . . . . \$4.95**

Instruction in the fundamentals of the faith is an important part of our Christian heritage. "The Word" feature over the course of the year will provide a systematic, seasonal study of basic teachings about the creation and fall of man, the person and work of Christ, and the nature and destiny of the Church. In this quarter we are studying four aspects of the Church: its unity, holiness, universal nature and apostolic authority. We encourage our readers to use this feature daily, both for personal scripture study and family reading.

# THE WORD

*I believe in the unity of the Church because...*

- I. **Jesus Prayed for It**
  - A. The testimony of unity.....Jn. 17:20-26.....Sept. 1
- II. **The Saints Are Called to It**
  - A. The maintenance of unity.....Eph. 4:1-16.....Sept. 2
- III. **God Blesses It**
  - A. Unity's reward.....Ps. 133:1-3; 34:1-3.....Sept. 3
  - B. Unity's joy.....Ps. 122:1-9.....Sept. 4
  - C. Unity's strength.....Eccl. 4:9-12.....Sept. 5
- IV. **Sin Destroys It**
  - A. Unity anguished.....Ps. 55:1-23.....Sept. 6
  - B. Unity seems hopeless.....Ezek. 37:1-28.....Sept. 7
  - C. Unity frustrated.....Gen. 11:1-9.....Sept. 8
  - D. Unity scattered.....Dt. 4:21-31.....Sept. 9
- V. **Repentance Restores It**
  - A. Restored in humility.....2 Chr. 7:8-16.....Sept. 10
  - B. Restored sovereignly.....Jer. 31:1-40.....Sept. 11
  - C. Restored personally.....Mt. 5:21-26.....Sept. 12
- VI. **Biblical Metaphors Illustrate It**
  - A. One fold and one Shepherd.....Jn. 10:1-18.....Sept. 13
  - B. One vine, many branches.....Jn. 15:1-14.....Sept. 14
  - C. A functioning body.....Rom. 12:1-8.....Sept. 15
  - D. One body, many members.....1 Cor. 12:1-31.....Sept. 16
  - E. Christ's fullness.....Eph. 1:15-23.....Sept. 17
  - F. Christ's body.....Col. 1:15-29.....Sept. 18
  - G. A bride.....Eph. 5:22-23; 2 Cor. 11:1-3.....Sept. 19
  - H. God's temple.....Mt. 16:18; 1 Cor. 3:1-23.....Sept. 20
  - I. A holy nation; the people of God.....1 Pet. 2:1-10.....Sept. 21
- VII. **The Church Originated in It**
  - A. All together in one place.....Acts 1:12-14; 2:1-4.....Sept. 22
  - B. All together with one voice.....Acts 4:23-37.....Sept. 23
- VIII. **The Saints Are Commanded to Keep It**
  - A. Unity of heart and voice.....Rom. 15:1-13.....Sept. 24
  - B. Unity of mind, spirit, & purpose.....Phil. 2:1-11.....Sept. 25
  - C. Unity of the body.....Eph. 4:25-32.....Sept. 26
  - D. Unity of love.....1 Jn. 3:11-24.....Sept. 27
- IX. **The New Covenant Establishes It**
  - A. One loaf.....1 Cor. 10:14-11.....Sept. 28
  - B. One new man.....Gal. 3:25-29.....Sept. 29
  - C. One holy dwelling.....Eph 2:1-22.....Sept. 30

# Dear New Wine



## Opening our eyes

As a poor international student, I especially like your interview with Bob Mumford on "Behind the Iron Curtain." Indeed, the spoiled American Christians should consider opening their eyes to a world beyond their personal lives.

C. Wu  
Davis, CA

## Sharing the word

I want to express my thanks and appreciation for the section "The Word" in the July and August issues of *New Wine* Magazine. It is a shame that all Christians cannot share in these studies. I only wish I could have them to share with my people. I know they would grow and become more effective servants of the Lord.

Ray O'Ferrell  
Wadesboro, NC

## Wake up!

I've just finished your July issue of *New Wine* and, as usual, the articles were answers to personal needs in prayer.

