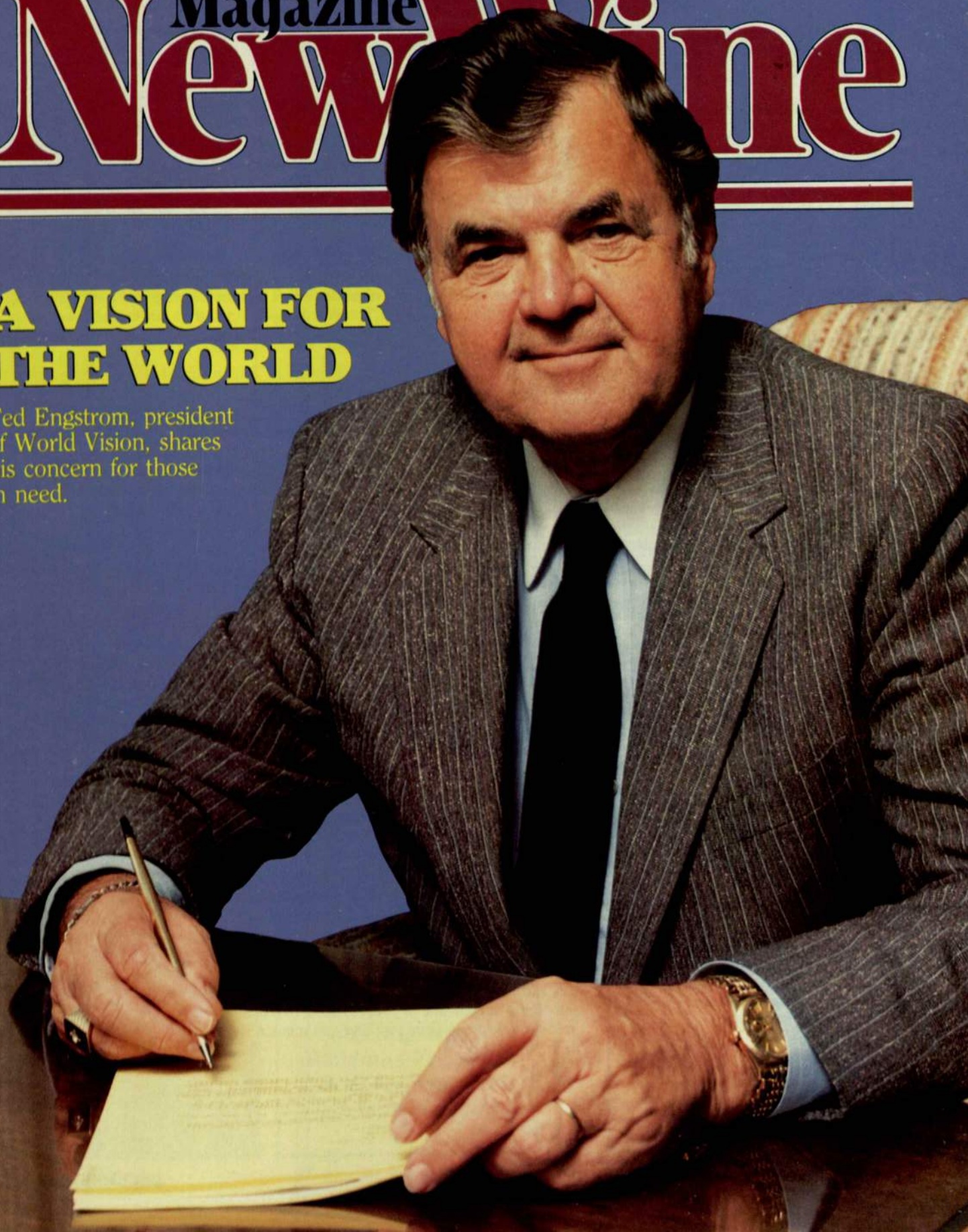


Featuring:
The Other Side of Christmas by Don Basham

Magazine **Newline**

A VISION FOR THE WORLD

Ted Engstrom, president
of World Vision, shares
his concern for those
in need.



Magazine New Wine

a ministry of Integrity Communications

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Member of Christian Booksellers Association & Evangelical Press Association.

New Wine Magazine, published monthly by Integrity Communications, seeks to promote the maturity of the Church and the individual Christian by publishing scripturally sound content which is personal, action-oriented, and timely. We implement this purpose by including a wide diversity of Christian authors to communicate the message of the kingdom of God to all men.

All Scripture quotations are from the King James or New King James versions of the Bible unless otherwise noted.



Editorial

"And the Word became flesh, and dwelt among us . . ." What a simple declaration, yet how profound it is! The God of the universe, the eternal Word, out of His great love for the human race, took on our form and lived among us. That passage of scripture from the first chapter of John's gospel is so familiar to us that at times we miss the magnitude of its significance—*God became a human being*. He decided to live among us, despite the colossal sacrifice involved, so that we could see and understand His glorious nature in our own context. That one magnanimous act speaks volumes of how deep God's desire is for a relationship with us.

As we celebrate the birth of Jesus this Christmas, we ought to reflect on the marvelous truth of "the Word made flesh." It is the keynote, not just of Christmas, but of our entire lives. The Word becoming flesh is not just an event but an example of what we are to be—the embodiment of God's love and life to those with whom we dwell.

A favorite passage of mine from the J.B. Phillips translation expresses this thought particularly well:

Let Christ Jesus be your example as to what your attitude should be. For he, who had always been God by nature, did not cling to his prerogatives as God's equal, but stripped himself of all privilege by consenting to be a slave by nature and being born as mortal man. And, having become man, he humbled himself by living a life of utter obedience (Phil. 2:5-8).

Jesus himself is our example of the priority of making the Word flesh. A man who has followed His example in a commendable way is Ted Engstrom, current president of World Vision and soon-to-be chief executive officer of its U.S. operations. We are honored to present his insights on reaching out to a world in need, and trust that they will encourage and challenge you as much as they did us when we talked with him. The two articles with his interview give just a small indication of the tremendous service World Vision is rendering in the name of the Lord as it seeks to "flesh out" the Word of God throughout the world.

Don Basham's teaching this month presents five interesting lessons from the experiences of the principal characters in the first Christmas. Don takes a practical look at "The Other Side of Christmas," emphasizing the fact that along with the joy of being chosen by God, there is a price tag attached to God's calling.

In a short but informative staff article, "Protecting Our Religious Freedom," we report on an important piece of legislation that Christians need to be aware of.

In a similar vein, Michael Ford suggests how we as Christians can pray for the Supreme Court. We want to make it clear that our purpose in publishing this series on the Supreme Court is not to take "potshots" at the judicial branch of our government, but rather to point out the crucial nature of its role and to urge all Christians to focus their prayer power on this pivotal area.

Finally, just to bless you, we have included what is becoming somewhat of a tradition in our December issue—an original story from our staff. This year, Art Director Mark Pie' and I collaborated on a story that we hope will touch you this Christmas season. In fact, our desire is that this entire issue will touch something deep inside of you, resulting in a deeper appreciation for the "Word becoming flesh" in your own life, and a greater resolve to be "the Word made flesh" to others. □

Dick Leggatt
Editor

THIS MONTH

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Cover: World Vision Photo
by Larry Nichols



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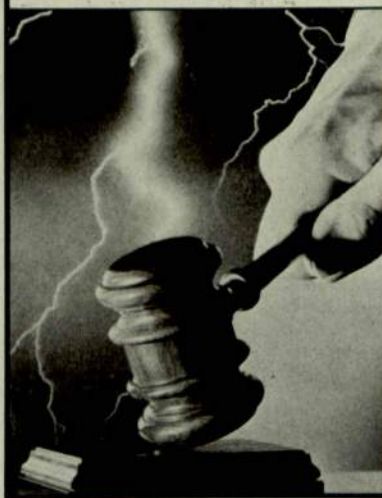


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A Vision for the World

An interview
with Ted Engstrom,
president of World Vision



World Vision Photo by Larry Nichols

Ted Engstrom is a man with a vision. He is a man who has been deeply touched by the plight of people all over the world who are destitute, and he has dedicated his life to doing something about it. For twenty years he has served as an executive of World Vision, an interdenominational outreach dedicated to meeting the physical and spiritual needs of those afflicted by war, famine, drought, and poverty.

In this interview, Ted Engstrom shares not only his burden to see people brought into well-being and salvation but also his excitement as he sees what God is doing throughout the world.

New Wine: *When did you first sense a burden for the type of ministry you've become involved in through World Vision?*

Ted Engstrom: I received my burden for world evangelism, which basically is the main goal of World Vision, back in 1948 on my first trip overseas. I was attending a world congress on evangelism in Switzerland, where Bob Pierce, who was to found World Vision two years later, was an attendee and speaker. It was at that conference that the Lord spoke to my heart about world evangelization; and also where He began, in a real sense, to knit my

heart to Bob Pierce's.

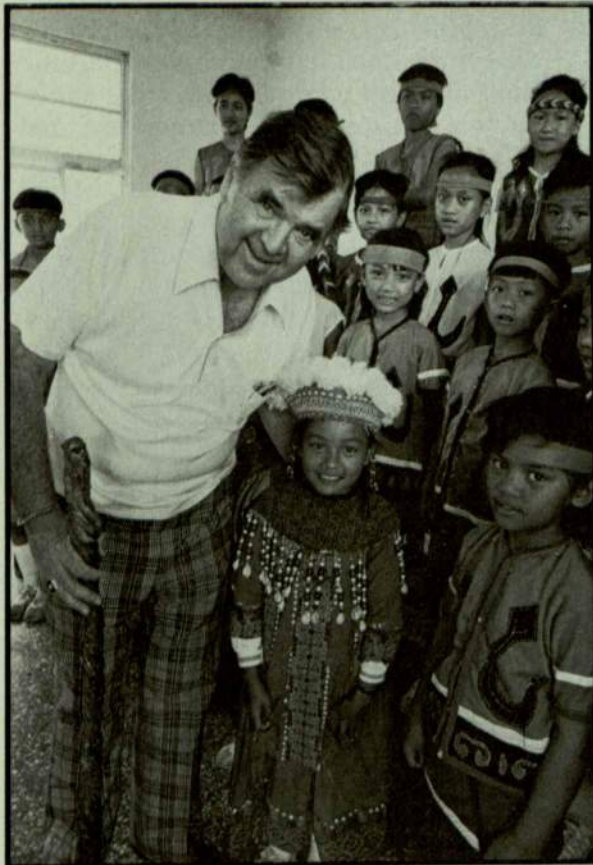
Bob was both an evangelist and a Christian humanitarian, and those two streams, both basic to New Testament ministry, have marked the ministries of World Vision from the beginning. To me, the life of our Lord exemplified the truth that you can't divorce social action or humanitarian concerns from evangelism. So that is why I really was desirous of joining with him in the ministries of World Vision in those early days.

NW: *Can you share a little more about the relationship between social action and evangelism? How do you see the two in balance?*

TE: I don't see them balancing at all because they are inexorably linked together in my judgment. And I don't think, if we carefully read the New Testament, that we can divorce the two. It's not either-or; it's both. As a matter of fact, I was reading an article the other day which stated that the goal of Christians is not primarily evangelism or social reform but rather the Kingdom. So I link the two of them together in one all-encompassing concept—the kingdom of God.

NW: *One of the themes of Bob Pierce's life was "Let my heart be broken with the things that break the heart of God." Because of your relationship with Bob, that burden undoubtedly became yours as well. When you first began to be involved with World Vision, what touched you most deeply?*

TE: In the early days, it absolutely devastated me to see children whom I knew would soon die unless help came. That was heartbreaking to see. For example, in the days just following the Korean War, we saw the devastation of the land and of its people—how they had to live in the most primitive of situations, becoming garbage scroungers to survive.



World Vision Photo by Terry Madison

In the early days of World Vision's ministry, Ted Engstrom was moved by the sight of children whom he knew would die unless help came. These Taiwanese are now being helped through a community development program.

What struck me deeply then, and still does every time I visit places where there is suffering and deprivation, is the realization that wherever I am in the world, I have an airplane ticket in my pocket, and I can leave. But these people with whom we work have no place to go. There is no escape for them.

