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J.A. Dennis

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NOT BY MIGHT
NOR BY POWER

The exhibition of man-made energy—swift and powerful engines, great generating plants, jet planes, atom bombs—might cause us to lose sight of the dimensions of God's use of power. When a mighty ocean liner, so sleek and impressive while idling by a dock, is bucking a tumultuous sea, one wave can lift its tonnage like a bit of cork and toss it playfully from side to side. No engine ever designed by man can generate the smallest fraction of the seething force visible in even one square mile of such wind and sea. Then there are the endless undulating tides churning against a thousand shores, and the heat and light of the eternal sun that man emulates boastfully with the atom bomb, but only for a split second. So it goes. While man stands so arrogantly toying with his meagre instruments of power, suppose God should decide to humble him into reality and obedience by some slight deviation of sun, wind and tide? It would hurl man back into helpless dependency. Such great cataclysms and events have come in the past and may come again to teach us the meaning of humility and obedience before the greatness, the glory and the truth of God.

—Charles A. Wells.
I WILL COME...

The Lord has directed me to free myself from any organization, any denomination, any business, any schedule that would keep me from going anywhere, at any time, at His bidding. This, I have done. I am now ready, as the Lord leads, to speak in YOUR church, or YOUR town, on Sunday or for a week, whenever I may serve Him and His people.

If and when I come, I will not preach any denomination, any doctrine, any creed; but only Jesus Christ. Therefore, I will preach Salvation for the sinner, Healing for the sick, the Holy Ghost for the believer. I will preach Repentance, Prayer, Faith, Righteousness, Tithing, Brotherhood, Love, Peace, all in the mighty name of Jesus Christ.

—J. A. Dennis

THREE LOAVES

Did you ever go to the ice box before going to bed, to find something that might satisfy that gnawing hunger you felt inside you, a hunger for—you knew not what? And you took a bite of this, then a little of that, something sweet, something sour, something to eat, something to drink, but nothing you ate quite satisfied? Hungry, yet you knew not what you were hungry for? That is a picture of the world today. We rush from this pleasure to that, take a little dash of drink, a pull at a cigarette, a bite of dancing, a beer, a game, a little sin, a little folly; seeking to satisfy the craving deep within the body, mind and soul—but nothing quite satisfies.

Listen to these words from the lips of Jesus as recorded in the eleventh chapter of Luke's Gospel:

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." (John 8:31-32)

"What can we do about it?" I tell you that we in America throw into the garbage can every day enough left over food to feed millions of God's hungry children. Besides that we pour down the drain everyday enough money spent on liquor, tobacco, picture shows, jewelry, sports, make-up, nick-nacks, useless, selfish things and harmful things—to feed many more millions of the hungry people of the world.

And most of all, we pour down the sewer of armaments and war, enough billions to feed and clothe every needy person on this planet.

What can we do about it? We will answer to Almighty God at His Judgment seat, for every man, woman and child that has starved to death or been stunted and warped in body and mind when we could have fed him instead of spending our millions on harmful liquor, silly pleasures or murderous wars.

Unless we repent and cry out to God for forgiveness for our selfishness, our indifference and our sin, we can go to Hell for it, we can lose our wealth and someday be hungry ourselves.

God has graciously given us in America so generously of the loaf of physical bread in order that we might set it before the ones who have come to us for help, and we have eaten our own fill and wasted the rest while millions have starved.

"If a brother or sister be naked, and destitute of daily food and one of you say unto them, Depart in peace, be ye warmed and filled, notwithstanding ye give them not those things which are needful to the body; what doth it profit?" (James 2:15-16)

"But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (J John 3:17)

America will have to answer to God for the hunger and the death of millions we could have fed instead of spending our money on harmful liquor, tobacco, wasteful pleasures and wicked wars.

The second hunger that is born in every man is a hungry mind. All through life the mind seeks something to satisfy its longings. It leads us to school, to universities, to laboratories, to reading and writing books, to science, to exploration, to atom tests.

But this world's learning will not satisfy the craving in man's mind. Nothing will satisfy that hunger until the mind is stillled before the mighty wisdom of God. "Be still and know that I am God," "Let this mind be in you that also is in Christ Jesus," "Be ye transformed by the re-newing of your mind, that ye may prove what is that good, and acceptable and perfect will of God." "We have the mind of Christ." "Ye shall know the truth and the truth shall make you free."

"I am the Way, the Truth and the Life." Human knowledge, earthly education, is not enough to satisfy man's mind. It will never be satisfied until the Son of God

the hunger of those who come to us for help. Three loaves for a hungry world.

Every man and woman born into this world is born with three great hungers.

First, he is born with a physical hunger for material food to satisfy the hunger pangs of his body. Two thirds of the people of the world are hungry today, for nourishing food for their starving bellies. While we in America live in a high standard of living, our fat stomachs and our fat purses; hungry eyes around the world are comparing our state, as pictured to them by radio, newspapers and newsreels, with their poverty. And the result is a hungry cry of rebellion, of demanding the good things we enjoy.

We in America are not much concerned with their hunger, their poverty, but God is. When Jesus was surrounded with a hungry multitude of 5,000 people, His own disciples, even as we, said: "Send the multitude away and let them buy food for themselves!" Let them look out for themselves, we don't have enough to share with them! They wouldn't share because they didn't care.

But Jesus cared. He said: "They need not depart. I will not send them away fasting. Give ye them to eat."

It is true that the Word of God says man shall not live by bread alone, but without bread he cannot live at all, and the Word of God also says, it is not the Father's will that any should perish.

You said, "What can we do about it?" I tell you that we in America throw into the garbage cans every day enough left over food to feed millions of God's hungry children. Besides that we pour down the drain everyday enough money spent on liquor, tobacco, picture shows, jewelry, sports, make-up, nick-nacks, useless, selfish things and harmful things—to feed many more millions of the hungry people of the world.

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Man is not satisfied with bread and education. For born in every soul mate.

Jesus says "Come unto the marriage." "The Kingdom of God is not meat and drink, but righteousness and peace and joy in the Holy Ghost."

Jesus has the answers. He has the three loaves you need. He has food for your body. He has healing for your body if you are sick. More than that, He has peace for your troubled mind. The thousands in our mental institutions today would not be there if they had had Jesus and His peace in their minds. He said, "My peace I give unto you, not as the world giveth"—His peace.