A few months ago I was praying for guidance and vision in relation to a Christian pro-life group. The Lord reminded me of a movie I had seen years ago titled *Tora Tora*. A picture came into my mind of a Japanese naval officer on his ship just after Pearl Harbor was bombed. He referred to the United States as "a sleeping giant." Just as America "woke up" then, the church today needs to lose its lukewarm attitude.

Bob Mumford's article, "A Sleeping Giant," was a confirmation to me of the Lord's leading in my life. Praise to Jesus for *New Wine* and its ministry through His printed Word.

Joan Cesa  
Madison, WI

## Arranging priorities

After eight years of working nearly every weekend and nights, I finally took a day-shift job, Monday through Friday, for less money. My decision was based on prioritizing my time and determining to spend more time with my family, friends and church.

After I made my decision to change jobs, I was leafing through some back issues of *New Wine*. The January issue, *Setting Priorities*, confirmed that I made the right decision. Thank you.

David E. Berry  
Center Valley, PA

## What a relief

Your entire July issue was both an inspiration and an encouragement to me.

Our family is in the midst of many changes affecting us finan-

cially. Bob Mumford's article, "Yesterday, Today and Forever," was exactly the reminder I needed. I had the "head knowledge," but the article touched my heart, bringing the scriptural truths to life. We must "anchor our lives in the certainty of Christ," not in the uncertainty of circumstances. What a relief!

Joan Weidner  
Mercer Isl., WA

## Going to the poor

I appreciated your "Social Concerns." More and more I believe that we have a responsibility to serve the poor—one that both evangelical and charismatic communities have left out because we might become too liberal and humanistic. I believe the poor in the inner city or rural areas are poor in every way—physically, emotionally and spiritually. They don't only need money, but someone to say, "I care and believe in you." Your article [June 1982] spurred me on to continue ministering to the poor in Atlanta.

Elizabeth Escamilla  
Atlanta, GA

## Keep a file

I have been receiving *New Wine* for about seven years, and have saved my back issues through most of that time. I find it helpful, when the Lord begins to deal with me about particular areas from time to time, to go through my back issues and find articles pertaining to the subject. When we were expecting our first child last summer, I dug out everything I could find on fatherhood. More recently the Lord has been speaking to me about rejection, and I have again found a wealth of material available. Often in reading these old articles in the light of God's dealings, I find them more helpful than I did the first time.

Sometimes I am greatly helped by articles I didn't even read when the magazine first came.

Mark R. Hettler  
Wayne, PA

### **Sharing the word**

When my *New Wine* came today, I read the table of contents and then turned at once to "Why Do We Publish?" I publish a monthly newsletter, and I agree whole-heartedly with your views as to why we publish.

Although my newsletter reaches only a few hundred while your magazine touches thousands, I still count it a unique and thrilling privilege to be able to share the written word. Let's keep it up!

Marie Shropshire  
Wichita Falls, TX

### **KJV only**

Due to your persistent practice of using liberal perversions (which is one step from a lie) of the Bible, I am requesting my name be removed from your mailing list. Your use of different versions of God's Word is deliberate, and instead of clarity, has brought about confusions.

D.A. Williams  
Camden, NJ

### **Tape of the Month**

Thank you for April's Tape of the Month message by Bob Mumford, "Personal Advantage."

The message of the Cross and the crucified life will add strength and depth to themes such as "Prosperity" and

"Faith." Paul said he was "Crucified with Christ before he had the faith of the Son of God." Many believers want the resurrection without calvary.

My prayers and support are with you.

Rev. Rob Vatter  
Puyallup, WA

### **Taking time off**

I'm a young mother who has been having some stress problems. I have three children ages four, two and seven months. Everybody (my doctor, husband, etc.) has told me to rest, get away and have some fun. But I have heard so much about how today's children have parents who spend *no* time with them I overdid the mother role. Then I got your issue, *A Time to Rest*. Knowing that according to God's Word resting (taking a break) is okay, I feel a lot less guilty about going out once in a while and a lot happier too!

