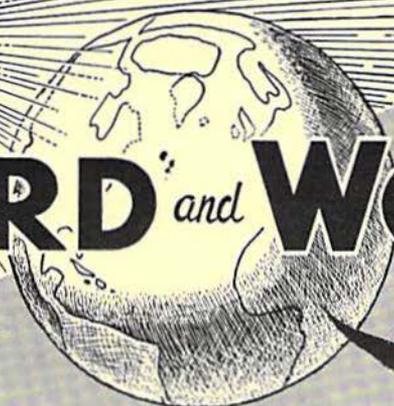


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JUNE, 1975

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Talking Things Over

G. R. L.

TO MEDITATE OR NOT TO MEDITATE

What do you do when the doctor prescribes TM? (Transcendental Meditation; for a detailed explanation, see the article by Kenneth Doughman on another page in this issue.) It is happening here in Louisville and, no doubt, in other cities.

When the question was first put to me, I had no certain answer, but I felt inclined to reply, "Why? What's wrong with TM?" An article in *Scientific American* documented the medical benefits of TM; the effects of it can actually be measured in terms of blood pressure, pulse rate, respiration, etc. Other articles from news magazines tell of addicts using TM to kick the drug habit; it gives relief from nervous tension. With publicity like this, it is little wonder that interest in TM has mushroomed in just a few short years. To allay the fears of the scrupulous, every article on TM that I have seen reassures the reader that TM is not a religion.

In spite of these good things, I had some misgivings. I was a little uneasy about the use of a *mantra*; this is a special Hindu word given only to you for you to use in your meditation. It seems to be invested with an almost-magical quality. The thing that definitely decided me against TM was the experience of a local Christian who was considering taking instruction in TM. She was told by the instructor that when she came to the first session she must bring fruit and/or flowers as an offering to Maharishi. No, Maharishi wasn't there in person; the offering was to be made to his image (photograph). The instructor was reassuring that there was no "religion" involved; she was also insistent—there could be no instruction in TM without first paying homage to Maharishi.

This is clearly idolatry. It puts TM "off limits" to believers.

THE LOST ART OF MEDITATION

"Why are you just sitting there? You're wasting time!" A friend of mine hears this from his wife occasionally when she catches him "just sitting" (*meditating*, he says). If he has the TV on or his head in the newspaper, she says nothing; it is "doing nothing" that makes her feel uncomfortable. Our society is action oriented; to sit and just think seems out of tune with the times.

Meditation is an ancient practice. Isaac went out in the field to meditate at eventide (Gen. 24:63). I would almost say that one of the marks of a believer is this: he takes time to meditate. I seriously doubt that any man ever heard God speak to him without his having taken time to meditate. Certainly the blessed man is the one who meditates on the word of God day and night (Ps. 1:2). I marvel that so many congregations make such demands of their minister that he has little time for meditation. The preparation of a single sermon may easily require twenty hours; yet, "the preacher has plenty of time" to be errand boy to the church—to the neglect of his ministry. Those members who depend on their pastor for spiritual feeding (neglecting to meditate on the Word for themselves) thus are doubly deprived.

If we but restore to biblical meditation its deserved respectability, I'm confident that there will be nothing lost for the lack of TM. I know of no medical research results on ordinary meditation, but neither do I know any reason why it should not match the effects of TM. And what about the *mantra*? We Christians have one that carries real power—the name of Jesus!

Truth or Lie

Asa Baber

"I have not written unto you because ye know not the truth but because ye know it and that no lie is of the truth" (1 John 2:21).

Men move in two spheres, light and darkness, life or death. John in this letter shows six aspects of that fact, each beginning with, "If we say" or "He that saith." *First*, the unconsecrated life (1:6). "If we say we have fellowship with Him and walk in darkness we lie and do not the truth." Fellowship means to have things in common with another; in this case it means to have things in common with Christ who is our example to pattern our lives after.

Second, the unenlightened heart (1 John 1:8). "If we say we have no sin we deceive ourselves and the truth is not in us." This is to say we have no carnal nature, which is the fleshly part of man which is selfish and prone to sin.

Third, the unrepentant mind (1:10). "If we say we have not sinned, we make him a liar and his word is not in us." Paul said in the book of Romans, "All have sinned and come short of the glory of God."

Fourth, the unbalanced life (2:4). "He that saith, I know Him and keepeth not His commandments is a liar and the truth is not in him;" to know Him is to obey His word.

Fifth, the unregulated life (2:6). "He that saith he abideth in Him ought himself also to walk even as he walked." He lived here on the earth to show how we should walk.

Sixth, the unloving attitude (2:9). "He that saith that he is in the light and hateth his brother is in darkness even until now." Hate is of darkness and light dispells darkness (2:13, 14). "We know that we have passed from death unto life because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him."



The Self-knowledge of Jesus

Dennis L. Allen

How did Jesus know who He was? How did He know just what God wanted Him to do? Do we take too much for granted with respect to the self-consciousness of Christ?

We must remember He was born as a man, which means that He was helpless as any babe. He who made the universe and whose eyes could sweep the length and breadth of it became an infant whose eyes had to gradually learn to focus on objects near at hand. He who holds the waters in the hollow of His hand became a babe with weak helpless hands. Others had to care for Him. He who was the Word from the beginning had to learn to talk by faltering steps just as any child. Would it not be true also that His mind and spirit had to develop by normal stages of growth? Do you think He went around bragging to His playmates, "I am the Son of God"? I am sure He did not. It is true when He reached the age of twelve that He was already conscious at least in a measure of who He was and of His destiny. The words, "Know ye not that I must be about my Father's business," spoken to His anxious mother make this clear. We are treading upon holy ground and scripture doesn't spell out clearly the answers to all these questions, but surely the Lord would have us to meditate upon them, for He is to be our example in all things.

When He came to this earth Christ emptied Himself of what? Not of His divinity, but surely of the independent exercise of His divine attributes. He took the form of a servant. He was dependent upon the Father for everything. He fought His way through as a man. He had only the same kind of help that any man can have who comes to God in faith and walks in obedience. He did nothing of Himself. Even His power He received through prayer.

But this all must have had a beginning as a child. Would it not be true that like little Samuel of old He heard the voice

of His Father and listened attentively and obediently? Could the words of Isaiah apply here? "The Lord Jehovah hath given me the tongue of them that are taught, that I may know how to sustain with words him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as they that are taught. The Lord Jehovah opened mine ear, and I was not rebellious, neither turned away backward" (Isa. 50:4, 5). Morning by morning as others slept the Lord Jesus was listening to the voice of His Father. He was in a school that those around Him knew nothing about. As a man, would He not have lost all memory of His pre-existence and have to take by faith all that the Father told Him? He could not rely on His senses. Only by faith could He take His stand upon who He was and what the Father had sent Him in to the world to do. What a lonely road He trod! Even His own family could not understand this with the possible exception of Mary, for even His brothers did not believe on Him. But He held a straight course without wavering. In spite of all the caviling of His enemies He was perfectly assured as to who He was of the path that He should take. "I beheld the Lord always before my face; for he is on my right hand, that I should not be moved."

In a real sense each one who becomes a child of God by faith in Christ Jesus must walk this same road. God tells us things about who we are and what we are going to be which are completely out of the understanding of those living around us. Only as we receive it by faith and take our stand upon it do we begin to make progress in our Christian life.



Even Weaklings Can Qualify

Alex V. Wilson

Paul the apostle often experienced "fears within and foes without" (2 Cor. 7:5), as we saw last month. Outward afflictions overwhelmed him; boasting critics in the church sneered at him. These constant pressures brought anguish to his heart, tears to his eyes, restlessness to his mind and groaning to his mouth (2 Cor. 2:4; 2:13; 5:2-4).

He felt daily *anxiety* for all the churches (11:28). Last month we presented two possible explanations of the contradiction between Paul's anxiety and his prohibition of anxiety (Phil. 4:6). Further study solves the problem, for William Barclay in *New Testament Words* shows quite conclusively that there is a *virtuous* type of

anxiety (deep concern or burden for God, our fellow-men, etc.: Phil 2:20; 1 Cor. 12:25; 2 Cor. 11:28) as well as a *sinful* type of anxiety (worrying because we doubt God's love and power, or because our values are out of order: Matt. 6:25-34; Luke 10:40-42).