And, in the parable that I read to you, Jesus promised, if we persistently ask, seek, and knock, that He would open the doors before you were born, faced all its question and found the answers, and now offers those answers to you if you will believe and accept Him as the only wisdom.

And now, let us pray: "Dear Heavenly Father, we thank thee that thou hast put in us these three hungers, and best of all that you have provided the three loaves that satisfy our every physical, mental and spiritual need. Give us the grace to come and dine—to eat and be satisfied—in Thee. Amen."

JUDGE NOT

Pray don't find fault with the man who limps
Or stumbled along the road
Unless you have worn the shoes he wore
Or struggled beneath his load
There may be tacks in his shoes that hurt
Though hidden away from view
Or the burdens he bears, placed on your back
Might cause you to stumble too
Don't sneer at the man who's down today
Unless you have felt the blow
That caused him to fall, or felt the shame
That only the fallen know
You may be strong, but still the blows
That were his, if dealt to you
In the self same way at the self same time,
Might cause you to stagger too
Don't be too harsh with the man who sins
Or pelt him with stones
Unless you have sure, yes doubly sure
That you've not sins of your own
For you know perhaps if temptations voice
Should whisper as soft to you
As it did to him when he went astray
Could cause you to falter too.
Good evening Friends:

Today I want to read you another passage from the greatest Sermon ever preached, the Sermon on the Mount as delivered by Jesus, Himself, and recorded in chapters five, six and seven of Matthew's Gospel.

Twice in history God has given His laws to mankind, both times on a mountain top. When God led the children of Israel out of bondage in Egypt, He met Moses on Mt. Sinai and gave him the Ten Commandments and the Old Testament Law.

When this law was no longer good enough for God's people, He came down on another mountain top in the form of His Son, Jesus, and gave man a higher law, the law of Love, the most radical, startling and challenging code of conduct ever given to mankind.

Last week I read to you the first part of Christ's great sermon, as found in the fifth chapter of Matthew. Today, I want to read to you the sixth chapter of Matthew, the second part of the Sermon on the Mount. My lips are not fit to utter these words from His pure lips. I ask God's grace and your prayers as we tread this Holy Ground. Listen reverently and prayerfully:

"Take heed that ye do not your alms before men, that they may see you: otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward. But when thou doest thine alms let not thy left hand know what thy right hand doeth: that thine alms may be secret: and thy Father which seeth in secret shall reward thee openly.

And when thou prakest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prakest, enter into thy closet, and when thou hast shut thy door pray thy Father which is in secret: and thy Father which seeth in secret shall reward thee openly. But when ye pray, use not vain repetitions as the heathens do, for they think that they shall be heard for their much speaking. Be not ye therefore like unto them: for your Father knoweth what things ye have need of, before ye ask him.

After this manner therefore pray ye: Our Father which art in Heaven, Hallowed be thy name. Thy kingdom come, Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen. For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Moreover when ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast: Verily, I say unto you, They have their reward. But thou, when thou fastest, anoint thine head, and wash thy face: that thou appear not unto men to fast, but unto thy Father which is in secret: and thy Father which seeth in secret, shall reward thee openly.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.

The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!

No man can serve two masters, for either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and Mammon.

Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

Behold the fowls of the air: for they sow not, neither do they spin: And yet I say unto you, Even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

Therefore take no thought, saying, What shall we eat? Or what shall we drink? or Wherewithal shall we be clothed? For after all these things do the Gentiles seek: for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

How do these commands of Jesus compare with the average church member's conduct today? How do they compare with YOUR life? Jesus says, "Give your alms in secret". What does that do to our signed pledges, subscription lists, and public offerings?

Jesus says, "Pray in secret" and "Don't use vain repetitions or much speaking." How do these commands compare with the long public prayers of today?

Jesus says, "Do your fasting in secret". These three things: giving, praying, fasting, are a part of our worship of God and He likes them to be personal, sincere and private, like the tender love-making between individuals.

Jesus says, "Seek FIRST the Kingdom of Heaven, do not lay up for yourself treasures on earth, and do not worry about your future living needs." Are not ye of more value than the birds of the air which He feeds or the lilies of the fields, which He gorgeously clothes?" How do these commands of Jesus compare with our mad scramble after things: luxuries, comforts, gadgets, security, wealth?

Jesus said, "If thine eye be single, thy whole body shall be full of light." Single to the glory of God, single in purpose, single in seeking FIRST the Kingdom. But our eye is not single. We are divided. We are trying to serve both God and Mammon, and Jesus said it couldn't be done.

Church people in America are trying to live like the world lives, eyeing all the expensive luxuries, and the foolish pleasures that the world enjoys and at the same time be religious enough to hope to inherit the joys of Heaven. Jesus said it couldn't be done!"Come out from among them and be ye separate" Paul warns. (II Cor. 6:17) And John commands, "Love not the world, neither the things that are in the world." (I John 2:15)

America today is money-mad; pleasure-mad; power-mad; sin-mad. And yet America claims to be Christian, with over half its population belonging to some church. But millions of so-called Christians today are money-mad; pleasure-mad; power-mad; sin-mad; like all the world about them.

Jesus said, "Seek FIRST the Kingdom of God and His righteousness" and all your needs would be taken care of. Do you believe that? Are you following that command?
CHAPTER 3
PAUL'S CRIME

"Be strong! Say not the days are evil—
who's to blame?
And fold the hands and acquiesce—
O shame!
Stand up, speak out, and bravely in
God's Name,
Be strong, be strong!"

-Maltie Davenport Babcock

Why was Paul persecuted, mobbed, imprisoned, tried, and finally, if tradition be true, executed? What was back of the hatred of the Jews, the dislike of the Greeks, the condemnation by the Romans? We might first ask, why was Jesus persecuted by the Jews and crucified by the Romans? That it was prophesied thus to happen is not sufficient explanation. Why were these two, the one the embodiment of all that is good, and high and holy, who loved mankind with a great and selfless love, and the one who most nearly followed in his steps, the victims of such hate and violence? For the same answer applies to both.

Since the day of Adam mankind has been guilty of Sin. John classified sins as of three kinds, lust of the flesh, lust of the eyes, and the pride of life. (1 John 2:16) Sins of the flesh soon came under man's condemnation, but sins of the eyes and of the pride, the sins of the mind, were overlooked.

In the parable of the prodigal, Jesus portrayed two kinds of sins. (Luke 15: 11-32) The younger brother committed the sins of the flesh. The older brother committed the sins of the mind, the sins of pride, condemnation, resentment and jealousy. And in his blindness he did not think of his actions as sins but as virtues. Thus the sins of the mind are the more dangerous of the two because less easily recognized. Jesus was very gentle with those who sinned in the flesh, but very severe with those who sinned in the mind and called it virtue.

