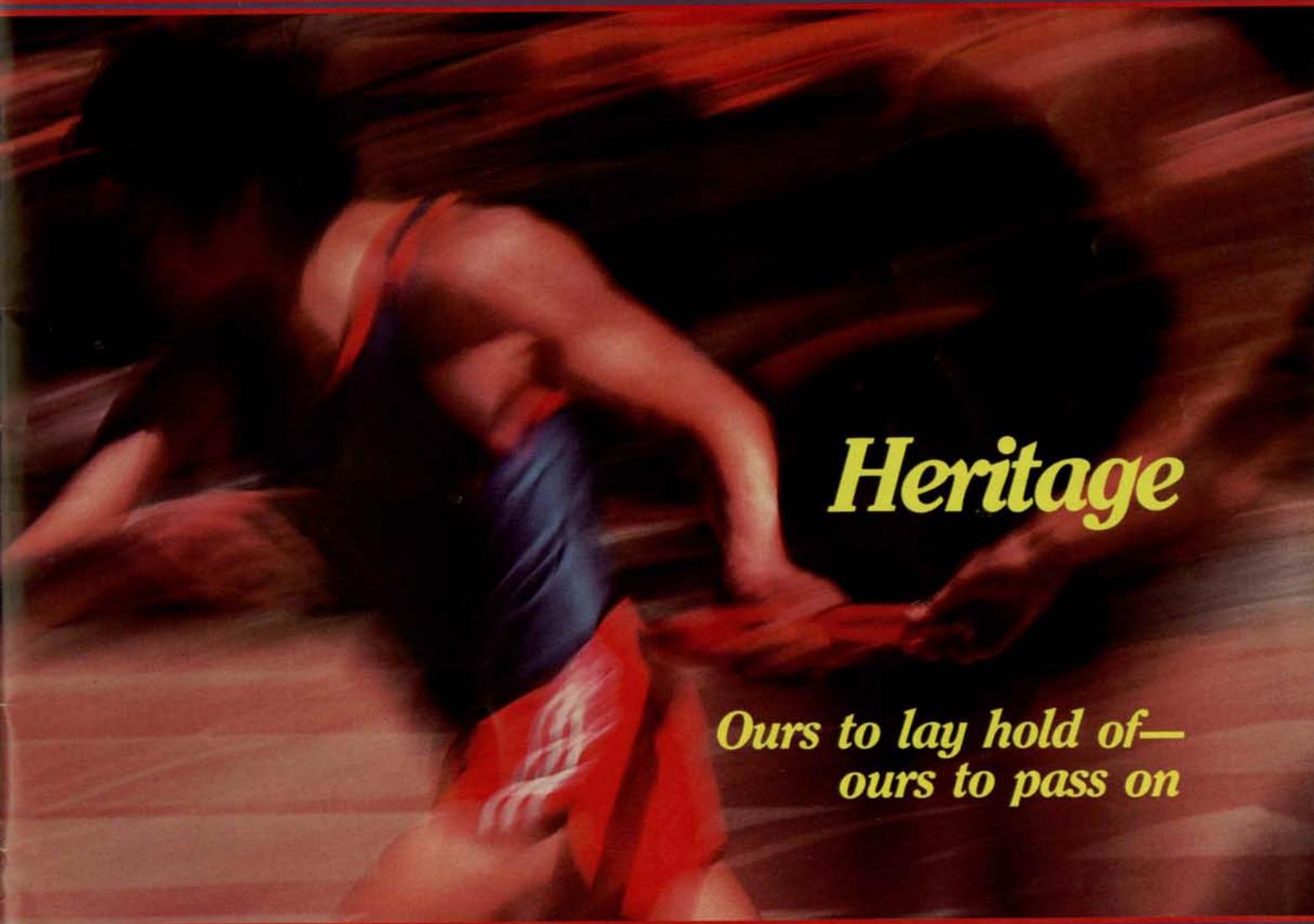


featuring
Building Memories by Charles Swindoll

Magazine
New Wine

November 1982



Heritage

*Ours to lay hold of—
ours to pass on*

tion to the past or showing much concern for the future, Esau could well have invented the phrase "Live for today" as a philosophy of life. Evidently, it was the very attitude which caused him to disdain his heritage and exchange his birthright for the momentary, transitory satisfaction of a bowl of stew.

In the brief time it took to say yes to Jacob's bargain, Esau discarded the rich inheritance of Abraham and Isaac, totally disregarding its significance not only to his past but to his present and future as well. No wonder his actions that day set into motion a chain of events which would cause him to be cursed instead of blessed by his own father! No wonder God says of him: "Esau I have hated, and I have turned his mountains into wasteland and left his inheritance to the desert jackals" (Mal. 1:3 NIV). Esau was a man who cut himself off from his heritage, and it cost him dearly. He realized, all too late, that heritage is a life-and-death matter.

Unfortunately, Esau would have felt at home in most of modern society, for the life-style he exemplified is rampant today. In fact, the influence of that life-style has extended even into the Church, so that many of us at times border upon becoming Esaus ourselves. Too often we tend to disdain the inheritance we ought to receive and cherish from those who have gone before us. By cutting our moorings to the past, we, like Esau, endanger our future and the blessing that God desires to place on us.

However, if instead we can open our eyes to the vast treasure that is our heritage, we will learn to value it and to invest it in our own lives and in the lives of our children. The precious inheritance of faith and grace that belonged to

Abraham, Isaac and Jacob, to Moses and Elijah, to Paul and Timothy, is ours as well. But we must actively search out that inheritance and apprehend it.

In this issue of *New Wine* we look at heritage from a number of perspectives. Don Basham reminisces in his article about the godly men who were instrumental in encouraging him to seek God's highest for his life. For anyone who has been influenced by Don's life and ministry, reading his article is like meeting spiritual grandparents. Other perspectives on heritage—John Duke's definitive article, Jerry Noah's biblical examination of the significance of Jacob's blessing, Charles Swindoll's humorous and candid sharing, Diane Doyle's testimony, and Robin Conner's short story—combine to provide a convincing portrayal of the importance of heritage in our lives. Finally, Don Basham aptly sums up in "To the Point" the response God wants from us: We need to *find* our heritage, *embrace* it, *enrich* it and *transmit* it to future generations.

Perhaps Jeremiah's words to the people of Judah (Jer. 6:16) best capture the heart of the matter. We need to stand with the prophet—looking back over the generations before us, and forward to the generations to come—and hear what God has said about apprehending our inheritance:

"Stand at the crossroads and look;
ask for the ancient paths,
ask where the good way is,
and *walk in it*,
and you will find rest for
your souls." ▼

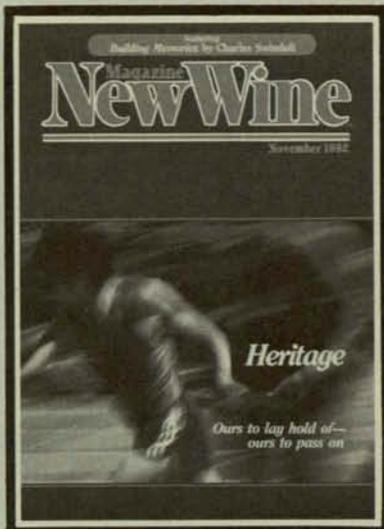
Dick Leggatt

Dick Leggatt, Editor



Editorial

Esau. The name brings to mind an image of Isaac's favorite son, a big, strapping outdoorsman—a likeable, easygoing sort of fellow, who wasn't one to take himself or life in general too seriously. Not paying much atten-



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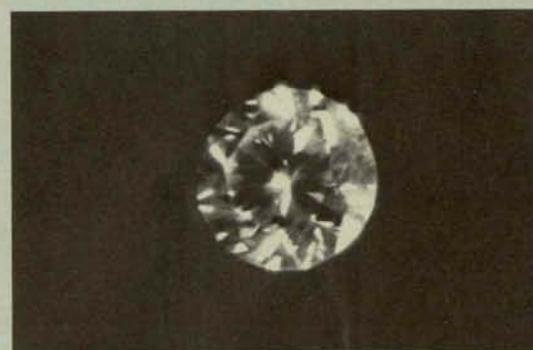
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Four Faithful Men

by Don Basham

Photo: Don Basham with his father after a successful hunt

For the past fifteen years some of us have been traveling the world over, preaching and teaching the principles of the kingdom of God. We have emphasized not only what it means to enter into a covenant relationship with Jesus Christ but also what it means to be covenantally related to each other.

Our teaching has taken root and produced spiritual offspring, with the development of eight or ten spiritual generations among those churches and fellowships for whom we hold pastoral responsibility. In these churches we have seen the results of obeying Paul's advice to Timothy:

And the things you have heard me say in the presence of many witnesses, entrust to reliable men who will also be qualified to teach others (2 Tim. 2:2 NIV).

That one verse identifies four spiritual generations. Truth and life pass from Paul to Timothy, to those taught by Timothy, on to others who learned from those Timothy taught. When truth is personally communicated from teacher to disciple, from craftsman to apprentice, from parent to child, more than facts or methods are passed on; life is imparted. Not only history, but heritage is created.

Recently I have come to real-



ize that a large part of the spiritual heritage which I desire to pass on to those for whom I feel accountable—whether through family, personal ministry or books and tapes—stems from the life and inspiration I received years ago from certain faithful men whom God used on my behalf. At pivotal times those men deposited life and truth in me which took root and helped shape my character as I sought God's will for my own life.

I want to pay tribute here to four of those men, sharing briefly what I received from them. I do so with a grateful awareness of how deeply I am in their debt.

My Father

To grow up in a happy and serene home is a rare privilege, and I was blessed to be reared in such a home. I prospered under the love and care of a father and mother whose first priority was the welfare of their three sons. Whatever success I have achieved in my own marriage and with my own children is due in no small part to the parenting I received.

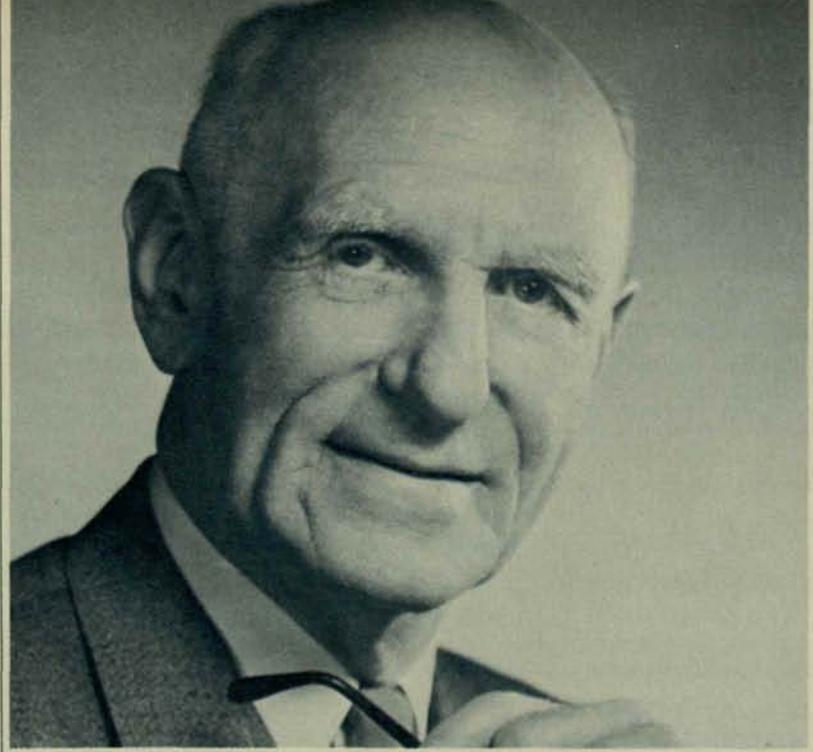
Almost all of my memories of childhood are pleasant ones, and all my recollections of my father are filled with respect and admiration. Though not outwardly religious, my dad manifested Christ-like qualities of faithfulness,

gentleness and loyalty. He was a loving, decent, hardworking man who respected the Lord and who was committed to his wife and children.

An ardent and skilled sportsman, my father could catch fish where no one else could catch them, and scare up game where no one else could find it. He passed on his love for hunting and fishing to his three sons, and my memories are filled with beautiful scenes of sunrises and sunsets during fishing and hunting excursions on the prairies, on the lakes and rivers of North Texas, and in the mountains of Colorado. I can also vividly recall how he praised me when I caught my first fish at the age of five, and killed my first deer at the age of fifteen. His approval drove shafts of security and stability into my character that nothing can ever undermine or destroy. Such praise and approval are more essential than most parents realize—even Jesus needed to hear His Father say, "This is My beloved Son, in whom I am well pleased."

My father's unwavering sense of loyalty and responsibility was evident in his profession. He was a "pipeliner" all his life, working fifty-one years with the same firm, The Texas Pipeline Company, a division of Texaco. Dad started at age fourteen as a water boy on a pipeline crew, and eventually rose to district superintendent with more than ninety men under his oversight, men who loved him deeply and respected him highly.

My father's integrity and loyalty were perhaps most clearly revealed in a crisis in his work which occurred when I was twelve. His immediate supervisor was discharged for a serious breach of business ethics. Though my father was in no way involved, nevertheless he was punished by a demotion and a cut in pay. He bore the injustice unflinchingly, his only concern that his wife and three sons think no less of him



Dr. Frank Laubach

because of his demotion. So far as we were concerned, however, he stood ten feet taller than those who misjudged him. Years later the president of the company personally apologized to him for the miscarriage of justice.

What a magnificent gift to have had a father whose faithfulness left me an unblemished legacy and heritage. Thank you, God, for my father.