But the bigger question still remains and hounds us: Why is life so full of afflictions and foes and fears and tears? Just last night a young man here in Manila asked me in desperation, "Why is life so hard? When I love someone, she does not love me in return; and when someone is attracted to me, she is not a person whom I can love. Why is life like that?" The Bible does not answer all the questions which perplex our minds and pierce our hearts, but it does provide helpful insights to strengthen our faith.

God's PURPOSES in Our Problems

One reason for problems is that we might *experience, and then share, God's consolation.*

The God of all comfort comforts us in all our affliction, so that we may be able to comfort those who are in any affliction, with the comfort with which we ourselves are comforted by God. (2 Cor. 1:3-4)

Someone has observed that God comforts us, not to make us comforted but to make us comforters. A preacher I know has been used by God to counsel and console people suffering from nervous depression because he himself once suffered months of similar hopeless despair, before God delivered him. Our sorrows should make us sympathetic, and God's comfort provides us with testimonies to share.

A second purpose in our problems is this: *to knock the self-dependence out of us.*

We were so utterly, unbearably crushed that we despaired of life itself. Why, we felt that we had received the sentence of death; but that was to make us rely not on ourselves but on God who raises the dead (1:8-9).

Confidence in our selves, our abilities or training or experiences or knowledge or past successes, is one of the most subtle enemies of the Christian. It infiltrates our hearts so sneakily that perhaps we fail to notice for a long time. But our Father sends troubles to wake us up, as William Cowper observes in his great hymn, "Tis My Happiness Below":

Trials make the promise sweet;
Trials give new life to prayer;
Trials bring me to His feet,
Lay me low, and keep me there.

How we need this ministry of affliction in our lives, to deflate our proud self-sufficiency. John Stott points out, "An honest and humble acknowledgement of the hopeless evil of our flesh, even after the new birth, is the first step to holiness. To speak quite

plainly, some of us are not leading holy lives for the simple reason that we have too high an opinion of ourselves. The only way to arrive at faith in the power of the Holy Spirit is along the road of self-despair. No device exists to settle this issue for good. The power and subtlety of the flesh are such that we dare not relax for one moment. The only hope is unremitting vigilance and dependence" (*Men Made New*).

A third purpose in our problems is, *to demonstrate God's power.*

We have this treasure (i.e., the Gospel-salvation) in earthen vessels, to show that the transcendent power belongs to God and not to us (2 Cor. 4:7; see vs. 8-11, too).

Paul here compares himself to a clay pot which was used in those days as a lamp. Oil was placed in the pot, a wick was lit, and there was light. The important thing was the light, not the container. The latter was usually small, cheap, and unimpressive-looking; just a plain earthenware vessel. But the light it held was a valuable treasure. In the same way Paul was not very impressive (nor are we). Yet he bore a fabulous treasure, the divine light of the Gospel of Christ's glory (vs. 4-6).

Paul seems to be saying: "If I were personally impressive or overwhelming, if you did see me bristling with power, what would make me any different from any other powerful, impressive personality in the world? As it is, you see me in all my weaknesses, in this 'earthen vessel,' but this is exactly where God can be God. You can know the power in my ministry is God's because you can trace so little of it in me. The way I am you can be sure 'that the transcendent power belongs to God and not to me'" (*A Theology of the Holy Spirit*, by Frederick Dale Bruner, p. 305).

God's POWER in Our Problems

This theme of the inter-relatedness of problems and power is developed at greater length in chapter 12:1-10.

To keep me from becoming conceited because of these surpassingly great revelations, there was given me a thorn in my flesh, a messenger of Satan to torment me. Three times I pleaded with the Lord to take it away from me. But he said to me, "My grace is sufficient for you, for my power is made perfect in weakness." Therefore, I will boast all the more gladly about my weaknesses, so that Christ's power may rest on me. That is why, for Christ's sake, I delight in weaknesses, in insults, in hardships, in persecutions, in difficulties. For when I am weak, then I am strong (2 Cor. 12:7-10, NIV).

Paul asked God for subtraction: take away this thorn. But instead, God gave him addition: along with your thorn, I'll give you sufficient grace. "My grace is all you need," as the NEB translates it. Outer difficulties and inner weaknesses are intended to keep us humble, for only then are we useable. God taught Paul that power comes not through deliverance from all weak-

nesses, but through accepting and enduring those which are His will. Until Christ returns, Christians will experience various weaknesses—perhaps physical, or mental, or emotional, or circumstantial. But God's grace is available amid them all.

"Some weaknesses are apparently never to be overcome, they are to be used. They can in fact become the source of divine power in its perfection. Paul's opponents said, 'ONCE we were weak, NOW we are strong' (see 1 Cor. 4:10). Paul, however, learned to say, 'WHEN I am weak, THEN I am strong'" (Bruner). God uses us, *not* because we are *able*, but because we are *feeble*. He delights to use the foolish, the weak, the low and despised, the nobodies, "so that no human being might boast in the presence of God... As it is written, Let him who boasts, boast of the Lord" (1 Cor. 1:26-31).



Questions Asked of Us

Carl Kitzmiller

How do you get around the passage which says, "By His stripes we are healed"?

Get "around it"? I don't want "around it." I believe it and preach it, and my hope is closely tied up with the truth that it and other similar verses reveal. This does not mean that I accept any and every supposed interpretation of the verse, however.

Isaiah 53:5 is being widely used today in an attempt to prove that physical healing is a present right because of the atonement. It is thought to support miraculous healings. If we can go by the emphasis placed on the matter, it would not be too hard to find some who apparently believe His work toward physical healing was more important than His work in atoning for sin. To make the clause—"With His stripes we are healed"—refer primarily to *physical* healing is, I believe, a serious misinterpretation. Any forgiven sinner has received healing. The term cannot be limited to the body. Healing of the spirit is as certainly and as literally healing as healing of the body. Please note the other clauses in the verse. They deal with "transgressions," "iniquities," and "our peace." Why then make the last statement refer primarily to physical healing when the others do not? The healing is set in contrast with what happened to the Messiah. He was wounded that we might be healed. Since the wounding was for our ini-

quities and transgressions, then the healing must have to do with them. So the healing in view would seem to be especially for our soul sickness. In any case it is quite poor exegesis to try to force an interpretation on the passage which it does not demand and which cannot be supported by the word of God otherwise.

It is evident that Jesus, even before the cross, healed many cases of physical infirmity to demonstrate His power and to show His compassion. And sometimes the physical infirmity was so closely related to sin that He spoke sins forgiven as a part of physical healing. Physical healing and spiritual healing were not always necessarily bound together, however. Sickness is sometimes used by God for chastening and when the cause for chastening has been removed by forgiveness of the sin, then physical recovery is sometimes experienced—but not always. It is also equally clear that not all sickness and infirmity is the result of the individual's sin (John 9:2, 3 is a very clear case). All of which says that while sin and physical sickness are related to each other, physical healing is not a necessary and immediate benefit and a mark of forgiveness.

There can be no doubt that sickness of every sort ultimately traces back to the fall, involving the whole of man, body, soul, and spirit. This is a part of the death that resulted when man was driven from the tree of life. When sin is finally removed, even the physical sickness will be gone (Rev. 21:4; 22:2). In the sense that physical healing is ultimately to be achieved, it was a part of the atonement. It is the whole man who is to be restored to God (1 Thess. 5:23). That is quite different from saying that the Christian can now expect physical healing or that it is one's present right because of Christ's atonement.

Let me illustrate by another passage. In 1 John 3:14 we read that we, Christians, "have passed out of death into life." Now it is evident that Christ's atonement is very definitely tied in with this. But suppose that I, as a Christian, begin to insist that I can never die physically because life has been given me as a result of Christ's atonement. In spite of the atonement Christians do still experience physical death. Yes, the scriptures soften the experience to "falling asleep," and the sting of death is removed (1 Cor. 15:55ff), but we do (until Jesus comes) go into the grave. This does not show 1 John 3:14 to be false, only that "life" needs to be defined by the whole of New Testament teaching. Total victory over death is indeed a part of the atonement and we will one day be in full possession of that victory, but it is not a present possession of the child of God.

If the healing in Isaiah 53:5 is seen as the healing of the total man which is ultimately achieved in Christ, then there is no problem. But if it is seen as a present (mostly, or only) physical healing which is ours always to expect as a present possession, then there is bound to be great disappointment.

How do I go about determining where I should go to church? It is not always possible to find a church like I have been used to. It seems that some concessions have to be made wherever I go.