Mrs. Christine Davis  
Lima, OH

### **Why we publish**

My response to "Why Do We Publish?" in the July issue is that again you clearly stated all, hitting the nail on the head, so to speak, and it hit my spirit in the same way—knowing that God is truly the inspiration behind your work.

Sometimes the most simple reasoning passes us by and I can now realize the intense importance of this written work you publish.

I will now send you a monthly gift and daily keep you all and

your ministry in my prayers.

Mrs. C. Cunneen  
Brooklyn, NY

### **Prayers are enough**

Thank you for your letter telling me you have not removed my name from your mailing list. You are all precious before the Lord!

Yes, my only reason [to be removed from our mailing list] was financial. I am well aware of how costly everything is now days and did not want to be a burden to your ministry.

If you wish to continue sending me the *New Wine* I will be delighted as I enjoy and profit from it. Thank you for your kindness, I will repay with my prayers.

D. A.  
Tampa, FL

### **No pressure**

My wife and I wish to express our appreciation for the spirit and attitude of your subscription policy.

Of the many ministries and charities from whom we receive mail, we never have to worry about being saddled with some "guilt trip" or "hammered" on to give when we hear from you.

Our deepest thanks and encouragement go to you for handling your financial affairs in what we believe to be the Spirit-led way.

Bill & Sue Goodberlet  
Milwaukee, WI

**P.O. Box Z, Mobile, AL 36616**

The editorial policy and purpose of *New Wine* are (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 are 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. Your contribution, whether great or small, is always appreciated. We ask that you make the amount of your contribution a matter of prayer. We recommend a gift of fifteen dollars, which will enable us to maintain the

ministry of *New Wine*. Contributions beyond that amount make it possible to send the magazine to readers who genuinely cannot contribute. Above all, we value the support you provide when you pray for us regularly. All contributions to *New Wine* 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* and 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.

# ANOTHER *NEW WINE* HOMETOWN

## LAST POST IN TRANSKEI, SOUTH AFRICA

HERE'S AN EXCERPT FROM A LETTER TO "HOMETOWNS":

DEAR "HOMETOWNS":

IT MAY BE OF INTEREST TO YOU THAT A COPY OF YOUR MAGAZINE IS SENT TO A POSTAL AGENCY CALLED OFFICIALLY "LAST POST IN TRANSKEI, SOUTH AFRICA." THE AGENCY IS PART OF BEES VALLEY STORE.

THE STORE SUPPLIES THE LOCAL XHOSA POPULATION WITH ANYTHING FROM A PIN TO A COFFIN. THE XHOSAS LIVE MOSTLY IN MUD-WALLED DWELLINGS AND FETCH ALL THEIR NEEDS FROM NEARBY STREAMS AND WOODS.

MOST OF THE LOCAL POPULATION SPEAK XHOSA ONLY AND SO CANNOT READ *NEW*



*WINE*, BUT WE AS THE ONLY EUROPEANS IN THE AREA, THE ONLY ENGLISH-SPEAKING PEOPLE, DO. THERE IS NO TOWN HERE, JUST THIS STORE. THE STORE IS REMOTE AND SITUATED ABOUT ONE HOUR'S DRIVE FROM THE NEAREST TRUE TOWN ALONG DIRT ROADS.

WE THOUGHT THIS MIGHT BE OF INTEREST.

PETER AND PAT KINAHAN



## ONE OF THE MANY UNIQUE HOMETOWNS WE REACH AROUND THE WORLD.

IF YOU THINK OTHERS WOULD BE INTERESTED IN THE UNIQUENESS OF YOUR HOMETOWN, WRITE US—SEND SOME PICTURES AND FACTS. WHO KNOWS? ONE DAY YOU MAY FIND YOURSELF READING ABOUT YOUR HOMETOWN IN *NEW WINE* MAGAZINE. ADDRESS YOUR LETTERS TO: HOMETOWNS, *NEW WINE* MAGAZINE, P.O. BOX Z, MOBILE, AL 36616.