Dr. Frank Laubach

Although my wife, Alice, and I had previously read some of Dr. Frank Laubach's books on prayer, we first met him in 1951 while students at the Koinonia Foundation in Baltimore, Maryland. Koinonia was a religious training center preparing technical missionaries for overseas service—a kind of spiritual Peace Corps.

Dr. Laubach was Koinonia's first president. I still can recall sitting in a worship service in the large living room of Koinonia's manor house listening as he prayed, his graying head tilted back, and his deep voice filled with a majestic dignity and confidence. His face, lifted toward heaven, seemed to light up with the glory of God. He was one of

the most Christlike men I have ever met.

Dr. Laubach was perhaps best known for his outstanding achievements as a world missionary and literacy expert, with his literacy method used worldwide over the past forty years to teach over 150 million illiterates to read. But for many Christians, myself included, Frank Laubach is best remembered as a man of deep faith and tremendous power in prayer. The many devotional books he wrote—books like *Prayer, the Mightiest Force in the World*; *You Are My Friend*; *Letters by a Modern Mystic*; and *The Game With Minutes*—reflected his belief in the miracle-working power of prayer and the availability of moment-by-moment, life-transforming communion with God.

His spiritual diary, *Letters by a Modern Mystic*, was compiled during lonely missionary service



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in the Philippine Islands in 1930 and 1931. In this book Dr. Laubach described his own baptism in the Holy Spirit in which God began to speak directly to him, only in English instead of unknown tongues. He testified that his unique method of literacy teaching came as a divine revelation during a similar high moment of prayer.

In 1955, while I was enrolled in the Disciples of Christ Seminary at Phillips University in Enid, Oklahoma, Dr. Laubach came to speak at seminary chapel. At the time I lived in almost constant frustration over the skepticism of most of the professors and many of the students concerning prayer and present-day miracles. Consequently, I could scarcely contain my elation as Dr. Laubach shared in chapel his unshakable conviction concerning the power of prayer. Describing the prophetic, two-way conversation with God that was at the heart of his own devotional life, he said to a stunned audience: "You are free to decide whether I'm right when I tell you God speaks to me. But I have listened for over twenty years, and His direction has never failed me."

I quoted Dr. Laubach in the introduction of my first book, *Face Up With A Miracle*, and when it was published in 1967, I sent him a copy with a letter thanking him for the inspiration his life and ministry had provided me. Some months later we met at a spiritual life conference in Oklahoma. Joining me at dinner one evening, he took the opportunity to encourage me once more. He was almost eighty years of age, and I was just beginning my charismatic teaching ministry at the age of forty-one. After some warm words of appreciation for my book, Dr. Laubach suddenly reached across the table and touched me on the forehead. He said, "I must decrease and you must increase." When I started

to protest he shook his head and smiled. "I mean that my ministry is almost over, and that yours has only begun."

Perhaps it was only my imagination, but for weeks afterward it seemed I could still feel the touch of his fingers on my forehead.

Rufus Moseley

God made only one Rufus Moseley. He was a spiritual troubadour, a joyous apostle born ahead of his time, crisscrossing the country proclaiming Jesus as King and declaring the present reality of the kingdom of God decades before a great deal of teaching emerged on this theme. That many failed to understand either his joy or his triumphant message in no way diminished his delight in the Lord. He once confided to me: "I know God is using me to reach the few who will reach the many."

Along with Frank Laubach, Rufus Moseley became a lasting

influence in my life. He was seventy-eight years old when I met him, and he died at age eighty-two. The time I spent in person with him during those years totaled only a few weeks, but my life is immeasurably richer for having known him.

Rufus was so continually caught up in worship and praise to Jesus that whether in private conversation or public ministry he could speak no more than a few sentences without interjecting either "Hallelujah!" or "Praise the Lord!" He wrote two books, both chronicles of his own personal spiritual quest: *Manifest Victory* and *Perfect Everything*. The title of the latter Rufus drew from a supernatural experience in which the Lord Jesus physically appeared to him, revealing Himself as "Perfect Everything." With his usual irrepressible humor, Rufus observed in the book's introduction that "it has the best title of any book ever written!"

His uninhibited joy in the Holy Spirit was sometimes embarrassing to long-faced Christians. Once after hearing him speak, a resentful, dour-faced woman complained, "Brother Rufus, do you think Jesus ever smiled?"

"Sister, I don't know about that," Rufus beamed, "but He sure fixed me so I can!"

Rufus was years ahead of most Christians in his understanding of the importance of good nutrition. He felt that most Christians were eating themselves to death, and often included advice about good eating habits in his messages. A portly lady concerned about Old Testament food laws once asked, "Brother Rufus, can we eat pork and still get to heaven?"

"Sure," Rufus replied, "and the more you eat the quicker you'll get there!"

Our last visit with Rufus took place while I was still a Bible student at Phillips University. A small charismatic prayer group



Photo:
Rufus Moseley

meeting in our home had become the focal point of campus controversy. We were accused of holding seances and orgies, and there was talk of a petition to have me expelled from college. A special faculty committee was formed to investigate the "pentecostal fanaticism" which had appeared on campus. Although I was eventually exonerated of any wrongdoing, I was deeply hurt by the ferocious attacks on both my character and the prayer meetings.

During the controversy, Alice and I visited Spirit-filled friends in Oklahoma City looking for encouragement and support. There we learned that Rufus Moseley was in the hospital near death. We went to see him.

Although his frail body seemed almost too weak to contain his triumphant spirit, he welcomed us with a broad smile. "I hear there's been some real excitement at your Bible school," he said, then listened with deep concern as I confessed my fears and dismay over the controversy.

His evaluation of the situation was brief and clear: "Don, if you decide the cost of witnessing is too great, or that the baptism in the Holy Spirit is not meant for this age, and you silence your witness, your ministry in years ahead will be robbed of most of its power."

I am grateful that we resolved then and there to remain faithful to what God had done for us.

Rufus's final words were a benediction I shall never forget. "Good-bye," he said. "In my prayers I shall always see you receiving Jesus' best and Jesus' highest." We ended the visit tearfully, for we knew we would never see him again. A few days later he slipped into heaven.

Dr. G. Edwin Osborn

Although my years in Bible college and seminary were filled with frustration, there was one faculty member who became a

What is the "true meaning" of Christmas?



Each Christmas season we inevitably hear this question asked. Though it may seem overused, it's an important question, and one we too ought to ask ourselves year after year.

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The Holy Seed
by Charles Simpson

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spiritual father to me. Dr. G. Edwin Osborn was Head of the Department of Practical Theology at Phillips University's Graduate Seminary. He was a gentle and sensitive man who was a recognized authority among the Disciples of Christ in the fields of public worship and devotional life. He became a guiding force in my life during my seminary years. More than any other professor, Dr. Osborn understood and encouraged my spiritual quest even though the path I was moving along was outside the traditional beliefs of our denomination.

He recognized potential in me that I had failed to see myself. During my second year in seminary I became his assistant, helping him grade sermon outlines submitted by students in his Expository Preaching class. In our time together he encouraged me to hold firmly to my faith, a task none too easy in a seminary where intellectual skepticism often prevailed over scriptural truth.

I recall the quiet sincerity with which he exhorted his class of young seminarians to pray for their parishioners regularly. In response to some theological skepticism engendered by his exhortation, he smiled and said: "I know you men have lots of questions about the value of prayer, but let me state the truth as simply as I can. Something good happens in the lives of your people when you pray for them that doesn't happen when you don't."

I wrote Dr. Osborn regularly in my pastoral years following seminary, occasionally giving vent to my frustration with the spiritual indifference of the Disciples of Christ denomination in general and my own church in particular. I still remember how in October of 1962 I sat one day in my study at Hillcrest Christian Church in Toronto, Canada, where I was pastor, chafing under the conviction of the Holy Spirit to be bolder in my personal witness. That morning I poured out

my heart to Dr. Osborn once more and received a response which helped change the course of my life. Here is an excerpt from his letter:

Dear Don,

How I love you! For your witness, your concern, your prayers, your devotion. Perhaps I should also include, for your agony of spirit as you crave for others of us, and for your brethren, the same richness of spiritual experience you know. God will not let your efforts go unattended—cling to your hope and God will use you.

I'm grateful for the warming of my own experience and the enriching of my witness by your faithfulness. I seek to give the Spirit full sweep in my life and try to help my students understand that you cannot bind God in our human-made molds. If we try, He breaks out in unexpected places.

Don, you chafe under the resistance of many of your leaders and that is human, but you are of the Spirit and *patience* is one of the fruits of the Spirit.

Someday—soon or far distant—a church will allow God to break through and it will be like a light in a city on a hill. I do not want you to silence your witness—demonstrate it; dedicate it to the use of God's Spirit. He is in charge. Meanwhile, *keep writing* and please know what a spiritual help you are to me in your church newsletters. You don't know how far-reaching that work will be. Do you suppose Paul ever dreamed of the earth-shaking results of his letters? And know my love for you.

Sincerely,
G. Edwin Osborn

"Keep writing," he insisted. Inspired and encouraged by Dr.

Osborn's letters, I commenced work on a book manuscript about our personal spiritual quest. I frequently sent chapters to him for his comments and criticisms, which proved unfailingly helpful and supportive. Without his encouragement, *Face Up With A Miracle* would never have been published. My only regret is that he did not live to see it in print. He died in early 1967, just a few months before the book appeared. But two of his letters to me are reproduced in the book—now fifteen years old and still in print—and I like to think that, although he's gone, his ministry continues through that book and through all else I do.

A Rich Heritage

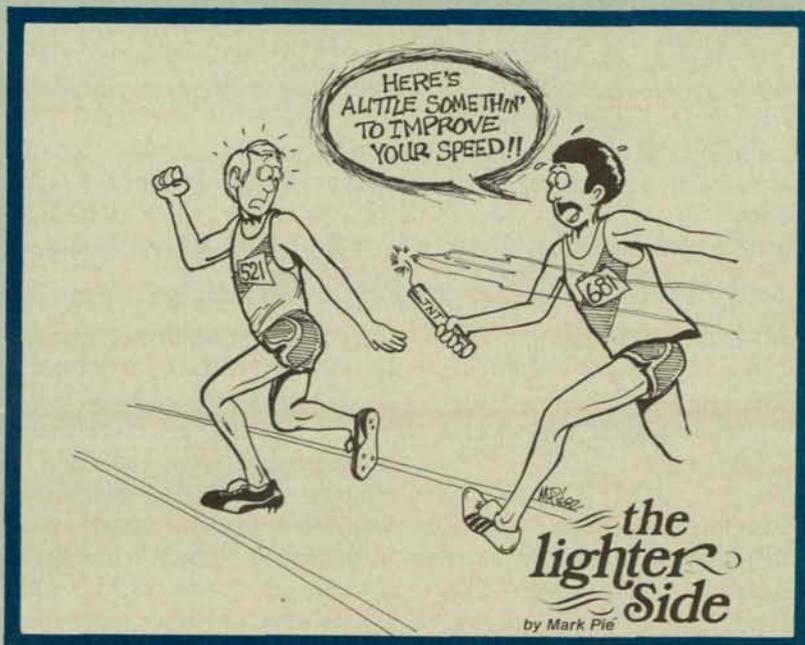
These, then, are some of the men who helped shape my life and ministry, who provided me with much of my personal spiritual heritage. My own father laid the foundation with his gentleness, his love and commitment to his family, his loyalty to his company, his love of sports and appreciation for the out-of-doors, all of which he faithfully imparted to his sons. Then Frank Laubach, Rufus Moseley and Dr. G. Edwin

Osborn, spiritual giants all, helped build on that foundation, taking special time and interest in a young, undisciplined Christian who felt the call of God on his life but had so little understanding as to where, when and how God's plan for him would be fulfilled.

The life and truth and example these men provided sustained me through the early years of my life and ministry, helping me shape my convictions and choose the particular path which would eventually lead me out of the pastoral ministry into the writing and teaching ministry I have conducted for the past fifteen years.

Finally, I not only thank God for the rich heritage which is mine through the four men I have described, but also that He continues to provide for all our lives those people of His choice who will share in and add to our heritage. For me personally, those men have names like Derek Prince, Charles Simpson, Bob Mumford and Ern Baxter.

But to tell how we five came together and to describe the effects our covenant has had on all our lives and ministries—well, that's another story for another time. ♥



John Donne's claim that "no man is an island" is a fact of life clearly taught in the Bible. How we live inevitably influences and is influenced by others. As Christians we are, to use the apostle Paul's word, "debtors"—that is, under obligation—to those who have influenced us. In order to understand our heritage I believe we must understand both our debt to those from the past who have affected our lives, and our obligation to those in the future whose lives we will touch.

What do we mean by "heritage"? I would define it this way: the passing on from one generation to another of characteristics, traditions and culture—in a word, *life-style*.

The life-style which is the heritage of all Christians, and which we must pass on, is that of God's covenant people, a people who are rightly related to God and His purposes, whose lives are characterized by righteousness, peace and joy. The success or failure of any particular generation can therefore never be determined by simply looking solely at that generation. Generations, like individuals, do not live in isolation, but are influenced and evaluated by what comes before them and what comes after.

The writer of Hebrews speaks of the Christian life as a race that is to be run "looking unto Jesus, the author and perfecter of our faith" (12:2). Obviously others have run before us, and it is likely that others will run after us. For that reason, I think we must see ourselves as a team in a *relay* race rather than in a race where each man runs for himself.

A relay team is made up of several runners. One runner is responsible for covering only part of the distance. As he finishes his course, he passes the baton to the next runner. This is repeated until the last runner crosses the finish line waving the baton. Is

only the last man declared the winner? No indeed! Every person who is on the team shouts, "We won! We won!"