For the sake of simplifying, let's assume that the church you have been used to is one that is doctrinally and in life and zeal a true church of the Lord. This is not always the case. Sometimes people have moved; found a new church home; and in the process, gained either as to truth or as to activity, or maybe as to both. There are often times emotional ties or blind spots in our view of "the church back home" that tend to make an honest evaluation a bit hard to achieve. People sometimes confuse "the way we have always done things" with truth. But let's simplify and say that what you left was a "Philadelphia" indeed.

It would be easy to say that you ought just to seek the will of the Lord. Ask Him for wisdom and guidance. Of course this is the case. But since His will is often determined by practical considerations, we should have some idea as to what to look for. Many of us might find it easy enough to submit to the Lord's will if He would just speak audibly and say, "Here's where I want you." He has not seen fit to work in that way, so we have to try to discern His will.

A first consideration might be whether the move from "Philadelphia" was necessary in the first place. Folks sometimes get their eyes on a new job, bigger money, a better house, a better neighborhood, etc., without taking their spiritual lives in account. They may wake up too late to a very unhappy or unsatisfactory church life. Spiritual affairs are not to be settled as a sort of secondary issue after one has settled other facets of life. Man does not live by bread alone.

Maybe the move from "Philadelphia" was necessary. Christian people have a way of settling down when the Lord wants to use them elsewhere. On at least one occasion in the N.T., He moved a lot of Christians into new areas through persecution (Acts 8:1, 4). No passage says that Christians are committed to one location for life. There are legitimate reasons for change, including the fact that the Lord spreads Christianity by thrusting His people out into new places. Every Christian thus moved into a new area should give due consideration as to whether or not the Lord intended to use him to start a church. The answer is not automatically yes. His work may already be sufficiently represented. Nevertheless, many Christians have suffered cramped spiritual lives and have made unnecessary concessions in truth and practice who could have been used of the Lord in a much better way. This is not always an easy decision to make, for one must not be divisive, unwilling to work with other Christians, etc.

Maybe you are rather sure the Lord wants you to find a place in existing churches. Be sure to keep priorities right. Sometimes people are attracted by friendliness or "an active young people's group that will help keep Junior interested." Social prestige or mere geographical convenience are sometimes big determinants.

I have seen people give up basic N.T. teaching because of Junior's need for friends. It did not seem to matter that Junior would be brought up to believe falsehood so long as he had a good time. Marginal Christians seem to make some poor choices at these crisis points.

Sometimes one can find a church where the externals of worship are available. To me, the weekly communion, a cappella singing, and a healthy regard for the word of God are most important. If the external framework is present, one can supply, at least for oneself, the spirit and devotion that may be missing from the group as a whole. On the other hand, we do not need to be told how "dry" and lacking in help those church services may be which hold a form of godliness while denying the power. And discerning Christians find it hard to get actively involved in those congregations which come close to perverting the gospel through legalism. Such an environment surely has its influence after a while.

Some will say, "I had rather sacrifice some of the externals so as to gain something in warmth and devotion." These say, in effect, that error in one area is as serious as error in another. This is sometimes the case. Jesus was very severe with those of His day who were very careful of the letter of the law and so unmindful of weighty issues. We don't want to develop a neglect of any of the important things. Even so, as one begins to expand his conscience to allow for questionable practices, there is grave danger. Most of us have seen sad cases of people who did not set out to drift as far as they have.

Likely these remarks do not provide the black and white answer we would like to have. Each case will have to rest somewhat on its own merits, and there will likely be many factors to consider. We must evaluate the importance of the concessions which have to be made. We can concede custom, but not truth; we can concede preference, but not vital life. We should choose with care, making the best selection possible, remembering that in the midst of even Sardis (Rev. 3:1-6) there can be those who are worthy and who shall walk with the Lord in white.

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DORA WARREN EDENS

Dora Warren Edens, after a long life of faith, went to be with her Lord on Friday, April 25. She was born in England seventy years ago, moved with her folks to Toronto, where they lived for some time. In her high school years she came to PCHS in Louisville on the recommendation of her minister, Earl Smith. There she met Brother Simeon Patton Edens, but after two years of school they were separated. Letters passed between them for two more years—then silence between them for another nine years, part of which time Pat was in the army. After eleven years without having seen each other, Brother Pat took a little trip to Canada and brought back a wife who was no longer Dora Warren. That was in 1944. Their two daughters, Flora Schillizzi and Rhoda Perozzi will be glad to correct or fill in any details of this report.

Supported by the prayers of the saints the family is going on in the joy and light of the Lord.

Many are having to make the choice —

TM — or True Communion With God

Kenneth Doughman

Maharishi International University (MIU) opened its fall term on the old Parsons College campus in Fairfield, Iowa.

Approximately two hundred new students enrolled in the basic course of the Science of Creative Intelligence (SCI) were joined October 1 by three hundred returning students, bringing the total enrollment to around five hundred for the academic year.

MIU projects student body growth of between 3,500 and 5,000 within the next few years. The school is intended to be the world-wide center for the training of instructors in Transcendental Meditation, an integral part of the course.

The school's decision to locate in the Midwest has aroused much controversy centering in the deceptive denial by those associated with it of the religious nature of the practice of Transcendental Meditation (TM). In fact, in denying that TM is a religion they have succeeded in introducing courses of study which include TM in many of the high schools and colleges in North America. One of the women's magazines recently carried "testimonies" from some who are practicing TM.

However, anyone who seriously considers the definition and teachings of TM cannot deny that it is a religion with its roots in Hinduism. In the *Dictionary of Religion and Ethics* Transcendental Meditation is defined as a way to find nirvana (soul rest). Wherever you have the soul involved you have religion. The founder is Maharishi Mahesh Yogi, a native of India.

The particular kind of TM practiced by Maharishi Mahesh Yogi is Yoga. Yoga, in its highest form, is called a means to attain union with God through knowledge. In this practice the soul concentrates upon itself. In atheistic groups the goal is the realization of the true status of the soul as possessing in itself complete existence, knowledge and bliss. By postures and breath control Yoga also works the idea of asceticism into a system of mental concentration resulting in ecstatic trance states. These too produce "union with God."

According to the *Encyclopedia of Philosophy* TM training for Yoga is divided into eight phases: restraint, discipline, posture, respiration, withdrawal from sense objects, concentration, meditation and trances.

When attained, transcendental knowledge claims to result in a vivid awareness of the nature of the soul and its essential distinctness as a psychophysical organ. This is said to bring liberation. The yogis are said to have magical powers and through austerity and mental discipline seek to create a force which can threaten even the gods. This in turn both reflects and generates the view that mystical experience is the supreme religious goal, transcending the cult of supernatural beings.

The initiation rites in which everyone learning the techniques of TM must participate have other religious implications. The candidate must bring a clean handkerchief and an offering of fruit and flowers. In a candle-lit room filled with the odor of burning incense the neophyte is asked to bow before the picture of Guru Dev (the Maharishi's dead master), present his offering and sing a song of thanksgiving to all the dead masters of the Sankhya tradition of Hinduism.

During this ceremony the student receives his mantra, a word or group of words in the Sanskrit language from the Hindu holy book. This must be repeated over and over during his meditations. The mantra is meaningless (at least at first) to the meditator. However, some believe that the mantra is the name of one of the millions of Hindu gods.

SCI and TM were introduced to the Western Hemisphere in 1959 when Maharishi Mahesh Yogi came to North America with the Beatles. Since then 250,000 people have been trained in TM and more than 150,000 new followers are initiated each month. It has spread to all parts of the United States. More than one thousand U.S. colleges have chapters of the Student's International Meditation Society which actively promotes TM on the campuses. Courses in SCI, complete with initiation rites, have been offered in public high schools in many states. California and Illinois have considered state legislation to place courses of SCI within the curriculum of the public schools.*

What has caused the rapid spread of this Hindu religion in a nation that has been dominated by Christianity from its inception? I believe there has been created, in this country in this century, a spiritual vacuum which must be filled, even if by an anti-Christian religion.

Several forces have been at work to create this spiritual vacuum. First, there has been the development of the secular society, in which monetary values have taken precedence over the spiritual and a life of self-gratification and self-indulgence has seemed more important than a life of discipline.

