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## The Texas Herald, V. 4, No. 1, January 1953

J. A. Dennis

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GOOD NEWS

# THE TEXAS HERALD

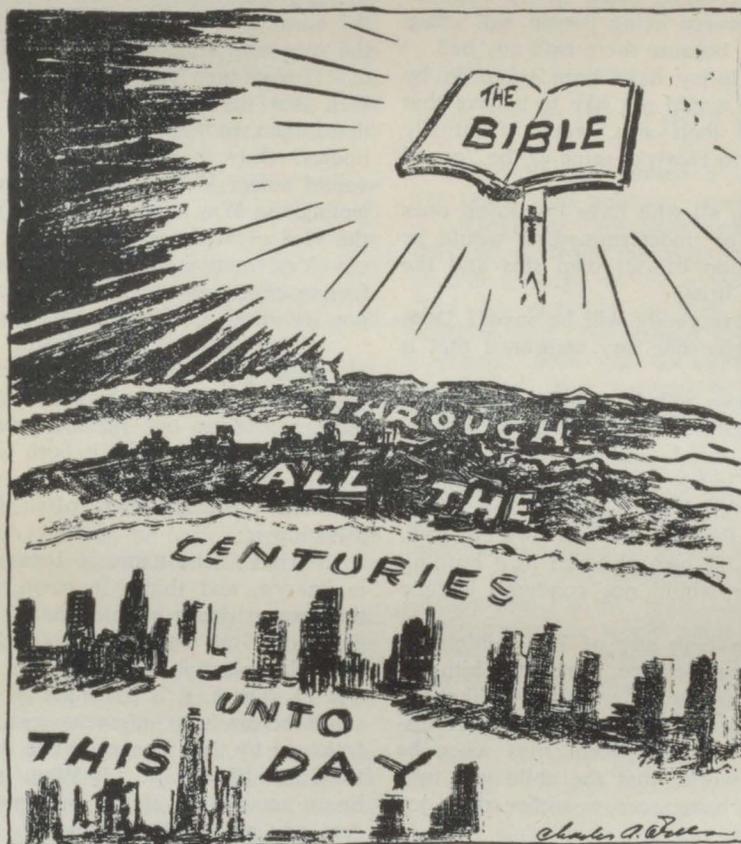
VOL. 4 No. 1

AUSTIN, TEXAS

JANUARY 1953

OUR ONLY HOPE...

## PREACH THE WORD



“Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine.

For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

And they shall turn away their ears from the truth, and shall be turned unto fables.

But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry.”

—II Timothy 4: 2-5.

GOOD NEWS  
**THE TEXAS HERALD**

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J. A. Dennis ..... Editor and Publisher

**"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."**

## WILL EVERYBODY BE SAVED?

We have been asked this question: "Will Everybody Be Saved?" With God's help we will endeavor to answer it.

There is a wide-spread and increasing belief in the doctrine that everybody will be saved, that every living person will attain Heaven, that no one will go to Hell, because there isn't any hell.

Many devout and dear souls today have been taken in by this tantalizing and tasty dish. Who would not like to believe that everyone they knew, regardless of their sins, would eventually reap the reward of the just, and go to Heaven, same as the "good" people?

It would be very comforting to all who have lost loved ones whose status with God was shaky or undetermined. It would be satisfying when faced with conviction of our own sins and the remorse for not winning others to Christ.

But is it safe to believe that everybody will be saved? Does the Bible teach it or imply it or give one any assurance that it will be so?

Let's examine first the Scriptures relied upon by proponents of Universal Salvation, then the Scriptures which refute this heresy.

First, are the Scriptures that reveal God as Father and as Love. "Our Father" (Matt. 6:9). "God is Love." (I John 4:8). As one friend of mine earnestly said: "God is a God of Love. He is our Father. He loves us much more than we love our own children. No earthly parent would condemn his own children to a burning Hell. I know my Heavenly Father would not condemn anyone to Hell!"

Of course God would not condemn any of His children to Hell. That erring child makes his own choice, condemns himself. When God made man in His own image, after His own likeness, and gave him the power to choose good or evil, to obey or to disobey; He ran the risk that every earthly parent runs when he chooses to bring a child into the world, that the child will turn to evil rather than good, and so bring sorrow rather than joy to both parent and child.

God is a good God, but also a just God. He has made a universe that responds to good and reacts to evil; a world that returns good for obedience, and suffering in case of disobedience.

For instance, God has given man the miracle of fire. With it we are kept warm, we cook our food, run our automobiles and our trains, and manufacture the many things, from skillets to sky-scrapers, that make up our modern life. But, along with the benefits of this gift of fire, is the inevitable suffering that comes from its wrong use, from the disobedience to laws inherent to its nature. The toddling baby, disobedient to parent and ignorant of the consequences, sticks his fingers into the flame that keeps his nursery warm. His fingers are painfully burned. He might even be burned to death. Has the parent condemned the child to suffer?

A loving parent, living alongside a heavily travelled highway, builds a strong fence around his house and warns his son against leaving the yard and playing in the street. But the child, while the parent's back is turned, wilfully climbs the fence and is crushed by a passing truck. Has the father condemned the child to this cruel death?

Yes, the father could have prevented the tragedy. He could have disallowed the inherent freedom born in every human mind and heart, and could have tethered the child with strong chain to a post set deep in the earth. The child would then have had no choice in the matter; he must by necessity remain within the safety of the year. Or the fence could have been made a cage that would have insured his staying in. Here, chained or caged, the boy would have remained safe, but he could not so remain a son. He would become an animal, deprived of his God-given right to become a free-thinking man. The father would be forever denied the satisfaction and joy of a cooperating, understanding and obedient son.

God made man because He desired children. To be His children they must have the God-given heritage of choice, of a will free to obey or disobey, to choose good or evil. And God through His Word and His prophets, patiently explained the results that would follow both obedience and disobedience.

"Behold, I set before you this day a blessing and a curse; A blessing, if ye obey the commandments of the Lord your God, which I command you this day: And a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day." (Deut. 11: 26-28)

Today men are dying in Korea. War is the nearest thing to Hell that the mind of man can conceive. Has God condemned these men to this burning hell of bayonets, bombs and broken bodies? Only in the sense that He put us in a world where we would suffer if men and nations did not obey His laws. By rejecting the Way of the Prince of Peace, we condemn ourselves to the Hell of War.