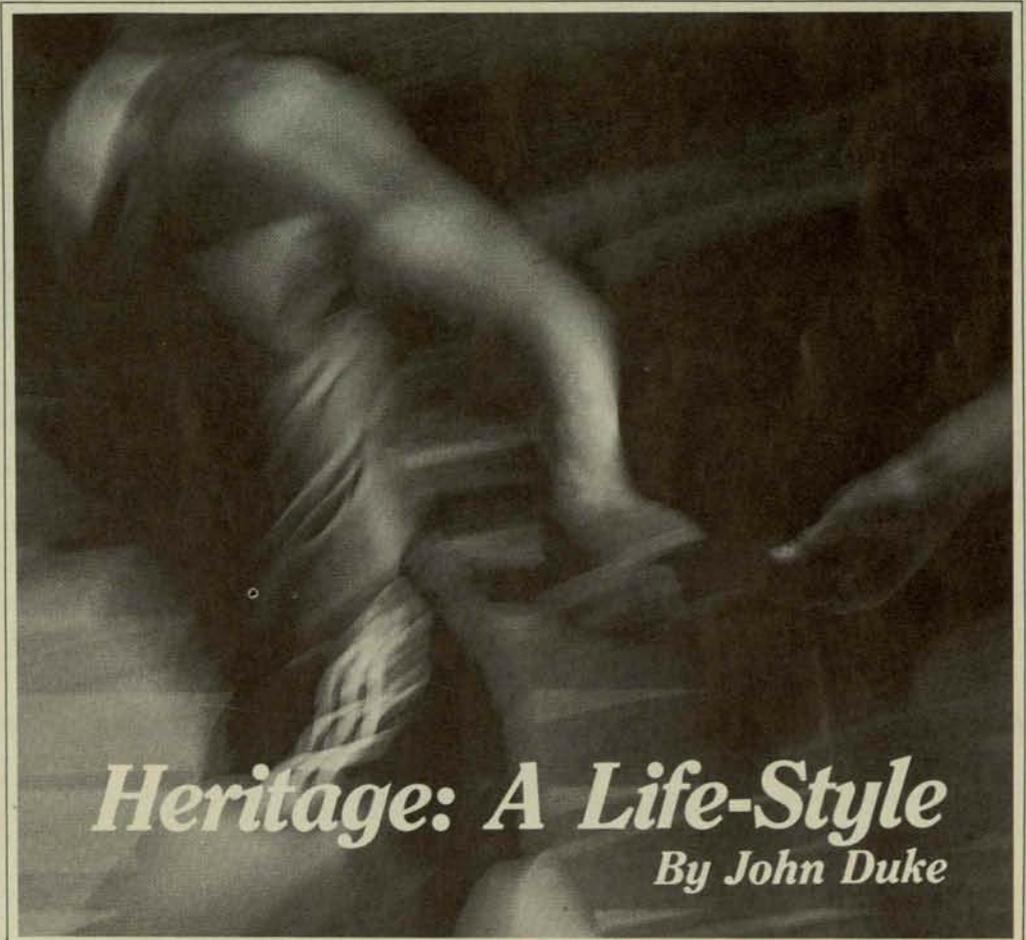
Each generation, like each runner, is handed a baton—its heritage. That generation's responsibility is to carry the heritage safely and to pass it on successfully to the next generation. I believe that this is the meaning of Hebrews 11:39: "These [who have run before us] were all commended for their faith, yet none of them received what had been promised [the victor's crown]. God had planned something better for us so that only together with us would they be made perfect [complete]" (NIV). The victory could not be won by an earlier generation alone; all the suc-

ceeding generations must be involved as well for the race to be won.

We do not know if our generation will be the last. We need to be prepared as though it could be, but live as though it will not. If another generation after our own should be the one to finish the course, then we will take our place with all of those who ran, and together we will share in the ultimate victory of our Lord. ▼



John Duke received his B.A. in History from William Carey College in Hattiesburg, Mississippi, and attended New Orleans Baptist Theological Seminary. He is a member of the Editorial Board of *Integrity Communications* and currently serves as a pastor in Mobile, Alabama, where he resides with his wife, Ellen, and their three children.





Jacob's Blessing

by Jerry Noah

Joseph lost his name so that his sons could receive the inheritance of his father.

When Jacob was preparing to die at the end of a long, fruitful life, his son Joseph brought his own two sons to receive their grandfather's blessing. This was not an act of kindness to a dying old man; it was rather an event of great historical significance, because as patriarch, Jacob was passing on his heritage. As the head of his family he set it in order and pronounced blessings on his sons that would delineate who they were and what course their destiny would take.

In Genesis chapter 48 we read:

Then Jacob said to Joseph, "God Almighty appeared to

me at Luz in the land of Canaan and blessed me, and He said to me, 'Behold, I will make you fruitful and numerous, and I will make you a company of peoples, and will give this land to your descendants after you for an everlasting possession.'...The God before whom my fathers Abraham and Isaac walked, the God who has been my Shepherd all my life to this day, the angel who has redeemed me from all evil, bless the lads, and may my name live on in them, and the names of my fathers Abraham and Isaac; and may they grow into

a multitude in the midst of the earth" (vv. 3-4, 15-16 NAS).

Jacob addressed a number of important concerns as he lay dying. He reminded his son and grandsons of the faithfulness of



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Just Around the Corner

Celebration

Next Month in New Wine

God. He pronounced blessings and bestowed inheritance rights. We read in the next chapter of Genesis that he also prophesied about the character and destiny of his descendants, and he gave instructions for his burial which confirmed that his people would one day return to Canaan.

Three Generations

All of Jacob's words were signif-

of the responsibilities of a father with regard to heritage. First of all, a father has a responsibility to his forefathers to embody the family heritage, to represent them and their God. Their names live on in him. Jacob realized that a man does not belong to himself; rather, he belongs to his fathers.

Second, a father must have a sense of his place in history, knowing where he has come from and the course he must set for his family. His is the responsibility to prepare the next generation. Nor does a father's responsibility end with his children; it carries over as well to his grandchildren and their children.

The Contrast of King Hezekiah

Jacob was a man who understood the nature of heritage. He looked back over his spiritual and natural inheritance, looked out over the generation to come, and conducted himself in the present in a fashion that would interpret and build upon his heritage, passing it on to his children.

A father must have a sense of his place in history, knowing where he has come from and the course he must set for his family.

icant in the course of Israel's history, but of particular significance in understanding the nature of heritage is Jacob's blessing on Joseph's sons. He took two of them—Ephraim and Manasseh—and declared them, not grandsons, but his own sons: "Ephraim and Manasseh shall be mine, as Reuben and Simeon are. . . . May my name live on in them, and the names of my fathers, Abraham and Isaac" (48:5,16).

In the meeting of these three generations—Jacob, Joseph and Joseph's sons—we have a glimpse

This kind of man is too often a rare find in our society. Instead, King Hezekiah, an Old Testament character from the book of 2 Kings, is typical of many fathers today. When told by Isaiah that because of his sin all the treasures his fathers had laid up for him would be carried off in later years to Babylon—along with some of his sons—this selfish king replied, "The word of the Lord which you have spoken is good." He thought, "At least there will be peace and security in *my* day" (2 Ki. 20:17-19). Hezekiah cared nei-

ther for the heritage prepared for him, nor for what would happen to his own sons, as long as he could live out his life comfortably. But if he had understood heritage, he would have preferred war in his own day if it would mean peace for his sons.

In contrast to Hezekiah, Jacob's concern was for his descendants. He took the future of the nation of Israel in his hands and set its course forever. We can see from the scripture that Jacob's son Joseph as well understood the unselfish attitude necessary to build a heritage, for when Jacob took Ephraim and Manasseh and made them his own, Joseph did not dispute Jacob's right to claim his grandsons. Although Jacob's action was an honor for his son, it certainly was not without cost to Joseph: he would not have his descendants known by his name as his brothers would. Instead, they would be known as the tribes of Ephraim and Manasseh. There would be a tribe of Judah, Levi, Benjamin and the others, but there would be no tribe of Joseph.

Joseph's Unselfishness

In this way Joseph lost his name so that his sons could receive the inheritance of his father. Yet because of his unselfishness the name Joseph probably brings to mind today more of the character of God than the name of any of his brothers.

Like his forefathers Abraham, Isaac and Jacob, Joseph understood the role of a father: to stand in his appointed place and time, carrying the accumulated spiritual and natural heritage of those who have invested their lives in him. Today we as well need to learn from Joseph the importance of preparing a new generation so that in our children, and in our children's children, the names and the heritage of Abraham, Isaac and Jacob might live on. ♣

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Thoughts from a father who wants to be remembered for more than just the basics.

Building Memories

by Charles Swindoll

You guys go on without me. You'll have a great time—I'm sure of that. Sorry, family, but I have to work."

The place? Montgomery, Alabama.

The time? Several years ago.

The situation? A dad who really loved his family and wanted them to enjoy a summer vacation

had to work. The press of business kept him tied to the office. But being committed to their happiness, he assured them of his desire that they take the trip and enjoy the fleeting summer days.

He helped them plan every day of the camping trip. They would load up the family station wagon, drive to California, camp up and down the coast, then travel back home together. Each day was carefully arranged—even the highways they would travel and the places they would stop. Dad knew their whole route, the time they would reach each state—planned almost to the hour—even when they would cross the Great Divide.

It's what he didn't tell them that made the difference.

The father took off work (he'd planned it all along) and arranged to have himself flown to an airport near where his family would be on that particular day of the trip. He had also arranged to have someone pick him up and drive him to a place where every car on that route had to pass. With a wide grin, he sat on his sleeping bag and waited for the arrival of that familiar station wagon packed full of kids and camping gear. When he spotted the station wagon, he stood up, stepped out onto the shoulder of the road, and stuck out his thumb.

Can you visualize it?

"Look! That guy looks just like...DAD!"

The family had assumed he



was a thousand miles away, sweating over a stack of papers. It's amazing they didn't drive off into a ditch or collapse from heart failure. Can you imagine the fun they had the rest of the way? And the memories they stored away in their mental scrapbook—could they ever be forgotten?

When later asked by a friend why he would go to all that trouble, the unusually creative father replied, "Well...someday I'm going to be dead. When that happens, I want my kids and my wife to say, 'You know, Dad was a lot of fun.'"¹

Talk about a unique domestic game plan! What an outstanding model of a father who wants to be remembered for more than just the basics—the bare essentials...

"...turn out the lights."

"Did you get that bed made?"

"Get out there and cut the grass."

"No, we can't. I gotta work."

"How much does it cost?"

"That's too much trouble, dear. Let's be practical."

"Hold it down—I can't hear the news."

Oh—but there's so much more in life! The beautiful music of living is composed, practiced and perfected in the harmony of home. The freedom to laugh long and loudly...the encouragement to participate in creative activities...the spontaneity of relaxed relationships that plant memories and deepen our roots in the rich, rare soil of authentic happiness. Couldn't this be included in "all things" Paul mentioned in Romans 8:32 and 1 Timothy 6:17? The apostle tells us that our God "richly supplies us with all things to enjoy."

We're missing it—God's best—if the fun memories are being eclipsed by the fierce ones. The world outside the family circle is dark enough. When the light goes out *within* the circle...how great is the darkness.

If life with mom and dad has become more of an endurance

course than a refreshing catalyst, then your prime time project isn't too tough to identify. Too many of us are beginning to resemble stern-faced East German guards patrolling the wall rather than approachable, believable parents, building happy memories. And maybe even a few crazy ones, too. Don't worry, God can handle it. He's got a great sense of humor. He made *you*, didn't He?

I'd much rather my brood remember me as the dad who tossed their mother fully clothed into the swimming pool—and lived to tell the story—than the preacher who frowned too much, yelled too loud, talked too long...and died too young. ♥

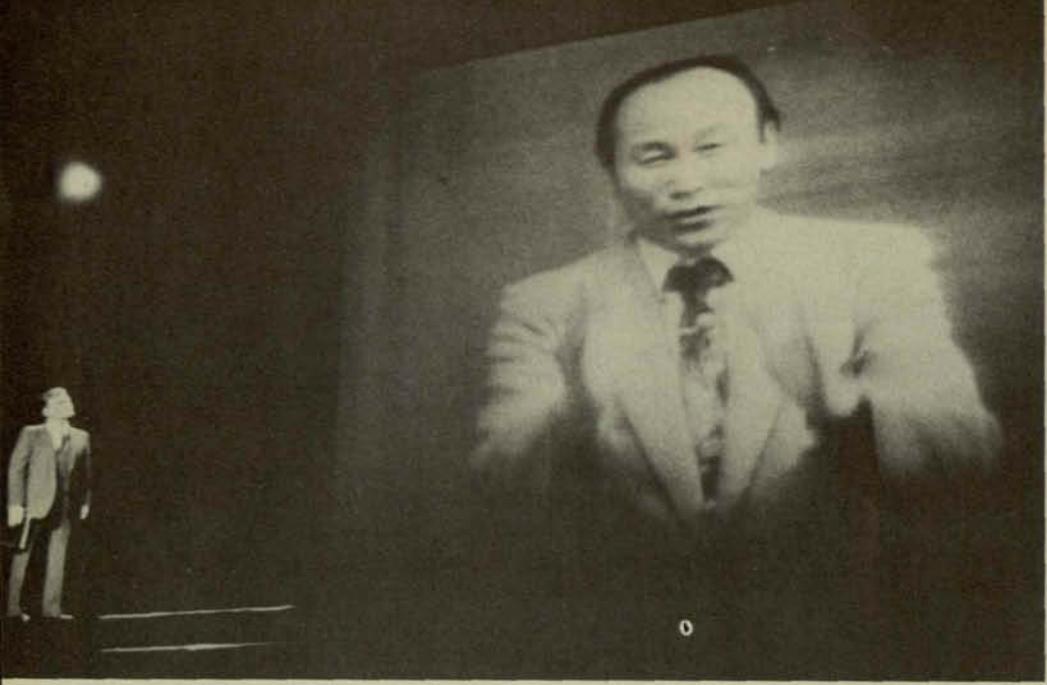
From the book Home: Where Life Makes Up Its Mind by Charles R. Swindoll, ©1979 by Multnomah Press, Portland, OR 97266. Used by permission.