Down through the centuries man has been guilty of Four Fundamental Faults, sins of the mind, and while condemning the lusts of the flesh, he has clung to these faults as virtues. And woe to anyone who dares call them sins! For our entire life of selfish existence is wrapped up in them; to take them away, or to expose them as such, would cause our entire conception of life to fall, and would leave us without a single justification for our actions.

These Four Fundamental Faults are in men's hearts and lives today as in the time of Jesus and Paul. They are still labelled right instead of wrong. Anyone who dares challenge these practices or beliefs and label them as sins must brave the wrath of his contemporaries, now as then. Only a complete surrender to Christ (the last thing any man wants to do) will open a man's eyes to these faults, only a complete reversal of his life will make him a true follower of Jesus.

What are these dangerous sins of the mind that are so disguised as to pass as virtues, in defense of which thousands have laid down their lives thinking that they fought under the banner of Right? Here is the list:

1. Religious Intolerance
2. Race Prejudice
3. Profit Seeking (Greed)
4. Pride (This last is entwined in the other three)

Christ hit at these four with all his strength, but concentrated on the first because it was particularly prevalent in his day, and because his was primarily a religious revolution. Men have always been religious and since the day of Cain and Abel have had very decided views of how they should worship God. Since this is fundamental and sacred to them they have ever been ready to defend to the death their own particular belief. Any defense of the status quo is a "standing up for the right,"

"The passions are the only orators that always persuade; they are, as it were, a natural art, the rules of which are infallible; and the simplest man with passion is more persuasive than the most eloquent without it."

—La Rochefoucauld.

A frank attempt to learn from Paul how Christians should face the problems of today.

A "fighting for principle." Any criticism or condemnation of their worship is "from the devil." Any call to tolerance of others is a "compromise with evil" and must be stoutly resisted. Thus we have over two hundred denominations today, each defending its own little bit of truth as "THE church"; as the Pharisees then proudly defended their way of worshipping God, shutting their eyes to any evil in the system and their ears to any suggestion of change. What God meant to be something wonderful and kind and loving, we have made little and hard and bitter. Men have killed and blasphemed and hated, all in the name of religious truth. What we have called religious purity, has been intolerance, blindness, stubbornness, all forms of selfishness, the expansion of the religious ego.

This fault and Christ's condemnation of it was the primary cause of the Jew's demanding his death. "If we let him thus alone, all men will believe on him: and the Romans shall come and take away both our place and nation." (John 11:48)

Then Jesus dared to challenge their race prejudice, through most of this work was left for Paul to do. Jesus talked to the Samaritan woman at the well, stayed two days with those forbidden people in their village, and told the parable of the good Samaritan, in which one of that hated race played a heroic part to the shame of even priest and Levite.

Since the days of the sons of Noah race prejudice has been a blight upon the earth. It has been an ever recurring cause of hatred and war. Yet men to this day uphold and defend this sin as a virtue of the highest order. To consider oneself as descending to the level of another race is unthinkable, it would be denying the God-given heritage of our particular race. One who advocates race equality is a traitor to his own particular color. So in the enlightened twentieth century we behold India being termed unfit...
for liberty, and in the United States we have the so-called Christian whites holding thirteen million negroes to a status of nearpeonage, all in the name of Right! Another vicious form of selfishness, of considering self, rather than others.

Jesus struck at the profit seeking of the Jews. He broke up a profitable business in the temple, condemned them for foreclosing on widow’s homes and said it was easier for a camel to pass through the eye of a needle than for a rich man to enter Heaven. This was directly opposed to their belief, and one of the Four Fundamental Faults. He had been exorbed to work. Since Abraham riches have been considered a sign of God’s special favor. Piling up profits vicarious form of selfishness, of considering the temple, condemned them for foreclos­ ence, all in the name of Right! nother for a camel to pass through the eye of a needle than for a rich man to enter Heaven.

"Pride is the one thing that keeps most men from being right and religious error. His becoming a Christian did not come all at once. nor did it come without a struggle."

The first act in the drama of Paul’s conversion was the stoning of Stephen. Sheph- en’s sermon, the light as of an angel on his face, and his prayer for the forgiveness of his executioners, made a deep impression on Paul as he held the coats and watched the stoning. Stephen was on his mind when Christ appeared to him in a vision in Jeru­ salem (Acts 22: 20) and he afterwards spoke with remorse of his persecution of the church (I Cor. 15:9; Gal. 1:13) and called himself the chief of sinners. (I Tim. 1:15) Paul tried to forget Stephen’s words in a fierce persecution of Christ’s followers, with threats and arrest and blasphemy; sought to down the still small voice that pricked his conscience, by quicker and ar­ gument and argument, to remove from his mind the image of that shining face by getting the disciples out of his sight.

But Christ had laid his loving hand on Paul and he could not escape. Going to Damascus for more prisoners, he was strick­ en by a great light from Heaven and heard the voice of Jesus speaking to him. Blinded and trembling, Paul meekly asked for in­ structions. The angel said, "Arise, go into Damascus for more prisoners, he was strick­ en by a great light from Heaven and heard the voice of Jesus speaking to him. Blinded and trembling, Paul meekly asked for in­ structions. The angel said, "Arise, go into Damascus." Paul went deeper and hit the causes of war, and so did Paul.

By hitting at these Four Fundamental Faults which they upheld as virtues, Jesus incurred the lasting hatred of the Jewish leaders. He opposed everything worthwhile that they espoused. He stood for everything that they opposed. Here was a radical indeed, who cut straight across their way of life and called it bluster and hypocrisy and their self­ centered Good. The die was cast, the issue joined. There could be no compromise. Either they were right and Jesus was wrong, or He was right and they were sin­ ners. To admit the latter would mean a complete surrender of themselves, a com­ plete revolution in their thinking, a com­ plete reversal in their way of living. Self and all the "Virtues" to which it had clung must die. Gone the pride of spiritual leadership to which most men aspire, gone the pride of racial superiority that warms most men’s hearts, gone the pride of possessions without which life to most is empty, gone the pride, the one thing that keeps most men going when all else is gone. Nothing left but humbleness, meekness, awareness of sin and need for pardon. What a hard and un­ compromising way to have to come to Christ! How straight, how narrow, what a cross indeed!