I was in Ethiopia not long ago and that realization hit me again—I always have a ticket out. I can leave the situation, go to a hotel, and get a shower and a meal, and fly away from places. But these people have no way of fleeing the gnawing hunger, or the fact that their kids are going to die, or the fact that they don't know where their next meal is going to come from. It's devastating. That understanding became very real to me early on in my work, and it is something that has never left me.

I must confess that I don't always feel the same distress as I felt in those early days. I have to pray regularly that my heart will not be callous, because it is possible to get used to seeing things now that I wasn't used to twenty years ago. It doesn't have the same impact on me now that it did when I first started. So I must pray continually that the Lord would keep my heart very tender and open to the needs of people.



World Vision Photo by David Ward

Engstrom urges churches to go and see what people such as these in Kenya need. A church in Denver raised \$250,000 for an area its representatives had seen firsthand.

NW: *What practical steps would you suggest for Christians to develop this same kind of concern? Naturally, we can't all go into overseas ministry—but how can we become more aware, and more involved in this area?*

TE: First of all, and I say this very often, I think Christians should *not* come under a guilt trip because of their own prosperity. We didn't ask to be born in the West or in America; we're where we are by God's grace. I really feel that God wants us to enjoy what He has given to us.



World Vision Photo by David Ward

World Vision is lending a helping hand in Africa to people who have suffered greatly because of a severe drought.

But alongside of that, I firmly believe we must have a deep concern for other people and, more importantly, a way of expressing that concern. For some, that entails giving up a meal or two in a week to consciously have an awareness that they are identifying and empathizing with suffering brothers and sisters in the world.

Second, there are many, many noble agencies, both evangelical and secular, that are serving those who are impoverished and through which support can be extended.

Third, I feel that every church ought to find a way to send out perhaps three to four responsible people (including the pastor if possible) for a short time to see some of these situations, and then when they come back, have them report to the congregation what they've experienced. It is relatively easy to arrange these trips through organizations such as World Vision, so folks can go to Africa or Asia and see these things firsthand.

One church in Denver sent out a team of four people. When they came back, as a special project for their missions conference, they built little huts like those they had seen in Somalia. They also displayed pictures that showed the agony of the people in a particular camp. Consequently, the whole church became involved, and they adopted this camp as their mission project. They began to iden-

tify with the people in need. The kids saved their nickles and dimes and quarters, and the parents had a fast—a famine time of twenty-four hours. Through all their efforts, the church raised one-quarter of a million dollars for that area, simply because four people of the church saw it firsthand.

NW: *What do you see as some of the sorest trouble spots in the world right now?*

TE: Just last month I was in Egypt, and I was really disturbed by the thousands of garbage dwellers and garbage scroungers there today. I think of Egypt and the Middle East as being very troubled, very volatile situations. We have a work going on right now in Lebanon, where the people are suffering greatly. I would have to say the Middle East is probably the most acute, difficult situation today.

Second would be Central America—El Salvador, Honduras, Guatemala, and the Central American republics. These also are very volatile situations. Third would be what we used to call Indochina, but what is now Kampuchea (Cambodia), Laos, and Vietnam. That too is a troubled area with the added pressure of Communist oppression. Those are just a few of the key spots. Truthfully, we could just spin a globe or look at an atlas, and almost everywhere we put our finger there is distress, turmoil, and trouble.

NW: *One of the most heartbreaking situations is the plight of orphans left through war and famine. What are some of the things World Vision is doing to minister to them?*

TE: A recent United Nations statistic estimates there are *three hundred million* suffering, needy children in the world today who are less than five years of age. Every day about twenty-five thousand people, most of them children, die of starvation and malnutrition.

Let me give a few examples of what we are doing in this area. First of all, we recently received a special grant that will cover an eighteen-month supply of dried dairy products—cheese, butter, dried milk, and butterfat. We are sending shiploads of these products to Poland to be distributed through the Polish Ecumenical Council, an arm of the Protestant churches in Poland.

Second, we have an airplane in Addis Ababa, the capital of Ethiopia, making five or six daily flights, each carrying approximately two metric tons of supplies—food, medicines, blankets, and building materials—to refugee camps. There are about three million refugees currently in Ethiopia, and we're reaching these people with supplies of this kind. In addition, we always send in a team of Christian doctors, nurses, paramedics, and others who can minister to them. Third, we have a pediatric hospital in

Phnom Penh, Kampuchea (Cambodia), where we have seventy beds, although there are always 110-120 patients in the hospital. Those are three examples of what we at World Vision are doing to meet the needs of the children as well as the adults.

But people must understand that the underlying drive of World Vision is not simply to help people materially but that God would use our help redemptively to draw people ultimately by His grace and through His redemptive process to faith in Christ. That's what motivates us. I remember years ago hearing this statement by a pioneer missionary in China and Taiwan: "We help people to meet their needs; then we meet their *real* needs." It's an interesting way of putting it. We feed people, and we clothe them. We meet them at the point of need and then, having won the right to be heard, we minister the grace of Christ to them.

NW: *I know many of our readers would like to know exactly how they can let World Vision be their hands and feet in the places where you are ministering.*

TE: First, we would be glad to send to anyone who wants it our monthly publication, *World Vision* magazine. People simply need to write to World Vision, 919 West Huntington Drive, Monrovia, CA 91016. It describes the current needs in the world, how World Vision is meeting those needs, and what is happening as a result of people's concern and giving.

Second, we have what we call our Love Loaf program. We've sent out hundreds of thousands of these little plastic Love Loaf banks. People put them on their tables, and at each mealtime, family members contribute their nickles and dimes to help feed the hungry people of the world.

Another very successful church program we have

"Children," says Psalm 127, "are a gift of the Lord; The fruit of the womb is a reward" (v. 3 NAS).

Few visitors to the needy Philippine barrios that surround Bible Church in the sleepy town of Lumban could doubt the happy truth of that statement, especially if the visitors were carrying cameras.

The minute these children notice a camera, they stampede toward the bearer and slide to a quick stop in front of the lens. Then, with whispers and suppressed laughter, they stand as still as excited children possibly can.

Although these boys and girls come from impoverished families, they have much to be joyful about these days. Thanks to the children's sponsors, the barrios are beginning to change for the better.

For the past few years, Lumban has been the site of a World Vision development project made possible by sponsorship funds. The project improves children's lives by improving their entire communities.

In the past, World Vision's sponsorship program channeled aid to needy children only through schools, orphanages, churches, or family-to-family projects. The programs reached only those children enrolled in the project,

Reaching Out to Those in Need

Giving Children Hope

World Vision Photo by John Stewart



Philippine children have something to smile about.

or, at most, their immediate families. Many others in the community were left "on the outside looking in."

Helping All People

But in Lumban—and now in about twenty percent of all World Vision projects involving sponsored children—no one is on the outside. These projects seek to help all by helping needy communities solve problems related to health, agricultural production, water resources, sanitation, and other such needs. Because this approach brings such long-lasting improvements to so many, World Vision is now putting as many child sponsorship projects as possible into the development mode. Many of its new projects will also feature this kind of help.

Lumban's children are already benefiting from changes the project in their community has brought into their parents' and neighbors' lives. The barrios in

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is called the Planned Famine, in which the young people of the church go thirty hours without solid food, drinking only orange juice and other liquids. They meet together, perhaps at the church, and spend thirty hours becoming very much aware of what it means to go hungry. They are sponsored by adults during the famine, and the money they raise is then given to World Vision.

NW: *In a more general category, what do you see taking place in the Church today that really encourages you as a Christian leader?*

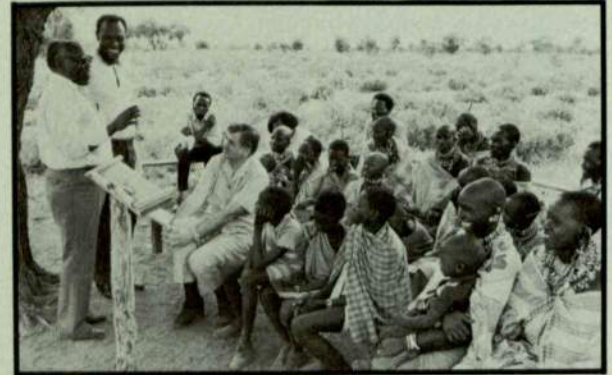
TE: I see tremendous renewal of the Church in the Third World, and that is very encouraging to me. I've been traveling the world for thirty-five years, and I've never been as encouraged as I am now in the growth of the Church in the Third World. Take, for example, South Korea. Most of us know about the tremendous churches there. The largest Presbyterian church in the world, the largest Methodist church, and the largest Assembly of God church are all in Seoul, South Korea. It is estimated now that thirty percent of the people in South Korea are evangelical Christians, and the largest religious gatherings in history have been held there in the last few years. I am tremendously encouraged by that.

I see the Holy Spirit working in people's lives in miraculous ways. I'm not a Charismatic, but I have a great appreciation for the miracles the Holy Spirit is performing, particularly in the Third World. I've seen some of those miracles firsthand. My eyes have been opened in recent years to the fact that God is not confined either by time or space. He will do what He wants to do. He is a miracle-working God, and He's demonstrating His power all over the

world. Lives are being changed by the millions.

I get terribly excited about it all. The thing is, where the night is the darkest, there the light shines the brightest. There's a great darkness in the world today, but a bright light is shining. As Paul says, "Where sin abounds, there grace much more abounds," and I believe we're witnessing that in the world today.

World Vision Photo by David Ward



Not only does World Vision meet people's physical needs, but it also seeks to fulfil them spiritually, presenting the gospel of Jesus Christ.

NW: *What do you see as the biggest challenge that we face yet?*

TE: I believe the biggest challenge is world evangelism—that every person in the world might hear the gospel. That's what drives me and my colleagues. I think that fulfilling the great commandment, which is to love our neighbors as ourselves, and fulfilling the great commission, which is to go into all the world and preach the gospel to everybody everywhere, are the challenges that face the Church.

The Church in the West, and particularly in

Children

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which they once felt trapped are at last becoming places where poverty can be shed and potential achieved.

Vocational training classes have helped barrio residents acquire such income-producing skills as blacksmithing, hollow block or picture-frame making, and embroidering. Low-interest loans have helped many people begin or improve their own businesses. Several men have used the loans to buy fishing boats and nets in order to make a living from the large river that flows by Lumban.

Children and their mothers

once had to scramble down that river's steep bank daily to fetch water. But manual water pumps, installed in easily accessible locations, now make water available only a few steps from their homes.

Diseases Prevented

Sanitation is another health benefit the project has brought to Lumban. Before they learned to build toilets, many families suffered from diseases caused by poor sanitation. Medical assistance programs and project seminars on preventive health care have bolstered the well-being of children and others in the community.

Like most World Vision proj-

ects, the work at Lumban is supervised by a group of Christian volunteers from the community. Local boards play an essential part in making sure World Vision's programs are sensitive to the needs of the community being served. Lumban's board is drawn from the Bible Church, which for years has been working in Christ's name to meet its community's greatest need—the need to hear and respond to the gospel. The church's weekly Bible studies involve 350 families. Thanks to World Vision sponsors, they are now seeing their community's major physical needs met as well. □

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America, needs a renewed vision, it seems to me, of what world evangelization is really all about. We have been navel gazing too long, looking at ourselves far too much, when we ought to look out.

It's wonderful to recognize that God has His family on the earth. He has committed His work to us, and we've not been left to do it alone. He's very much with us, and we can take tremendous comfort in the knowledge that the work we do is not ours alone—it's His and He stands with us in it. □

With our interview of Ted Engstrom, we at New Wine want to demonstrate in a tangible way our

support for what he and his associates at World Vision are doing to help the poor and to spread the gospel.

We plan to give ten percent of all contribution income over and above expenses for the month of December directly to World Vision's ministry. If you feel, as we do, that Ted Engstrom's efforts deserve our support, then we encourage you to contribute accordingly, knowing that your gift to New Wine this month will extend a blessing that will reach people all over the world.

Reaching Out to Those in Need

A Cure for the Starving Turkana



A World Vision medical team brings much needed care to Turkana tribesmen in the Kenya bush.

As we lifted off the runway in the single-engine Mission Aviation Fellowship plane at Nairobi's International Airport, Ben Webster began describing his love for the people of Katalia. A four-year mission veteran of the Kenya bush, Ben had spent the weekend in Nairobi getting supplies. We could tell from his voice that he was happy to be headed home.