Yes, man is free to choose. But in God's world, he is not free to choose the consequences of his choice. Those consequences are set up in God's just and good world.

"The wages of sin is death." (Rom. 6: 23)

The only escape from judgment when one sins, makes the wrong choice, is the salvation offered by Jesus Christ: calling upon Him, confessing our sin and asking His forgiveness. The mystery of His blood atonement is both God's mercy and His justice working for man's redemption.

The Scripture most often quoted by believers in universal salvation is:

"That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." (Phil. 2:10-11)

This passage, cited from Isa. 45:23 is also quoted in Rom. 14: 11. There, it is preceded by this statement: "For we shall all stand before the judgment seat of Christ." (Rom. 14: 10), and followed by "So then everyone of us shall give account of himself to God." (Rom. 14: 12) What is the purpose of a judgment seat or an accounting, if the universal verdict is to be "not guilty" before you get there?

In Phil. 2: 10, Paul says "Every knee should bow, of things in heaven, and things in earth and things under the earth." This obviously refers to: 1. angels, 2. men, 3. demons. All will acknowledge that Jesus is Lord, the Son of God. But this does not state or imply that everyone will ACCEPT Him as their Saviour and OBEY Him as their Master.

"The Devils also believe and tremble." (James 2: 19)

The devils that Jesus cast out from people in His day on earth also acknowledged Him as Lord, the Holy Son of God. That meant something vastly different from the devils being "saved."

"And in the synagogue there was a man, which had a spirit of an unclean devil, and cried out with a loud voice, Saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth?"

art thou come to destroy us? I know thee who thou art; the Holy One of God." (Luke 4: 33-34)

Proponents of the doctrine of universal salvation, when faced with the monumental Scriptural evidence of God's judgment, God's justice, and God's abhorrence of evil, get around the idea of letting rebellious sinners inherit the same heavenly reward as those who have claimed the atonement of Jesus as their Saviour; by coming up with the idea of re-incarnation. They say that the unrepentant sinner will be given another chance in another incarnation, and if he fails to repent and acknowledge Christ as his Saviour, then he must go through another and another life on earth until he does repent and is saved. For that idea I know no Scripture whatsoever, but that does not seem to bother the ones who stoutly contend that "everybody will be saved."

Believers in this un-Scriptural heresy of everybody being saved "pooh-pooh" the idea of there being a hell, anyway. They claim that hell is a childish idea that no really mature intellect could tolerate, that it stems from paganism and superstition.

Well, Jesus had a lot to say about Hell, and much of it very plain. For myself, I would prefer taking His Word in the matter than the word or opinion of the most devout or highly educated man or woman on earth.

In Matt. 25: 31-46, Jesus gave us an account of what would happen on the judgment day, how we would be separated right and left, and the rejected would depart "into everlasting fire, prepared for the devil and his angels" (V. 41,) "into everlasting punishment." (V. 46)

In Matt. 5: 29-30, Jesus warned that it were better to lose an eye or a hand than to be "cast into hell." In Matt. 10:28, Jesus says: "And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell."

The Devil would like, even more than we, for us to believe in this un-Scriptural doctrine of universal salvation. For if everyone is to be saved anyway, why bother to preach the Gospel? Why bother to send missionaries to the heathen lands? Why bother about trying to win souls? Why bother about obeying God or accepting Christ? Why be concerned about our sins or in being good or obedient? Why bother?

In the great commission, Jesus differentiated between the fate of believers and unbelievers: "He that believeth and is baptized shall be saved; but he that believeth not shall be damnd." (Mark 16: 16)

In II Cor. 5: 10-11, Paul states, "For we must all appear before the judgment seat of Christ; that everyone may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men."

In I Cor. 6: 9, Paul refutes the idea of everybody being saved: "Know ye not that the unrighteous shall not inherit the Kingdom of God?"

Why did Paul pray that Israel be saved if he believed everybody would be saved anyhow, as some claim his letters teach?

"Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. 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: 1-3)

Paul stoutly warned against this sort of thing:

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they reap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables." (II 4: 1-4)

Jesus likewise warned us against such man-made doctrines:

"Well hath Esaias prophesied of you hypocrites, as it is written. This people honoureth me with their lips, but their heart

is far from me. Howbeit in vain do they worship me, teaching for doctrines the commandments of men." (Mark 7: 6-7)

Jesus flatly stated that not everyone would go to heaven:

"Not everyone that saith unto me, Lord, Lord shall enter in to the Kingdom of Heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7: 21)

Friends, there are many false prophets today, many sincere in their ignorance, blind leaders of the blind; whom the devil is using to deceive and lead into the ditch the thousands of drifting sheep who do not know the Word of God.

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world." (I John 4: 1)

How do we try the spirits? Or the teachers or the preachers? By holding up beside them the one and only True Standard: the Word of God. When God has plainly spoken through His Word and by His Son, there is no further room for argument for anyone who claims to be His disciple; there is only the obligation and the privilege of obeying.

"We ought to obey God rather than men." (Acts 5: 29)

Will everybody be saved?

God's Word says "NO!"

"But except ye repent ye shall all likewise perish." (Luke 13:

3)

Whom will YOU believe?

## GUEST EDITORIAL

### THE VOICE OF THE PEOPLE

The People wanted a change. That, when all the factors are taken into account, sums up the election.

Governor Stevenson sensed this, a demand rising all over the nation, from the very start. He acknowledged it, and tried to dull its edge, in his acceptance speech. He kept trying to deflect its direction in one speech after another. His efforts were in vain. The people had made up their minds they wanted a change before ever the conventions were held. When the Republicans gave them a candidate both personally magnetic and aloof from the professional politicians of whom they were so tired, the November landslide was in the making.

Yet now that the people have spoken with such emphasis, Eisenhower may well be asking what they have said. They want a change! But what change? Or changes? Eisenhower's campaign speeches did little to define specifically the changes which would follow a Republican victory. They were, in the main, simple words of approval for the desire for a change and assurance that, if the general won, he would plant his administration on the solid rock of the eternal verities and ancient moralities. So far as it went, that was all to the good. But as he rests from his campaign labors in his Georgia hideaway, the general should now be asking, What are the changes which the people expect?