"Peter, you wouldn’t see it, nor can many of us today, they fought to show him wrong and themselves right, as we do. So..."

Christ was crucified to prove them right, their faults still virtues, self still supreme. If Christ were criminal then so was Paul, for he condemned these Four Fundamental Faults as had his Master.

CHAPTER 4
PAUL AND UNITY

"You may be as orthodox as the Devil, and as wicked." — John Wesley

"Men are slowly in changing their relig­ ous beliefs than in any other change they make. We are all prone to cling to the teachings, rather than of our own eeking of the truth, it is invaluable; o much of the le on we learned in childhood, our faith is largely the result of our parent’ teaching, rather than principle, a matter of custom rather than the spirit of Christ.

Paul himself was an illustration of this fact. He was in early manhood a strict Pharisee. Why? Because he was of a Jewish family, a family of Pharisees and because he had been educated in the school of Gamaliel at Jerusalem. Reared in this at­ mosphere of the Mosaic law and of the Pharisai cal interpretation of it, it was difficult for Paul to see anything but heresy in the teachings of Jesus, who scattered ritual and form and the “letter of the law” right and left in his devastating search for the spirit and purpose behind religious practices.

Paul’s early training, his environment and his talents made it only natural that he should become the zealous prosecutor that he was, persecuting the followers of Jesus in an enthusiastic attempt to uphold the Pharisai cal authority. It was a hard blow to change Paul, to make him see his religious error. His becoming a Christian did not come all at once, nor did it come without a struggle."

The first act in the drama of Paul’s con­ version was the stoning of Stephen. Shep­ en’s sermon, the light as of an angel on his face, and his prayer for the forgiveness of his executioners, made a deep impression on Paul as he held the coats and watched the stoning. Stephen was on his mind when Christ appeared to him in a vision in Jeru­ salem (Acts 22: 20) and he afterwards spoke with remorse of his persecution of the church (I Cor. 15:9; Gal. 1:13) and called himself the chief of sinners. (I Tim. 1:15) Paul tried to forget Stephen’s words in a fierce persecution of Christ’s followers, with threats and arrest and blasphemy; sought to down the still small voice that pricked his conscience, by quicker and ar­ gument and argument, to remove from his mind the image of that shining face by getting the disciples out of his sight.

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"Peter, you wouldn’t see it, nor can many of us today, they fought to show him wrong and themselves right, as we do. So..."
he had deserted sought his death. He aroused the enmity of the idol worshipping Greeks because he taught a new religion, preached a different God, told them that only Christ could save them from their sins.

But not only did the religious intolerance of the unbelievers hinder Paul's work; the same spirit soon became apparent in the elders to settle the matter. With the help of the unbelievers hinder Paul's work; the only Christ could circumcised and made to conform to the preconditions among the Greeks themselves. Factions were contentions among you. Now this I say, that everyone of you saith, I am of Faith and 1 of Apollo; and I of Cephas; and I of Christ. Is Christ divided?

In the Restoration movement of the last century there was a serious attempt made to unite all believers on the simple creed of Christ, discarding all man-made doctrines and going to the New Testament alone for Christian authority. But the churches would have none of it. It questioned their religious authority and intelligence and sought to prove them wrong, and so could be but fought, as the Pharisees fought Christ and Paul.

This abortive attempt towards unity succumbed to the very evil it sought to eradicate, its followers becoming even more intolerant than many of those they sought to win. They became legalists, straining at the gnats of instrumental music, literature, and missionary societies and swallowing the camels of dogmatism, condemnation and self-righteousness, forgetting that Christ said, "He that is not against us is for us." (Luke 9:50) Concentrating on forms of Sunday worship, they fell into the error of other groups in too largely overlooking the Christian's week-day duties. In their exhaustive study of the proper manner of becoming a disciple of the Christ they gave too little thought to the test the Christ himself put on discipleship: "If ye have love one to another," (John 13:35) And, though this movement has been of great value to Christ's church, it has resulted in not less, but more divisions. Another group is saying, "I of Christ."

Why is there so much confusion about the Bible; why so much argument over the teachings of Christ? There is a circle of understanding around God's Word, just as there is a radius of hearing around every human speaker: outside that circle through they read they do not comprehend though they hear they do not understand.

The circumstance of that circle is staked out in the honest hunger to know God's will, a complete renunciation of self, and an humble obedience to the commands one does understand.

"But if from thence thou shalt seek the Lord thy God, thou shalt find him, if thou seek him with all thy heart and with all thy soul." (Deut. 4:29)

Until this religious intolerance is burned out of the hearts of Christian people there can be no unity. Until selfish pride of leadership and authority is surrendered to the One Prophet and Priest we will continue to stand on our separate ecclesiastical islands and throw rocks at each other, instead of getting on with our business of fishing for men and building the Kingdom of God. Until self is crucified we shall continue to crucify Christ on the cross of division.

"For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." (Rom. 10:13)

Paul and the early disciples maintained unity because they were willing to be crucified rather than crucify their Master. We can have unity when and only when, we are willing enough, unselfish enough, loving enough, to lose our church identifiers, to find them again in a larger usefulness; when we like Paul, can say: "I determined not to know any thing among you, save Jesus Christ and him crucified." (1 Cor. 2:21)
YOU DON'T BELIEVE IN
MIRACLES

Do you believe in miracles? A lot of people say they don't. Even some ministers don't believe in miracles. What is a miracle? A miracle is something that you cannot understand. It is not necessarily something contrary to nature's laws or God's laws, but something in conformity to laws that we have not yet learned. Many things that are accepted as commonplace today would have been described as miracles 100 years or 1000 years ago.

Suppose something would have come flying over the heads of our Pilgrim father's as they landed on these shores, and out from that something with huge wings and roaring motors, had dropped man to come floating down to earth? To the Pilgrims that would have been a miracle. Yet that thing is commonplace today as paratroopers come soaring down from their airplanes in the sky.

Suppose 100 years ago your great-grandfather had heard the voice of the King of England coming from across the ocean when someone turned a button on a little box on the table? Would not that have been a miracle to him? Yet that event is repeated a million times a day as we turn on our radios and hear the voices of reporters or rulers on the other side of the World. In a way, these things are miracles, because we cannot understand fully how they are made possible, how they work, but we know they do work.