When Ben and [his wife] Winsome arrived at Lotubai (Low-tu-bye) in June 1978, they had only each other—and a dream. The northern Kenya hills were barren. The weather was hot. The valley

was wild. The Kerio River, which normally wandered through the valley, had disappeared into the sand, a victim of the widely-publicized drought in the Horn of Africa.

Any other couple in their mid-fifties would have returned home to their grandchildren. But the scene was what Ben and Winsome had expected. As an agriculturalist with long experience in Africa with the United Nations, Ben thought he could help make a difference working with the Africa Inland Mission (AIM).

The need was obvious. Drought, malnutrition, and disease had dec-

imated the Turkana tribespeople throughout all of northern Kenya. Thousands of families and their cattle had starved to death. When Ben offered his services to AIM, he was considered God-sent.

The odds of survival were overwhelming against the traditional Turkana lifestyle. But Ben and Winsome never expected their assignment to be easy.

"The Turkana are nomads," he explained. "They wander with their dearly-loved animals over the vast arid regions of northern Kenya, southern Sudan, western Ethiopia, and eastern Uganda. They stop wherever there is decent grazing for their cattle. In the process they get into bloody conflicts with their kinspeople in the neighboring countries, most notably the Karamajong of Uganda and the Topoza of Sudan."

Way of Life Changed

But what was once normal for the Turkana has been wiped out by two tragedies: a prolonged drought and Idi Amin. The drought took care of much of the herds. Then, the Karamajong and the Topoza, armed to the teeth with automatic weapons robbed or bought from Amin's fleeing soldiers in 1979, began helping themselves to the animals that were left.

As their depleted herds disappeared, the Turkana lost the means to maintain a way of life they had been following since the days of their ancestors.

In time, about three thousand Turkana tribesmen came under the Websters' ministry in Lotubai.

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Turkana

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Today, agriculture, not cattle, has become their hope for the future.

"For the first time in my life, I felt I was dealing with real people, not the GNP [gross national product]!" exclaimed Ben.

Then, about a year ago, as a result of continued drought conditions and cattle rustling, another fifteen hundred sick and hungry Turkana created a settlement at Katalia. After an outbreak of cholera and measles, the community now numbers only about 350 adults and some 400 to 500 children. With Katalia only eight miles from Lotubai, Ben and members of the Africa Inland Church are now providing these people with food. They're also helping them to cultivate fields, collect rainwater, dig wells, and become self-reliant again. World Vision has joined this effort, which includes feeding as well as evangelism and leadership training.

The full scope of the task was evident as soon as we landed at Katalia. There, in the middle of nowhere, surrounded by nothing but heat and flies, more than a thousand Turkana are struggling to survive. Without an emergency food program, many would not make it.

Hope for the Future

"We were a bit concerned in the beginning," Ben admitted, "that the Turkana might come to expect the distribution of emergency food to continue indefinitely. But the Lord has helped our communications efforts; these people fully understand and appreciate that the food provided them is a means to an end, not an end in itself."

"Do they know there is a better way to live?" we asked.

"Yes, I think they're beginning to realize there is something better for them," he replied. "Life here is such a struggle that they live just from day to day. But now some of them are beginning to think about the future, especially the mothers. They're forever looking out for and constantly sac-



In settlements such as these, the Turkana are building for the future by learning agriculture. A drought depleted their herds, causing them to lose their only means of support.

rificing themselves for their children."

The most important ingredient needed for the successful settlement of the Turkana at Katalia is water. Toward that end, the Turkana themselves have hand dug a number of channels to catch and direct rainwater from nearby hills onto an area of good soil where they hope to grow crops.

A few miles away, water from a wide stream has been redirected so that some twelve acres can be irrigated. A third irrigation canal system that is more than two miles long was hand dug by Turkana from Lotubai, Morulem, and Katalia. If successful, it will direct water to over seventy acres that have been cultivated by more than five hundred villagers.

"The rainy season here is only two months long at best," explained Ben. "During that time, water is plentiful and the Kerio River flows. If normal rainfall comes, the Turkana should be able to harvest at least two, perhaps three, crops this year. And we think there is a good potential for irrigating up to two hundred acres."

Bringing the Word

Although he's waiting for rain,

his wait is not idle. "I feel I've been called by God not just to come here and help these people through social or educational works but also to bring them the Word of Jesus Christ. You know, it thrills me to see change take place in people's lives once they've come to know Jesus," Ben shared.

"Actually, these people are no different from people back home," he added. "Their physical situation is different, of course, but aside from that, they have the same spiritual needs; they're searching for peace, for meaning to their lives."

Needless to say, many of the Turkana are praying for rain these days. As Ben Webster cast an apprehensive look at the cloudless sky upon our departure, he asked that we commit the spiritual and physical needs of the Turkana to prayer. We assured him that our friends in America would not forget. □

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Volume 1

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See response form on page 32.



Illustration: Paul Turnbaugh

The Other Side of Christmas

by Don Basham

Five unusual lessons from the first Christmas

Biblical accounts of the birth of our Savior are very meaningful to us, but I think a great deal more is involved in those stories than we normally realize. The Christmas story reveals deep lessons about life through the events in the lives of its cast of characters. In those days and weeks that led up to the birth of Jesus, we see not only lessons about hope, faith, love, expectancy, and rejoicing, but also lessons about hardship, sacrifice, fear, misunderstanding, jealousy—even murder and intrigue.

In the accounts of the Christmas story, I find five lasting lessons for us today. First, Christmas reminds us that families are special in the plan of God. From the

very beginning, God decided upon the family as the way He would develop a people for Himself.

Even when the first family—Adam and Eve—failed, God didn't give up the idea. Instead He kept working through families. The Old Testament is the history of God continuing His covenant with families through succeeding generations. When it came time to redeem man, God decided to do so with a family. He chose a particular couple, Joseph and Mary, through whom to send a particular child.

We need to recognize that throughout history when God wanted to do something really special in the earth, he arranged for the birth of a child. In God's

dealings with the children of Israel, He would bring forth a leader who would be born into a specific family and raised to maturity to find his place in the purpose of God.

I marvel sometimes at God's confidence in His own system, considering all He had at stake in sending His only begotten Son into this world. He entrusted His



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Son to a couple who had never had children, and who were just beginning their family. Families are special in the plan and the purpose of God.

Not the Least

The second point from the Christmas story is that it reminds us that often the least becomes the greatest in God's plan. When we consider to whom all of the supernatural manifestations were revealed at the birth of Jesus, it makes us aware that the way God looks at things is not the way we look at things. The angel, for example, visited the shepherds on the hillside at night and declared to them that a Savior was born in Bethlehem, and then suddenly the heavens were opened and the glory of God came down. Angelic

hosts sang and praised God. All of that spectacular, supernatural panorama would have been fit for the highest courts of rulers of great nations. Instead it was displayed before a handful of simple shepherds.

God's use of "little" people is revealed also in Mary's prophecy when she visited her cousin Elizabeth, the mother of John the Baptist.

"He has performed mighty deeds with his arm; he has scattered those who are proud in their inmost thoughts. He has brought down rulers from their thrones but has lifted up the humble. He has filled the hungry with good things but has sent the rich away empty" (Lk. 1:51-53 NIV).

The very time we think we may be the most insignificant, the time when we may be suffering from low self-esteem, we ought to remember this: *God has an important and significant task and place for the little people in the earth.* In fact, one of the most dynamic truths about the breakthrough of God's divine intervention into our human experience through Christmas is that it took place in such totally humble surroundings, and involved such meek people. For each of us, the whole story of Christmas ought to be a continual antidote against low self-esteem because it shows us that in God's plans often the least becomes the greatest.

The Price of Selection

The third lesson from the first



Illustration: Paul Turnbaugh

Christmas is that a price is to be paid when we are chosen by God, and the best is often mixed in with the hardest. Part of the reason we haven't understood this is that we usually picture a peaceful scene at Christ's birth. That's not the way it was, however, for the characters who were involved. For them it was a stormy, turbulent, and dramatic time.

Take Mary, for example. The Bible doesn't tell us a whole lot about Mary except that she was a young virgin who was betrothed to Joseph, a carpenter in Nazareth. Suddenly in the midst of her marriage preparations, an angel appeared, and said:

"You will be with child and give birth to a son, and you are to give him the name Jesus.

understanding, and tragedy in the loss of that Son. There is a price to be paid when we are selected by God.

We see the same lesson from Joseph's point of view when we read about the birth of Christ in the gospel of Matthew:

This is how the birth of Jesus Christ came about. His mother Mary pledged to be married to Joseph, but before they came together, she was found to be with child through the Holy Spirit. Because Joseph her husband was a righteous man and did not want to expose her to public disgrace, he had in mind to divorce her quietly (Mt. 1:18-19 NIV).

If there ever was a single scrip-

weeks? We don't know, but a span of time elapsed before God moved in supernaturally and assured Joseph that it was going to be all right. Why did God let Joseph go through that torment? Why didn't God send an angel to *Joseph* to prepare the way?

God had a purpose. Perhaps He was dealing with Joseph's pride and maybe some other areas as well to prepare him for a very difficult role. As the earthly father of the Son of God, something had to be worked in Joseph. As a result, he became a man of prayer, a man who had to seek God desperately and repeatedly because of all the turbulent events that were still to take place—Herod trying to kill the child and all the rest. Joseph had to make painful and hard deci-

Here Mary was—not yet married. . . . What would her friends and neighbors say? More than that, what would Joseph say?

He will be great and will be called the Son of the Most High. The Lord God will give him the throne of his father David, and he will reign over the house of Jacob forever; his kingdom will never end" (Lk. 1:31-33 NIV).

Here Mary was—not yet married, and about to become pregnant. What would her friends and neighbors say? More than that, what would Joseph say? Mary had to wrestle with the very practical and painful reality of relationships with other people, members of her family, and most of all the man to whom she had pledged her life. It's true she would face a lifetime of joy and exultation in the realization that she out of all women was chosen in a most special way. But even in the midst of the happiness, she was going to have to endure pain, mis-

ture that was filled with more human emotion and struggle all tumbled around in a turbulent context, I'm not aware of it.

Joseph was a righteous man, and the Bible doesn't say that about many men. He was also a godly man, a son of David, a righteous Jew, a respected businessman in his community, a carpenter, well thought of. He had his life and family matters in order, and was looking forward to marrying this lovely young girl. But suddenly he discovered his wife-to-be was pregnant.

Prepared as a Father

We have no way of knowing the agony and torment this discovery caused Joseph, nor how long he had to endure it without relief. Matthew 1:20 only says, "But *after* he had considered this" (NIV, *italics mine*). How long after? A few hours? A few

sions for the welfare of Mary and the baby Jesus. He too had to endure hardships to fulfill his calling because the best is mixed in with the hardest. A price is to be paid when we're chosen by God.

The Other Side

In addition to all that Joseph and Mary were already having to face, the circumstances at the birth itself were a tremendous hardship—a grueling trip to Bethlehem, no place to stay except a stable, and on top of that, Mary's labor started just after their arrival.

Reflecting on the consternation they must have felt, I was reminded of an article I wrote back in the early 1960's. Entitled "The Other Side of Christmas," it was my conjecture of the prayers or conversations that Joseph and Mary might each have had with God right after the baby was

born. First of all, Joseph: Thank God it's all over, and Mary is all right and the little one too. What a wretched night! How could so many things go wrong? And what must my Mary think of a husband who would get her into a mess like this? And what will our friends in Nazareth think when they find out that Mary had the baby in a stable? They'll blame me—You know they will, God. They'll think I did it deliberately—that I didn't want the baby. And what kind of place is this for a baby to be born anyway? Surely he deserves something better than this if he is Your son.

I know I shouldn't complain, but it was so hard for Mary—not even a midwife. Suppose something had gone wrong. . . . Mary

deserves something better than this. Lord, I just don't understand how You—there's so much I don't understand—how You could allow it if he's Your son. But thank God Mary and the baby are all right. But he's awfully small, isn't he?