#### I

They expect a change in Korea. And not only in Korea but in what Korea stands for. Unless we misread the stirrings in the public mind during the closing days of the campaign, it was this particular longing for a change which gave the decisive impulse to the Republican sweep across the nation. Stevenson had placed his emphasis on the unlikelihood that any great change could be expected in Korea. He pledged "an unshakable determination to stand firm."

But Ike—the continual use of the intimate nickname was in itself significant—Ike would go to Korea; Ike would take matters there into his own capable hands; Ike would end the fruitless negotiations; Ike would "bring the Korean war to an early and honorable end"; Ike would bring the boys home; Ike would thereupon end the draft. If it is protested that Ike never promised most of these things, he and his campaigners did nothing to discourage the spread of these expectations. The "Bring our boys

home" placards which sprouted all over the later Eisenhower rallies showed for what change in Korea multitudes thought they were voting.

Now the President-elect and his party must reckon with that expectation. The people are not content to have this war, which has already lasted 28 months and cost this country almost half as many casualties as the First World War, drag on indefinitely. They want a change. Their feeling may be unreasonable, unreasonable, a possible source of greater tragedy in the future. That does not lessen its prevalence or the problem which it creates for the new administration.

Moreover, the President-elect must reckon with more than a demand for a change in the situation which now pins down American boys on the firing line in Korea. This is also a demand for assurances that there will be no more Koreas—no more committing of American forces to fighting on foreign soil without resort to the warmaking powers of Congress, no more "united" actions to repel aggression that are united in name only, no more assumptions of responsibility in distant places which the people only dimly understand and for which they are expected to make unlimited sacrifices. The voice of the people spoke at the ballot box not only on Korea, but on the whole future of American involvements in the "collective security" policies of the U.N. and of the Truman administration.

## II

That is the first specific change which General Eisenhower must know the American people, by the largest vote ever given a candidate for President, expect of him. He shows that he knows it is first by placing his trip to Korea first on his program as President-elect.

Closely coupled with this, we believe, is a desire for change in the relations of the United States with its European allies. There is no desire to forsake those allies. But there is a widespread belief that the present relationship—military, political, economic—is unsound and unhealthy; that it makes inordinate and unjust demands on the American taxpayer. Most citizens would probably be at a loss to put into words just what they think is wrong, but they know that our present relationship to nations which seem so reluctant to sacrifice in their own defense irritates them. They want a change. Exactly what change, they do not know. That's up to Ike. But it must be a change.

Going a step farther, this of course means that they want a change in the size of our military expenditures. General Eisenhower assured them, out of his military experience, that this could be accomplished. The Pentagon has already read the handwriting on the wall to the extent of its announcement, four days before the election, that it would ask Congress to reduce the defense budget by \$5 billion next year. That would leave military outlays, not counting aid to foreign armies, at \$45 billion.

We believe this is not enough change to satisfy most of those who voted for the Republican candidate. Yet the Pentagon, through its newspaper mouthpieces, the Alsop brothers, published a statement on the morning after election that an air program to provide national security can be attained only by adopting a "crash program" which "will demand enormous additional money outlays and perhaps the total mobilization of certain sectors of our industry."

President-elect Eisenhower, considering the demand for a change in military outlays, for reduction of taxes by reduction of the defense budget, will have no difficulty in reading the scarcely veiled Pentagon ultimatum behind the Alsops' words. Neither will Senator Taft, who has some sort of assurances from the new President on tax reduction. Moreover, we expect that the senator from Ohio will tell the President-elect that the people's desire for a change goes beyond wanting a reduction in military budgets and taxes; it embraces likewise a desire to see ended the domination of the U. S. government by the Pentagon. Perhaps paradoxically, but nonetheless actually, hosts of American civilians today hope that a brass-hat President will change the trend toward brass-hat rule.

## III

Most of all, when the American people voted their demand for a change their thoughts were fixed on Washington. Governor Stevenson admitted at the start of his campaign that there was a mess there; 33 million voters chose General Eisenhower to clean it up. They want something done which will effectively allay their anxieties about Communists in government, although they have but the haziest ideas as to why they continue to feel those anxieties or what should be done to end them. They want dignity restored to the presidential office—which President Truman again lowered during the campaign without, we believe, helping the Stevenson effort—and to the conduct of all the departments of government. Above all else, they want an end to the cronyism, the gravy-train riding, the secret deals and the downright corruption which have disgraced the capital.

The American people are seldom idealists (except vocally) in their conception of politics. They could shrug off the Nixon revelations, so long as there was no evidence that Senator Nixon had been personally enriched by the gifts of his wealthy friends. "That's politics." But this very realism—if that is what it should be called—told them that any party after twenty years in power becomes deeply corrupted. Likewise, it convinced them that the corruption which had come to the surface in congressional investigations and newspaper reports was probably only a part of the total sordid mess. So, with one eye on Korea and the other on Washington, they went to the polls muttering, "It's time for a change."

We do not believe, however, that the people's demand for a change at Washington will be satisfied by a mere changing of the occupants of offices. For the first months of the new administration, the sight of Democrats being replaced by Republicans will be enough—or almost enough—to satisfy most of those who voted for Eisenhower that changes are being made. Distributing ten thousand jobs to the "faithful" of a party which has been starving for years will not, however, quiet demands for long. (Almost every President since Polk has testified that giving out jobs creates more enmity than good will for the giver.) The new President will soon find that his party, also contains those who are less than adamant in virtue, and that they have a deplorable capacity to attract the attention of the privilege-seekers.

All of which is to say that it is going to take more than a spectacular airplane flight to Korea and a wholesale turnover in the top jobs at Washington to satisfy the American people that their demands for a change have been met. We trust that General Eisenhower knows this. If he does, he knows how staggering are the responsibilities that have been laid on him. For a brief "honeymoon period" every new President is assured of public and congressional support and applause. But honeymoons wane. In what will seem to the new occupant of the White House an all too brief two years the same voters who rolled up this year's astonishing vote will be voting again. That vote will tell whether they believe they have been given the change for which they voted. (Reprinted by permission of *The Christian Century*, from the issue of Nov. 19, 1952.)

## Preacher Stages Parade

(News as it might have been if there had been newspapers 1900 years ago.)