¹ Bruce Larson, The One and Only You (Waco, Texas: Word Books, 1974), pp. 84-85. Adaptation by permission of Word Books, Publisher, Waco, Texas 76703

Charles Swindoll is the senior pastor of the First Evangelical Free Church in Fullerton, California. He is widely known through his international radio program, "Insight for Daily Living," which is broadcast daily on more than 350 stations. Charles is the author of several books, including *Improving Your Serve*, *Make Up Your Mind* and *Home: Where Life Makes Up Its Mind*.



MP/E87



Kenneth Copeland talks with Dr. Paul Yonggi Cho via satellite on giant screen.

A "World Communion Service" on August 28, 1982, sponsored by Kenneth Copeland Ministries, enabled Christians in cities all around the world to simultaneously share communion together. Don Basham and Dick Leggatt, representing *New Wine Magazine*, traveled to Fort Worth, Texas, to participate in the service. The event was the culmination of six days of teaching at the 1982 Southwest Believer's Convention by Kenneth Copeland, T.L. Osborn, John Osteen, Jerry Savelle, Norvel Hayes and Charles Capps. Although the service itself took place in Fort Worth, it was broadcast live via satellite to locations throughout the United States and around the world. Approximately 300,000 Christians gathered at over two hundred locations in

cities across America as well as Israel, Canada, Australia, New Zealand, Mexico, China, the Philippines, South Africa and South Korea, to view the broadcast of the Fort Worth meeting and then break bread together.

The Spirit of God was unmistakably present at the service. The meeting began with the enthusiastic worship of more than 15,000 participants, who filled the Convention Center in Fort Worth to capacity and beyond (when all the seats were taken, people were allowed to sit in the aisles and stand around the balcony rails). A tremendous sense of unity and expectancy was present, perhaps due to the realization that other believers across the world were participating with them at that moment. That sense

World Communion Service: A Report From Fort Worth



T.L. Osborn and Kenneth Copeland share communion in Ft. Worth as an audience in Eau Claire, Wisconsin, looks on.

An interview with Doug Neece

God's Call to Unity

While Don Basham and Dick Leggatt were at the Fort Worth meeting, Dick had an opportunity to interview Doug Neece, Executive Director of Ministries for Kenneth Copeland Ministries.

New Wine: How did the idea for the World Communion Service come into being?

Doug Neece: It wasn't an idea that came from just one man. The concept emerged corporately from the staff after our first television satellite event. We saw that closed-circuit television broadcasts utilizing satellite capabilities could be effective in drawing people together in unity. For the last eighteen months, the need for unity in the Church has been a particular emphasis of Kenneth Copeland's as he

was intensified all the more when, at the designated time, a simultaneous satellite broadcast from the church of Pastor Paul Yonggi Cho, halfway around the world in Seoul, Korea, lit up the screen onstage, and Kenneth Copeland and Dr. Cho were able to talk together as if they were standing on the same stage. After some conversation, Dr. Cho spoke briefly on the power of the blood of Jesus Christ. Then as a farewell the cameras in his church panned the thousands of people in his congregation as they waved a greeting to all those watching around the world.

Next, Kenneth Copeland delivered an excellent message on "The Blood Covenant" that binds us together as Christians. Then he asked the conference speak-

ers, along with Pat Boone, who had come to Fort Worth for the service, to join him onstage to lead the audience in sharing communion.

A particularly significant moment came when Brother T.L. Osborn and Kenneth Copeland ministered communion to one another, and Kenneth verbalized in a personal way the commitment and loyalty signified by the act of sharing the New Covenant with brothers and sisters in Christ. The presence of God was strongly evident as the entire congregation in Fort Worth partook together of the bread and the cup, while across the world, viewers in other locations did the same. Reports from those other cities later indicated that God was moving powerfully in other locations

around the world as well as in Fort Worth. As the service ended, the audience locked arms as they sang and worshiped the Lord together.

In many respects the World Communion Service was a significant event. From a purely technological standpoint, it was a remarkable achievement, utilizing domestic and international satellites to transmit a celebration of the New Covenant in Jesus Christ to locations in every part of the earth. But of far greater significance is the fact that, from a spiritual perspective, it may well become a landmark occasion which will inspire and encourage us in the years to come as we move toward the unity to which God is calling us. ♥

has been preaching on the love of God and the need for the body of Christ to come together. As we explored what God would have us do, looking for something that the entire body of Christ could agree upon and gather around, it seemed that communion was the common ground we were seeking. Out of that came the World Communion Service.

NW: Could you share some thoughts on the importance and priority of unity?

DN: Scripture says that Jesus will return for a Church that is without spot or wrinkle. That means a perfected Church—one that is moving together in love in the same direction, not one that is beat down, disorganized and in disarray. As we look forward to the day when Jesus returns for His spotless Church, we want to do our part to bring it into fruition.

NW: What obstacles must Christians overcome to develop an openness to unity?

DN: The biggest obstacle is a fear of walking in love—a fear of offering our hand first or giving first, because we're afraid that others will take advantage of us. People are looking for a hand. They are looking for somebody they can trust who won't take advantage of them. But the fear of vulnerability is the biggest obstacle to overcome.

NW: What are some of the ways you have responded to this need for unity?

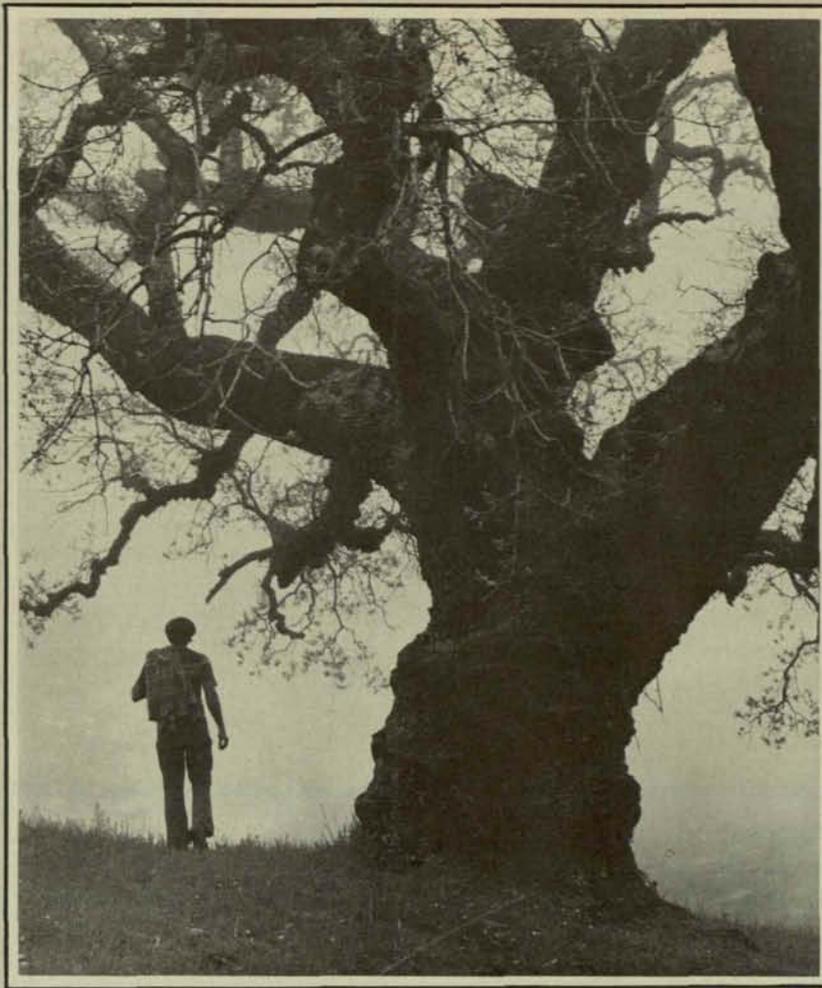
DN: We are doing everything we possibly can to

help people all over the country to come together, especially through our local coordinators of the satellite events, who are working with local pastors of all denominations. It's having a unifying effect and people are overcoming their fear of one another.

During our convention here in Fort Worth, we set aside one day for a special ministers' conference which brought together about eleven hundred pastors, evangelists and teachers for specific workshops dealing with practical aspects of the ministry. It was just another way, on a very down-to-earth level, of unifying the body of Christ.

I believe it's essential that *leaders* come together in unity—the leadership has to be united before the rest of the Body can be. I believe that there are people out there who have been ready for unity for years, but they have been waiting for the evangelists, the pastors and the teachers to come together and operate together.

We desire to have fellowship with other ministers and leaders. In our conventions, the participating speakers and ministers continually draw from one another, learning from one another and strengthening one another. In this conference in particular, the conversations of the speakers when they have been together have basically centered on the unity of the Body. I believe that this is a direction God is leading the whole Church. We just want to do whatever we can to feed the fire of this desire to be one in Him. ♥



One Sunday afternoon, my wife and I gathered our three young sons together to sit in our family room. As was customary, I began to read a chapter of the Bible aloud to them. We had been attempting in those family times to give the boys a glimpse of our heritage as God's people, so as our chapter for that particular Sunday, I had chosen Psalm 78. This psalm recounts God's miraculous dealings with generation after generation of the children of Israel, and Israel's vascillating response to Him.

While I was reading the accounts of God's miraculous intervention on Israel's behalf and each generation's insistence upon sinning against Him, I noticed that my oldest son, Christopher (who was eight years old at the time), had a frustrated look

on his face. He was repeatedly shaking his head as he read along in his Bible. Finally, after about the tenth time hearing the phrase "but Israel put God to the test, and rebelled against the Most High," Christopher's exasperation burst out at the seams. He shouted, "I can't believe they keep doing that!" Then, realizing that he had startled everyone else with his outburst, he ducked his head and started to laugh at himself for getting so worked up.

The exasperation Christopher was voicing parallels a very deep concern that has been building within me for years as I have observed the disturbing pattern of generational unfaithfulness described in the Old Testament. Almost inevitably, after one generation experienced God's favor and responded by walking in obedi-

ence, the next generation either vascillated in its commitment to God or plunged directly into absolute apostasy.

As I examine the seemingly inescapable pattern of a faithful gen-

Sons Who Our Way

eration followed by an unfaithful one, I find myself asking: Does this have to happen to us? Is it inevitable that the generation after us will falter and fall?

We who have experienced the move of God, particularly in the last fifteen years through the charismatic renewal and other movements in the Church, are part of a generation which has experienced God's favor in an unprecedented way. Already we see the next generation emerging, both in the natural and the spiritual. We see our natural offspring growing up, preparing to take their places in the adult community, and we see our spiritual children, those whom we have nurtured and attempted to lead into the ways of God, standing at the threshold to take their places in the plan of God. Will this next generation be faithful to walk in obedience to the Lord?

To a great degree, the answer to that question is dependent upon our faithfulness in preparing the next generation of both our natural and spiritual children to walk in God's ways. Eli, the priest who trained Samuel but neglected to train his own sons, is a good example of the tragic consequences resulting from a father's failure in this responsibility.

If we want to avoid his mistakes, we need to examine two reasons from the book of Judges for Israel's failure in preparing the next generation, as well as

two ways in which Eli failed with his sons. If we can apply those lessons to our own generation, we can learn how to cause our sons to walk in our ways and in God's ways.

Walk in

by Dick Leggatt

Israel's First Failure

Israel's first failure on behalf of their children was a failure to create an environment which would enable their children to walk in obedience. They failed by *not dealing ruthlessly* with their enemies. God had commanded the Israelites to utterly destroy and drive out the inhabitants of Canaan because He knew that if they didn't, Israel would soon be drawn into their idolatrous practices. We see from the first chapter of Judges, however, that they disobeyed the Lord in this matter.

After a good start in which they utterly destroyed a few cities, Judges 1:19 says, "the men of Judah...took possession of the hill country, but were unable to drive the people from the plains." The other tribes of Israel did no better. Although they defeated the Canaanites, they failed to finish the job: "When Israel became strong, they pressed the Canaanites into forced labor, but never drove them out completely" (Judg. 1:28). Victory and forced labor were a worthy achievement, but they weren't *enough*, because the *influence* of the Canaanites remained among the people of Israel.

Israel's disobedience made God angry. The angel of the Lord appeared to all Israel to remind them of God's original command to "make not a covenant with the people of this land, but you shall break down their altars." Then

came a word of rebuke and punishment for their failure to remove the Canaanites' influence from the Promised Land. They had failed to create an environment for the next generation which would help them to be obedient to God.

How does all this apply to us? Like Israel, we have enemies and idols, but they are primarily internal foes. They are such enemies as self-indulgence, self-love, rebellion, perversion—areas of unrighteousness which we may have subdued but not fully driven out of our lives. All of us have such areas, and it is obvious that God is presently requiring His people to utterly drive out those internal enemies so that godly character and righteousness can take their place.