A second factor contributing to the immense spiritual vacuum within our nation has been the impact of theological liberalism. This has undermined the vitality of many congregations, bringing some of them to the brink of death. People generally were not brought into spiritual birth nor challenged to a life of discipleship. With the loss of spiritual vigor churches often discontinued their Sunday evening evangelistic meeting and midweek prayer services. The family altar disappeared from many homes. Personal com-

*The teaching of TM in public schools has been blocked in some areas. The school board in Newton, N. J., vetoed it when a local clergyman documented its Hindu base. In California a massive letter-writing campaign by the Christian World Liberation Front killed a state legislature bill that would have "encouraged" TM in schools from the primary to the college level.

munion and fellowship with God are arts largely lost to today's generation.

The spiritual vacuum was deepened by the United States Supreme Court ruling which banned all prescribed Scripture reading and public prayer from the public school systems. Millions of young people already without the training of a Christian home were left with no moral guidelines at all.

Into this vacuum TM has come as a kind of cure-all for the many problems of the modern world. It is said to relieve nervous tension, increase mental ability, give clarity of thought, enable better concentration, relieve boredom and generally increase one's mental powers.

Both secular society and religious groups have accepted TM. Those Christian groups which give themselves to quietness and meditation in worship seem to be particularly susceptible. This is true because many do not understand the basic difference between Transcendental Meditation and Christian meditation.

TM is said to be the pathway to God, while Christian meditation seeks fellowship with God. The goal of TM is the realization of self, but the Christian seeks the realization of the divine Presence. The practitioner of TM centers his mind on the mantra, which he repeats meaninglessly over and over. The Christian meditates on the Word of God (Psalm 1:2), which is profitable and edifying.

In TM personal peace is sought through harmony with oneself and the release of nervous tension. For the Christian, personal peace is achieved through receiving Christ as personal Saviour and trusting His atoning blood to wash away sin.

In TM the person seeks the release of new mental ability through the power of concentration. The Christian receives new vibrancy of mind and body from the indwelling Holy Spirit of God.

The spiritual void has caused many to turn to TM to gain a sense of personal fulfillment. But there is need instead to return to an ancient practice from which the saints of all time received benefit. It is known by a variety of names: the family altar, daily devotions, the quiet time.

It is simply a time for a personal meeting with God. It was practiced in antiquity by men like Abraham, Noah, Job and Daniel. It was part of the life of Jesus Christ and His followers. Many statesmen of America and other nations, as well as spiritual leaders, have testified publicly to the benefit derived from meditation on and study of the Word of God.

The techniques are quite simple: the reading of a short portion from the Bible, meditation on that passage, the calling upon the name of Jehovah God through the Lord Jesus Christ, praise to God for His benefits, and petition for personal needs and solutions to present problems.

Those who observe this time of meditation testify to receiving new physical and mental vigor, inner peace and tranquillity, solutions to perplexing problems, moral strength to overcome personal prob-

lems such as alcoholism or drug addiction, and also release from the tensions of daily living. All this brings both mental and physical healing.

College courses may not be offered to cover this beneficial practice, but millions through the years of human history have been helped by it. The underlying foundation, of course, is a personal faith in God and access to Him through Jesus Christ, whom to know is life eternal.

TM is part of Eastern mysticism and Hinduism. It is anti-Christian. Beware! The only hope of any kind in the world is found in our Lord Jesus Christ (John 14:6).

—In *The Alliance Witness*

Old Glory Meditates on Independence Day

Mrs. Paul J. Knecht

How proudly I had waved in the breeze as my stars and stripes reached the top of the pole. Now, some time later I looked about me and down at a tremendous crowd of people. It was the largest group I had ever seen in that ball park. I came to attention as the announcer said: "The audience will please stand as our soloist sings, "The Star Spangled Banner." I swelled and billowed as I heard the familiar words sung in the deep, rich voice of one who obviously loved me and the things for which I wave. I was disappointed that he sang only one verse, but I soon became interested in the game that began immediately afterward.

Everyone in this country knows what a baseball team is. I noted again the nine men on each team, the two coaches and the umpire. They were well-built, able-bodied men like those who had given their lives to keep me waving. Heartily, too, like those other men, they played, as if their lives depended on the outcome.

It lasted about three hours—three hours of work for the men on the diamond and of restless moving about by the multitudes in the audience. Hot dogs, soft drinks, popcorn and peanuts drew the latter repeatedly from their seats. It would have seemed that no one at all was watching the game had it not been for the bursts of applause in wild enthusiasm that broke forth at every crucial play. I could not suppress a ripple of satisfaction as I watched the excitement below. A nation that can play as heartily as it can fight its enemies is a nation of which to be proud.

But the feeling of disappointment was still there, a fly in the ointment, and I began to try to trace it to its source. The game was nearly over. The teams were well matched and it ended soon after with a close score. Suddenly a bomb exploded with ear splitting thunder. Then another. "Oh, no!" I thought, "Not war again to plunge a joyful nation into rivers of the blood of its fellowmen!" But the bombs kept coming and the happy enthusiasm of the crowd was unabated. Rather it burst out anew at every explosion. Then,

remembering other anniversaries of the birth of our nation, I knew that this warfare was but a symbolic reminder of the days when "The Star-Spangled Banner" was written—when to see the flag still waving at the dawn's early light meant that our nation had not been taken by the enemy—when bursting bombs gave proof through the night that our flag was still here. My heart exulted in a people that could remember gratefully the birthpangs of nearly two hundred years ago that brought into being a new nation under heaven.

"Under heaven" of course! But somewhere in the unsung part of *my* song our nation is called, "a heaven rescued land" and surely it is that. Then why do they sing only one verse of that song? For I recall now that this is not the first time I have heard only one verse. The seed of disappointment is bringing forth depression. Stopping short after the first verse meant praise only to *me*. There was no praise of "the Power that hath made and preserved us a nation"—nor mention of the motto: "In God is our trust." I began to wonder about our nation. Was her love of pleasure an unwholesome, lusty love of the world? Were the billboards that flanked the scoreboard on the stadium there to entice young people into evil habits? One was a cigarette ad, one was for beer, and two were whiskey advertisements. Alien nations had been allowed in the name of brotherly love to bring in their foreign gods and witchcraft. I was forced to see that our nation is fast turning away from the God of their Fathers (the God who, by their faith, gave it birth as a nation); is so willing to tear down its laws which were founded on the standards God gave us that they have not only denied justice to criminals, letting go scot free those who put themselves in line for the death penalty and so eager to commit murder themselves that it cannot wait until a child is born but destroys it in the womb, having legalized abortion. Will our nation soon be in the hands of a generation that knows not God, many of whom do not want to know Him?

As these depressing thoughts crowded in, my proud wave turned to apprehensive trembling. By now the once bright stars that reminded me of the starry-eyed young men filled with love of country whose blood had dyed my red stripes reminding me of their courage—whose high ideals that partook of divine purity kept in mind the high aims and purposes of our nation symbolized by the white stripes—all of them, stars and stripes alike, hung motionless at my side, as the full implication of the omission of all but one verse of that marvellous song of praise burst upon me.

I know there are some who still can sing that song with fervor. They are salt that has not lost its savor. But I long to hear again the full-throated singing of our national anthem by a people whose praise of the Power that has made and preserved us a nation will make the welkin ring and even rise high enough to reach the ears and heart of the God in whom we trust.

When that time comes, I, the Star Spangled Banner, will again wave in triumph over the Land of the Free and the Home of the Brave.

PROPHECY

Edited by Dr. Horace E. Wood

Free From Want

Haddon W. Robinson

It has been noted that every major portion of Scripture was written by someone having a hard time, to men and women experiencing a hard time. This may not be exactly true, but I do know that the passages of Scripture we love best are the ones to which we turn in days of difficulty. And no passage in all the Book of God is any better loved or any more familiar than the Twenty-third Psalm.

The words of the psalm were not penned during the morning of David's life, nor the noontime of his experience. I believe them written during David's twilight years, for they are the words of a man who has lived and done much, who has greatly sinned and been greatly forgiven.

David is an old man who rules as king in Jerusalem. As he sits upon his throne, memory comes and takes him by the hand and leads him back to his yesterdays. Suddenly the great vaulted arches of his palace disappear and in their place he sees again the azure blue of a Mediterranean sky. The scepter that he holds in his hand becomes a shepherd's crook. And the great, thick rugs beneath his feet are as the grassy pastures he trod so often as a boy. As David looks out at his servants standing around his throne, eager to do his bidding, they appear now like the flock that he cared for on his father's farm. David remembers how he cared for the flock, how he led the sheep to places of plenty and protected them from danger. Then as David sighs for those "good old days" he begins to think of how God has taken care of him—how God has provided for his needs and protected him from danger. Inspired by the Spirit, David writes, "The Lord is my shepherd; I shall not want."