Then, perhaps thoughts like this from Mary: My baby. Oh, it's all over, and I have my baby. God, it was so hard, and I'm so tired; but it's over, and my baby boy is all right. Thank You, God. My first born, my son, Your son, little Jesus. Such tiny hands and feet, God. But just the right number of fingers and toes. I counted them. You understand, don't You, God? It's worth every bit of the cost, the pain, the terrible trip from Nazareth, the people

staring, those crowded streets, that wretched innkeeper. . . .

Surely You could have arranged something better for Your child—something better than a stable, something cleaner than a manger. That lovely little cradle Joseph carved—we should have had that. If we were home, my baby would be asleep in that.

There is so much I don't understand. Help me to understand, Lord. Help me not to complain. I know You'll look after things. Those three wealthy strangers who brought the gifts, You must have sent them; You must have told them. Such lovely expensive gifts for little Jesus. But he can't use them now Lord, and he sure could have used that little cradle.

I let my imagination go when I

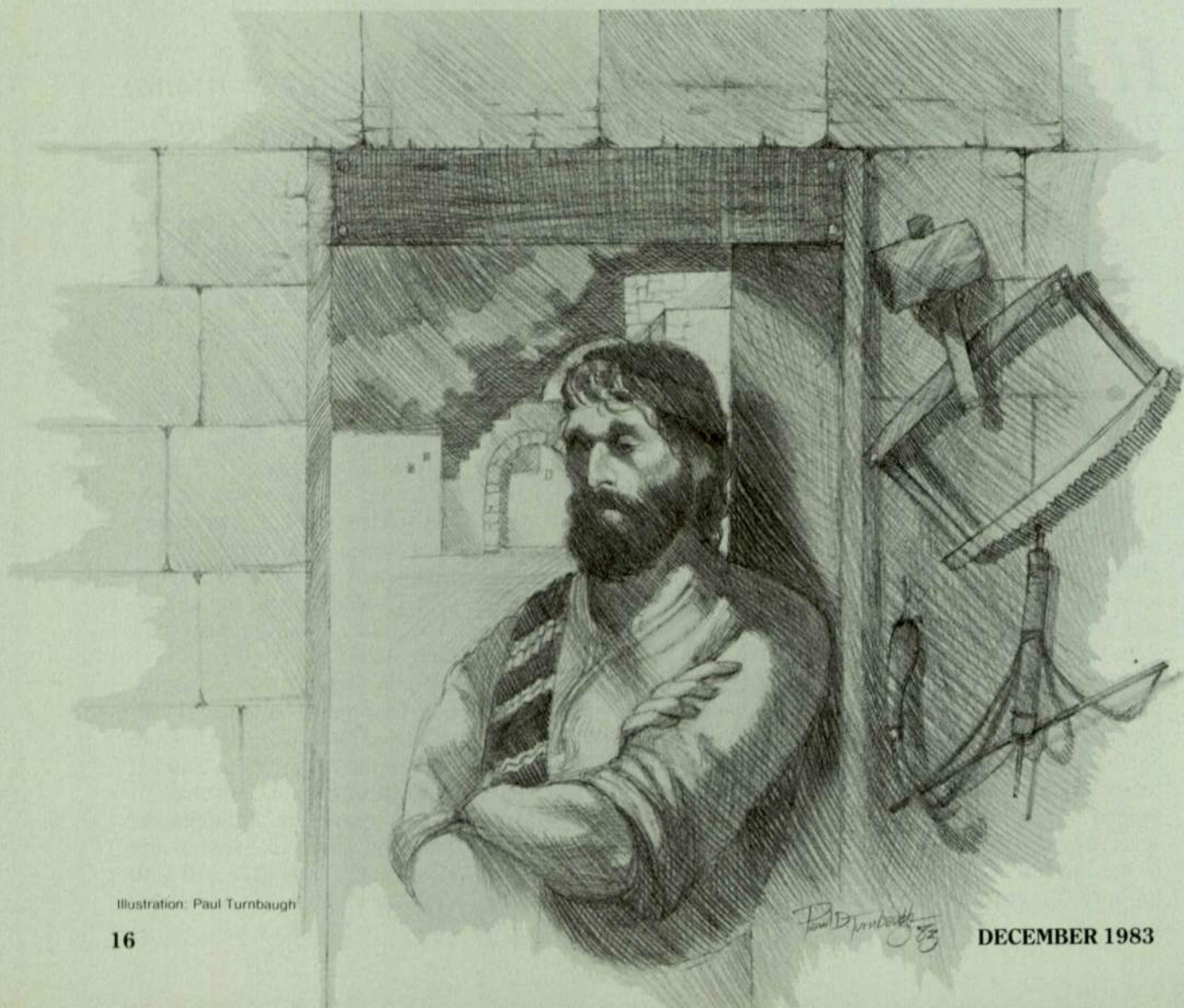


Illustration: Paul Turnbaugh

wrote that, but I think it's relevant, and it helps me to remember that when we are chosen by God, the best is often mixed with the hardest.

We Walk by Faith

The fourth point is that God's intervention in our lives requires a response of faith. Hebrews chapter 11 is the great faith chapter in which the writer tells us that without faith it is impossible to please God, and faith is the substance of things hoped for, the evidence of things not seen. Then the writer lists heroes of faith from the Old Testament. I believe he could well have included the names of the characters in the Christmas story.

In faith, Joseph had to take

Him. But he didn't want to worship Him; he wanted to kill Him.

Herod saw Jesus as a threat to his rulership, and so he reacted as any earthly king would who did not want to be dethroned. We despise Herod because of his evil motivation, but the truth is, we often react like him.

When God's intention to have rulership over every area of our lives threatens our own desires and Satan's desire for us to rule our own lives, we react the same way. Often when God wants to plant a divine seed in us that will require us to abdicate the throne of our lives, we react like Herod, without faith, instead of responding in faith as Mary did. We say "no" instead of saying, "Be it unto me according to Thy word."

"Because Joseph her husband was a righteous man and did not want to expose her to public disgrace, he had in mind to divorce her quietly."

Mary as his wife, although he struggled with it somewhat. The shepherds had to leave their flocks by faith. The wisemen had to follow a new star and find their way to Israel by faith. Simeon and Anna, who were in the temple when Joseph and Mary brought the baby Jesus there to be dedicated on the eighth day, had lived their lives in faith in and around that temple, believing that they were going to live until they were privileged to see the Lord Jesus Christ.

Feeling Threatened

One person in the Christmas story who did not respond in faith was Herod. When Herod heard about the birth of Jesus, he immediately saw the threat. He told the Magi to find the child, and come back and tell him where He was so he could go and worship

But if we are to be truly used of God, we must recognize that His intervention in our lives requires a response of faith.

God's Long-Range Plans

The last lesson is that God believes in and practices long-range planning, and that means we should too. Throughout the Scriptures, we see the phrase "in the fulness of time." That means that after a period in which He worked up to it, God, at the perfect moment, did what He planned to do.

At the perfect time, God sent Jesus to die for the ungodly. But He began way back with the original family, Adam and Eve. Although they failed, He didn't give up. After a long period of time elapsed, God put into effect His purpose and plan for redeeming man.

Luke chapter 3 lists the gene-

alogy of Jesus—seventy-seven generations in all. Generation after generation, century after century, God patiently prepared and worked until He broke through in glory.

But even after the birth of Jesus nothing occurred for thirty years. Day by day and year by year Jesus' human character was molded and shaped in that divine family. For thirty years, God patiently worked His purposes in the earth by preparing His only begotten Son for the proclamation of the Kingdom just as He had planned generations before.

Now two thousand years later, we find ourselves working earnestly and patiently for a King and a Kingdom that have already come, and are yet to come. We somehow sense this lesson from the first Christmas: God believes in and practices long-range planning. We too may be building, not only for ourselves but for those who are to follow in generations to come. God has all eternity and all history in which to work to bring His plans to completion.

We often get in too much of a hurry to see things happen quickly when we ought to take a lesson from the first Christmas and learn that God builds precept upon precept, line upon line. We are simply the latest generation in many generations of the people of God who have the responsibility to build the kingdom of God on earth.

And so the first Christmas reminds us, along with all that we have observed already, that we are building not just for today, nor for tomorrow, nor for next year, but for our children and our grandchildren and for all eternity. We are building for the kingdom of God, which began the first Christmas and will one day be fully realized just as God planned from the beginning. May His kingdom come on earth as it is in heaven. □

Protecting Our Religious Freedom

A Staff Report

New law to restrict IRS harassment of churches

In early 1978, agents of the Internal Revenue Service began an investigation, for no apparent reason, of a small church in Wisconsin. By the time the investigation concluded, the IRS had callously intruded into the life of the church, repeatedly demanding confidential records, eventually forcing the church into federal court and thus a costly legal defense. In the process, the IRS impugned the church's reputation, hampered its school ministry, hindered its progress, and subjected it to unwarranted public ridicule even though the result of its investigation so far has been continuance of the church's tax-exempt status. What prompted the IRS investigation? Only the IRS knows—but it never divulged that information.

Other cases such as this one have occurred, and they are part of the reason for encouraging new legislation, the Church Audit Procedures Act, which will prevent IRS intrusion into church affairs. This legislation represents a positive effort now under way to counteract the declining trend in religious freedom over the last twenty-five years and to change the way the IRS deals with churches and church-affiliated Christian schools.

"Fishing Expeditions"

Most often these IRS investigations start with a series of written questionnaires concerning the ordination requirements

of the church, names of substantial contributors, and church staff salaries and so forth. Following these written questionnaires, procedures move toward a full field examination stage in which IRS agents show up at the church's premises and go through all its records.

This type of IRS investigation has forced legitimate churches to spend thousands of dollars to defend their innocence. It represents a tendency of the IRS toward a "fishing expedition" rather than a legitimate examination. This new tax legislation, the Church Audit Procedures Act, while aimed at stopping such IRS fishing expeditions into legitimate groups, will in no way hinder the IRS from dealing with fraudulent "churches."

Working on the Bill

On September 30, 1983, the Senate Subcommittee on Oversight of the IRS, chaired by Senator Charles Grassley, held hearings on this bill, beginning the process in the Senate whereby the bill could become law. In the House of Representatives, eighty congressmen are presently cosponsors of the legislation. Hearings have not yet been called in the House.

The bill, introduced in May 1983 by Congressman Mickey Edwards in the House (R-Oklahoma) and Senator Grassley in the Senate (R-Iowa), is finding wide-ranging support in the religious community in America. Groups

such as the Moral Majority, Christian Voice, National Conference on Christians and Jews, National Association of Evangelicals (representing 38,000 evangelical churches), and the National Council of Churches are just a few of the organizations supporting this legislation.

The religious media have carried news of this tax legislation, including reports in *Christianity Today* and *Moody Monthly* and television coverage on the CBN *700 Club* and Dr. James Kennedy's weekly broadcast.

What We Can Do

Few of us realize how crucial this issue is to the future of all Christians in America. We want to inform you as *New Wine* readers so that you can both pray and take action on it.

Here are some things you can do:

1. Pray that the will of the Lord will be done with this legislation and that unwarranted IRS investigations will be stopped.
2. Write your congressman and senator expressing your feelings about such a law. The Senate bill number is S. 1262, and the House of Representatives bill number is HR. 2977.
3. If you know of cases where the IRS has made unwarranted inquiry into churches and church-affiliated schools as they did in the case of the Wisconsin church, please notify Senator Grassley's office and Congressman Edward's office so that additional cases of documented IRS intrusion could go into the congressional debate as further basis for the need of this legislation.

If you would like further information, background materials can be obtained from the National Integrity Forum, an organization currently working on this bill. You can contact them by writing: National Integrity Forum, P.O. Box 2701, Washington, D.C. 20013. □

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 trimester 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 apostolic Church because...