Dealing Ruthlessly

When we talk about "dealing ruthlessly," we need to understand that God doesn't just want those personal enemies captured or subdued—He wants them put to death. One of the biggest battles in my Christian experience and one of the most significant ones, though it was in a relatively minor area, was trying to quit smoking. I had started smoking in high school and gradually got more entrenched in the habit in college, although I was never a heavy smoker. All the while, I knew it was something God just didn't want me to do, and the guilt of hiding the habit from family and friends plus God's ever-present conviction eventually persuaded me that I needed to quit.

But not wanting to commit myself to quitting once and for all, I resolved to first cut down the amount I was smoking. Gradually, I even got to the point of stopping altogether for short periods of time, and so to my way of thinking, that meant the habit was under control. However, when I wasn't able to refuse the inevitable opportunities that came to have

an isolated cigarette here and there, I knew the battle had not been won. The habit was subdued, but God wanted it to be dead and gone. And it was only when I decided unequivocally never to smoke again—and never did—that I had dealt as ruthlessly with it as God intended. God didn't want smoking held captive in me—He wanted it killed.

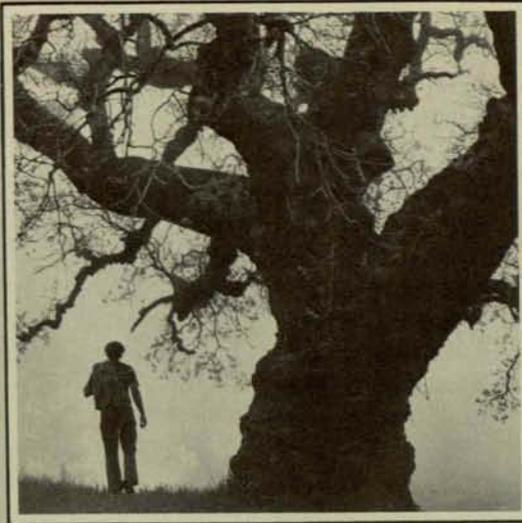
One reason God is so insistent that we deal with such areas is to establish a precedent for the next generation. All of us who have children know that faults in our character are amplified when they emerge in our children. In the same way, minor disobediences present in our generation will become *major* disobediences in the next. Liberty in our generation may well turn to license in the next. For that reason, we need to devote ourselves to personal holiness, dealing ruthlessly with the enemies within, driving out those pockets of rebellion and self-indulgence in our lives. In that way we can create an environment for our natural and spiritual children which will help them walk in God's ways.

Besides dealing ruthlessly with our own enemies, we need to teach the next generation, both by example and precept, how to do battle with the enemies that will plague them. Judges 3:1 refers to the generation that followed Joshua's as those "who had not experienced any of the wars in Canaan" and thus "had not had previous battle experience."

We need to prepare a generation that has this kind of "battle experience." We can do that by training those for whom we are responsible in the next generation to deal ruthlessly with them-



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selves and their problems. I tend to be lenient on my sons many times, and when one of them does a sloppy job cleaning up his room in order to get outside in time to play with the neighborhood boys, my tendency is to say, "It's all right, son, you can finish later."

I have come to realize, however, that such an approach does them no favors. It robs them of a chance to get tough with themselves, and thus to develop some "battle experience." Without being legalistic—which is really no better than being lenient—I have been requiring my sons, amidst the moans and groans and complaints, to finish the job completely before moving on to something else.

We weaken the next generation by allowing them to cater to little "enemies" that seem subdued. We prepare them best by requiring that they deal ruthlessly with these personal self-indulgences and problems as deadly foes that can potentially stand between them and their fulfillment of God's will.

Israel's Second Failure

Besides failing to create an environment in which God's ways could prosper in Israel, Joshua's generation failed in the most important task of all—helping the next generation to *know the Lord*. We read in Judges 2:10:

"After that whole generation had been gathered to their fathers, another generation grew up, who knew neither the Lord nor what he had done for Israel." That generation had no personal relationship with the Lord and no corporate understanding of their heritage. Why not? The only conclusion we can draw is that the previous generation failed to *teach* them.

It is frightening to realize that those children who were raised in the midst of Israel's covenant community could grow up not knowing the Lord. If it can happen there, it can happen to us, and that is an even more frightening realization. We have experienced the blessing of God in an unprecedented way, both as individuals and as the corporate body of Christ. Our children have been right beside us as we have worshiped the Lord in our con-

Remember today that *your children were not the ones* who saw and experienced the discipline of the Lord your God: his majesty, his mighty hand, his outstretched arm; the signs he performed. . . . *It was not your children* who saw what he did for you in the desert. . . . But it was your own eyes that saw all these great things the Lord has done. . . . (Dt. 11:2,3,5,7).

Our dynamic experiences of the Lord's grace and power are not our children's—they are *ours*. For this very reason, God gives our generation the responsibility to introduce our children to the providential power of the Lord, imparting to them an understanding of their heritage and a sense of awe at all that God has done for us. Joshua's generation failed in that task. We must not.

We have the responsibility to introduce our children to the providential power of the Lord.

gregations, seen miraculous answers to prayers and heard tremendous prophecies and inspired preaching. But is that any guarantee that *they* actually know the Lord? Do we assume that they have received the Lord by osmosis? If we do, we have deceived ourselves.

Just as we have experienced the Lord's personal intervention in our lives, our children need their own personal experiences to build on. And it is our responsibility to teach and prepare them in a very practical, sensitive way for their own encounter with the Lord.

I recently came across a scripture in Deuteronomy chapter 11 which summarizes this point. It says:

Eli's Failure

Not long after Hannah brought Samuel to Eli in the temple it became apparent that Samuel would be the heir of Eli's priesthood rather than Eli's own sons, who were engaging in every imaginable wickedness. Most of us are familiar with the judgment God brought upon Eli's house for his failure to restrain his sons when they sinned against God. What is less apparent are the enormous consequences that came upon the people of Israel because of Eli's failure to correct his sons' apostasy. The result was a generation which would be led by a priest named Ichabod, which means "the glory of the Lord has departed."

In light of the serious consequences to ourselves and to God's

Remember: Friday, November 5, is a national day of prayer and fasting.

people for failing to prepare the next generation, we need to look at two of Eli's failures so that we can avoid them. First of all, Eli failed to teach his sons the fear of the Lord: the reality of His wrath and the limitations of His grace. With no restraint whatsoever, Eli's sons, Hophni and Phinehas, dishonored the Lord and held His offering in contempt. They sinned grossly in God's sight with total disregard for the consequences of their actions, or any fear of punishment from God.

This type of trespassing of God's grace is not unique to Eli's sons—we see it in many Christian circles today. It takes the form of "greasy grace," with the permissive mentality that we can go right on sinning and the Lord will go right on forgiving since "it's all under the blood of Jesus." But the proper fear of the Lord will prevent the next generation from falling into the deception of Eli's sons, and violating the boundaries of God's abundant grace.

Another of Eli's failures was that he did not correct a flippancy in his sons concerning the priesthood and the traditions of God. His sons thought nothing of totally discarding God's meticulous instructions for the priesthood and thus cutting themselves off from former faithful generations of priests. Because of these and other violations, God brought swift retribution on Eli and his sons: All of them died on the same day, struck down by God's hand of judgment. We need to impart to the next generation a healthy respect for the traditions God has established and a proper sense of awe and humility about God's calling on our lives.

Interceding

Ironically enough, though God used Samuel to judge Eli's failure as a father, Samuel himself later failed to train his own sons to walk in God's ways. Scripture records that when it came time for Samuel to pass on the mantle of leadership to his sons, the elders of Israel came to him and said: "You are old, and *your sons do not walk in your ways*; now appoint a king to lead us, such as all the other nations have" (1 Sam. 8:5 NIV). The fact that Samuel could understand the importance of training sons properly and still fail to do it should be sobering to us. It is possible for me to write and for you to read this article, be firmly convinced of all it says, and yet neglect to teach our children God's ways.

Recognizing this critical responsibility should send us to our knees in prayer. In fact, when all is said and done, probably the most important way we can prepare the next generation is to begin interceding *now* for their survival and steadfastness in the faith. For the adversary, knowing their importance to the furtherance of God's kingdom, will level every manner of attack against them.

A few years ago that truth was made very real to me. My wife, Cindi, called unexpectedly at the office to tell me that our youngest son, Ben, had fallen out of bed while taking his nap. The area around his collar bone was swelling ominously, indicating a possible fracture (which was later confirmed by x-rays). As I raced home from the office to take Ben to the doctor, I was expressing

my frustration to the Lord about the freak accident.

"But, Lord," I protested, "I pray every day for the boys' protection. What more can I do?"

Even as I finished my thought, I sensed the Lord responding to my troubled question with a question of His own: "How would you be praying for your sons if they were serving on some foreign battlefield?"

"More fervently than I am now," I admitted.

God's answer seemed so clear: "How much more then with the battlefield they are on here."

My prayer is that God will grant our generation faithfulness to intercede and to prepare the following generation. With His grace they can grow to become a generation that walks in our ways and in God's ways. ▼

Did You Know?

To be on New Wine's mailing list, all you have to do is ask. Once on the list, subscription renewal is just as easy: Every time we receive correspondence from you, we update your subscription to six issues. When you contribute, your subscription is updated to twelve issues. Many of our readers have expressed their appreciation for this policy because it allows them the opportunity to consider prayerfully if, when and how much they want to contribute.

We recommend a gift of fifteen dollars, which helps us maintain the ministry of New Wine. Contributions beyond that amount make it possible to send the magazine to readers who genuinely cannot afford to contribute. Above all, we value the support you provide when you pray for us regularly. All contributions to New Wine are tax-deductible.

Finally, if for any reason you stop receiving New Wine without prior notification or without requesting that it stop, please get in touch with us—there's something wrong! In the event that you miss an issue of the magazine, just drop us a line and we will gladly send it to you. We want to help you with any problems you might have with your subscription, and we thought you'd like to know.

"Don't Forget Us!"

an interview with Charles Ross



A rural scene in Hungary.

Charles Ross is the pastor of Covenant of Salt Community in Syracuse, New York. He and his wife, Nedra, recently traveled to Hungary to meet with believers there in several house churches. In the following interview Charles provides a glimpse of the deep commitment and the many needs of Christians living in the Communist nations of Eastern Europe.

New Wine: How would you describe the government's relationship to the Church in Hungary?

Charles Ross: Hungary has been under Communist control since 1947. In the last few years the political situation in that country, as well as throughout the whole Eastern Bloc, has become more tense—as is evident from the continuing crisis with Solidarity in Poland.

The churches in Hungary have very limited freedom. The government exercises extremely tight control of the leadership in the official Reformed Lutheran Church, where pastors must take an oath of loyalty to the state in order to minister. Some evangelical or "free churches" grew up as a result of the move of the Holy Spirit in the years 1939 through 1946, when a revival took place during the war.

These small free churches have continued to multiply, but they are not recognized by the government and as a result are forced to meet illegally. Unfortunately, an increasing number of the pastors

of these unregistered churches are being arrested. A growing number of Christians there are in prison, and those who have not been imprisoned live in continual fear. Nevertheless, the Lord is moving there, especially among the young people who continue to meet illegally despite the risks involved.

An additional problem for Christians in Hungary is that Bibles are virtually impossible to obtain there. Any Bibles they have are smuggled in by Christians from the West. One of the most influential ministries in the Eastern Bloc, Trans World Radio, is helping the believers in this regard by reading the Scriptures over the air slowly enough for listeners to write them down.

NW: Did you encounter any difficulties trying to enter the country?

CR: Anyone wishing to enter Hungary for any reason must first pass through three checkpoints complete with guards, police dogs, gun towers and barbed wire. In the process, your photograph is taken, your visa is checked, and you are personally searched many times. Often the car you are in is dismantled, bolt by bolt, as the guards search for illegal material. But sometimes they do none of this. You never know exactly what they'll do as you try to enter the country.

As we approached the second checkpoint to enter Hungary, we saw that there were eleven or twelve guards searching the cars in front of us. The Christian man who was with us, and who had crossed the border many times before, commented that he had never seen this many guards at a checkpoint before. As we were waiting our turn to be searched I prayed, "Lord Jesus, if You could just send these men to lunch or something, we'd really appreciate it." Sure enough, four or five minutes later nine or ten of them got in their truck and drove away. So when we got to the checkpoint there were only two guards left, and they just gave us a quick lookover and waved us through. We were carrying some literature—a Christian songbook, a Bible and some other books—that would have been considered illegal. So we were very grateful that the Lord prevented them from searching us.

We have learned, however, that the authorities don't always detain you at the border if they're suspicious of you. Sometimes they will let you enter and then follow you, because that way you may lead them to an illegal gathering of Christians. For that reason, once you make it into the country you have to exercise extreme caution so that your actions won't jeopardize the believers there.

When we finally reached our first destination, all of our movements had to be clandestine. We were visiting one of the illegal free churches, so we had to be careful in choosing the route to the meeting,



Photos:
Top—Passing
through a small
town in Hun-
gary; Bottom—
A church in
Budapest.

I realized just how much their commitment can cost them when I saw many of them bring their children to the meeting. When believers attend with their Bibles and their children, they know they are jeopardizing their families. The police could arrest them for meeting illegally and take their children away simply for owning Bibles. But that's the kind of price they are willing to pay.

parking the car and entering the building where the meeting was. Of course, Christians who live there have to take these same precautions all the time.

The fellowship we met with has doubled in the last year, which is of course encouraging. Yet at the same time, there's increasing concern because of the high profile of a large group, and the corresponding greater risk. What's more, other churches exert pressure on them to register with the state. But they have to resist such pressure, because once they're registered, the government knows who they are and has the names of all the people who are meeting. Government officials also have access to meetings of registered groups, monitoring what is said and done. The people are unable to worship and speak freely when the church is registered.