Electricity is a miracle that neither we nor Edison could understand, yet Edison could work with it until he made it do certain things, and we can use its power without understanding how it works. What miracle is that makes this force coming through a tiny wire, when atached to the right object, in one instance to produce heat, in another cold, in another light, and in another, power? None of us know, yet we are glad to use our toasters, our refrigerators, our electric lights and our electric fans.

Miracles? Who can explain how this human body—one of God's great miracles—can take a slice of roast beef, some potatoes, bread, butter and milk, and turn those articles of food into the different materials which make up the body? What miracle changes some of this food into hard fingernails, some into soft skin and flesh, some into hard bone and soft marrow, all from the same food? Yes, and what miracle is it that turns this food into mental energy, thoughts, ideas—into business plans, the writing of books, and music, into art and science and sculpture?

Miracles? Who understands how God can take a few cells from these bodies and make a new body, a baby boy or girl? How is that child's personality formed, where does he get his soul? You don't know and I don't know, but God understands how it is done. Therefore no miracles with God, for He understands all things and has power to do all things—anything He wants to do, He can do.

You don't believe in miracles? What miracle is it that makes these sinful, drinking, smoking, cursing beasts of a man, and turns him into a saint, by miracles new birth by the blood of Jesus? What power is it that can take a weak, fearful, indecisive person and transform that person into a bold and fearless witness for Jesus by the power of the Holy Ghost?

Is the miracle of God's healing a man's body by faith in Jesus Christ, any greater miracle than the saving of that man from sin or the filling of that man with the Holy Ghost? Yet these things go on daily where men and women believe in God.

You don't believe in miracles? Then you don't believe in this earth or this universe, for who can explain the miracle of how this earth revolves regularly every twenty-four hours, and makes its circle around the sun every 365 1/4 days, how the seasons come and go, how the tides are controlled, how the grass grows, how the sun sets in its place.

You don't believe in miracles? Then you don't believe in God, for God is the greatest miracle of all. Who understand how and why God made the universe, the earth, and man to live upon it? Who understands how God can love us sinful, disobedient humans and have such longsuffering mercy towards us as He does?

You don't believe in miracles? Then you do not believe in Jesus, the miraculous Son of God. His birth was a miracle, born of a virgin mother, putting aside His royal robes of Heaven and being born of a woman. How? Nobody knows but God, Himself.

His life was one miracle after another. How did He heal the sick, raise the dead, open the eyes of the blind, and the ears of the deaf? How did He cleanse the lepers and make the lame to walk? How did He multiply the few loaves and fishes to feed 5,000 hungry men? Nobody knows but Himself and God.

His resurrection was a miracle. How did that body come back to life, a new body, able to go through closed doors, yet able to eat fish and honeycomb? How could that body ascend into Heaven while the disciples watched from below? Nobody but God and His Son know.

You say you don't believe in miracles? Then you are not a Christian. You can't believe in this earth, that God so miraculously made, or His Son that He so miraculously sent, and took back to Heaven again.

What most people mean when they say they don't believe in miracles today, is that they don't believe God heals the sick or the crippled, that He doesn't do anything to upset the usual process of nature, that He doesn't "break" as they say, any of His natural laws.

Once man said that men could not fly, because that would break the law of gravity which God had put in operation to keep all things from flying off into space. Men now fly in huge airliners around the world, not because they "broke" the law of gravity, but because they over-ruled the law of gravity by using another law, the law of speed and wind resistance and power.

In healing the sick, God doesn't break any of His laws of nature. He has been healing the sick in one way or another ever since man left the Garden of Eden. Doctors and nurses that are honest will tell you that they cannot heal anyone, that only nature, the body itself heals. That all they can do is to assist nature or God. God is at work right now in millions of bodies, doing His best to heal them of any sickness or disease that may have come upon them. Cut your finger and God and His agencies in your body go to work to stop the flow of blood, to prevent infection, to heal the cut. Eat or drink something that is not good for you and God and His agencies inside you start immediately to expell the poison or to counteract or to assimilate it. God is healing sick people all the time, though He does not always get credit for it. He can heal some faster than others, because they cooperate better with Him. Some, who have discovered the higher law of faith, He can heal instantly instead of having to spend weeks or months at the job. But it is the same God, the same process of healing, the same health that God is working for, for all His children.

Is it such an unreasonable thing to believe that God can, through faith and prayer, heal and make new this body that He created out of the dust, nobody knows how?

What kind of a car do you drive: Ford, Chrysler, Cadillac? No matter. But when some part in that car breaks or wears out, you can take that car to the proper dealer's repair shop and have another factory-made part put in it, a part identical with, and
just as good as, the first part was. Isn’t that right? Then isn’t it just as reasonable to believe that God, who made your body, every cell in it, every bone, and muscle and piece in it, could repair or replace with a new part, any member that has become sick or worn out?

Is God any less powerful than Ford, Chrysler or General Motors? that He could not heal His own creation, you and me?

You say you don’t believe in God’s miracle-working power to heal men and women today? Then it is either because you are poorly informed on the subject or because you have deliberately closed your eyes, ears and mind to the truth.

Why do I believe in God’s power to heal the sick? Why do I believe that God is healing the sick today? I didn’t always believe. Up until about ten years ago I was also a skeptic, a doubter, someone from Missouri who had to be shown. Well, God can show you if you are willing to be shown. He showed me.

1 believe God heals the sick today in answer to the prayer of faith. First, because His Holy Word says so:

“He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father.” (John 20:26.)

“Ask the lady that was shut in, every bone, and muscle and just as good as, the first part in it, could repair or replace with Chrysler or General Motors? that He could accept working power to heal men and women not heal His

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the name of heaven; and they shall recover.” (Mark 16:17-18)

Seventh, I believe God heals the sick today because it has happened to me and mine. Ask my wife what became of the tumors that several doctors said must be removed by an operation. She doesn’t know, except that they are gone after someone prayed the prayer of faith over her.

What became of the sinuses trouble, indigestion and hay fever that once plagued me? What enabled me to throw away my eye-glasses, worn for 20 years? I don’t understand it any more than you do, but I know that I don’t need them anymore; that I can see to read my Bible, to write, to drive a car—I can SEE, because of the power of God.

If you never accept anything that you cannot understand, reason out with man’s puny intellect, then my friend, you are doomed to miss most of God’s good, for who can understand God? Who can understand Jesus and His works? If you can understand the resurrection by faith.

faith it is impossible to please God.

and because of the elder’s lack of faith. With a score of men and women whom the day because

was not healed of heart trouble. He doesn’t understand it any more than you do, but I understand it any more than you do, but I know that I don’t need them anymore; that I can see to read my Bible, to write, to drive a car—I can SEE, because of the power of God.

understand life and growth and death? Who can understand salvation? Who can understand the resurrection? Who can understand God? Who can understand the truth of the resurrection by faith.