I. Men Are Called to Fulfil God's Purpose

A. Noah	Gen. 6; Heb. 11:7	Dec. 1
B. Abraham	Gen. 12:1-9; Rom. 4	Dec. 2
C. Moses	Ex. 3; Heb. 3:1-6	Dec. 3
D. Amos	Amos 7:10-17	Dec. 4
E. Joseph	Mt. 1:18-25	Dec. 5
F. Zechariah	Lk. 1:1-23, 57-80	Dec. 6
G. Simeon	Lk. 2:25-35	Dec. 7
H. John the Baptist	Jn. 1:19-42	Dec. 8
I. Peter	Mt. 16:13-20; Jn. 21:15-25	Dec. 9
J. Paul	Acts 9:1-22	Dec. 10
K. Timothy	1Tim. 1:12-20; 4:11-16; 6:11-21	Dec. 11
L. Titus	Ti. 1:1-3:15	Dec. 12
M. Philemon and Onesimus	Phile. 1:1-25	Dec. 13

II. Men Are Authorized to Rule in God's Kingdom—The Principle of Delegated Authority

A. The apostles	Mt. 4:18-22; Mk. 3:13-19; Jn. 15	Dec. 14
B. The Church	Mt. 18:15-20; Jn. 20:19-23	Dec. 15
C. Peter	Acts 5:1-11	Dec. 16
D. Paul (to Rome)	Rom. 1:1-17	Dec. 17
E. Paul (to Galatia)	Gal. 1:1-24	Dec. 18
F. Epaphras, Paul's fellow servant	Col. 1:1-14	Dec. 19

III. Men Are Recognized by Others as Chosen of God

A. Receive the messenger as Christ	Mt. 10:40-42	Dec. 20
B. Seeing Jesus in the one sent	Mt. 23:37-39	Dec. 21
C. Apostles' doctrine and decrees	Acts 2:41-47; 16:4-5	Dec. 22
D. God's Word and apostles' word the same	1 Th. 2:13-16; 4:1-8	Dec. 23
E. Those who have the rule	Heb. 13:17; Acts 20:28	Dec. 24
F. The foundation of the Church	Eph. 2:19-22	Dec. 25
G. Gifts to the Church	Eph. 4:11-13	Dec. 26

IV. Men Are Portrayed as Fellow Workers With God

A. Ambassadors	2 Cor. 5:20; 6:10	Dec. 27
B. Stewards	Ti. 1:5-9	Dec. 28
C. Servants	1 Cor. 4:1-13	Dec. 29
D. Fathers	1 Cor. 4:14-21	Dec. 30
E. Co-laborers	1 Cor. 3:1-9	Dec. 31



Ewing Galloway

Raw Power

by Michael Ford

What will it take to restore godly foundations to our law?

Last month in the first installment of Michael Ford's two-part series on the Supreme Court, we saw the intentions our Founding Fathers had in establishing the U.S. judicial system. In their view, Congress was to discover God's laws and the laws of Nature and embody them in legislation, the President was to implement such legislation, and the Supreme Court was to apply these laws to factual disputes which might arise in their implementation. It was to be a government of laws based on God's laws, rather than the arbitrary rule of men. But in the twentieth century, a gradual shift has occurred in our government away from the acknowledgment of our godly foundation.

This month we examine how the Supreme Court has expanded its powers and how the values of the nine justices, which in large measure are different from those

of our Founding Fathers, affect every area of our lives. This article also suggests how we can specifically pray for the Supreme Court in hopes of returning righteousness to our judicial system.

In 1968, the Supreme Court held an Arkansas law banning the teaching of evolution in public schools invalid. Though the people of Arkansas had expressed their values through their legislature, the Supreme Court said that the law violated the First Amendment "establishment clause," which says, "Congress shall make no law respecting the establishment of religion."

So Arkansas passed another law requiring that evolution and creation be taught on an equal basis. In 1982, a federal district court ruled that evolution could be taught because it was a scientific theory but that the Genesis account of creation could not be

taught because it was religion and thus violated the establishment clause.

Concerning a different issue, the Supreme Court in 1973 told the state of Texas in *Roe v. Wade* that its anti-abortion law was unconstitutional because it violated a woman's "constitutional right to privacy."

What happened to the idea of a government of laws rather than the arbitrary rule of men? In both instances the judges reviewed and interpreted laws passed by the states, read into the Constitution things that are just not there, and reversed the value choice of the state legislature. These awesome powers developed through

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an interesting course of events.

Judicial Review Begins

The Supreme Court first began "reviewing" federal laws in 1803. In the famous case of *Marbury v. Madison*, the Supreme Court ruled an act of Congress unconstitutional. Everyone was shocked. The notion that the Supreme Court *alone* could decide whether the President or Congress had acted contrary to the Constitution was unheard of then. Fifty years passed before the Supreme Court did it again, but in the 1900's judicial review became commonplace and still is today. Judicial review basically means that of the branches of government, the Supreme Court's interpretation of the law is the *final* interpretation.

The states, however, even after *Marbury*, were still protected from the Supreme Court because the Bill of Rights applied only to acts of Congress, not states. In 1868, Congress passed the Fourteenth Amendment, which says that no *state* shall pass a law that deprives anyone of life, liberty, or property without *due process of law*, or denies to any person *equal protection* of the law.

Two phrases are critical, "due process" and "equal protection." These terms are indefinite, and can mean different things to different judges, depending on their personal values. When the states became subject to the Supreme Court's definition of these terms, the Supreme Court began reaching into state legislatures, declaring invalid laws regulating business activity and fixing minimum wages. Thus, the judges' personal preferences regarding economic theory were forced on the states.

Religion Was Up to States

The First Amendment was designed to protect freedom of religion, speech, assembly, and press only from the acts of the *federal* government. Nothing in

the Constitution protected them from state or local government actions because the Founding Fathers believed the state and local courts would do this. If a state passed a law preferring one religion over another (as indeed most had), it was for that state's highest court to determine the law's validity. Some of the states had statutes that prohibited "blas-

sands of cases have been filed asking the Supreme Court to tell us what indefinite terms such as "freedom of assembly, speech, and press," "due process," "equal protection," and "establishment of religion" mean. And the Supreme Court has obliged in terms equally as indefinite: "fundamental liberty," "inherent dignity," and "due process means

NEXT MONTH

In an exclusive interview, television evangelist Kenneth Copeland speaks about crucial issues facing the Church.



Kenneth Copeland: next month in New Wine

Charles Simpson shares on the indomitable hope we have in God—a hope that says, "Nothing is too difficult for Thee."

Getting back to the basics of witnessing is the focus of Erik Krueger's article on the power of the gospel.

All in the January New Wine

pheming." If that bothered someone, he could file suit but *only* in the state court. It was not any of the Supreme Court's business whether or not those laws infringed on someone's freedom of speech. Only the state court could determine that.

In 1925, however, the Supreme Court found a way to reach over the wall of law protecting the people from its assessment of religion, speech, assembly, and press. In *Gitlow v. New York* the Supreme Court said the due process clause of the Fourteenth Amendment applied First Amendment restrictions to the states. Thus, if someone did not like the anti-blasphemy law, now he was not limited to a state court; he could file suit in a federal court also. So any state law affecting life, liberty, or property must now comply with the First Amendment as understood and applied by the Supreme Court.

Court Has Ultimate Power

Since that time literally thou-

civilized standards of decency and fairness." But, this indefiniteness allows the Supreme Court, in former Justice Hugo Black's words, "to expand and contract the Constitution to conform to the [Supreme] Court's conception of what at a particular time constitutes civilized decency or fundamental liberty." He added, "It conveys to the [Supreme] Court, at the expense of the legislature, ultimate power over public policies. . . ."¹

As a result of this doctrine, the Supreme Court began to reach into schools, jails, hospitals, and homes prescribing values. There is now almost no area of public or private life not subject to the Supreme Court's legislative authority. It not only invalidates laws but enunciates policy and "makes law" through elaborate guidelines. The Supreme Court is like a continuing constitutional convention. As Bishop Hoadley said in a sermon before George the First in 1717, "Whoever hath an absolute authority to interpret

written or spoken laws; it is he who is truly the lawgiver to all intents and purposes and not the person who wrote or spoke them."²

How Should We Then Pray?

We now see the Supreme Court has surpassed its intended functions, and imposes its values on the entire nation, but how many of us pray for the Supreme Court? Many pray for Congress and the President, but the real law in this country is coming from the Supreme Court. Millions of dollars and thousands of hours of effort have been spent by religious groups to secure anti-abortion statutes and to return prayer to schools. Both of these goals could be accomplished in the next year if one or two of the liberal justices on the Su-

preme Court were replaced by people who see law as originating from God and whose values are dictated by the Bible. Nine justices sit on the Supreme Court, and on an average, a vacancy occurs every twenty-two months. Pray that when a vacancy arises, a God-fearing person will be ready to fill the gap.

An alternative is to pray that Congress would pass a law restricting the terms of the Supreme Court justices and federal district judges. Some people have suggested that all the judges be elected instead of appointed by the President. This, however, is not likely to occur. Legislation that would limit a Supreme Court justice to an appointment of, say, twelve years and federal judges to eight would be more feasible.

Pray that the Supreme Court

will reverse its "no aid by government to religion" interpretation of the First Amendment. The establishment and free exercise clauses only prohibit governmental discrimination in favor of or against one particular religion. They do not require governmental neutrality or hostility. Government should encourage *all* religions. We need also to pray for intolerant minorities. As expressed in Peter Ferrara's book, *Religion and the Constitution, A Reinterpretation*:

Does the fact that we have officially adopted [religious] toleration as our standard mean that we must give up our history and our tradition? The Moslem who comes here may

continued on page 24

International

Glimpses of God's Work Around the World

Former Sandinista Leads a New Revolution

A former Sandinista guerilla, who fought against the Nicaraguan government in 1979, is now leading a revolutionary new movement for Latin America. Arturo Londono Marmolejo, a Colombian who went to Nicaragua to fight with the Sandinistas, now heads Young Continent for Christ, an organization seeking to reach ten million Latin young people for Christ in 1984 and 1985.

"When I fought with the Sandinistas...I thought everything in Nicaragua was going to change," Marmolejo told the Open Doors News Service. "I believed that suffering would stop and there would be more love and fellowship among the people. A lot of

things have changed in Nicaragua, but not for the better.

"The reason we want to reach the young people is that they are the ones who bring about the changes in Latin America. So if we can win them with the gospel, then the changes that they will make are going to be more positive. We in Young Continent for Christ want to tell all the young people that there is hope and that we should stop killing each other and start living for each other instead. Then they will be part of a revolution of love, not of hate," he said. (Evangelical Press)

Broadcasting Breaks Barrier for Gospel

The gospel is a "powerful weapon" in the effort to reunite Korea, the Republic of South

Korea's Speaker of the National Assembly told *Moody Monthly* magazine recently.

Referring to HLAZ, the Far Eastern Broadcasting Company station in South Korea, Speaker Chae Mun Schick said, "No matter how hard the concrete wall along the demilitarized zone, it cannot keep out gospel broadcasting. Our intelligence gives us a picture of a growing number of believers in North Korea. No wall can stand in the way of the gospel. The spread of the gospel will be effective in moving us toward peaceful reunification."

Christianity has grown tremendously in Korea since the country was partitioned in 1948. Seventy-nine assemblymen of the 275-member National Assembly, the elected legislative body of the republic, meet weekly for prayer and Bible study. The largest Protestant churches in the world are in South Korea. (Evangelical Press) □

worship as he pleases, and may hold public office without discrimination. That is as it should be.

But why should it follow that he can require others to give up their Christian tradition merely because he is a tolerated and welcomed member of the community?

In a country which has a great tradition of tolerance, is it not important that minorities, who have benefited so greatly from that tolerance, should be tolerant too, as long as they are not compelled to take affirmative action themselves, and nothing is done which they cannot wait out, or pass respectfully by, without their own personal participation, if they do not choose to give it?³

Restoring the Foundation

Any of these approaches to prayer regarding the Supreme Court are valid. The most important thing is that we do pray. At

the same time, we must recognize that the solution is not just with the Supreme Court because the problem in our country is not just with the judicial system. God has throughout history used ungodly agents to discipline His people who have turned from Him to pursue false gods. In the 1950's, the Supreme Court had to come in and correct segregation in the schools because the Church failed to obey the Word of God. The same can be said about other areas. Our elected federal officials represent us, and to a great degree for the past forty years they have waffled on the hard decisions, hoping the Supreme Court would do what they didn't have the courage to do.

Jean Jacques Rousseau said the real constitution lies in the hearts of the citizens. No court or

government can save us from ruin if our internal constitution is not written in Jesus' blood on the parchment of God's Word. We must pray that God will move to restore a biblical foundation to our judicial system, so judges will base their interpretation of law on God's principles, rather than their own values, returning righteous judgment and true justice once again to our land. □

Footnotes

¹Adamson v. California 332 U.S. 46 (1947).