All Jerusalem was stirred early today as Jesus of Nazareth and his followers marched noisily into the city, singing and shouting in spite of the authorities' attempts to quiet them.

The carpenter-preacher, at the head of the procession, was seated on a young ass, bedecked with flowers, and the wildly enthused converts threw off their coats and tore branches from the trees to make a carpet for the animal's feet.

The parade wound its way from the city gate to the Temple. Here this strange evangelist, with his customary show of authority, dis-

mounted, walked boldly into the Gentiles' Court, and drove out all the animals and their owners, knocked over the money tables and demanded that the whole place be cleared. He said,

"It is written, my house shall be called the house of prayer; but ye have made it a den of thieves."

There was much indignation among the temple authorities at this high-handed procedure. Is no business free from this reformer's attacks, not even the business in the temple?

A council of the San Hedrin was called for this afternoon to take action against Jesus.

—*Jerusalem Herald*, Sunday, April 3, A. D. 30.

# PAUL

## The Defendant

### Chapter 10 PAUL AND THE CROSS

*"Must Jesus bear the cross alone  
And all the world go free?  
No, there's a cross for everyone  
And there's a cross for me."*

—Hymn by George N. Allen

What did the Cross mean to Paul? He caught Christ's meaning and he obeyed his Master's challenge: *"If any man will come after me, let him deny himself and take up his cross daily and follow me."* (Luke 9:23)

He summed up the closing verses of the fifth chapter of Matthew in Christ's Sermon on the Mount, in one sentence, *"Be not overcome of evil, but overcome evil with good."* (Rom. 12:21)

If I were to attempt to sum up the Sermon on the Mount in three words I would say that in it Christ commands us to be Pure, and Humble, and to Return Good for Evil. Only one of these thoughts has been given much attention, even to this day. That is Purity. The Pharisees were righteous and demanded righteousness from their followers. Jesus pointed the Christian to a higher degree of goodness; purity, saying that the righteousness of the Pharisees was not sufficient for entry into His Kingdom.

Humbleness, or meekness, is in little favor today. We look up to the self-assured, the proud. Yet Jesus had little use for the proud and self-satisfied, knowing that all such are not willing to bow to God's will and so must surely go astray.

The third quality asked by Jesus if we would be His followers, has been rejected almost in its entirety. Though some of us have proudly proclaimed, "When the New Testament speaks, we speak; when the New Testament is silent, we are silent," we must admit that we could more honestly say, "When the New Testament says something we want to believe we speak, when something we cannot accept, we are silent!"

In the matter of reaction to the deeds of another, we do not live by Christ's standard, but by the Law of Moses. We seem to have gotten little higher than that level, though the Mosaic code was given primi-

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

tive men 3400 years ago. *"An eye for an eye and a tooth for a tooth"* is still our guide as it is the law of the land. If a man hits me, I am expected to hit back, and the law upholds me in this right of self-defense. If someone does me a mean trick in business or society or church, I am expected to repay in kind, else I have no backbone, no pride, I am not a real man. The second or retaliatory blow is justified and excused by the first. We dismiss Christ's command to return good for evil as unmanly, impractical, unjust and so un-Christian.

In some respects we have slipped back even below the Mosaic code. Years before, Abraham had lifted the race from the level of human sacrifice to that of sacrifice of animals, when he substituted the ram for Isaac. But today, rather than sacrifice our money and our cattle, our land or our world trade, we are again sacrificing our first-born sons to the Gods of War! And sacrificing them in the name of God and Christianity! I wonder how acceptable are these human sacrifices to Him who is the Father of all races, the God of Love, the Prince of Peace?

As the Sermon on the Mount is the very heart of Christ's teachings, so is Matt. 5:38-48 the very heart of the Sermon. It is the New part, the new revolutionary idea that sets Christ's message apart from anything ever heard, before or since. It is the Cross of the Gospel. Following it brought Him to His Cross. Following it requires each of us to take up our Cross also. It goes against the grain, it crosses all that we have been taught, our every instinct. Unless a man is born again he can-

not see this idea nor the Kingdom. But Jesus says anyone that would come after Him must take up his cross daily and follow Him.

There are three ways of reacting to the conduct of others. First is the natural or human response, good for good, evil for evil. When someone is good to me, I naturally want to be good to him in return. When he is mean to me, I naturally feel the urge to repay his meanness. This is the human level that the Mosaic law recognized and tolerated, *"An eye for an eye, a tooth for a tooth."*

Below this human plane of conduct is the sub-human or beastly or devilish way of dealing with others. It is evil for good, or evil when no evil has been done to warrant or "justify" it. This is the realm of the thief, the robber, the gangster, the aggressor. When these evil men prey upon the human or "decent" society, we retaliate in kind, but, since the first blow has been struck by others, our acts are called "justice" rather than evil.

But there is a third level of conduct which lies above the human, as the beastly lies below it. It is the Divine level, the level upon which Christ lived and to which He calls His disciples. It is good for evil, good even when evil might be "justified" by a prior evil. Jesus came portraying to men the character of God, Absolute Love, Patience, Forgiveness. "He that hath seen Me hath seen the Father." (John 14:9) No one can deny that God gives good for evil unceasingly. When we strip His earth of its grass and trees and soil, He patiently rebuilds, reclaims, reforests that denuded land for generations who may follow us. In return for denials, betrayals, indifference, sin. He gives health and wealth, sunshine and rain, love and forgiveness, so long as there is a chance of winning us to Himself.

But we reject this way of Christ as absurd, as impossible of human attainment,

"When a firm, decisive spirit is recognized it is curious to see how the space clears around a man and leaves him room and freedom."

—John Foster.

as impractical. Goodness, we say, would never change the wicked men we know. Only force could win them, only by being beaten to their knees will they ever be changed. And yet we agree that when one does good to us it makes us want to return that good. But it doesn't work we say, with this sub-human class; they would only take advantage of our goodness to do additional harm. By such self-righteousness judgment we condemn all those that *seem to us* to be evil, to this sub-human classification.