NW: What took place in your meeting with the free church members?

CR: Once the meeting was underway, we could sense the presence of the Lord in a powerful way. After a time of worship together, one especially touching moment came when the believers sang for us the entire album *Courts of the King*, which my wife, Nedra, had participated in producing here in America. Evidently, when they found out earlier that she would be coming, they translated the album into Hungarian and learned it so they could honor her by singing it.

The Spirit of the Lord moved mightily in the meeting that night. I spoke on the theme of "The Alternate Society"—serious talk in a nation such as Hungary, because it has political implications. After I spoke many were healed and some received deliverance as well. Five or six people made an initial commitment to the Lord that night—not because of an "invitation" but simply because they heard a declaration of the kingdom of God.

It's important to remember that when people in Hungary make a commitment to the Lord, they must "count the cost" in ways most Western Christians never have to. For them, simply being baptized could mean losing a job or even going to prison.

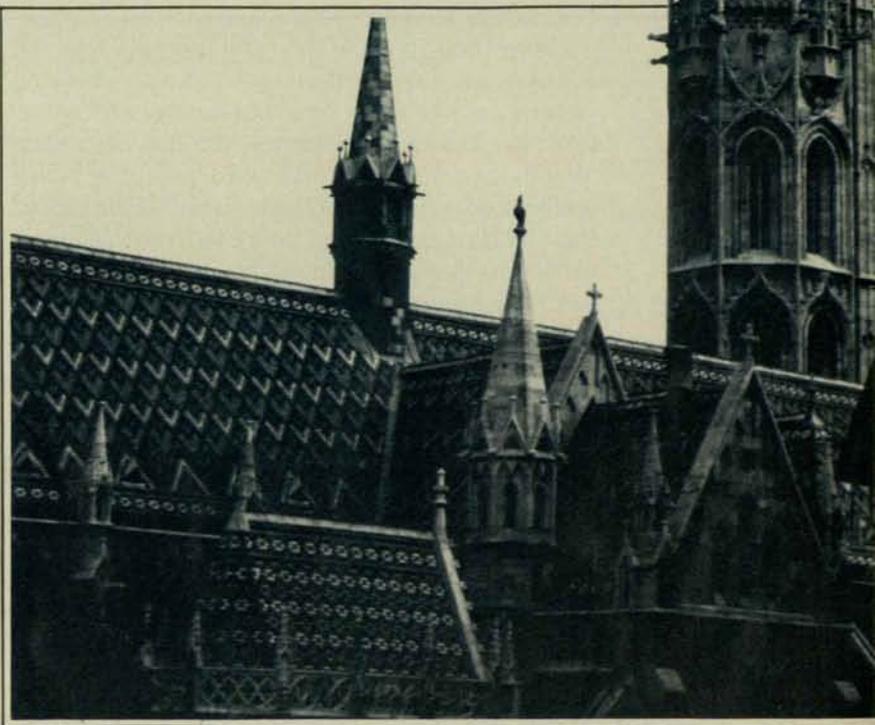
NW: If the meetings are held in secret, how did the nonbelievers know where to come?

CR: They were invited personally by friends, although of course the believers have to be very cautious about any kind of evangelism—anyone could be a member of the secret police. The concepts of loyalty, trust and covenant we talk about so much have a serious meaning there, because Christians know that if a friend brings the wrong person, the entire fellowship could be jeopardized.

For this reason the church members all use "cover names." Very few of them know each other's real names. That way, if they are arrested and interrogated, they can only give cover names, and in this way the others are somewhat protected. Trusting relationships are a critical need for Christians there; yet at the same time people are reluctant to open up their lives to one another because of the risk of exposure to the authorities.

NW: Were you invited to visit other countries in the Eastern Bloc?

CR: Yes, we received an invitation to visit some churches in Romania as well. In fact, just a few days





Along the Danube River in Budapest.

before we were to leave for Romania, a letter came from one of the groups we were to visit saying how excited they were about our coming. We too were anticipating the trip with joy, looking forward to going in and strengthening the church.

But as we were praying about it one day, we began to feel some resistance in our spirits. When we began to prepare for the trip, we felt even greater spiritual restraint, similar to the dilemma Paul must have experienced in Acts when the Holy Spirit resisted his visit to Asia. We couldn't understand why God was resisting our going, but we felt we shouldn't proceed with our planned trip. We deeply regretted not going because we had no way to let the Romanian believers know we weren't coming. We couldn't just send a telegram or make a phone call as we would here, because the meetings had to be planned secretly weeks in advance.

So we didn't go, and though it grieved us, we felt it was the will of the Lord, even though we didn't understand why at the time. But the day after we returned to the U.S., the pastor who had been planning to take us to Romania called and said, "Now I understand why the Lord resisted us." It turned out that the Romanian secret police were watching this particular group of Christians, and on the very weekend we would have been there, the police broke in on the meeting, arrested a number of them, took their key leader to a labor camp and subsequently killed him.

Christians in Romania are experiencing an increasing wave of arrests, brutality and tortures. This is not hearsay; we have first-hand reports from believers who have witnessed the persecution. Christians in the West need to know this.

NW: *What was your overall impression of the spirit of the believers you encountered in Hungary?*

CR: As amazing as it may seem, I would have to say

that a spirit of joy was most prominent among the Christians there. The fact that we cared enough about them to come and be with them made them ecstatic, and encouraged them that Christians in the West really do care.

Christians in Eastern Europe look to us in the West for spiritual support. As we left they said, "Don't forget us. When are you coming back?" Even now I can see their faces as I'm talking—they are such dear people, and so eager to learn about the things of God.

We also witnessed in the Christians there a spirit of genuine faithfulness. When they hear teaching about the kingdom of God, they embrace it enthusiastically. It gives them hope for the future. For instance, we recently taught about tithing there, and because of their faithfulness, the believers have found that it works. They tithe, even though they can be arrested for it, and God is honoring their faithfulness. The people are finding they can get jobs despite high unemployment, and they are getting clothing and food despite severe shortages.

God is setting the people apart in a distinctive way. It's exciting to see the spiritual principles we know to be true working even in that kind of environment.

NW: *What would you say is the greatest need there at this time?*

CR: Our major concern right now for Christians in Eastern Europe is leadership. We need to pray that God will establish leaders there, and that they will receive teaching that can raise up strong leadership from among their people. Too often fellowships there are just loose gatherings of Christians with no one to guide them in any way.

A second major concern is the children, because they are the leaders of tomorrow. The Communist system makes training the children in propaganda a priority, so we need to pray that we can help them develop teaching materials for children so they can train their future leaders in a godly way.

The believers in Eastern Europe need prayer for protection from being discovered. We need to pray that they'll have the wisdom to deal with the problems of growth—for example, knowing how to handle newcomers when a pastor already has 150 people meeting in his living room who have to meet in secret.

We need to pray that God will grant these people the grace to stand when they are going through physical torture and intimidation. We also must ask God to turn the hearts of key Communist leaders in high places. Finally, we certainly need to pray that God will grant wisdom to those of us in the West so that we can best utilize the resources we have available on behalf of believers in the East. ♥



God Gave Me a Jewel *a testimony by Diane Doyle*

Few things are closer to a girl's heart than her father.

My dad worked long, hard hours all of his life, and when he was home I was always anxious to be with him. I was the oldest of eight children, so it was difficult to find time alone with Dad. If he had to drive to the grocery store in the evening, we all would scramble to ask, "Can we go with you?" I'm sure that after working all day he would have enjoyed some peace and quiet, but he usually said yes and chose one of us to ride with him. Since my dad wasn't much of a talker, when my turn came we usually drove silently to and from the store. But I loved being with him, and I fondly

remember those times. (Now when my own children want to ride along, I smile. It's hard for me to say no.)

A Singer

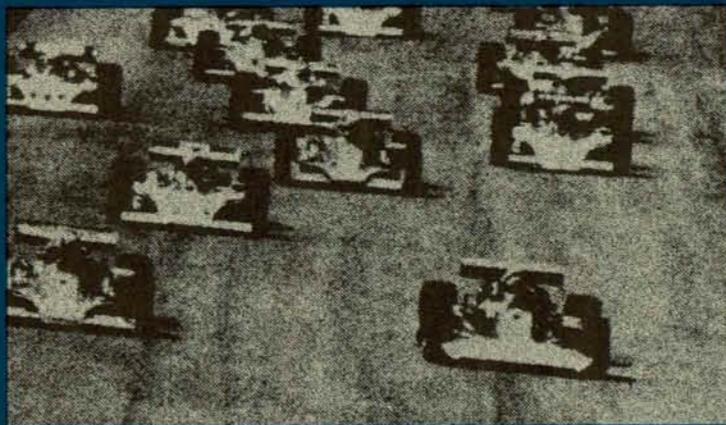
My dad was a singer. He never sang in front of anyone except our family, but his pleasant, soothing voice could be heard throughout our home most any time, especially when he worked. Even as he read the newspaper, his fingers would be tapping out a tune on the kitchen table.



Diane Doyle and her husband, John, reside in Louisville, Kentucky, where he is the pastor of St. Matthew's Covenant Church. They have four children.

One Step Behind

by George Gundlach



Last Memorial Day, I saw the telecast of the Indianapolis 500 auto race. As I watched I was surprised by one of the most succinct expressions I have ever heard of a father's impartation of heritage and destiny to his son.

During the program a correspondent interviewed a young eighteen-year-old race car driver named Kyle Petty, who was recently voted Rookie of the Year by the National Association of Stock Car Auto Racing (NASCAR). Kyle is the son of veteran driver Richard Petty, a contender for the Indianapolis 500 title that day.

After the interviewer had asked

Kyle about his rapid rise into the winner's circle, the conversation turned to his relationship with his father. Kyle began to tell how for many years he had followed his dad on the racing circuit, learning as he went, and he spoke of how his father taught him about cars and auto racing. It was Kyle's simple yet profound answer to the reporter's final question that made the greatest impact on me.

When Kyle was asked, "How will you judge yourself to be a success in life?" he replied, "I know I'll be a success if I can stay just one step behind my father."

My father believed in God. We attended Mass every Sunday at a large Catholic Church in our neighborhood. I still remember Dad kneeling there, his head bowed in silent prayer. We would all follow his example until the collection basket was passed on a long pole by one of the ushers. We didn't have much extra money, so Dad couldn't always contribute. But when the basket came our way, he would keep his head bowed and all of us children

would pretend to put in money. Despite his undisturbed countenance, I'm convinced that my father often wanted to crawl under the pew!

Sometimes at night, when I tiptoed out of bed, I would find Mom and Dad praying on their knees in their bedroom. What a joy it is to remember that scene. Only now have I begun to realize what an impact those loving prayers had on my life.

My parents not only prayed

together, they laughed together and enjoyed each other. They were truly in love, and all of us knew it. I loved to watch them always hugging each other. They couldn't afford fancy restaurants or long vacations, but they took pleasure in special times, such as a simple stroll hand in hand through the park. Their love and affection brought me a genuine sense of security.

A Diamond Pendant

All of us were with my father when he died of lung cancer on October 31, 1980. He was fifty-three years old. We had watched him suffer as he had lived—quietly, never complaining and with a special sense of humor that enabled us to laugh through our tears.

After he was buried, I received a small diamond pendant as a special remembrance of my father. I enjoyed wearing it and often told others the meaning it held for me.

One evening after returning home from a friend's house, I discovered the pendant had fallen off my neck. The chain was broken in the middle and the diamond had disappeared. I searched through my clothes and retraced every step I had taken. My friend searched her home and car, but the diamond was gone. A strange numbness came over me when I realized what had happened. But I couldn't cry—nothing could ever take away my memories of Dad. Even so, I knew my Heavenly Father would understand if I prayed a simple prayer asking Him to return it to me.

A Significant Time

Four months later, our family planned to join hundreds of others traveling from our home in Kentucky to a conference in Granby, Colorado. We knew the Lord had appointed it to be a significant time, and an air of expectancy surrounded our preparations.

The day before we were to

leave, however, my mouth became covered with sores. My lips were swollen and I could barely eat or talk. Nevertheless, with prayers and encouragement from my husband and family, I made the long three-day trip anyway.

After the first two days I began to feel better. The congregational worship and the messages about family and heritage were healing my body as well as feeding my spirit. And then one afternoon, God visited me.

I was washing some clothes by hand in the bathroom sink. The stopper was up and I noticed a dark speck on the rim of the drain. At first I thought it was a bug, but when I looked closer I couldn't believe my eyes—for there in the sink in a cabin in Colorado, hundreds of miles away from where I lost it, was my diamond! I cried out and ran to find my husband. When I found him, all I could do was hold out

my hand with the diamond and cry. The Lord had truly performed a miracle. As the news spread to other families we all began crying

cause He loves me and hears even the simplest of prayers. He also showed me how special my dad and I are to Him—special

I'm so thankful for a jewel of a dad who gave me song, laughter and security.

and rejoicing in the Lord.

A Jewel of a Dad

I guess if I thought hard enough I might be able to come up with some "logical" explanation for how the diamond could have appeared where it did. But after all is said and done, it seems more reasonable to me simply to say that God reached down and touched some lives that day. I know in my heart that the Lord returned my diamond to me in the mountains of Colorado be-

enough to show me a small but significant sign of His compassion and understanding.

Only our Heavenly Father fully appreciates what a jewel an earthly father can be in his daughter's life. I'm so thankful for my jewel of a dad—the one who gave me song, laughter and security, who was an example of love and courage that I pray will be reflected in me. Once again I wear my jewel proudly as a remembrance of him—but now I rejoice to know it is a gift from both my fathers. ▼

Maybe The Problem's Not You!!!