* * *

There were many others to whom Jesus appeared through closed doors. Peter was living behind closed doors after the crucifixion, too. He had failed his Lord in the hour of trial. He had denied his Master. He had even cursed when he was accused of being a follower of Jesus. Afterward Peter’s heart was said. He had repented and wept bitterly. The Lord saw those tears. He knew that down in Peter’s heart there was true repentance and love for His Saviour.

the print of the nails, and thrust my hand into His side, I will not believe,” he said. And so, eight days later, Jesus paid another visit to the group when Thomas was present. “Then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith He to Thomas, Reach hither thy finger, and behold My hands; and reach hither thy hand and thrust it into My side: and be not faithless, but believing.”

It was not only the doors of wood that were shut. The door of Thomas’s heart and mind was closed. The door of his faith and expectations was shut tight. The door of providential circumstances also was closed.

He had not seen the resurrected Christ with his own eyes. Therefore he would not believe that He had risen from the dead. Although the other disciples were filled with joy, although their faces beamed as they told how Jesus had appeared to them, and had shown them the nail prints in His hands and feet; yet Thomas was skeptical and he told them so.

Then came the Lord’s return visit. Thomas saw with his own eyes. He heard with his own ears. He received the cutting words of reproof from his resurrected Master. And he answered and said unto Him, “My Lord and my God.”

The doors were now open. Thomas had opened the doors of his mind by acknowledging that it was indeed the risen Christ. He had opened the doors of his heart by owning Him as his Lord and his God.

Are the doors of your mind and heart open? Have you accepted Christ as your crucified Saviour and your risen Lord? God wants to make these truths very real to you, but your faith must open the door. The words of blessing which Jesus spoke to Thomas were spoken for your benefit. He said, “Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed.”

Thomas had the blessing of seeing the risen Christ—but he would have had a greater blessing had he believed the report of the discipl es and accepted the truth of the resurrection by faith.

PAGE NINE

CLOS ED DOORS

Noah P. White

Then came Jesus, the doors being shut. John 20:26. YOU KNOW the setting of this verse, no doubt. It is a familiar story. Jesus had appeared to the disciples after His resurrection, but Thomas was not with them. When he was told of the visit he would not believe. “Except I shall see in His hands ask her how she was healed. She doesn’t know, except that it was done by the power of God in answer to someone’s prayer of Faith.

Ask the lady that I know how the cancer on her body was healed. She doesn’t know, except that it went away through the power of God in answer to someone’s prayer of faith, coupled with her faith.

Ask the man I know who travels back and forth across this nation teaching folks how to pray believing, ask him how he was healed of heart trouble. He doesn’t know, except that God did it when he turned the matter over to God in faith.

Third, I believe God heals the sick today because it has happened to me and mine. Ask my wife what became of the tumors that several doctors said must be removed by an operation. She doesn’t know, except that they are gone after someone prayed the prayer of faith over her.

What became of the sinuses trouble, indigestion and hay fever that once plagued my life? What enabled me to throw away my eye-glasses, worn for 20 years? I don’t understand it any more than you do, but I know that I don’t need them anymore; that I can see to read my Bible, to write, to drive a car—I can SEE, because of the power of God.

If you never accept anything that you cannot understand, reason out with man’s puny intellect, then my friend, you are doomed to miss most of God’s good, for who can understand God? Who can understand Jesus and His works? If you can understand the resurrection by faith.

faith it is impossible to please God.

God’s Word didn’t say call the doctor, get some medicine, have an operation, He said call for the elders of the church and let them pray over him, anointing him with oil in with his own ears. He received the cutting words of reproof from his resurrected Master. And he answered and said unto Him, “My Lord and my God.”

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(TURN TO PAGE 12)
CHRIST AND THE HEADLINES

An earnest attempt to look at today's events through the eyes of Jesus.

THIRD PARTY

A large eastern newspaper has advocated a third national party, one opposing what they call the "pro-Truman Democrats and the pro-Truman Republicans." They offer no suggestion as to possible presidential candidate but are evidently opposed to Truman's foreign policy and the United Nations.

We believe the United States needs a third political party, though we do not agree with the newspaper's reason for such need or with its proposed platform.

What America needs is a spiritual revolution; a rising up of the Christian people of America; a refusal to be led any longer by un-godly, worldly, God-disobeying leaders; and a demanding that a Christian man be elected President who will lead this great nation according to the laws of God and the principles laid down by His Son, Jesus Christ.

Frequently someone expresses the opinion that the only solution to our troubles is the following of Jesus and the Sermon on the Mount. Franklin D. Roosevelt once said: "The one solution of the problems which confront a distraught world will be found in a return to the practical application to everyday life—among nations as among men—of the eternal principle of the Christian religion as summed up in the Sermon on the Mount." Columnist Drew Pearson has said the same thing, as has Charles A. Wells in Between the Lines. Many have agreed that this is true but they continue to do nothing about it.

Just before Roosevelt said these words he was leading our nation in a series of war-like utterances and acts of war which involved us in the horrors of World War II. Pearson, after making that statement, continues to plug for militarism. Wells, though sincere in his statement that the "one man who can save us, save the peace, restore the nation...is the man called Christ," continues to say that we must be strong militarily.

Do we know what we say when we say Jesus' Way is the only way to peace? Do we know what Jesus' Way is? Jesus' way to peace, as outlined in His Sermon on the Mount, outlaws war, race prejudice, trade barriers, alliances for protection, and armed might. In their place He calls for loving our enemies, turning the other cheek, loving your neighbor as thyself, and doing unto others as ye would have them do to you. These tactics would conquer enemies by making them friends.

Judged by Jesus' standard of right, Truman's foreign policy is absolutely wrong, the Democrat's foreign policy platform is absolutely wrong, and Adlia Stevenson's commitment to that policy is absolutely wrong.

Likewise, judged by Jesus' standard of right, the Republican's foreign policy platform is absolutely wrong, Eisenhower's endorsement of that platform is absolutely wrong, as was his building up a European army under Truman's leadership.

Consequently, the real and sincere Christian has no presidential candidate for whom he can conscientiously vote this fall. If he votes for either Stevenson or Eisenhower he votes for the continuation of America's un-Christian foreign policy of conquest, militarism, hot or cold wars in far-off places, and a disannulling of all that Christ demanded of His followers.