²Learned Hand, *The Bill of Rights* (Cambridge, MA: Howard University Press).

³Peter Ferrara, *Religion and the Constitution, A Reinterpretation* (Washington, D.C.: The Congress Research and Education Foundation), p. 62.

REMEMBER:

**FRIDAY, DECEMBER 2, IS A NATIONAL
DAY OF PRAYER AND FASTING.**

Remember New Wine

Christmastime is for giving and sharing. Please remember *New Wine* Magazine in your giving this year. *New Wine's* costs go up every year, and we depend on your financial support. Most magazines make the majority of their revenues through advertising and renting their mailing lists. *New Wine* does neither. We are supported solely by contributions.

New Wine reaches approximately 150,000 readers every month and will soon celebrate its fifteenth year of ministry to the body of Christ. In our efforts to improve the magazine's ministry to you, we have published twelve issues a year, rather than the eleven we used to do when we combined the July and August issues. We have also established a new data processing system and have steadily made other improvements in the magazine. All these efforts have cost us.

When people do not contribute, we end up subsidizing their subscriptions. We estimate the amount of that subsidy for this year alone to be over \$450,000.

If you have not given this year, please give to extend the ministry of the gospel. Thank you and have a merry Christmas.

Yours in Christ,

Michael Coleman

Michael Coleman
President, Integrity Communications



Tips for Fathers

Traditions are an important part of family life. And Christmas is an excellent time to emphasize those special things you do together as a family. Traditions are not only fun but they provide the following benefits for your family:

1. *Identity.* Special traditions help to make a family unique and to give its members a strong sense of corporate identity.
2. *Stability.* The regularity and familiarity of consistent customs brings stability to the home.
3. *Continuity.* A tradition can be a constant in your family life that ties one year to the next, providing continuity between the past and the present, and even between generations.
4. *Significance.* Observing special days and events gives us a chance to stop and reflect on our lives together as a family.
5. *Unity.* Traditions cultivate a oneness even if family members live hundreds of miles apart.

This Christmas season, why not take some time as a family to identify and strengthen the traditions you have, and maybe even add a few more?

"Tips for Fathers" is provided by *Fathergram*. If you would like to receive *Fathergram*, write: P.O. Box Z, Mobile, AL 36616.

GRANDPA'S PROMISE

A Christmas Story

by Mark Pié and Dick Leggatt

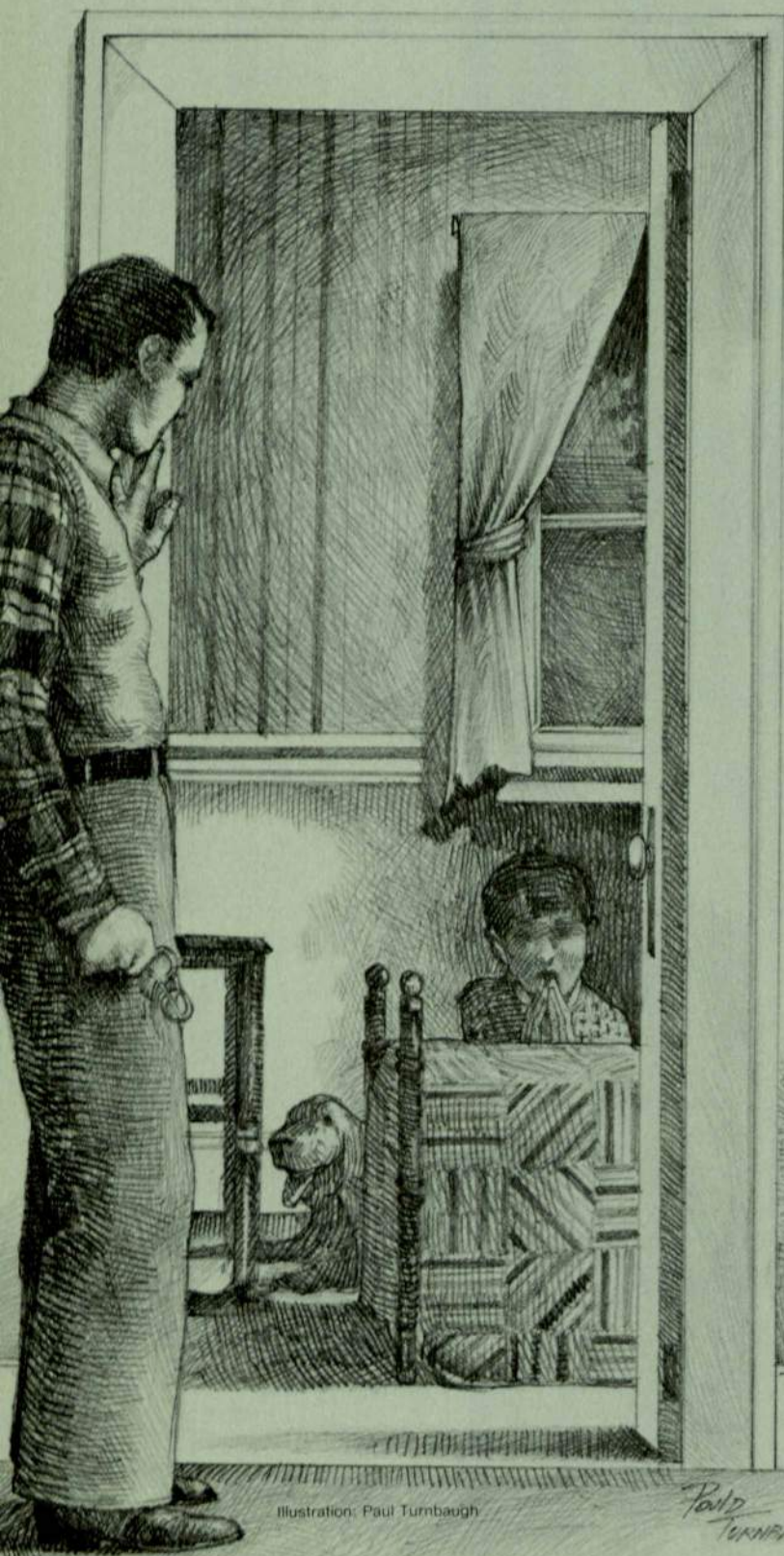


Illustration: Paul Turnbaugh

It was a cold October evening. As Chet Bowman peered out the family room window, another gust of wind blew more leaves from the maple tree in the backyard. *Maybe tomorrow Jason can handle some of the raking himself*, Chet thought.

As he headed toward his son's room, he heard the faint sound of bedtime prayers. Instead of knocking, Chet stood quietly in the hallway, his head cocked toward the slightly opened door.

"I had a pretty good day, Jesus—no fights and no spankings. Not too bad for a second-grader, huh?"

Chet smiled at the quality of the prayer—so casual and personal. *What an advantage*, he thought, *to pray so freely*. He eased the door open a little wider to peek in. The aroma of cedar from the room no doubt came from the quilt taken out of the cedar chest at the onset of cooler weather.

Chet's presence went unnoticed except by Scout, the family's golden retriever—Jason's constant companion—who was lying directly behind him with his muzzle on his paws. Seeing Chet, he lifted his head and wagged his tail, but it was not enough to give him away. Just as Chet was about to knock on the door, he heard Jason make a request of God. "By the way, Lord," he said, "don't let Grandpa forget about the surprise he promised. Christmas isn't very far off."

Normally, such a prayer wouldn't be unusual. But in *this* case it was, for just a month before, Jason's grandfather had passed away. It hadn't been easy for the Bowman family to make the adjustment. And it had been particularly difficult for Jason, who was at the age when realities such as death are hard to understand.

Jason and his grandfather had been extremely close. Zachary Bowman had lived with his son's family for the past five years, so Jason knew him almost as well as he knew his own mother and father. Chet's heart went out to Jason. It seemed like only yesterday that he had walked down this same hallway and overheard another voice thanking God for his "little grandson."

When Jason closed his prayer with a sleepy "amen" and a yawn, Chet cleared his throat, tapped on the door, and walked into the room.

"OK, Tiger," he said as he swooped down on Jason for a hug, "it's into bed you go!"

When Jason hit the fresh, clean sheets and pulled up the covers, he burst into one of his mirthful series of kicks and squirms, giggling all the while.

"Good night, Daddy," he whispered with a smile.

"Good night, Son," Chet said and then added, "You know, Jason, there's something you need to remember—"

"What, Daddy?" Jason asked.

Realizing he was about to reveal the eavesdropping he had done earlier at the door, Chet reversed his field, "It's OK. We can talk about it tomorrow."

As Chet stood up to leave, he noticed Carol, his wife, standing just outside the doorway.

"He loves his daddy," Carol said, reaching for his hand.

"Gosh—do you really think so?" Chet asked jokingly as he pulled the door closed. But his smiling face couldn't hide his concern for Jason, and Carol picked up on it immediately.

"Is something bothering you, Honey?" Carol asked.

"Oh, it's nothing—just a little worried about Jason..."

"What about?"

"I overheard him praying tonight and... well, I'm afraid he's still expecting Dad to make good on some promise he must have made for this Christmas."

"Oh, no!" she said painfully.

"Did you talk with him about it?"

"No," Chet replied. "I didn't have the chance. Besides, I don't know whether I can help him really understand. It's still hard for that little guy to figure out everything that has happened. I think he realizes why Dad isn't around any more. But for some reason he's not able to drop the idea that Dad will still keep whatever promise he made. You know how faithful he was about keeping his promises."

"Well, what do you think we ought to do?" Carol asked as she turned off the hall light. "This could really be a powder keg if we don't handle it right. Jason could end up being really hurt—on top of losing Dad. He didn't just lose his grandfather—he lost his best friend."

The weeks passed, and as a deepening blanket of autumn leaves covered the Bowman's backyard, it was almost as if the pain of Grandpa's absence was also being covered over by time. But Jason's periodic references to his grandfather's promise

served as regular reminders to Chet that he still needed to talk with his son to prepare him for the disappointment ahead.

Chet stood on the back porch watching Jason play in the large colorful pile of leaves he had just raked by himself. The year before, he and his grandpa had raked together on a number of occasions, always followed by a time for Jason to dive into the gigantic piles and thrash around wildly. The diving would undo most of the raking, but Grandpa had never minded it.