We are all aware that God wants us to conquer our problems and "work out our own salvation in fear and trembling." **But sometimes** when you've given all you've got to overcome your problems, but they keep overcoming you, maybe the problem's not you—or yours.

The Most Dangerous Game and *The Unseen War* may unlock doors to areas of your life that you just can't seem to overcome. The combined wisdom of these authors has helped thousands of Christians move the immovable mountains and solve the unsolvable problems in their lives, leaving them with lasting victory—not repeated resolutions.

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Don Basham

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a story by
What Jan
From Gr



Robin Conner Jamie Learned Great-Grandpa

Jamie opened his eyes and saw the sunlight streaming in his bedroom window.

"Bummer! Why didn't it rain today?" he complained as he dragged himself out of bed. Today was his family's big picnic and reunion, and Jamie had been dreading it for months. He dressed reluctantly and went downstairs to join his parents and three little sisters for breakfast.

Jamie's mother was bustling around the kitchen, packing last-minute sandwiches into the picnic basket, and his sisters were giggling and chattering as usual. Jamie took his place at the table and half-heartedly munched on his toast. His father, drinking coffee and reading the paper, looked up to see Jamie's long face.

"Quit pouting, son," he said sternly.

Jamie straightened up in his seat and finished his breakfast quietly. But he couldn't help wishing that he could go find his best friend, Jacob, and ride bikes with him.

In the car on the way to the picnic, Jamie wished he were back home. But it was no use wishing, for they soon arrived, and immediately some of his aunts and uncles came forward to greet them. Aunt Jean always said the same thing: "My, but you've grown!" Then, as usual, she pinched Jamie's cheek. His sisters squealed as Uncle John

tickled them and lifted them, one by one, high up over his head. Then some of his cousins rushed over to them, shouting and laughing—all girls. Jamie didn't know which was worse: being the only boy in the whole family or having to put up with Aunt Jean's pinches and kisses.

His first thought was to find some way to escape from all this. Looking to his right, he saw an empty picnic bench close by and went to sit down. Jamie sat and watched the goings-on for a while and decided that he was even more bored this year than last. Just then, he happened to catch his father's glance.

"Jamie," his dad said as he walked towards him, "why don't you go over and talk to great-grandpa? He's all by himself, too."

The boy looked over at the old man sitting on a lawn chair in the shade. Jamie had always been afraid of him. There was no good reason for the fear—in fact,

"How come we always have these big reunions?"

Jamie hardly knew him and had never really talked to him much. It was just that—well, he was so old!

"Go on," his father urged. "Just walk up to him and say 'hi,' and remind him who you are."

"Yes, sir."

He walked slowly over to great-grandpa, then stood quietly beside him for a while. "Hi, great-grandpa," Jamie finally said, almost in a whisper. "I'm Jamie, Tom Ryan's son. . . ."

"I know who you are," great-grandpa interrupted. They were both still for some time, then great-grandpa looked at Jamie and smiled.

"I'll bet you'd rather be any place than this family reunion, wouldn't you?"

Covenant Heritage

by
Joseph Garlington

"We aren't where we are today because we got lucky. God formed us, He made us, He caused us to be in the shape we're in."

Combining inspiration with humor, Joseph Garlington encourages us to trace our roots back to the foundation of our heritage. You'll especially enjoy Joseph's conclusion to this dynamic message.

See order form on page 32 to order.

Jamie stared at his great-grandfather with surprise. The eyes he looked into were old, but still sparkling with life. Jamie returned his smile. "Well, I kinda

wish I were at home playing with my friends."

All of a sudden Jamie remembered how afraid of this old man he used to be, and was surprised again at how much at ease he felt with his great-grandpa now; in fact, he felt relaxed enough to ask him a question. "Great-grandpa, how come we always have these big reunions every year, anyway?"

Great-grandpa pulled Jamie to

Robin Conner majored in art at Prairie State Junior College in Chicago Heights, Illinois. A housewife who enjoys writing and oil painting, she resides in Louisville, Kentucky, with her husband, Lenny, and their two children.

his side. "Well, Jamie, I'll have to tell you a little story for that one." He settled back in his chair and Jamie sat down in the grass in front of him to listen.

"Way back—many, many years ago, in about 1889—my papa came to this country. He was only a boy—just sixteen. He came from the old country. He came with a vision of a better life and a blessing from his father, and he yearned for adventure. He was a God-fearing soul, and a hard worker.

"As the years passed, he saw his way clear to build himself a small farm. It was about that time he met my sweet mother. I can still see her, with long golden-red hair in braids wrapped round and round her head like a crown. It wasn't too long before my brothers and I were born. There were three of us: my older brother Drew, my younger brother Gerald, and me. My father loved us and taught us to fear God, too, and when we grew to be men, we found ourselves wives. You never met your great-grandmother, Jamie, but your father did."

"Yes," Jamie said. "Dad told me about her."

"Well, so you see, our lives went on. Your great-grandma and I had our own family. Our oldest son is your grandpa, sitting right over there." He pointed to Jamie's grandpa, and Jamie stared wide-eyed as if he'd never seen his grandpa before. He had just never thought of his grandpa as having been a little boy once; he thought that grandpa had just always been grandpa. But Jamie's thoughts were interrupted as great-grandpa continued his story.

"I raised my children and tried to teach them the ways of God and the ways of the Bible, and they all grew up to be men and women that I can be proud of. Your grandpa was married, and his firstborn son was your daddy. Now here you are, your father's oldest son. So you see, I have seen five generations in this fami-

ly. Each one blesses me as much as the next, because even though we've seen many changes, one thing has been passed on to each generation: the same love for God and His Son, Jesus, that my father had. That's what has made us a strong and healthy family, and that's why we come from all over the country every spring to be together. We all have the common bond of that same heritage. Because of one godly man—my father—we all are here today."

Jamie looked around at his large family, and marveled that they all in fact did come from just one man who came to this country so long ago. Just then, his Uncle William called out, "Soup's on!"

As the family gathered around the picnic benches, Jamie took

his great-grandpa's hand and walked with him to the tables. As they walked together, he suddenly felt proud of his family and he looked up admiringly at his great-grandpa.

"You know what, great-grandpa? One day, when I'm grown and have a boy of my own, I'm going to tell him about your father and all about how he came to this country."

Great-grandpa looked down at Jamie and smiled. "You do that, son, and you be sure to tell him, too, like your daddy told you, about the Lord Jesus. If you teach him to fear God like my daddy taught me, I don't know anything you could do better than that." ▼

Tips for Fathers

Abraham was a "heritage man." Out of this one father's faithfulness to his family, God produced a strong nation. What is a "heritage man"? He is a father with the broader picture in mind:

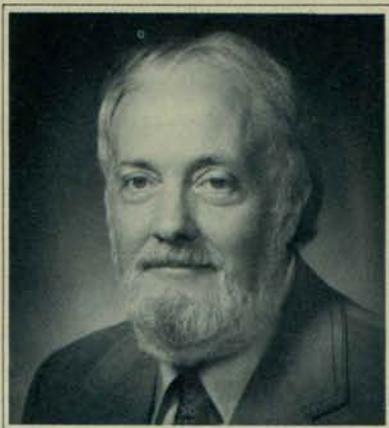
1. *He wants the plan of the moment to be effective years from now.* There is no higher calling for him than to bring moral righteousness, peace and joy to his home and to the generations who follow him.
2. *He gives identity to the members of his family.* His love, compassion and understanding give security and rest to his wife. He trains his sons in manliness and encourages his daughters to grow into genuine womanhood.
3. *He gives vision and perspective to his wife and children.* The daily challenges he presents to his family members are bigger than any of them. Yet through his leadership they are able to meet those challenges as they all work together.
4. *He provides motivation and direction for the family's endeavors.* Each family member's special gifts and abilities are drawn out by the heritage man.
5. *He prepares his family for life's most difficult moments.* No matter how bad the problem, he never allows himself or his family to run from it.

From this man of heritage strong nations are born and sustained.

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

*A final comment on
this month's theme*

To the Point by Don Basham



When I was seven years old my father decided it was time for me to learn to shoot a gun. He was an expert marksman, and more than anything else I yearned to be like him. So on the appointed day I stood trembling with excitement at the edge of a farm pasture while he set a tin can on a fence post thirty feet away and stepped aside.

The firearm I held was a single shot .410 gauge shotgun. I slipped a shell into the barrel and closed the breech as my father had taught me. I pulled back the hammer with both thumbs and carefully pointed the gun until the bead of the gunsight on the front end of the barrel covered the tin can. Then I pulled the trigger.

The little .410 went off with a bang—but the can never moved. I fired two more rounds but the can remained serenely atop the post. I turned to my father in dismay. “Why do I keep missing?” I cried. “I put the front sight right on the can, but I still missed!”

Then my father explained: “Son, you need more than the bead on the muzzle of the gun. You must aim along the entire length of the barrel. The front bead must not only cover the target; it must be centered in the

rear sight as well. Then you'll hit what you're aiming at.”

Carefully following his advice, I fired once again and shouted with delight when the shot-riddled can flew five feet backward off the post. I learned a significant lesson that day—namely, that *a longer perspective can make a great difference*. The total length of the gun barrel provided an accurate perspective the front bead alone could never provide.

Christians often need to learn the same lesson. We need the longer perspective that heritage provides. Too often we try to build solely on the subjective reality of current experience. From a perspective just as limited as the front sight on a gun barrel, we aim for goals we may never reach, ignoring the long barrel of revelation and the rear sight of truth and experience which God graciously granted our spiritual fathers and grandfathers.

We should remember that the place we presently occupy in God, no matter how unique, no matter how rich in grace and gifts it may seem to be, is not just an isolated private point. Rather, it is but a present, momentary stop on an unbroken line. To appreciate fully the significance of where we presently stand, we must take into account the contribution of past generations. We are debtors to our heritage, as Paul reminded the Corinthians:

Did the word of God originate with you? Or are you the only

people it has reached? (1 Cor. 14:36 NIV).

Heritage reflects the faithfulness of a covenant-keeping God from generation to generation. The scriptural record of God's dealings with His people is the record of a heritage of continuing instruction and impartation of His life to a stubborn people. As it was passed on, the importance of that heritage was passed on to each succeeding generation.

It is heritage which links us, generation by generation, with God's redemptive purpose in history and specifically with our own spiritual destiny. What is our responsibility concerning our heritage? I suggest four things:

1. We must receive our heritage gratefully, as a legacy from those who have gone on before.
2. We must embrace our heritage and claim it for our own.
3. We must enrich our heritage with our own finest experiences, revelations and traditions.
4. We must faithfully transmit our heritage to the generations which follow us.

Heritage, properly cherished and faithfully communicated, helps provide the motivation we need as the people of God to become a more righteous people with each succeeding generation. As this issue of *New Wine* both examines and testifies to the significance of heritage, our hope is that it will provide both inspiration and direction for those of us who yearn for a deeper understanding and a clearer identification with the experiences, values and traditions of our forebears. We also pray that it will inspire a commitment in all of us to become faithful stewards of our heritage, that it may be preserved, enriched and carefully entrusted to those who will be coming after us. ♣

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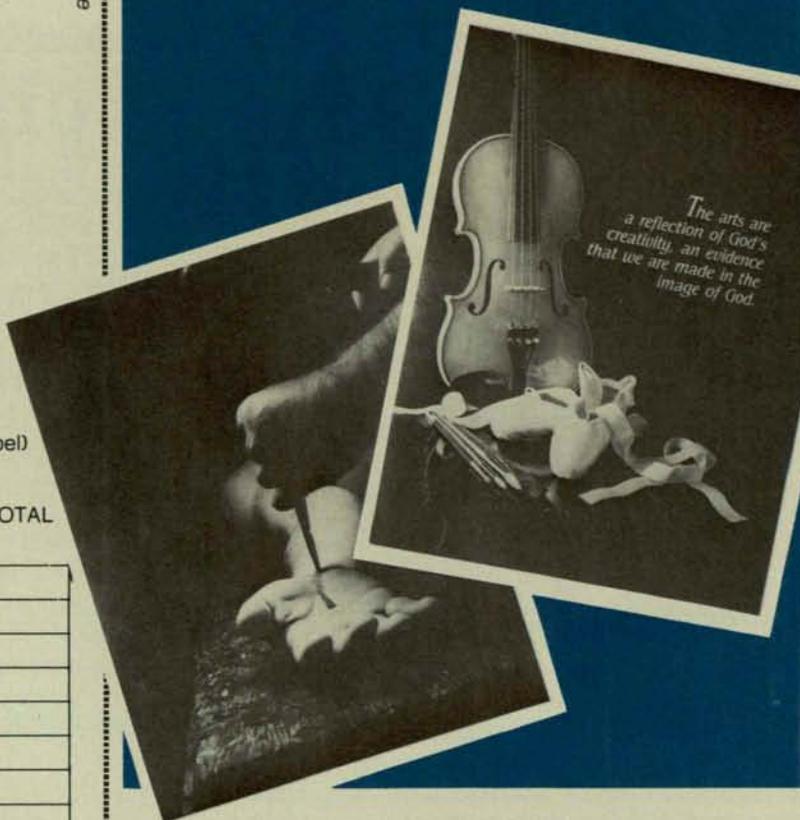
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As You Requested



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

To order see order form on this page.

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

Instruction in the fundamentals of the faith is an important part of our Christian heritage. "The Word" feature over the course of the year will provide a systematic, seasonal study of basic teachings about the creation and fall of man, the person and work of Christ and the nature and destiny of the Church. In this 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 universal Church because . . .