The time has come for the Christians of this great land to rise up and say, "We want a President who will obey God and lead us in the Way of Christ. If the Democrats or the Republicans will not give us such a candidate, then we demand a third party that will."

That party could be called the Christian Party or the Peace Party—the name doesn't matter.

Some of the planks in that party's platform might well be:

1. We will cease making A-bombs, huge war-planes and war-ships, and will use our resources to help feed and clothe all needy mankind.
2. We will cease sending our finest young men all over the world to kill and be killed. Instead we will send missionaries of peace and mercy wherever there is poverty and sickness and need.
3. We will cease conscripting our young men, but will set them free to learn gainful trades rather than the Devil's game of killing their fellow-men.
4. We will stop, by Federal Prohibition, the squandering of our finest grains and our finest men and women in the orgy of liquor and beer that nourishes this nation.
5. We will take down all our trade barriers and tariff walls that keep us rich and others poor.
6. We will work for the abolition of all race prejudice and segregation that denies the equal freedom to our own citizens that we proclaim other nations should give to their citizens.
7. We will recognize as America's best citizen the man who most nearly follows Christ and His Way, who obeys God rather than man.
8. Like George Washington, we will "raise a standard to which the wise and good can repair, the event is in the hand of God."
9. We will entrust to God our protection. "Behold, the Lord's hand is not shortened, that it cannot save." (Isaiah 59:1) "Who is he that will harm you, if ye be followers of that which is good?" (I Peter 3:13)
10. We will endeavor to fulfill the purpose of God in placing us on these fruitful shores, protected by His oceans and fed by His wealth; and show to the world what life is really like in a CHRISTIAN democracy.

Such a platform would give millions, who are dismayed at today's drift towards disaster, an opportunity to vote for peace instead of war, to vote for Jesus' way instead of the Devil's way, to vote for the continued life and prosperity of America instead of her destruction.

I believe untold thousands would back such a platform and any candidate who would earnestly espouse such a cause.

Where is the man who would run for President of the United States under this banner?

—J.A.D.

"Seek Ye First"

(FROM PAGE 4)

mand? If not, you are of the world—worldly. You are divided, you are trying to serve both God and mammon. And you will end up by serving the world and the devil, and going the way of the world, instead of the Way of Christ.

Jesus, is grieving today over a divided America, a divided Church, divided Christians. He said a house divided against itself cannot stand, a kingdom divided against itself would fall. (Matt. 12:25)

You, who are torn between two desires: the desire to put God first in your lives, and the desire for wealth and security and comforts and things; heed this warning of Jesus, your Lord and King. "No man can serve two masters. Ye cannot serve God and Mammon."

"Choose ye this day whom ye will serve" (Joshua 24:15) "Seek first the Kingdom";

"Take no thought for the morrow"; "Lay up for yourselves treasures in Heaven";

"Love not the world, neither the thing of the world." "Let thine eye be single" to the glory of God.

And now let us pray: "Dear Heavenly Father, forgive us for having our eyes on the world, and its playthings: on houses and lands and cars; on gold and silver and jewels; on things instead of on thee and thy commandments and thy glory. Amen."
Dear friends in America:

It was soon after the outbreak of war in Korea that John and I were drafted into the army. We had been close buddies all our lives. In fact, most people thought we were brothers the way we hung around together. It was hard for the two of us to leave home and go to war. John never did like war. He and his parents were faithful Christians. John would always say that war was not the Christian way. But the draft came and John had to go like the rest of us. John had a girl named Mary. They were going to get married soon but now they would have to postpone their marriage. After they were married, John and Mary had planned to go into religious work. They were going to help those who needed help and give their lives to the service of humanity. But the war was here and they would have to postpone everything until the war was over.

I remember the day we left our home town. John's parents and Mary took it very hard. They did not cry, but I could see the agony in their eyes. They knew their John, who loved people, was going to be taught and made to kill. Of course the government had shown us how the enemy was trying to control the world. The only way to protect our homes and loved ones was to go out and kill the enemy. John and I went through the training. It was hard watching John, knowing everything he was learning was against his Christian principles. Every time they showed us another way to kill John would draw back. He had the spirit of Christ in him if ever I saw it in anyone. They showed us how to shoot a rifle, how to throw a hand grenade, how to use a bayonet, a knife, and a pistol. Our training was of two kinds, both physical and mental. They showed us how to kill and then prepared us for it psychologically. John said man didn't have the natural instinct to kill. I guess he was right because most of us didn't enjoy what we were going through. John received letters regularly from Mary and his parents. Each letter would bring John back to his natural self. He would have a smile on his face again and you could see kindness in his actions but their was more training and the kindness seemed to be pushed underneath.

The army on the front called for more men immediately. Even though we were not fully trained our whole company was called and we headed toward the front lines of Korea. What does a person think about as he is getting ready to fight and kill? John used to talk to me each night about how he had planned to use his life to help his people. We both remembered how consecrated the minister was in our little church back home. John used to dream about being a minister, of being able to tell others of the love of Christ. But here he was being trained to hate and to kill. What else could he do? He must be patriotic even if it meant giving up his religious training.

We arrived on the front and they sent us right into battle. Our first day was pretty rough. My position was close to John's and I could watch him. He would lie there on his stomach watching the enemy lines. They told us the enemy was extremely cruel and we had to kill or be killed. If we surrendered we would be tortured brutally. The enemy began to move forward and the fighting began. I was watching John. One enemy soldier was heading straight for John. John raised his rifle, aimed it, but he could not fire. Just before the enemy reached John, the enemy gave a signal to retreat and that soldier never saw John. That night I went to John and asked him why he didn't fire. John said as he aimed his rifle and saw that human being through its sights, he remembered several of Jesus' words, "Thou shalt not kill. Love thine enemy. Do good to those who persecute you. If you did it unto the least of these ... you did it unto me." He said he wasn't afraid but he just couldn't pull that trigger and take a human life.