Not many that are thus condemned are so entirely different from ourselves. When we pour out love upon them, when we do good to them irrespective of their previous acts of good or evil, we lose a force in the world that is as powerful and as real as electricity or gravity. It has that pulling power, that tendency to pull good out of others in return. True, it doesn't always work, sufficiently so at least to save our lives, or our pride, or our goods. It is not primarily a weapon of self defense, though often a very potent one in that capacity. It is first and foremost a weapon of attack, of winning the world, of saving others from their sin, for that was the mission of Jesus, and should be the mission of every Christian.

Christ could have saved His life by allowing Peter and His followers to use their swords, by allowing the populace to crown Him king, as they wished to do; but He could not by so doing have saved the world, won the evil ones who sought His life, saved them from their sins. His refusal to return evil to match their evil, His return of good, of forgiveness, for their crucifixion seemed at the time to have failed to save either Himself or them. Yet a few weeks later some of that same mob repented and were baptized at Peter's preaching. Stephen's return of love and forgiveness for their stoning seemed at the time to have won none of his enemies, yet not long after, Paul who had stood there and looked at that unresisting love, saw a great light and became the world's greatest missionary evangelist, another exponent of good for evil and who also went to a martyr's grave.

But we cry out, "That way is too hard, too much to expect!" A man once remarked that he thought he was supposed to protect himself. I said, "Yes, until you became a Christian!" He said, "Do you think for one minute that you could change Hitler?" The most important question facing me as a Christian today is not, "Can I change Hitler or Stalin?" It is, "Am I going to let them change me?" Change me from one who believed in a God of Love to one who now believes in a God of War? Change me from one who believed in a brotherhood of man, to one who now believes in a brotherhood of certain nations only? From one who believed in a Christ of forgiveness, to one who believes in a Christ of vengeance, and men of vengeance? "*Vengeance is mine, I will repay, saith the Lord.*" (Rom. 12:19)

This question of non-violence in time of war, of non-retaliation in international affairs is merely an academic one for most of us. It will never seem reasonable or possible until we have first tried it out in relations closer home, until it is no longer a theory, a belief, but an attitude, a character. As long as at home we growl and snarl because our wives snap at us; as long as in church we repay tit for tat; as long as in business we repay dig for dig and dirty deal for dirty deal; as long as we get the best of others because they tried to get the best of us, or because "they would if they thought they could"; as long as we feel "justified" to even the score whenever wronged, we are not Christian, we are not following His footsteps or His command, we have not accepted the Cross, that alone will win and save the world, and so long will we go to war when threatened or attacked. As long as we are thinking of saving ourselves, our lives, our pride, our wealth, we shall not save our adversaries.

No, it does not always succeed in protecting us from danger; but, "He that saveth his life shall lose it, and he that loseth his life for my sake shall find it." It seemed important that Jesus be allowed to live and continue His great work of preaching, healing, training the twelve. They were so unprepared! What might twenty

more years have done for them and the world! But more important was it that He stand steadfast and true to His teaching, to His portrayal of the loving, forgiving spirit of God, that He continue to send out that ceaseless force of love, of good, in the face of any condition, in return for any evil.

Do you hold yourself aloof, hide your highest, finest self deep within, where only a select few of kindred souls can ever enter? Let down the barriers, pull up the shades. Let the world see deep into your secret self. Will it stand exhibition? Yes, they will misunderstand, scoff, laugh, trample on your finest feelings, hurt, maim, almost kill them, but you can always go back to God and get some more. "*He restoreth my soul*" (Ps. 23:3)

And after so long a time, after they have trampled your finest underfoot and still you remain fine and undismayed they will wonder and stop to consider and perhaps say, "Ah, He has been with Jesus!" Jesus showed his best self to everyone, the worst and the best of folks. He let them handle and twist and soil His perfect thoughts, His deepest feelings, then went back to the Father for more. That is His way: The way of the Cross. It is a slow, expensive process, this winning others to Christ, expensive in feelings and pride. "*Pearls before swine?*" Yes! His warning, "*They will turn and rend you.*" Yes. The question is, can you stand rending? He could, He did. If you can't, perhaps you'd better hide your best behind barricades, but talents that are hoarded mould and die. Are you big enough, strong enough, brave enough to humbly let the whole world see your inner self, let them handle and twist and trample it, and yet have that best renewed daily by constant contact with the source of fineness? If you are you are ready to take up the Cross and follow Him.

The story is told of a young man who enlisted in the coast guard some years ago when the world was at peace. He was stationed with a small company at a seaport town on the east coast of our country. The crew's duties included patrolling the harbor and rescuing anyone in danger in the nearby sea. One night a terrible storm struck the coast. Wind and rain beat upon the sea-side cabins. Dark waves dashed high upon the beach. And at midnight came an S. O. S. from the blackness offshore. A ship was pounding to pieces on the rocks. The coast guard was called to the rescue. The captain gave the order to launch the rescue boat, and the crew started to obey. But the new recruit, seeing the force of the storm and the height of the waves, cried out, "Captain, we can never take the boat out in this sea! It is suicide! If we go out there we'll never come back!"

Years of discipline had squared the Captain's shoulders and his jaw, his greying hair and leathery cheeks had weathered many storms. He looked understandingly at the new man, yet spoke sternly, "Young

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man, you have given your life to the service of the Coast Guard, it is no longer your own. In the Coast Guard we do not think of our own safety, we save others! Come back? We don't have to come back! But one thing we do have to do, *we have to go out! Launch that boat!*"

Christ didn't have to come back from Calvary. But He had to go out to the end, true to His preaching, true to His portrayal of the Father, true to His belief in the power of forgiving love, the Cross. We have dedicated our lives to the service of the Master, they are no longer our own. He gives the orders, it is only for us to obey. Only through discipline, training and prayer are we able to follow Him in returning good for evil.