Many who love this psalm take these words to mean "The Lord is my Saviour; and I'm glad He is." As wonderful as it is to know that Jesus is your Saviour, that is not what this psalm is all about. Psalm 23 is one of a trilogy of psalms that appear together in the Psalter: Psalms 22, 23, and 24. Each deals with a different aspect of the work of Christ. Psalm 22 sketches a prophetic picture of the death of Christ upon the cross. In it David stares down across the hills of history and sees the knoll of Calvary with the suffering Messiah hanging on a tree. Psalm 24, however, deals with the resurrected Christ, who is now in heaven. "Lift up your heads O, ye gates, and be ye lifted up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, he is the King of glory" (vv. 7, 10).

Psalm 22 delivers me from the penalty of my sin. Through Christ's death my debt of sin is paid and I know that God will not hold it against me. If my Saviour has paid the penalty then of course I have nothing to pay. Through Him I enter into life. Psalm 23 delivers me from the power of sin. As I trust my life into the hands of the Christ who now lives for me, I am assured that every need of every day in every circumstance can be supplied. In Him I enjoy an abundant life. Psalm 24 delivers me from the presence of sin. It points forward to that delightful day when Christ shall return for His own, and with Him we shall share life for eternity.

Psalm 22 took place in the past, and it takes care of my past; Psalm 23 takes place in the present, and it guarantees my present; Psalm 24 will take place in the future, and it assures my future. Psalm 22 deals with the "good shepherd" who "giveth his life for the sheep" (John 10:11). Psalm 23 deals with the "great shepherd" resurrected for the sheep (Heb. 13:20). Psalm 24 deals with the "chief Shepherd" who returns to reward His sheep (1 Peter 5:4). Many people who have put their trust in Christ as Savior do not know the reality of His work as Shepherd and do not look forward to His return as Sovereign. But when David sang of Christ as Shepherd, he was praising the living God who enriched his daily life, who would send Christ as Messiah and who would give him eternal life.

This word that David used for "Lord" was the name "Yahweh." The Jewish people were so much in awe of that name—and of the God it represented—that they substituted for it some lesser name for God whenever it occurred in the public reading of the Scriptures. In fact, only once a year was it pronounced, on the Day of Atonement, by the high priest in the most holy place of the temple. This superstition grew out of a misunderstanding of Leviticus 24:16: "And he that blasphemeth the name of the Lord, he shall surely be put to death." When people thought of Yahweh, they thought of the one who causes all things to be, the God who brought the nation Israel into existence. Yet this God who inhabits eternity is the one that David speaks of as "shepherd." He is the God that Christians trust too. The Christ in whom we trust as a personal Saviour is the same One by and through whom and for whom all things were made. That God is great enough to take care of all the needs of my life. That God visited this planet and died on the cross for man's sin. It is this great God whose return we look for, and it is Yahweh, revealed in Jesus Christ, that we trust for life itself in time and in eternity.

Another important word in that first verse is the tiny personal pronoun "my." Millions of people know that the Lord is a Shepherd, but they really don't know that He is theirs. How can you know that you are really one of His sheep, and that the God of the universe is actually your Shepherd? Well, in John 10:27 Christ Himself declared, "My sheep hear my voice, and I know them,

and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

There are two tests. "My sheep hear my voice," He said. That's the first one. Do you really listen to what He has to say to you through His Word? Then He said, "They follow me." That's the second test. They carefully follow the leadership that He gives them in His Word. It's as simple and sublime as that.

Who is your shepherd? Your husband or wife? Your pastor? Your parent? Your psychologist? A close friend? As important as these people are, they can never be the Good Shepherd of your life. They're sheep too. You and they need someone else just as David. You can have someone else—if you give attention to what He says in His Word and simply follow His instructions. When you come to the place where all of your life—in all of its details—is placed in Christ's care, you can say with a deep, abiding certainty, "The Lord is my shepherd; I shall not want."

"No Escape"

Lord,
You've really laid hold of me!
More and more these past months
You have painfully
Pointed out to me
That I am nothing!

Even those good things
That I do,
They come from you.
But...
I've known that all along.
That's no more than simply
"Good doctrine."

But,
What I didn't know,
At least didn't realize till now,
Is I *can't escape!*

I'll slip,
I'll fall,
Even as they say,
"Backslide,"
But You won't let go!

I speak of more
Than that silly doctrinal feud,
"Once in grace,
Always in grace."

Somehow...
It's more than that.
Yet...
I can't explain it.
All that I know is
I'm a prisoner,
So tight
Is your hold on me.

Nothing I have done
Has brought this state about.
Others have said in times past,
That once you lay hold of a man, Father,
That man can cease his struggles,
For you have a *PURPOSE!*
And that man
Has no other choice.

On one hand,
What fear
It brings!
So unworthy am I
For your purposes and plans.

On the other hand,
What security it brings,
Not euphoria.
Not a psyched-up
Mental state.
Just peace.

Peace in knowing
It's nothing that I've done,
Nothing I'm to do,
Nothing I'm to prepare for,
Nothing I'm to work for,
Except,
Through faith,
And that not of myself,
Being content
To simply be
A vessel,
An instrument.

Make me an instrument,
A vessel.
Use me, Lord.
For I can't escape.
Praise God!

—Fred W. Schott

Ernest Lyon is a professor of music at the University of Louisville and minister of the Highland Church of Christ.



Viewing the News

THE CLOSE of the war in South Vietnam has left a good many people throughout the world wondering what has happened to the United States. What our country has done in Asia is evidence of what is happening to our leaders. First, after helping a great deal, we turned our backs on the Nationalist Chinese government and turned the country over to the communists. Then we refused to win in Korea in spite of a tremendous sacrifice of money and men and left one half of the country slave and threatening the other half. Then we used up thousands of men and billions of dollars fighting the kind of war that no sensible country ever fought before and ended up cutting out even supplies to South Vietnam and then breathed a sigh of relief when the communist butchers took over and began their butchery and the making of slaves out of the people. Now even Israel has begun to have second thoughts about whether it can trust this country as an ally or not. It looks like Draskovich knew what he was writing about when he wrote in his book, *Will America Surrender?*, "Our policy of no-victory in Vietnam and our recent advances to China and Russia have made it unmistakably clear that the U.S. is pursuing a policy of historical surrender to communism." Pray for our country and for its leaders.

THE ACLU (American Civil Liberties Union) was formed originally by communists and other socialists and has pursued that line consistently over the years. At last another organization has been formed to counterbalance the ACLU's efforts, The National Justice Foundation. The NJF has won some cases for law

enforcement when the ACLU has instituted court cases to disarm policemen, etc. A meeting (future as I write but past as you read) was scheduled in Louisville to form a Kentucky Justice Foundation. Thanks to the Christian Heritage Center for sending information about that.

"BEHAVIOR MODIFICATION" may not mean much to you as a term, but Dr. B. F. Skinner, psychologist, uses that term to describe proposals for modifying the behavior of children who don't act as he and the other elite wish by the use of drugs. Many "liberal" educators have been attracted to Dr. Skinner's proposals for creating children who will think and act in approved patterns—patterns approved by the "right" people. The school (state) heads toward control of its subjects.

IN CASE you wonder who has supported the efforts being made to provide care for children by the government from very early age, you might ponder this statement quoted in *The National Laymen's Digest* and taken from a magazine published by the Communist Party in the U.S.A., *Political Affairs*, in the June, 1969, issue: "Legislation and funding will be needed on a scale hitherto undreamed of to provide the facilities to free women from drudgery and to provide genuine care and education for babies and children under community and/or trade union control." Remember the source the next time your legislator suggests this. Nazi Germany got a big boost toward its totalitarian state when it took over control of the youth, but our planners want to start at two or younger to insure complete control.

UNICEF, according to Agence France-Press, has agreed with North Vietnam on the delivery of 200 pre-fabricated schools. Just remember that addition to the housing problems of that communist country this fall when unsuspecting children come to your doors to ask for money that they think will be used for children over the world. Thanks to The National Laymen's Digest for the information.

DID YOU READ Carl G. Croyder's lament in the May Harper's? I didn't, but I am thankful to Evangelical Newsletter for reprinting it. Here is part of it put into one paragraph: "We don't hear about the Seven Deadly Sins anymore—Pride, Covetousness, Lust, Anger, Gluttony, Envy and Sloth. That's because these medieval gentlemen have adopted aliases and new life-styles and gone legit. Pride's new name is Success... Covetousness's new name is Lawsuit... Lust's new name is Expression... Anger's new name is Indignation... Gluttony's new name is Good Life... Envy has a new name too. It's Regulation (Who doesn't call for Regulation nowadays whenever he sees other persons or other groups becoming successful?) Sloth's new name is Freedom." Much food for thought from a surprising source!