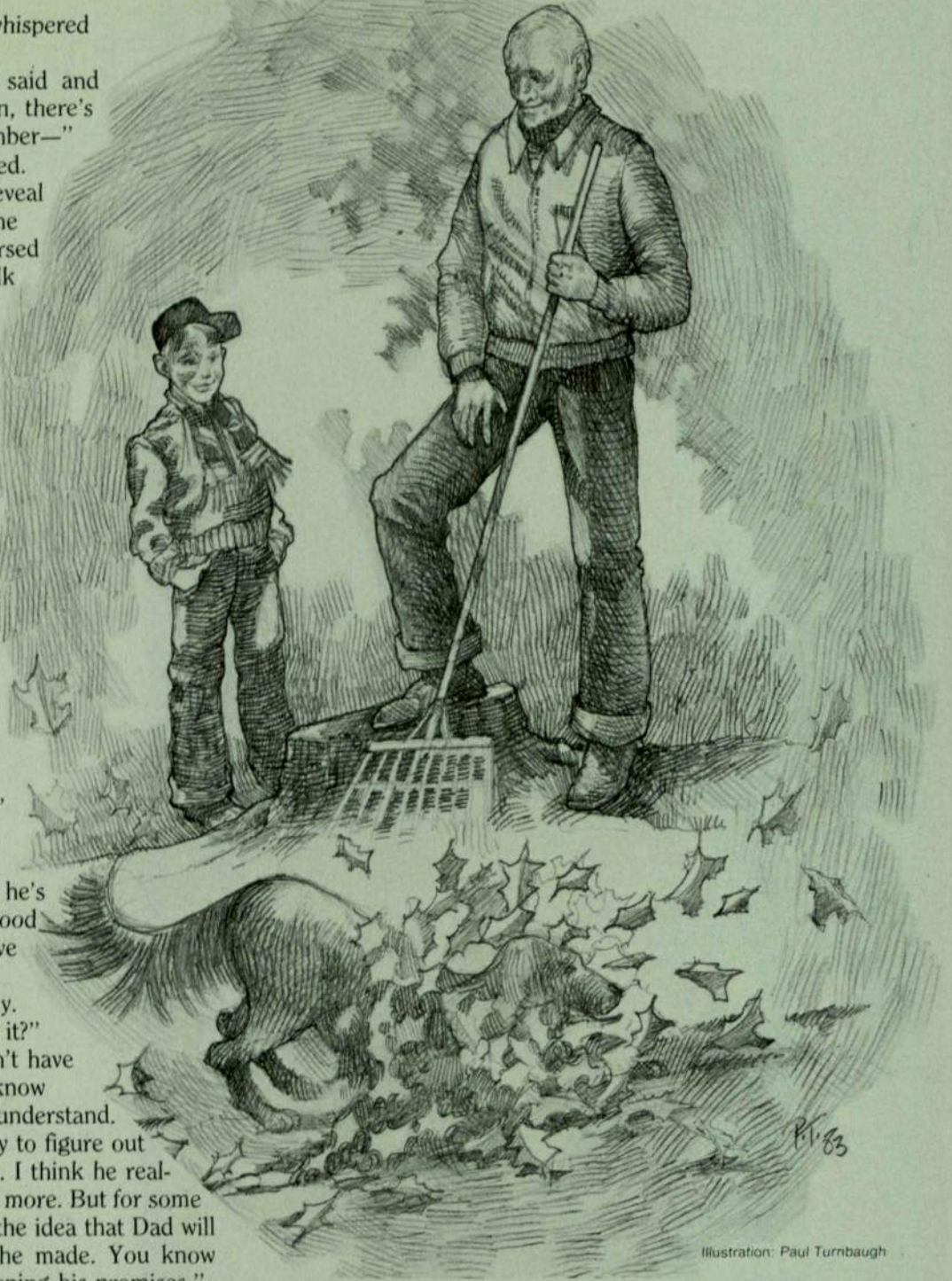


Illustration: Paul Turnbaugh

"Jason," Chet called from the porch.

"Yes, Sir?" he said, popping up out of one of the gigantic piles.

"Come over here, Son. I want to talk with you for a minute, OK?"

Jason tromped through the leaves on his way to his father, making sure he got the maximum crunching sound out of each step. His nose was running and his cheeks were bright red as he sat down beside his dad on the porch steps.

"Jason, I want to talk to you about Grandpa's promise."

His big brown eyes fixed on his dad.

"Well, Son, you know that Grandpa is in heaven with Jesus now and, well, that will make it impossible for him to—well, what I mean is—"

"What do *you* think it is, Daddy?" Jason interrupted.

"What do I think *what* is?"

"Grandpa's surprise."

"Jason, that's just it. I don't think his surprise will come," Chet said as gingerly as possible.

"Sure it will, Dad. He *said* it would. Grandpa never broke a promise—not once." He looked at his dad with wide-eyed innocence. "He wouldn't break a promise to me, would he, Dad?"

For a moment Chet's words failed him. Then, with a sigh of frustration he said, "No, Jase, he wouldn't. At least not on purpose. But sometimes things can't be helped."

"Dad," Jason said, "I believe Grandpa will keep his promise." Jason's words were so full of resolve that Chet decided not to press the matter any further right then.

As Christmastime steadily approached, Chet and Carol tried on several other occasions to prepare Jason for the disappointment they knew would come. But their words seemed no match for his faith in his grandfather's promise. And that faith was something they didn't want to damage.

In some ways, Christmas came too soon for the Bowman family that year. Though it had been a particularly festive season with lots of shopping, plenty

of snow, and numerous family visits, there was that gnawing dread that would periodically hit when Chet and Carol remembered Jason's expectation.

They thought of trying to soften the unavoidable blow by placing extra toys under the tree and special candy in the stocking, even though they knew all the while that those extras would be no match for a broken promise. If Jason didn't get something from his Grandpa, no amount of toys or candy could console him. They even considered buying a gift themselves and putting "from Grandpa" on the label, but in the end they couldn't justify deceiving Jason.

The hours passed very slowly that Christmas

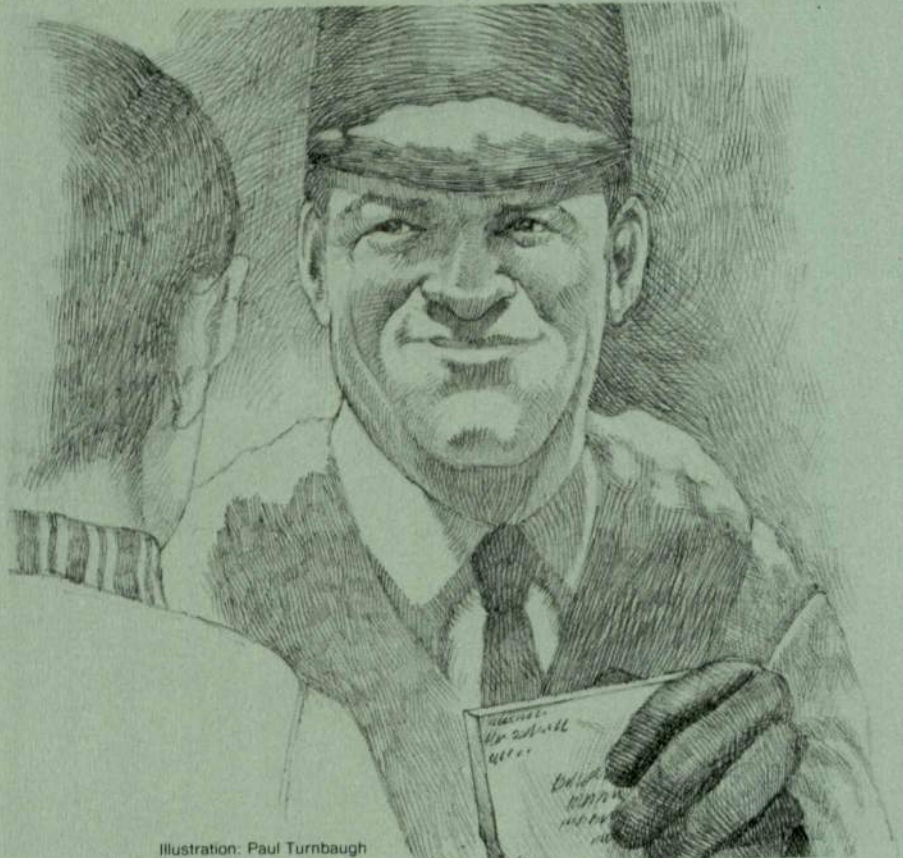


Illustration: Paul Turnbaugh

Eve. It was nearing nine o'clock. Chet had waited until the last possible moment to begin the Bowman tradition of each family member opening one gift on Christmas Eve. He even considered doing away with that tradition this year, because he knew that no matter what gift Jason opened, it wouldn't be the one he was most looking for. His mind was on Grandpa—and only Grandpa's surprise would do.

Before exchanging gifts, Chet put a Christmas album on the stereo, hoping to lighten the mood a little. While he was doing that, Jason wandered over to the pile of Christmas gifts, checking again to see if the one he wanted most was there. Seeing this, Carol was unable to hold back her tears and had to leave the room to compose herself. When

Chet saw her leave, he felt an unexpected wave of resentment toward God for allowing the situation to go this far, only to end so painfully. Jason returned empty-handed and sad-eyed to the couch. Chet knew by his disillusioned expression that he would have to somehow address the pain and hopelessness that was beginning to wash over his son.

Chet sat beside Jason on the couch, put his arm around his son's shoulders, and began to frame the words to comfort him. Just then he heard the sound of someone on the front porch stomping snow from his boots. The front doorbell rang.

"Who could *that* be?" Carol asked as she came from the hallway.

What lousy timing, Chet thought. *Why do interruptions always hit in the middle of a crisis?* He walked into the foyer and opened the door sharply, trying to stifle his irritation at the late visit. At the door stood a snow-covered delivery man with a small tattered package in his hand.

"Is this the Bowman residence?"

"Yes. I'm Mr. Bowman."

"I'm sorry to bother you this late, Mr. Bowman, but as I was heading home, this package slipped out from under the driver's seat in my truck. I was tempted not to deliver it, as late as it is and as tired as I am right now. But it looks like that package has been under the seat for a while. It being Christmas and all, I thought somebody might want this before tomorrow."

"Thank you," Chet said, turning the package toward the porch light to read the label. "I appreciate you making the extra stop."

"Glad to help," the carrier said. "I guess there's no need to sign anything for this. I don't have a delivery order on it. Well, Merry Christmas."

"Uh, huh," Chet said still distracted by the package. "Oh, yes—you have a Merry Christmas too. Thanks again."

Carol was sitting with Jason on the couch when Chet came in with the package. "Who was it, Chet?"

"Well—it was a delivery man—with this. It's addressed to 'Master Jason Bowman.'"

At those words, Jason's head snapped up and almost involuntarily he jumped to his feet to take the package. His little hands never moved so fast to open a present. Bits of brown paper were flying in every direction, and Jason kept saying, "I knew it! I knew it!"

In no time at all, the box was open.

"It's Grandpa's watch!" Jason yelled, pulling it from the box and clutching it to his chest. "Oh, Grandpa—I knew you wouldn't break your promise."

Chet could hardly believe his eyes. It *was* his father's old engineer's pocket watch—he was rarely without it.

The three of them drew together into a big hug that lasted for quite some time—Jason holding the watch contentedly with closed eyes, and Carol and Chet holding Jason close to them. They couldn't speak through their tears, but Chet did make a point to look at the postal date and return address on the package. The mail date was September 12. *Two weeks before Dad passed away*, Chet thought. The return address was the jewelry store in his dad's hometown where he had originally purchased it: "Seager Jewelry and Engraving."

"Engraving!" Chet said aloud. "Jason, look at the back of the watch, and see if there's writing on it."

"Yes, Daddy, there is. It's even in print so I can read it. It says:

Jason—

Time passes. Love won't.

Merry Christmas,
Grandpa

"Oh, Daddy," Jason said, burying his face in Chet's chest. Then he looked up with tears streaming from eyes that glistened as bright as the Bethlehem star.

"He did it, Daddy. Grandpa kept his promise."

Christmas had come to the Bowman house—and in more ways than one. "Father" in heaven had kept his promise. □



Illustration: Paul Turnbaugh

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Home Spun

Amy's Cradle

by Darla Gaiser

One of my biggest hopes every Christmas-time is that our family's attention will center on Christ, not on all the trimmings of the holidays. But at times, it is difficult for me to know whether or not I am succeeding in conveying the real significance of Christmas to my children, especially since they are so young—two and one-half years and eighteen months. They are not always able to express themselves well enough for me to know just how much they actually understand.

I decided that the clearest way to present the Christmas story would be to read it to them right out of the Living Bible, which would make it more understandable. But sometimes things don't always go according to plans.

One day as I was sitting down with my King James version to study, Amy noticed.

"Are you going to Bible study, Mommy?"

"Yes."

"Is that Daddy's Bible?"

"Yes, Honey, it's Mommy and Daddy's Bible."

"That says about Jesus?" she said, pointing to the page.

"Yes. Would you like to read about Jesus with me?"

She nodded, her face full of delight and expectation. As she climbed into my lap, I knew it was time to read the Christmas story even though it would be King James instead of the Living Bible.

Help us, Lord, I prayed. This is pretty deep wording for one so young. Open her understanding. Give me wisdom to teach her.

I turned to the second chapter of Luke and started reading. Stopping every few words to explain taxes, Bethlehem, rulers, and other words and concepts, I watched her intent little face as

she repeated the explanations. I asked her who Mary and Joseph were, and she remembered on her own. We talked about swaddling clothes—she liked those words a lot—and then we came to the manger.

The manger fascinated Amy. She could not understand why the baby Jesus had to sleep in a box filled with hay, although she liked the idea that the animals let Him lie on the hay instead of eating it. I tried to explain that there was no room in the inn or in a house for Joseph and Mary and the baby Jesus, but she still seemed puzzled.

I tried again. "The stable is like a barn."

She nodded. "Where the cows and sheep live?"

"Yes."