We do not have to come back unscathed from our encounters with others. We don't have to come back with our pride unruffled, our sense of justice satisfied, our feelings unhurt. We don't have to come back at all if the encounter must mean our life or another's. But if we are true disciples of Christ we do have to accept the heart of His Gospel, we do have to pick up the Cross He bore and try to carry it, we do have to try to live on the Divine level of Good for Evil. We do have to go out! For "God, who hath reconciled us to himself by Jesus Christ" . . . "hath committed unto us the word of reconciliation." (II Cor. 5:18-19)

If I call this foolishness, I perish, if I am truly saved, it is power, "For the preaching of the cross is to them that perish foolishness, but to us which are saved it is the power of God." (I Cor. 1:18)

Paul knew he did not have to come back from Asia Minor, from Lystra, from Philippi or Ephesus, from Jerusalem, from his trials at Caesarea and at Rome. But he had to go out! He had to march into town with head up and Christ in his heart, though he might be imprisoned or dragged out as dead. He had to walk into court a Man, a Minister and a Witness, forgetting his scars and bruises and chains, in thinking of those ignorant sinners that needed Jesus. He had to speak the truth, he had to follow his Master's orders, he had to trust his Lord, he had to bear his Cross. Paul the Defendant was no cowering culprit, no sullen soured "martyr," no menial begging mercy. He stood, and dominated that scene, ruled that court, as though he judged and prosecuted, instead of they and so he did.

He took up the cross, held it high, returned good for evil; for though he might suffer, God would triumph and men be saved. "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool that he may be wise. For the wisdom of this world is foolishness with God." (I Cor. 3:18-19)

Paul was willing to become a fool to win his fellows to Jesus Christ.

(Continued Next Month)

# A PROPHECY

(Given me December 3, 1952)

Here is a message the Lord has given me for you, for America.

"Oh, my children, hast thou not heard? Hast thou not known my will for you? I have repeatedly called and ye have refused to answer. I have sent my prophets and my ministers and ye have refused to listen to them. I sent my Son and Him ye rejected and despised and crucified. I have given you my Holy Word and ye have refused to obey it. Ye have been stiff-necked and hard hearted. You have split my church, which is Christ's body, into petty divisions, each intent on its own way, its own honor, its own power.

"I have given you a way in which to walk, and ye have made crooked ways of your own. You have cried out to me for peace and yet you have refused to walk in the footsteps of the Prince of Peace. You have chosen to follow the ways of the world that I warned you against: the ways of greed and selfishness, of force and killing, of wars and hate and death.

"Oh, how can I save you when you refuse to be saved? How can I heal you when you refuse to be healed? How can I give you the good things I long to give you when you spurn my gifts for the world's treasures and the world's pleasures?

"Cannot you learn from history, from My Word and from My Son? Why must you go the way of the Israelites, of Rome, of Greece, of Syria and Babylon? Read, heed and take warning from the men that have gone before. You are no better than they. Just because your skin is white, just because I have allowed you to discover the magic secrets of invention, manufacturing and atomic power, do you think that you are a favored people that cannot fall?

"Nay, but I say unto you that you, even America, must go the way of all flesh. Unless you turn around and obey me, you will be destroyed as all peoples before you have been.

"I am yearning over you today as I wept over Jerusalem when My Son walked its streets. You rejected Him, though He told you that if you did, you would be thrown down and not one stone left upon another.

## HE WHO LAUGHS LAST

"Because I have called, and ye refused; I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity; I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you." Proverbs 1:24-27)

And it came to pass even as He said it would.

"Listen, Oh, listen, my people in America! I love you but I cannot save you unless you turn back and obey me. I cannot abide your hypocrisy, your rich churches and your barren hearts, your drinking, your gambling, your adultery, your divorces, your lying, your blaspheming my Name, your rejecting My Son, who came to save you and teach you the Way.

"You have been favored above all people on the earth. You have riches and comforts, luxuries and ease, power and influence. I have given you a rich land to enjoy.

"But you have taken credit for all these things and have forgotten from whose hands they came. Who guided your forefathers' barks to this shore? Who forested these hills with the tall pines with which you build your fine homes? Who put the gold and silver in these mountains? Who formed the rich soil that feeds your multitudes? Who put the rich oil beneath your sod? Who gives you refreshing rain and friendly sun? Who gave you friendly neighbors and wide seas for your security? Whose hand has protected you these three centuries since you landed here?

"Hast thou forgotten that I am God? Has much learning and much wealth caused you to be lifted up until you cannot see my hand in all these?

"You have gone the way of all men since Adam. Oh, how I long to give good things to my children but when I do they turn from me to the things. Always it has been so. And always they bring about the destruction of the very thing they desire to save. Their greed and lust and uplifted hearts bring enmity and strife and wars and destruction and death. So it has been with my children of Israel, with Rome, and Great Britain, and so it is with you. So it was in the days of Noah, and in Sodom. Always the lust of the flesh is your destruction.

"Can't you see why I sent my Only Son to rescue you from this madness? Can't you learn a lesson from the centuries that have gone before? Must your cities be thrown down and your children killed before you will listen and heed my voice?

"I am calling you, calling you to turn back from your wicked way, to turn back to Me, and I will turn back to you. I do not want to destroy you. I want you to live and serve and feed and help save my people over the earth, but you have killed those who need to be loved; you have starved those who need to be fed.

"How much longer will I be able to put up with this? How long will you escape the destruction that your madness brings upon you?

# MIRACLES

(Fourth in a Series of Messages on Miracles)

"I am longing over you now as I longed over Nineveh. When I sent my prophet Jonah to warn them, they heeded his warning and repented and gave up their evil ways and came back to me. They fasted and prayed and cried out to Me, from their King even to their least ones. And I heard their cry and spared their city.

"I want to spare you, too. I can spare you if you will obey me and turn back from your evil ways to My Way. As I spoke to the Israelites centuries ago, I have set before you both a blessing and a curse: A blessing if you will obey me, and a curse if you disobey me. My world is made that way. If you disobey, the curse works automatically. I do not curse you, you bring it on yourselves by your choice—your choice to disobey.

"The only way I can spare you is for you to repent and turn back to me and cry out for forgiveness and claim the escape offered by my Son's blood and death. And if you claim His atonement, you must accept Him as your escape and His Way as your way.

"You want to claim Him as your Saviour but refuse to walk in His Way. This you cannot do. You must choose Him—all of Him—or none of Him.

"Always men have tried to take the good things I have offered them but cling to their own ways. This cannot be, for I am a just God, a God who must reward good and punish evil. The only escape for evil is through My Son Jesus, and that only by obeying and following Him.

"Oh, why will ye die, my people? Why will ye choose death rather than life? Why do you take the precious metals I have given you for good and make of them instruments of death? Why will you take my golden grain and make of it poisonous brew to bring sickness and death to my people? Why will you kill my little children with your bombs instead of feed them with the abundance I have given you?