IN CASE you are interestel in finding out about the drug that many doctors feel would eliminate cancer (whether it would help or hurt is not personally known to me, but many sources I trust say it would help), you might want to write to the following address and ask that the results of the Sloan-Kettering Cancer Institute tests on Laetrile (amygdalin) be made public:

Benno C. Schmidt, Director
National Cancer Program
The White House
Washington, D. C. 20500

THE DEBT LIMIT of the U.S.A. will soon be raised to \$604 billion. Someone figured out that at the rate of \$100 a day without interest, that would take 16,547,945 years to finish payment. Another way is to note that if man has been on the earth 6000 years, it would have taken all those years to spend that much by spending \$84,000,000 each year or over \$230,100 a day.

IRONIC! Jenkins Lloyd Jones is quoted in The National Laymen's

Digest of May 1, 1975, as writing: "When a group of parents in Montgomery County, Md. recently circulated a handbill protesting books on the public school reading list that included Eldridge Cleaver's Soul on Ice and Wardell Pomeroy's Girls and Sex, the editor of the Montgomery Journal described the protest as 'garbage.'" Jones then added, "But, when the protesters challenged the editor to carry in his newspaper verbatim selections from the complained-of books, he pleaded that 'it would be the height of irresponsibility' to print such material in a family newspaper." Yet he thought the kids in school should read it!

RALPH NADER, the socialist agitator, is apparently losing some of his popularity. He has had a tremendous influence in spite of the fact that many of his "findings" have been challenged by scientific investigators. His speeches over the world in favor of the U.S.A. turning to a socialist form of government have not been handled in the mass media as were his many charges against American business, but they may make people be more careful of following his suggestions without investigation.

COURT RULINGS that may affect you: (1) A Richmond, Virginia, court ruled that a private school can not refuse anyone because of race. This is to be appealed to the Supreme Court. (2) An appeals court in Cincinnati, Ohio, ruled that the Tennessee school law requiring the teaching of evolution as theory and including the Genesis account of creation in the curriculum is unconstitutional. It seems the judges felt that putting evolution and God's account on the same basis was unfair to evolution! They should be reminded that God will have the last answer.

CHRISTIANITY TODAY for May 9, 1975, included a story of a Christian Association for Psychological Studies having a study including "re-evaluating" of Scriptures so as to give a favorable view of homosexuality as not a sin. No mention of Romans 1 was made, so I presume that it is not among the Scriptures "re-evaluated." The re-evaluation that is needed is of Christian psychologists who attend such meetings!

WHAT CAN you trust these days? I have recently read that the Roman

Catholic churches in Philadelphia have severed relations with the Girl Scouts of America because of trends that might raise your eyebrows also. For example, in 1973 the Philadelphia Girl Scout Council reportedly proposed that Scout girls earn "To Be a Woman" merit badges by getting instructions about contraceptives, abortion, rape, and their own anatomy. The National Scout Headquarters ordered the program dropped but the Philadelphia group instituted sex education workshops that would replace the merit badge program and that were to include abortion and birth control.

NEWS BRIEFS: Some communist puppets in charge of Soviet Union churches received some hostile comments on a recent tour of this country . . . Dr. George A. Buttrick spoke at the Southern Baptist Seminary in Louisville and said that "Biblical literalism is blasphemy against God." He is the same Buttrick who is general editor of the "Interpreters' Bible" commentary, wrote in a book that one could not know whether there was any such thing as immortality or life

beyond the grave until he dies, and accused D. L. Moody of starting a "recent heresy" by preaching against literal sins and personal immortality! . . . Did you know that the typical corporation pays more than half of its profits to national and local governments in taxes?—the Director of Research of Bache & Co., Inc., of New York says so.

REMEMBER THIS QUOTE: "With public sentiment, nothing can fail. Without it, nothing can succeed. Consequently, he who molds public opinion goes deeper than he who enacts statutes or pronounces decisions. He makes statutes and decisions possible or impossible to be executed."
—Abraham Lincoln

Again we must close long before material is used up, for events are piling upon each other at a tremendous speed. Keep the clippings and questions coming and pray for our country, our churches, all men. Send the clippings and questions to

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Reprint:

"Death Abolished"

H. L. Olmstead—1927

2 Timothy 1:10

In the verse above, three things are said to have been done by our Savior Jesus Christ: He "hath abolished death, and brought life and immortality to light." The Abolition of death; Think of it. The bringing in of new life and the revelation of immortality! What does it mean?

With the first one of these we shall deal in this article—the Abolishment of death. Sin is the only thing blacker than death, and is its cause. Death is not a beautiful thing. It never has been and never will be. Much less is it a friend, but on the other hand an *enemy* according to the plain statement of God's word (1 Cor. 15:26). No well ordered burial, no flowers however beautiful, no words of poet or eulogy of priest can or will make death anything but a black and awful fact. He has been rightfully called "the guest who does not wait to be invited, the robber who

steals the treasures more precious than gold, the intruder who feels at home whether in palace or cot." He visits the aged, the young, the sick, the well, the happy and sad, the rich and the poor, the scholar and the dullard alike. His coming means separation, sadness, disorganized lives, loneliness and at the end corruption, putrefaction, food for the worms of the earth! A rotting carcass whether of man or beast is a gruesome unsightly thing and fine funerals and beautiful words do not rid us of the awful fact.

How brief is life and how uncertain! Here is man possessed with hopes and fears, splendor of genius and energy of mind which enables him to climb higher and higher above the hindrances of every day life. What a being is man and how brief is the span of his life, when measured by his possessions. Sixty or seventy years, and he dies, goes to the discard, and the busy world has scarcely time to wait to hear the clods fall on his coffin. Then from those brief years we must subtract those years of feeble infancy of which he remembers nothing, those hours of indecision in which he does nothing; the hours spent in sleep in which he knows nothing. Then he must eat and drink, and in the course of a lifetime days must be spent at this. Our times of eating and drinking are clothed in glamour when after all we are simply repairing mechanical waste and renewing chemical energy in order to go on a little further trying to ward off death! Then when all is said and done, who can assure himself of ten days of life? In that time a man can die, be buried and be forgotten by the world. Now, is it strange that men ask "is it worth while"? Is it worth while to carry these burdens which force us down? Is it worth while to put so much of our force of soul and spirit and heart and brain into things from which we may be snatched in a moment of time and at the best may enjoy for only a few short years? Is it worth while to live and then go to pieces through the mere effort of trying to live, going on as many do day after day with the machinery all out of gear, and then break down with a final sigh and go to the scrap-heap of a useless graveyard! What do men say? The grave is silent, the tombs tell us nothing. For them and for us all it is a leap in the dark. After reasoning, deduction and meditation unto weariness of heart and brain the best that either scholar or fool can give is a guess, and "to be or not to be" becomes a real question. The majority as they think on the brevity and uncertainty of life and the black fact of death say, "Let us eat, drink, and be merry, for tomorrow—we may die." Therefore the world is filled with a gross materialism, and who can say the world is wrong if death ends all? The fact is that *unless God intervenes* the end of all is *death* and life is a dark tragedy.

And why do men die? Why do not the processes which renew the body from year to year go on forever? No one asks "why do we live," but "why do we die?" Is death natural or is it some-

thing imposed upon nature? Such an imposition on nature could not be possible except by permission of God's will. If God allows it, and in that sense wills it, it must be a penalty. Death is an imposition of God upon men and is therefore a penalty for man's treason of sin. This is its explanation. "By one man sin entered into the world and death by sin; and so death passed upon all men." For man at least death is not something as natural as birth. It is something that "passed" upon him because of sin and therefore is not according to the original economy of nature (see Rom. 5:15). It is *appointed* unto men once to die (Heb. 9:27).