"And they don't have any beds in a stable, right?" Amy said, letting me know she was understanding quite a bit.

"Right. They didn't have a bed for the baby Jesus," I explained. "All they had was a manger, so that's what they had to use."

I could tell she was thinking it over, so I just let the thought sink in. Several seconds passed. Then she smiled and put her little hand to her chest.

"In my heart, Mommy, there's a cradle for Baby Jesus to sleep in."

Tears were in my eyes as I hugged her to me. So much was said by just those few words. For there are few things Amy treasures as much as the cradle her grandpa made for her to sleep in when she was a baby. She was giving the baby Jesus the best spot she could imagine—not a meager box of hay, but a cradle of His own right there in her heart. Amy understood all right—she understood very well. □

Darla Gaiser is a New Wine reader who resides in Jefferson, Pennsylvania.

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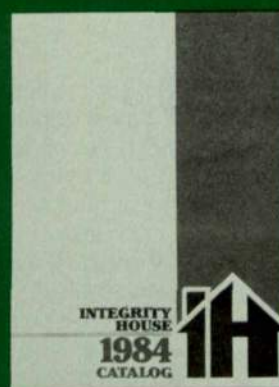
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DEAR NEW WINE

An Appropriate Response

Once again *New Wine* has hit the mark. Francis Schaeffer's article, "Is There a Time for War?" cuts through the fog of modern passivity. It is a masterpiece of historical analysis and Christian wisdom. Bob Mumford's follow-up, "When It's Right to Fight," strikes a good balance between faith and preparedness. The clarity and logic of both articles are refreshing.

The timing of this issue is not an accident. With the brutal attack by the Soviet Union on an unarmed airliner fresh on our minds, we are doubly reminded that "some may speak of peace but have war in their hearts."

The focus of the issue reminds me of an experience I had as a new Christian many years ago. I lived with several other Christian men attending various colleges in the Boston area. Pacifism was sweeping the campuses, and we all were affected by it. After a lengthy discussion one night, we all agreed: *The use of force or violence could never be justified.*

The very next evening we had a guest for dinner, who (we learned later) had severe emotional problems. A casual remark by someone at the table upset our guest, and unexpectedly he attacked that person physically.

As stunned as we were, our response was swift and immediate: In a matter of seconds we had him pinned to the floor. Later that evening we lamented over our shattered ideal of nonviolence. "So much for pacifism," we said.

The more I thought about it, the more our response that evening seemed appropriate. Our intent was not to harm but to protect. We were coming to the aid of a brother.

Your meaty articles expose the biblical perspective on this topic and confirm what I had to learn the hard way.

Gary Gibson
Ann Arbor, MI

Finally in Its Perspective

What a blessing the past issue was on "fighting back." I have waited my entire Christian life for someone to put that issue in its proper perspective.

Keith Heist
Canton, OH

Taking a Stand

Your *New Wine* Magazine has been a great encouragement to me. Your most current issue, "Is There a Time for War?" has been most helpful in coordinating my thoughts on this matter. I appreciate your scriptural approach to the problem. It inspired me to crack my history book and look again at the past "peace" movements. I am thoroughly convinced now that we must take an unequivocal stand for right—not only on religious grounds, but also on political and sociological issues. Thanks for the clear exposition in your magazine.

Jerry R. Nine
Boulder, CO

Combating the Malaise

I thank God for the courage you and the authors of the articles have shown in daring to present a line of thought that is not popular among many influential circles these days.

I believe you accomplished your goal as stated in your October editorial. It is time to "combat the effects of a spiritual malaise," especially in our churches.

If we are to survive as a free country, then we must take a stand on the issues facing us as individuals and on those facing us as a nation. It is time for the Christian to be heard above the din of those who are so ardently striving to achieve "peace at any cost" and a utopian society cared for by big government instead of by our Lord.

It is always a great spiritual boost to me to read personal testimonies of those who have experienced God's healing power (whether spiritual or physical). Katie Beers's story was no exception. Please keep publishing testimonies like these.

Finally, I'd just like to say that I appreciate your nondenominational approach to the Christian life. I feel that most articles I read in *New Wine* reflect the truth of the Holy Spirit.

Lew A. Maneval
Jasper, MO

Holy Spirit Directs

For years I struggled over the biblical principles of "turn the other cheek" versus self-defense. Upon reading Bob Mumford's article, "When It's Right to Fight," in the October issue, I now know there is a time and place for both under the direction of the Holy Spirit. Your magazine has been a source of sound scriptural teaching, and the practical applications offered have been helpful in my everyday life.

Debbie Gresbach
Watertown, WI

Confronting Current Issues

Your October issue and the articles "Is There a Time for War?" and "When It's Right to Fight" were very interesting. There are myriads of articles and magazines on topics such as being born again, and these are needed. But we also need to hear from teachers in the body of Christ on

issues confronting us daily in the news, and at school and work. It might make your magazine a little less popular, but it could help people.

We would all be better-off if we were informed on issues, and then through the help of the Holy Spirit and careful study, knew how to respond and act in daily life.

Thomas McLaughlin
Morgantown, WV

Thoughts Now Clarified

In the October issue, the article, "When It's Right to Fight," by Bob Mumford was of great comfort to me. It helped me clarify my thoughts.

I also appreciated the interview with the Bennetts and their concern for soul healing.

Mrs. Roland Nichols
Windom, MN

Had to Read It

When the October issue arrived, I started to read the editorial page and knew I had to read its contents (possibly the whole magazine) to my husband, who has recently lost his eyesight. I knew the timely subject "Is There a Time for War?" would be immensely interesting to him. He is a person fairly versed in history and is in agreement with Winston Churchill's thinking.

The Bennetts mean a lot to me. I used their book, *Nine O'Clock in the Morning*, about fifteen years ago to try to get our church members thinking about the power of the Holy Spirit's work in our lives.

Thanks so very much for your good work.

Faye Hunt
Dayton, OH

New Wine Breaks

I have especially enjoyed your articles on perseverance, hope, and discipline. I have a ministry in exercise to Christian music

and have been sharing your thoughts with my classes at our break time. Your insights have been very helpful and timely.

Lynn Nelson
Minnetonka, MN

Saw It Right

I just finished reading the October issue, and I really enjoyed Don Basham's "The Way I See It." His insight concerning social programs was very much appreciated.

The rest of this issue left me much to think and pray about as it challenged my stand on this matter of taking up arms.

Thank you for dealing with topics such as this. Your magazine speaks to attitudes that shape our everyday lives.

Dan Ford
Rosewood, OH

Taking On the Big Ones

Thank you for your interview with Herb Ellingwood in the September issue. It was truly most encouraging, enlightening, and gratifying. It has renewed, revived, and strengthened my desire to pray as one individual for even such imposing and large groups as government and national leaders, and, at the same time, it has reinforced what I have learned from Scripture—that we are to keep our mind, eyes, and heart on the Lord and not on circumstances in whatever we pray for.

Lea Flannelly
Elmhurst, NY

Learning About God

I have been receiving *New Wine* for about a year now, and I am very pleased with your magazine. I became a Christian about six months ago, and your magazine is helping me to learn about God. Being a college student can be rough, and reading time is

scarce, but somehow I find time to read *New Wine*. It really is good seeing the issue in my mailbox each month.

Keith Boepple
Phoenix, AZ

Sharing the Wealth

I'm a student at Rutgers University, and I'm blessed to receive such good teaching while I'm at school. Your magazine has encouraged me on many occasions, and I've been able to share these encouragements with my fellow students.

I'm very much involved in InterVarsity Christian Fellowship, an interdenominational campus group, and receiving your Spirit-filled teaching is a positive influence on me as I try to minister to students from all backgrounds.

Thank you for your ministry, and keep it coming!

Alfred E. Pilog, Jr.
New Brunswick, NJ

Closing the Gaps

Just a short note to tell you how much *New Wine* means to me. Every issue has an article or two—or more—that truly meet my needs at the particular time I read them.

It fills in the "missing" areas and emphasizes some most important subjects that one doesn't often hear enough about. I'm referring to articles in recent issues on integrity, unity, and prayer.

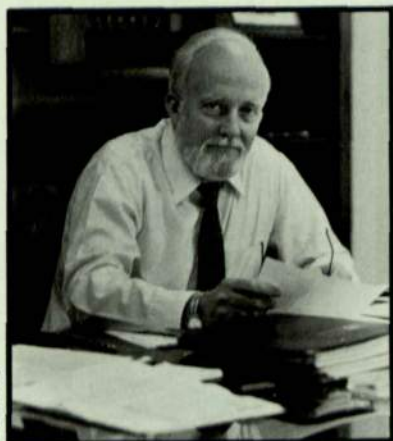
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The Way I See It

by Don Basham



David Lay

High Flight

One evening my two-year-old grandson, Toby, and I watched a movie about old World War I airplanes. Toby was so excited that he began to run around the room imitating the sound of airplane engines.

"Z-a-r-o-o-m, Papa!" he shouted, glancing at me. "Z-a-r-o-o-m!"

Just like his grandfather, I thought. Ever since I was Toby's age, I've been fascinated by airplanes. As a boy growing up in Texas I used to make model airplanes and on weekends beg my father to drive me out to the Wichita Falls airport in hopes of seeing a plane take off or land. Our family was on vacation in Washington, D.C., when finally, at age twelve, I first got to fly. My father paid \$7.50 for me and my two brothers to ride over the capital city for fifteen minutes in a four-place 1933 Stinson.

On My Own

In 1943, at the age of sixteen, I graduated from high school and went to work in a local war plant. Intrigued as ever by airplanes, and now having a steady income, I decided to take flying lessons. My training plane was a small Piper Cub that had a cruising air speed of sixty miles an hour and a landing speed of thirty-eight miles an hour. After several hours of dual instruction, I

was allowed to solo. As any pilot will testify, no other thrill quite matches the first solo flight—that long-awaited day when the instructor finally crawls out of the airplane, and you take off alone.

Most of my flying time after I soloed, I spent either practicing landings on the grass runway or meandering lazily at two thousand feet above the flat Texas prairies and wheat fields. But one summer day I decided to see how high that little yellow Piper Cub would fly. I took off into a blazing blue sky that was half-filled with cumulus clouds. At six thousand feet I passed the base of the clouds; and a few hundred feet higher, what began as a simple joyride became a spiritual pilgrimage. I wandered between giant white columns billowing upward, towering like worshipping sentinels along the boundaries of some vast cathedral in the sky. It was as if God had granted me special permission to explore a part of His creation most men would never see. For a glorious, intoxicating forty-five minutes I steered my tiny little craft up and down halls of splendor, and when I finally, reluctantly returned to earth, a part of me never quite made it down.

It's hard to describe that experience. I'm not sure I ever tried until now. But God gave another young

pilot, a poet, such inspiration that his words give perfect expression to the silent testimony of my own heart. The title of the poem is *High Flight*.

Oh, I have slipped the surly
bonds of earth,
And danced the skies on
laughter-silvered wings;
Sunward I've climbed and joined
the tumbling mirth
Of sun-split clouds—and done a
thousand things—
You have not dreamed of—
wheeled and soared and
swung
High in the sunlit silence,
Hov'ring there,
I've chased the shouting wind
along and flung
My eager craft through footless
halls of air.
Up, up, the long delirious
burning blue
I've topped the wind-swept
heights with easy grace
Where never lark, or even eagle
flew;
And while with silent lifting
mind I've trod
The high untrespassed sanctity
of space,
Put out my hand and touched
the face of God.

Still Paying Attention

I was seventeen years old when I first found that poem and placed it in my wallet, just two years younger than its author, John Gillespie Magee, was when he wrote it. Magee, the son of a Methodist minister, joined the Royal Canadian Air Force in 1939 and became a fighter pilot. Shortly after he composed *High Flight*, he was killed in aerial combat over the English channel. He was nineteen years old.

Forty years have passed since I first read Magee's poem. But every time I read it or hear it, it touches me as deeply as the first time.

Nowadays giant jets ferry thousands routinely through the clouds every day, and no one pays much attention, but I still do. Every time I board one of those jets and we climb toward heaven, I inevitably relive that summer afternoon in 1944 when I first prayed with the clouds and felt some secret door in my spirit swing open toward God. □

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Produced by American Vision, Atlanta, GA