The next morning just after mail call an enemy patrol was sighted. John received two letters but we had to go to our positions again before I had a chance to see who the letters were from. As we waited for the enemy I glanced over to John. He was reading the letters. It looked as though he was crying. He glanced toward me and I could almost see hate in his face. That's the first time I had ever seen hate in John. The enemy patrol was right in front of us. One man was advancing toward John's position. John raised his rifle, aimed it; the enemy kept getting closer and closer. I though to myself, "Why doesn't he shoot or the enemy will see him?" John still didn't shoot and the enemy finally saw him. John threw down his rifle but the enemy ran forward and drove a bayonet through him . . . It wasn't a pleasant sight to watch your childhood buddy murdered before your eyes. I raised my rifle and began firing at the enemy, who ran back toward his own lines. Then I ran over to John. He was dead . . . but in his hands were clenched the two letters. I read them. One was from Mary. John had underlined her words, "Thou shalt not kill. Love your enemies." Then I read the second letter. It was from friends of ours back home. It read, "Dear John, I can hardly write this letter but I thought you would want to know. Last night while Mary was visiting your parents, enemy planes came over and bombèd our town. Your home was destroyed along with Mary and your parents. I know how you feel about losing your loved ones so get in the fight and get revenge on your enemies. Destroy those who have brought suffering to you. signed, Your neighbors."

Then I realized why I had seen hate on John's face. But he did not pull the trigger when he had the chance. It was like that first day in action. He had said, "Do good to those who persecute you." That's the story of John, a young man who loved Christ. His life and the lives of those he loved most were wiped out by the enemy. But who was that enemy? It was you, Mr. and Mrs. average American. You see, John and I are both North Koreans. We were drafted into the army when your American forces were sent over to protect democracy and your Christian nation. In this war your sons are being killed as well as ours. I admit many of us are evil and we are doing wrong but will your wrong make it right? Your American missionaries came to Korea and told John about Christ. John believed them. They told John to love his enemies. They told John not to kill. Now your American sons have come over and killed one of the finest Christians this world has ever seen. Your planes and your bombs have killed his innocent parents and wife-to-be. John had a chance to kill one of your sons but the Christ you told him about wouldn't let him, so one of your American sons killed him and his loved ones. Can't you see the foolishness of war? You are not destroying the evil that created war. You are destroying people who need your love not your bullets. Why did you send missionaries to us before the war? We know it wasn't to teach us to love you so you could come later and kill us. But that's just what it looks like to so many people throughout the world. Won't you wake up, America? Pray and work for peace. Believe in the Christ you taught us to believe in. We pray your great nation might rise up and lead the whole world toward a true peace by following the teachings you taught us. Don't let the story of John be repeated again and again and again.

Signed, A Soldier in Korea

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PAGE ELEVEN
Closed Doors
(FROM PAGE 9)

When the women went to anoint Jesus' body early in the morning on that first Easter Sunday, they saw a heavenly being in the tomb, but Jesus was not there. This heavenly person said to them: "Be not af­ frighted: ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. But go your way, tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him as he said unto you" (Mark 16: 6-7).

So Jesus gave a special invitation to Peter to meet Him. This message brought joy to Peter's heart and opened the door whereby he could be restored into fellowship with his Lord. This same invitation is still going out to all backsliders. The Lord wants to meet them, forgive them for their failures, and restore them to fellowship with Himself.

Zacchaeus was living behind closed doors. He was a scheming, dishonest tax collector. He was hated by his fellow countrymen and ostracized from their society. No one cared about his spiritual welfare; in fact, very few people were interested in him at all, unless their interest was prompted by selfish motives. But Zacchaeus had heard about Jesus; he had heard the arcane was inter­ ested in all men, and concerned especially about sinners. Zacchaeus had a longing to have fellowship and meet him. Nothing can keep Him away from our hearts except our own wills.

The doors were closed for the woman who was taken in adultery. The law said that she should be stoned to death and the scribes and Pharisees were determined to see to it that the letter of the law was carried out. There was no hope of mercy within her. Then came Jesus through the closed doors, and after rebuking the scribes and Pharisees for their own sins, He spoke these loving and tender words of forgiveness: "Neither do I condemn thee: go, and sin no more" (John 8:11).

The demoniac of Gadara was beyond all human aid. The doors were all closed against him. He was an outcast: ostracized from society and separated from his loved ones. The demons which possessed him caused him to live in caves and to do in­ human deeds. He "had his dwelling among the tombs; and no man could bind him, no, not even with chains . . . neither could any man tame him. And always, night and day, he was in the mountains, and in the tombs, crying, and cutting himself with stones" (Mark 5: 3-5).

"Then came Jesus" through the closed doors and loosened him from the bonds of his captivity, cast out the demons, and restored him to his right mind. What a won­ derful Saviour is Jesus. It is no wonder that this poor man, out of gratitude for his de­ liverance, desired to follow Jesus wherever He went. But the Lord said to him, "Return to thine own house, and shew how great things God hath done unto thee." Saul of Tarsus was living behind closed doors. He was proud, highly educated and very zealous regarding his religion. He was taught by the greatest Jewish religious leaders of his day, but none of them knew much about God's plan of salvation. They did not recognize the Son of God whom the Father had sent to redeem the world.

Saul was on his way to Damascus one day with a warrant for the arrest and imprison­ ment of any Christian that he might find. He was persecuting the Church, and thought he was doing God a service. Jesus knew the motive behind Saul's zealous deeds, therefore He appeared to him through closed doors that day as Saul was traveling to Damascus. Saul's eyes were opened; his life was completely changed and his name was changed to Paul.

Martin Luther had a longing in his heart for the peace of God. He was seeking justification and reconciliation with God, but the doors were closed. The church had gradually strayed away from the teachings of the Scriptures until it had lost sight of the true meaning of the mission of Christ to earth. Men were trying to earn salvation and eternal life by their good works and their deeds of penance, instead of relying on the grace of God and the finished work of Calvary.

One day the Lord made real to Luther's heart the truth of the words, "The just shall live by faith." His soul was set afire with a great zeal to tell others about this great truth, and the remaining years of his life were spent in pointing benighted souls to the Lamb of God which taketh away the sin of all who put their faith in His atoning blood.

Perhaps the doors seem closed upon you. Do you feel yourself locked out of the love, forgiveness and blessings of God? Jesus can enter through those closed doors. He can come through the doors of mental and physical sufferings; through the doors of doubt and fears; through the doors of per­ secutions; through the doors of adverse cir­ cumstances and environment, Yes, He can force His way through every closed door but one: that is the door of your heart.

Our Lord will not come into anyone's heart without an invitation. He knocks upon the door of your heart, but He will not force it. He wants to come into your heart and have fellowship and communion with you, but you must open the door. Jesus says, in Revelation 3:20, "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." He will knock on all other closed doors, if you will only open this one door: the door of your heart.

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