But thanks be to God, He *has* intervened and our Savior Jesus Christ has abolished death. "HATH" abolished; the thing is accomplished. The issue of sin and death as between God and man has been settled. It was settled perfectly and forever, and that too, in strict accord with the principles of divine righteousness by the sacrifice of Jesus on the Cross. "God manifest in the flesh," a sinless being, could atone for our sins. The infinite value of Christ's death is not to be measured by its duration or suffering but by *himself*. The value of the deed depends on the person who did it. It is of infinite value because the Person who died is an infinite Person, and that death settled the issue. Never do the apostles present Jesus Christ to the unsaved as an example but always as an infinite and divine Savior. Christ having died for us—in our stead—this has met the full penalty and has therefore abolished death as a penalty for all those who by faith offer him to God as the sacrifice for their sin. "Whosoever liveth and believeth in me shall never die" is not figurative language nor mere poetic fancy. For the believer death is abolished (John 11:26). With Jesus we would ask, "Believest thou this?"

It is true that the Christian dies, but his death is no longer penal but provisional and providential. To the saint of God death is no longer death in the fearful, awful, penal meaning that it has for the sinner. Jesus Christ died that kind of death that we might not have to die. To the Christian death may mean "falling asleep," "a departure to be with Christ," "the putting off of this tabernacle"; but never, never will he *die* in the awful sense in which death is used in the word of God. The Christian also has the hope that death shall one day be abolished even from his body and though death has been abolished *de jure* now as a penalty he looks forward to the time when death shall be abolished *defacto*, and his very body redeemed from the power of death (Romans 8:23).

This is the only gospel which can satisfy the heart of man. It matters not how beautiful may be the character of Jesus or how transforming his words, if death has not been abolished by the atonement and resurrection of Christ from the dead the world is still in sin and death reigns! To be or not to be is still a question unless life and immortality have really been brought to light.

Searching for Prepared Hearts

Eliczer Urbach

A dear Jewish man, Mr. S, who is in his eighties listened attentively as we spoke to him of the declining conditions of our country and God's eternal plan for Israel. He asked many questions, and we responded using Old Testament Scriptures. "What does the rabbi think of this? I am going to ask him," was his comment. We encouraged him to do so and wrote the Scripture references down so he would not forget.

This gentleman had been witnessed to regarding the Messiah Jesus in a previous visit, and we proceeded on as he is soft spirited and a rapt listener. As the discussion led into the "last days," we were led to mention Israel's future and that the Jewish nation would never be moved.

"What's going to happen?" he urged us. He was evidently concerned about Israel's future due to the last Israel-Arab conflict. We reassured him that the God of Abraham, Isaac, and Jacob would eventually be the victor over all of Israel's enemies. We presented him with some literature and a Jewish art calendar. He gratefully accepted these and invited us to return.

Later, in another part of town, as we pressed the doorbell, we prayed to God for wisdom and a prepared heart. A blond, blue-eyed woman greeted us and acknowledged that she was Mrs. D, a Roumanian Jew, the one whom we were seeking. As we talked and exchanged backgrounds, we learned that she has spent a number of years in Israel.

Shortly, she asked the purpose of our visit and God gave great liberty in presenting His eternal plan of salvation. Using the Tenach, we showed her Scriptures of the promise of Messiah and how Jesus Christ came in fulfillment to make a kapparah for the sins of the world. God's law (Lev. 17:11) was explained, and God's provision was shown in Isaiah 53. She remarked several times, "You have a point there," and we were encouraged. She asked us many questions about Jesus. It was a revelation to her that Christos (Christ) means Messiah and that our belief is a living faith in God through Messiah, not just a religion.

She asked why our people didn't accept Jesus today and we explained that the rabbis in that day rejected Him blindly and so our people today have followed those precepts of man rather than the law of God. She was very pensive and said, "God will have to show me." To this we readily agreed.

Since she is looking for a Messiah to come, we pointed to the fact that He will come again (Zech. 12:10) and He will save

Israel and reign with righteousness in Jerusalem. We departed soon after this and pray that God's Holy Spirit will convince her of her need of Messiah and that she will accept Him.

In *The Chosen People*

I Believe God

Dee McCroskey

Have you ever considered what a great privilege it is, just to believe God? Most people in this world *cannot* believe God. That wonderful chapter about the sufferings of Christ, Isaiah 53, opens with the question. "Who hath believed our report?" Those religious Jews of Isaiah's day could not believe God.

The religious Jews in John 12:39 were no different. The Lord Jesus had quoted this very statement from Isaiah 53, and then He said, about those Jews, "Therefore they could not believe." Why not? Because religion had blinded their eyes, as it does to many today. For religion is one thing; having personal acquaintanceship with Christ is something else altogether. And many others cannot believe because "the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them" (II Corinthians 4:4).

There was a very short and very pointed sermon delivered some 2600 years ago. In fact, it may have been the shortest sermon in history. But it had fantastic results. The Lord had sent Jonah the second time to Ninevah, and told him to preach unto them "the preaching I bid thee." And Jonah did just that. Not a word of his own added, not a word left out. In the Hebrew it was only five words, but eight in our English: "Yet forty days, and Ninevah shall be overthrown."

But what amazing results! "*So the people of Ninevah believed God*" (Jonah 3:5). They proclaimed a fast and put on sackcloth. The king told everybody to "cry mightily unto God," and to "turn every one from his evil way." Can you imagine what would happen if the people of America did this? God would hear us and deliver us, as He did for Ninevah.

Jonah had not said a word about grace or forgiveness, only judgment. But judgment is God's "strange work" (Isaiah 28:21). He would rather work in grace, whenever people will hear Him. The people of Ninevah believed God, and He responded in loving grace. Paul, on ship in a great storm (Acts 27:25) could say, "Sirs, be of good cheer: for I believe God!"

—In *Last Day Messenger*

Missionary Messenger

"Greater things for God"

Alvin Hobby

Livingstone, Zambia

April 30

The school holidays started on April 19th and the dry season has started, so this is the season for meetings, both religious and otherwise. Last week I was at Choma, about 114 miles northeast of here, from Monday to Friday, at a meeting of the Tonga Bible Translation Committee. Then, Friday afternoon, I came back by Namwianga Christian Secondary School to spend about a day at a meeting of church leaders from many different parts of Zambia. Now, preparations are being made for a women's meeting at Mukuni Village, for three days at the end of this week. Other two or three day meetings are being planned for some of the other villages within the next month or two.

It is a joy and an encouragement to have Dennis, Anita, and their family near us. Elaine Brittell was at Livingstone today.

Addie Brown

Salisbury, Rhodesia

April 30

Last evening the church had a guest speaker—an African brother who was in school at Nhowe Mission thirty years ago. His subject was "God's Great Power." It was refreshing to hear him, and to know how he had grown in grace and knowledge. He was just a boy when he was in school at Nhowe. He likes to tell how much the Lord has done for him. He has a good family and has prospered financially also.

Bro. Brown went to Tafara last Sunday where there were fifteen responses. Three were for baptism and twelve came confessing sin.

Dr. Forcade is visiting Africa and spoke here last Sunday night.

Dennis Allen

Kowloon, Hong Kong

April 12

David Aikman, a *Time* correspondent, spoke here in Hong Kong last Sunday night. He is also a keen Christian and had just returned from Cambodia. He said there were about 7000 Christians in Cambodia and he had never seen such Christians. He was tremendously impressed with their faith and zeal. He said all of the Christians and leaders he talked to did not want the Christians outside to pray for a military victory against the communists. In fact, they feel it is the Lord's will for the communists to come. They realize it will mean persecution, but they feel also it will result in the destruction of idolatry to which the people are now so attached and that this will give an opening for the gospel. Many of the converts are new, but in a few months they have made tremen-

dous growth spiritually. He attended a big baptismal service there on Easter Sunday. He sent pictures and report of it to *Time*, but as yet it has not made the news. Just another illustration of the fact that much news is suppressed that does not give the impression the news media want to put across.

Last Sunday immediately after the morning service we went to the Y to baptize one of Linda's classmates. She had been reading her Bible a lot during the Easter vacation and suddenly came to the conviction that she ought to be baptized, and she did not want to wait.

Attendance has been increasing at the worship meeting recently. Almost every seat is filled. Many of the young people are bringing their friends. The Chinese Bible study we started on Sunday night is also gradually increasing in attendance. There were 13 present last week.

Shichiro Nakahara

Shizuoka City, Japan

May 13

We were contemplating being on our way to Vancouver some time in June, but we have been kept from running on schedule. We are still seeking and asking God to manifest His definite will for us in the matter that needs much care and attention. We trust, though, that if it is in keeping with His will, everything may fall into line as time passes, and that the stage will be set if this is the work the Lord wants us to do. We know that "Except Jehovah build the house, they labor in vain that build it."