"Why must ye die, America?

"You do not have much time. The scales are heavy against you. You think that you are much better than other fierce people whom you fear. But you have known much more about my Way of Peace than they have. And you have not taught them the ways of Peace as you should. Instead, you have imitated their ways. Therefore you must go the way they, too, will go, unless they repent, also.

"Your hearts are lifted up, America. Much learning has made you mad. You think you can figure out the answer to everything. But you are mistaken. Don't you remember the Tower of Babel? When men raise up to put themselves in place of God they go too far. You have dared to explore the secrets of my creation. If you had used those secrets as I use them, for man's good, I would have welcomed you as sons. But, since you have chosen to use them as the Devil does, to destroy, then by them you will be destroyed.

Can God work miracles and still be the Author of the regular laws that undergird the universe: the laws that keep the sun in its place, the earth in its orbit, the seasons and tides and all the rest of nature's laws?

Some skeptics scoff at the idea of God being able to change or "break" any of these laws. They argue that it would upset the entire universe. That, for instance, if it were true that the sun went backwards as Isaiah said it would in (II Kings 20: 9-11), or that the sun stood still as Joshua said it did in Joshua 10:13, these upsets to the regular, clock-like precision which rules the world would upset the entire universe. It just couldn't happen. Nor in a lesser degree could Jesus still the wind and waves as Matthew says He did in Mathew 8:26, or

"You have been blind and dumb even as have all my other children. All your learning has not enabled you to see. For you have rejected my wisdom for your own.

"I am not a God of wrath or punishment, but I have made a world that is made for good. When men do good the universe is friendly to them. When they do evil my world is their enemy. You have chosen evil, then with that evil you must receive the evil results that go with evil. For that is the way of my universe. And, as I said,

Jesus can save you, once you have chosen evil. And even He cannot save you unless you choose His Way along with His mercy.

"My little children, my bowels yearn over you. I long to save you. Once again I cry out: Will ye not heed? Will ye not listen to my prophets, to my Word, to my Son? Turn ye, turn ye, turn ye, for why should you die?

"The bombs you are making to kill others will kill you. The destruction you plan for others will destroy you. For that is what my Son told you would happen. Think not how wicked other men may be. They will suffer, too, but that will not spare you. There is yet time for you to escape. But you must hurry. Turn back to me now, and I will spare you.

"Oh, my children, will ye not hear? Will ye not heed? Will ye not turn back to me and obey my Son?

"Oh, my Children, hast thou not heard? Wilt thou not heed my cry? My bowels are straightened for you. Turn back before it is too late.

"I am the Lord."

Thank you, Jesus.

And now let us pray: We thank you Heavenly Father that you have been kind and merciful to speak this warning to us. Give us grace to heed and to obey. In Jesus' Name, Amen.

wither up a fig tree as described in Matthew 21:19. Neither could Elijah cause it not to rain for three years and six months, as the writer of I Kings states. These things just couldn't happen, if they did the whole universe and its laws would be thrown out of order and the world be wrecked.

Let's see about that. In the first place, if God be God and if He created the universe and put man upon it as Christians believe He did, then it must of necessity follow that He is bigger than His creation. To think otherwise would be to believe that God had created a world over which He had no further control, it was out of His hands from the moment of His creation. To any believer in God, this hypothesis is unthinkable. It would make God, not a God, but a puppet. "Can the thing created say to its creator?"

In the second place, God's universe is big enough and wonderful enough to absorb a few shocks and still go on its unperturbed way. Your watch is a finely made instrument, made to follow certain laws and keep perfect time. But occasionally you drop it or allow dirt or water to get inside the case and it loses or gains time, or stops. Is it altogether useless, damaged beyond repair? No, you merely take it to a watch repairman who cleans, adjusts and removes the obstacle and it resumes its regular ticking.

Is God less able to do with His world what the watchmaker can do with his creation.

Let me say that God's world is all the time absorbing shocks that tend to upset its regular functioning. Earthquakes, hurricanes, drouths, forest fires, tidal waves, all are absorbed, the earth moves on, the seas and the seasons and vegetation return to normal. God heals the wounds.

Some would hold up hands in horror at what might happen if it were true that Christ could hold up His hand and stop the wind. They picture all the imaginary repercussions, all the air currents swerved from their courses, the entire earth's weather and the universe itself affected.

Nonsense! You may have a breeze in your home where the breeze blows through unobstructed. But in case of a high wind you can close the folding doors or windows and stop the wind. What happens? The wind merely adjusts itself to the trivial change and goes roaring on its way undisturbed.

Scoffers at miracles usually try to point out that believers in the miraculous are believers in a magic-working God, a capricious, un-predictable, imaginary God that a child who believes in Santa Clause could conjure up. They would leave the impres-

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# The Holy Spirit

(Continued from last month)

## MY EXPERIENCE

No one can authoritatively explain how ice cream tastes until he has eaten some ice cream; no one can tell you how it feels to swim until he has been in the water; no one can describe the thrill of flying until he has been up in an airplane.

Likewise, no one can speak with authority about the Holy Ghost until he has EXPERIENCED the Holy Ghost, coming into him, his body, his mind, his soul, his life.

As previously outlined, most of my religious life was of the orthodox, mild-mannered, "respectable," denominational type. Then a number of years ago I was faced with a challenge and a need. Realizing my need of something deeper and stronger and better than I had ever had, I went into the mountains to fast and pray. There I experienced the realness and closeness of Jesus in a way that I had never known before.

Believing that this was the Baptism of the Holy Ghost, I came out of the mountains preaching the Holy Spirit. I thought I had it and that all men should likewise. But soon I found that what I had did not measure up to the Bible promises nor to my expectations of the Holy Ghost. I began to doubt and to wonder. I still didn't have the power, the sureness, the joy and the peace that a Christian should enjoy.

I began to visit the Pentecostals whom I had formerly held in disdain. I had scorned their noisy demonstrations, their speaking "in tongues," their emotional instability. But, the only place to buy fish is at a fish market. You may not like the aroma of the store but if you want fish you have to take that too.

Some of the ministers seemed to me to be little, some narrow, some dogmatic and some "a little queer." But, thank God, I was led to others who were loving, humble and helpful. They didn't argue with me, they just offered to pray with me and this they would do even far into the night wherever I evidenced a sincere desire to stay. One, especially, suggested that I go home and study what God's Word had to say about the Holy Ghost and speaking in tongues.