I. God's Government Reaches to the Ends of the Earth

- A. The Lord possesses the heathen Ps. 2 Nov. 1
- B. The Lord is worshiped by the nations Ps. 22:22-31 Nov. 2
- C. The Lord is feared by the peoples Ps. 67:1-7 Nov. 3
- D. The Lord commands all to be saved Is. 45:20-25 Nov. 4
- E. The Lord's salvation is seen by all Is. 52:7-15 Nov. 5
- F. The Lord's greatness is known by all Mic. 5:1-5 Nov. 6
- G. The Lord will govern the earth in peace Zech. 9:1-10 Nov. 7
- H. The Lord redeems from every kindred and nation . . . Rev. 5 Nov. 8

II. The Church's Commission Is Universal

- A. To all nations and every creature Mt. 28:16-20; Mk. 16:14-20 . . Nov. 9
- B. From Jerusalem to the remotest part Acts 1:1-11 Nov. 10

III. The Church's Response Was Directed Outward

- A. "In one place" Acts 1:12-2:4 Nov. 11
- B. "From every nation under heaven" Acts 2:5-41 Nov. 12
- C. "At ease in Zion" before the persecution Acts 4:23-37 Nov. 13
- D. The scattered Church at work in Samaria Acts 8:1-25 Nov. 14
- E. The gospel extended to Ethiopia Acts 8:26-40 Nov. 15
- F. The first Gentiles baptized Acts 10:1-48 Nov. 16
- G. The Church at Antioch Acts 11:19-30 Nov. 17

IV. The Church's Growth Extended Throughout the World

- A. Cyprus and Pisidian Antioch Acts 13 Nov. 18
- B. Iconium, Lystra and Derbe Acts 14 Nov. 19
- C. Philippi Acts 16 Nov. 20
- D. From Thessalonica to Athens Acts 17 Nov. 21
- E. Corinth Acts 18:1-17 Nov. 22
- F. Ephesus Acts 18:18-19:7 Nov. 23

V. The Apostle Paul Had a Global Vision

- A. "I must see Rome also" Acts 19:8-22 Nov. 24
- B. "I must finish my course" Acts 20:17-38 Nov. 25
- C. "I am ready not only to be bound, but also to die" Acts 21:7-40 Nov. 26
- D. "Brethren and fathers, hear my defense" Acts 22:1-21 Nov. 27
- E. "I obeyed the heavenly vision" Acts 26 Nov. 28
- F. "Keep up your courage . . . I believe God" Acts 27 Nov. 29
- G. "Salvation has been sent to the Gentiles" Acts 28 Nov. 30

Dear New Wine



We're honored

I am myself an editor of a Christian magazine on a university campus in South Africa, and the high standard you maintain in your magazine certainly encourages me to strive for excellence in our magazine. Keep up the good work.

Grant Walton
Harare, Zimbabwe

He did it again

The Lord has done it again. The day after my middle son started public school for the first time *New Wine* arrived. I know that the Lord has both my school-agers where He wants them this year, but going from a Christian school and the family

support I got there as a single parent to the public school system hasn't been a pleasant anticipation. In addition, we will have two different schools in two different school districts (my oldest son is hearing impaired and will be spending this year in a school where there are a few others as well). So I have been soaking up all the insight into public schools that I can. And I thank you for your very timely articles this month.

Kari Sundquist
Cedar, MN

Bowled over

I do not want to sound trite, but we have been bowled over by the way in which month by month the main feature being taught in *New Wine* accords exactly with teaching and revelation we have received in the preceding seven to twenty-one days. That has happened on eight occasions in the last twelve months.

The Lord is so well-organized that the time lag is probably explained by surface mail delivery periods.

Paul & Tessa Settaree
Dyfed, England

No more subscriptions

I appreciate *New Wine* very much. It is very interesting and hits so many key issues in my life.

I felt the Lord say to me today to discontinue all newspaper and magazine subscriptions—except *New Wine*—so that we will have more time in His Word. I feel *New Wine* is an excellent tool to help get into God's Word.

Rodney & Marcella Enos
Bozeman, MT

A tribute

I thank you for the encouragement I received from the ar-

ticle "A Tribute" by Paul Thigpen. I am a public school teacher and more important, a Christian teacher trying to serve the Lord where He has called me to serve. Amid the flood of public school criticism from all sides, Christian friends included, I thank you for the "lift" that the articles brought to me. It is wonderful to hear something good about public schools for a change.

A brother in the Lord

Back into molehills

The encouragement we receive through your magazine has often put us back on course and made our mountains back into molehills. Just thought you would be glad to know. One thing we're undecided about, though, is whether your publication is a well in the desert or an air-conditioned oasis. Too bad Paul didn't have it.

Kevin Andrews
Kalamazoo, MI

Up from "the depths"

I felt compelled to write and thank you for the article by Bob Mumford, "Yesterday, Today and Forever," that appeared in your July issue.

One week ago I read that article for the first time though I had received the July issue two weeks before. That particular article concerning God's unshakable people was for me.

My husband and I were transferred by the USAF to Okinawa, Japan. I honestly felt like God had sent me to the depths of the earth.

One day after we had landed here in Japan, during my devotions with the Lord, I asked Him why me and why here. Then I immediately picked up the magazine and read Bob Mumford's article. The Holy

Spirit ministered so heavily to me as I read how God places us in shakable situations to make us unshakable. I thank and praise our Lord for *New Wine* and your ministry. It has reached even the "depths of the earth."

Vicki Barnes
Okinawa, Japan

Rain on the thirsty ground

My husband and I are missionaries in India in a remote area. We appreciate your many uplifting and inspiring articles. They are often like rain on a thirsty ground. We soak them in. They are an inspiration in our work among village people and are also encouraging in our work with leprosy victims. All in all, we like your magazine and thank you for it.

Mrs. Lillian Mayer
Cuddapah, India

Gospel message needed

For several years now we have read *New Wine* and we have received much instruction and inspiration from its pages. It is a very profitable magazine for us, and we intend to continue reading it.

Our concern is that there are perhaps thousands of people that receive or read your magazine that are not converted or familiar with basic Bible truth. We believe that a Christian publication should always inform their readers of the way of salvation, not taking it for granted that everyone will be in a position to apply the in-depth

teaching presented. Please consider putting material in *New Wine* on a monthly basis that explains the gospel message and the need for discipleship.

Charles Schism
& Mark Simpson
Belleville, IL

Don't forget them

I appreciate your magazine very much. There are not many good resources available in prison to receive, especially a type of magazine that is like *New Wine*—free. I enjoy it very much and thank you for sharing it with me. Thank you for your love and work in the Lord for His people in places that many have forgotten about or do not care about. I know the Lord will richly bless you for it.

Linda Moss
Gatesville, TX

Keep on tithing

A friend loaned me the July '82 issue of *New Wine* to let me read the article "God's Transcendent Economy." It ministered to me a lot. You see, the principle of tithing was one that I had been learning about. I needed \$800 more to go to college, so my summer tithe of \$250 could come in handy if I didn't give it. But I did, reluctantly. At the time I read your article I received a letter giving me a \$400 scholarship. A week later I received another \$400 through a college grant. Isn't God neat?

Todd Stockwell
Plainville, MA

We're available

Your policy of making the magazine available to anyone who would like it, whether or not they make a contribution, is a real strong reflection of your faith in the Lord. More than the articles themselves, this gesture is the most positive indication to me that you are truly trying to do the Lord's will. Please don't change that policy.

Katherine Tallant
Landsdowne, PA

New hope and energy

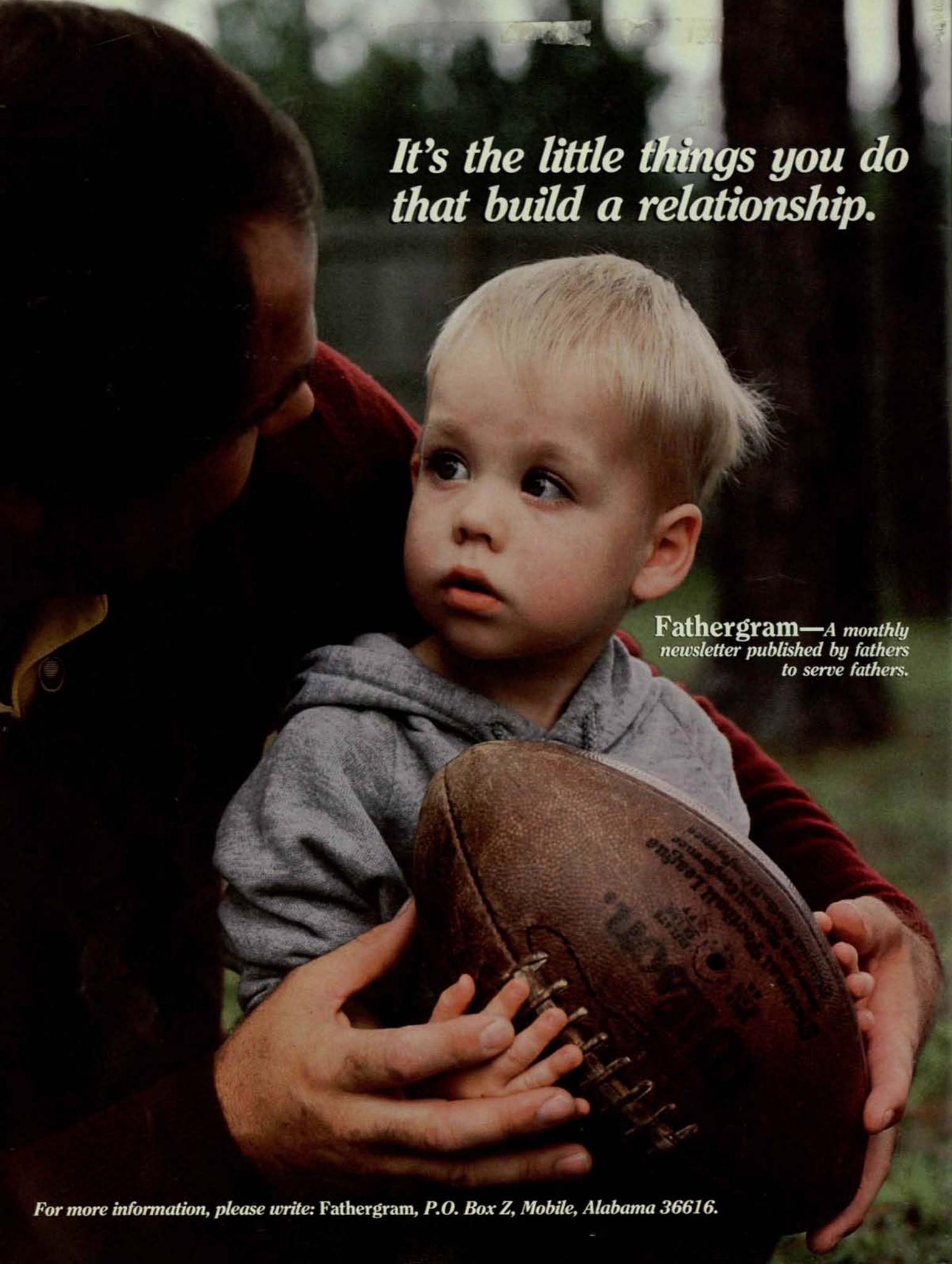
I had just spent a grueling night of coming home from work, fixing supper and then helping two kids with homework until 10:20 PM. The next morning, after waking up late and having to rush around to get to all of our designated places on time, I picked up the mail and praise the Lord *New Wine* Magazine was there. The article by Cliff Schimmels entitled "Don't Blame the Teachers" has given me new hope and new energy. I have one daughter that is a special student and she takes a lot of time and patience. Thanks so very much for that article.

Mrs. Tom Stewart
Maple Hill, KS

P.O. Box Z, Mobile, AL 36616

The editorial policy and purpose of *New Wine* are (1) to proclaim the gospel of the Kingdom of God to all nations, (2) to work with all Christian ministries for the maturity and unity of His Church, (3) thus making ready a people prepared for the coming of the Lord. We recognize that, according to the Scriptures, God uses men given as ministries to build His Church in the earth. However, the basis of our relationship is not primarily commitment to human personalities, but to Jesus Christ as Head, to the Holy Scriptures as the ultimate standard by which all revelation and practice are to be judged and to God's purpose for His people in the earth at this time, as interpreted by the Holy Spirit. *New Wine* is a non-subscription magazine. Your contribution, whether great or small, is always appreciated. We ask that you make the amount of your contribution a matter of prayer. We recommend a gift of fifteen dollars, which will enable us to maintain the

ministry of *New Wine*. Contributions beyond that amount make it possible to send the magazine to readers who genuinely cannot contribute. Above all, we value the support you provide when you pray for us regularly. All contributions to *New Wine* are tax-deductible. A tax-deductible receipt for contributions is available at year-end upon request. *New Wine* Magazine is under the supervision of an editorial board which meets several times each year to provide direction and oversight. The board consists of Don Basham, Ern Baxter, Bob Mumford, Derek Prince and Charles Simpson, who receive no remuneration for their service on the board. Please use the form found in this magazine to request *New Wine* and for address changes and contributions. All foreign contributions or payments should be made in the form of a check for U.S. dollars drawn on a U.S. bank or International Money Order for U.S. dollars.

A close-up photograph of a man's face on the left, looking towards a young child with light hair. The child is holding a brown leather football. The man's hands are visible, holding the child and the football. The background is a blurred outdoor setting with trees.

*It's the little things you do
that build a relationship.*

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newsletter published by fathers
to serve fathers.

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