We are going to put an active evangelistic program underway soon with the help and cooperation of the young people, hoisting a slogan "Children for Christ." This is to be a mobile Christian unit with a loud speaker on a car, young people carrying tracts and small Bibles to hand out, and if necessary we will visit houses, knocking on doors. We will display various audio-visual aids along with ventriloquism, which is my part. All the high school boys and girls stay busy, but somehow they try to spare some time to render service to the Lord. We are also thinking about producing our own audio-visual aids to carry along with us to show to the children, and even some pamphlets with messages in them.

Thomas W. Hartle

Cape Town, R. S. A.

April 21

Our first series of gospel meetings for 1975 (held April 16-20) was a success, in that the attendance was of great encouragement, including visitors, members of other local congregations, and, of course, our own members. There were no immediate responses, so we want to continue to remember those who came, that they might decide for Christ. The messages presented by one of the preachers of one of our local congregations on the theme "Be Ye Transformed" were uplifting, heart-searching, and thought provoking, both to the unsaved and to the Christians.

We continue to get requests from various families who desire meetings in their homes, including the film strip series of lessons. What a joy it is to know that among the millions in

the world there are those who are willing to open their doors to the Gospel. Pray that these efforts will reach them to the glory of God and culminate in the saving of many precious souls.

The Monday afternoon service I am conducting at the city chest hospital has exhibited encouraging interest by the patients in the various wards concerned. Please pray that the tract distribution, conducted by our young people, will bring much glory to God.

Robert Garrett

Salisbury, Rhodesia

May letter

Praise God that our application for a church site and Bible Institute at Glen Norah has been approved! Lord willing (and we do believe He has led and moved this) we will build a church and a Bible Institute there. It will provide accommodation for a small number of believers from rural areas and other towns who would come in for Bible study and leadership training. We already have a class in progress, but only Salisbury residents can take advantage of it. I teach a monthly, Saturday afternoon Bible study at Highfields from 2:30 to 5:00 with a question period afterwards. Attendance, men and women, runs from 50 to 75. Students come from Arcadia, Harare, Highfields, Mufakose, and Glen Norah. Once we have our Bible Institute buildings we will be able to have people from out of town to come and stay for short periods of instruction. The schedule will coincide with the slack times when the rural people are not cultivating their fields. We plan the very simplest of dormitory accommodations for eighteen people.

I have a Bible study somewhere every night Tuesday through Friday. The monthly Munyai (Christian Messenger) is still being used of the Lord to reach and teach many we have never personally met. As the monthly paper and the tracts are an arm of our preaching and teaching responsibilities, they are sent out free of charge as the Lord provides. Over 2800 Munyai are sent out each month. We frequently get letters of appreciation and sometimes questions from people we do not know. Truly the Word of God is powerful, sharper than any two-edged sword and the printed page is an effective tool. We thank God for the press and other equipment which make it possible for us to publish the Munyai and tracts.

Bro. Sherini, a self-supporting preacher at Zwimba, is a hard and zealous worker and is doing well there. He scratches a meagre living from the soil and spends much time in sowing the Word and harvesting souls. Some of the leaders from Harare church paid him a surprise visit one Sunday recently and were very impressed with his zeal, faith, and the standing he has in his community. Pray for him and the souls under his care. Bro. Sherini freely confesses that he is a preacher, not a teacher, and feels the need for himself and his converts to be more deeply instructed in the whole word of God. When our Bible Institute is constructed he will be one to profit from it.

NEWS AND NOTES

"They rehearsed all that God had done with them . . ."

Belmont Church, Winchester, Ky.: The Lord called home our Brother O. D. Marsh on May 12, 1975 at age 82. Because of his untiring service and dedication in the work of the Lord, he will be greatly missed. He served as an elder here, and his leadership demonstrated love for the flock and faith in our Lord. Bro. Marsh was one of the original members of the board which formed the college here in Winchester. He was largely instrumental in helping to obtain the present property.

We extend our sincere sympathy to Sister Marsh and each member of the family. Let us continue to remember them in our prayers.

Henryville Church, Indiana: One of the greatest joys of the work here since the beginning twelve years ago, was the payment of our last note on the debt on the property we now enjoy. We have modest, but nice, facilities here, and the Lord has so richly and abundantly blessed us in such a very short time. To Him be all the glory and praise. It was decided at our business meeting recently to plan a prayer and praise service giving thanks to our Lord for His kindness and blessing.

Sellersburg Church, Indiana: Two were obedient to our Lord's command of baptism on April 24. This couple were immersed before they returned to their home in Wapaka, Wis. We rejoice with them.

FELLOWSHIP WEEK

Be planning to attend the annual fellowship week in Louisville, to be held August 11-15. The day sessions will be at the church on Portland Avenue, while the evening meetings are to be held this year at the Highview church.

Tell City Church, Indiana: The Lord is truly blessing the work here. We were recently privileged to witness the baptism of a young man with whom one of our deacons had been working.

Our recent meeting with Bro. A. J. Istre was well attended, and Bro. Istre

brought messages which were timely and helpful to those who were present. A good number was present each night from the Lilly Dale congregation.

We are continually thankful for the spirit of co-operation we are experiencing with the Lilly Dale congregation. They recently completed a new baptistry which was finished one day and used the next. They have just purchased new songbooks for their auditorium and have given our congregation 50 of the best of their old ones for which we are thankful. They will be having a meeting August 4-10 with Bro. Robert Boyd, whose program the two congregations jointly sponsor on our local station.

The Word & Work continues to be a blessing through the fine writings of dedicated servants of God. Praise the Lord for those willing to work for His cause.

Portland Christian School: Each year the Portland Avenue Church offers a scholarship to Southeastern Christian College to a Portland Christian High School senior. Cecilia Sandlin is the recipient this year.

Baccalaureate services were held at the school on Sunday evening, June 1. The message was brought by Brother Stephen Fields, a former teacher here. He spoke about ascertaining the Lord's will.

The graduation address was brought by Dr. Rodney Buckson, an associate professor at Indiana University Southeast. We were thankful for the message brought by this Christian brother. The Holy Spirit used him to remind us of many scriptures which deal with God's guidance in our lives.

Echo Valley Camp, Ky.: The staff members had a very profitable week-end retreat with about forty people present. The staff is well briefed on camp procedures and ready for the first week, June 15-21. We are most appreciative of the camp directors who attended to make themselves spiritually ready, and for the organization and readiness of their staff members. We were very glad to have Wm. Bibb back in the kitchen.

WOODLAND CAMP SCHEDULE

June 15-21—Junior Week I, Harry Coultas & Ray Naugle directing.

June 22-28—Intermediate Week I, James Embree & Eugene Pound directing.

July 6-12—Senior Week I, T. Y. Clark & Nathan Burks directing.

July 13-19—Family Week, the Michigan families directing.

July 20-26—Junior Week II, Dale Offutt directing.

July 27-Aug. 2—Intermediate Week II, Dick Lewis & Buford Smith directing.

August 3-9—Senior Week II, Alvin Price & Charles Knecht directing.

For information contact:

Woodland Bible Camp, Inc.
110 "B" St. N. E.
Linton, Indiana 47441

Our Great High Priest

My Intercessor lives today

His gracious work my spirit's stay;
I need no sound of tinkling bell
To tell my heart that all is well,
He ever lives to pray

Not only now but from the earth

His prayer went up before my birth
My soul now lives because of Him
Whose life and work were never dim;
He intercedes for me.

Can I in face of such a One

Give up before the race is run
My work of intercession here
For those the Lord would have draw near?
Not while my own soul lives.

And kept in Him it cannot die

His grace and love my lack supply.
In Him doth life and love increase
That my petition might not cease
While there is need to pray.

God grant me love and joy and life

And lift me up above the strife
Of worldly things that mar the soul—
Keep of my life complete control
That I may live to pray.

Until my Lord shall come again

To end all earthly grief and pain
And interceding days be past,
For I shall like Him be at last
And see Him as He is!

—Mrs. Paul J. Knecht



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—The Sunday School Times.

WIDELY USED—

"A New Creation" has been stocked by a number of book stores over the country since being favorably reviewed by **The Sunday School Times**. Many have found it to be an ideal gift for new converts and young people. One colored congregation in Tennessee bought a copy for every member in the church. A number of young people's groups have used it successfully as a basis for a series of studies on the practical problems which face them. A missionary in Africa has asked for permission to translate it into Tonga using photographs of native Christians.

Illustrated with 13 photographs (full page and half page size).

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