After some study and prayer I was convinced that the Holy Ghost was promised in the Bible, that it was for all believers who would ask, seek, claim and accept it, and that it was evidenced by the speaking in other tongues.

Not that I *liked* the Bible proof. I didn't like it, especially about the speaking in tongues. I would much rather my study

would have let me stay in my state of opposition to them.

But this had not been the first time that the Lord had made me come up to the trough and drink against my will, by the authority of His Word. War had been another issue about which His Word had made me change my opinion, and race as well, to say nothing of wealth, and denominational pride. I had learned that wherever God has spoken in His Holy Word, there is no longer any place for opinion or argument—there is only obedience or rejection.

If I could not believe the Word of God and everything He shows me in it and at

"Faith is not trying to believe something regardless of the evidence. Faith is daring to do something regardless of the consequences."

—Sherwood Eddy.

least *try* to accept it and obey it, I must of necessity throw my Bible away and walk out of His pulpit forever.

So, seeing that I must have the Holy Spirit and that I must take it the Bible way, I began seriously seeking, "tarrying," having hands laid on me, trying my best to obey the advice of the well-wishers who spent hours at my side. I "praised the Lord," I raised my arms and shouted, "Glory, Glory" (though with secret reservations). I allowed myself to be pushed over on the floor, ("slain of the Lord" they said).

I went here, there and yonder over a period of four years, seeking, seeking, praying, praying, alternating between a hunger to "have what they have" and a wish that I had "never heard of the Pentecostals."

As I look back now I can thank God for every one of them. I marvel at the tolerance and patience of those who prayed over me or attempted to teach me, while knowing all the time that I was not a Pentecostal and had little intention of becoming one. One lady I remember would weep as though her heart would break as she stood praying beside me, begging God to "give him the desire of his heart."

Ministers would occasionally invite me to speak briefly at their services. Occasionally I was asked to sing for them. These invitations were taken humbly because I knew they would much rather listen to their own lusty preaching and abandoned singing.

I can thank God and them for gradually knocking the stiff-necked pride out of me, the "holier than thou" criticism of the less privileged though happier folks "across the

tracks."

My weak testimony and service were put to shame by their boldness to speak to others "about their soul," and my proud tithing paled into selfishness beside many of their lavish gifts which from their poverty could only be paralleled by the widow's mite.

From some of the more noisy, un-educated ones I went to some whom I class as Pentecostal's best representatives, some college graduates, some Seminary trained, many powerful, hard-hitting Bible preachers, speaking under the Anointing of the Holy Spirit, which should make most orthodox ministers green with envy, for who hasn't longed for God to really "Turn him loose" so that he could express what he has in his heart but can't quite get into words?

I learned (and again proved the teachings of the Bible on this point) the consecrating value of fasting. "*This kind goeth not out but by prayer and fasting.*" (Matt. 17: 21)

I saw men and women who testified of God's miraculous healing power making them well when hands were laid on them in prayer by Spirit-filled evangelists. I learned that most of the Pentecostal ministers and many of the members of their congregations had been healed by prayer after they had been given up to die by the best of doctors.

I learned that most "Healing Evangelists" consecrated themselves in prayer and fasting as they waited before the Lord for guidance and power. And who but the Holy Ghost could bring a normal American to the "daily dying" of fasting to win the battle over the flesh and the Devil, as our Master did?

Yes, I wanted this Power, this Sureness of the Lord's presence, this Deliverance from Self, this inner Peace and Joy, this Boldness, this sacrificial Love, that seemed to come as fruits of the Spirit. (Ep. 5: 22-23).

After more visits to tent meetings and tabernacles, more prayers, more fastings and more reading on the subject, I could see the errors among the Pentecostals, but also the tremendous need in my life for the One who would make up for many of their errors.

I saw that the Holy Ghost was not shouting and dancing, not tongues or weeping, not what some might think or teach or demonstrate. But that the Holy Ghost was the Holy *spirit* or *ghost* of Jesus—sent back to live in men after He had ascended into Heaven. That when He came in He did not by so doing make us perfect or

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# CHRIST

## AND THE HEADLINES

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

### TIME FOR A CHANGE

The most effective slogan in the last election and the one which motivated the majority of voters across the nation was: "It's time for a change." Men and women were fed up with corruption in government, waste and inefficiency, with the futile war in Korea. Fed up with promises, fed up with paternalism. They demanded a change and they got it.

But merely a change in administration will not solve the problems of our country or our world. Merely exchanging Republicans for Democrats will not bring the answer to our needs. Putting Eisenhower in the White House will not end our difficulties.

For the change that is needed goes deeper than the mess in Washington, than corruption in politics, than blunders in foreign affairs. The voters of the United States sensed that something was wrong—that something must be changed and this election gave them an opportunity to give expression to that conviction, even though they may not have been able to put into words their uneasiness about America.

Corruption, graft, dishonesty, Federal bungling, and foreign entanglements are not alone the sins of the Democrats. Republicans have done all of these things too. The American people realized that something has gone wrong in our land though many could not put their finger on what that something was. They feel insecure, shaky, in danger, and afraid.

This election offered them an opportunity to give vent to their presentiment of danger and do something about it. Corruption, Communists in Government, mink coats, and the Korean tragedy gave them read-made scape-goats. And a popular hero gave them hope—hope that he and the Republicans could solve all their problems and restore their confidence, give them security and give them peace.

There is indeed great hopes in this refreshing landslide against the drift of the past 20 years. And we will continue to pray that Mr. Eisenhower and his administration will be able to live up to America's expectations of them.

But a change in American destiny must go deeper than changing Presidents or cabinet or members of Congress. A man does not change his character by changing his overcoat or by putting on a new suit. For, in spite of all the power that the Presidents have taken for themselves since Roosevelt began to expand the executive's rule, America is still what its citizens make it. America is not Washington or Congress, America is not Truman or Eisenhower, America is you and me and the neighbor across the street.

No President, so far, has been able to do anything unless he were allowed to do that by the people of America. Roosevelt with all his power and all his followers could not pack the Supreme Court of the United States with his friends, because the people rose up and refused to let him. They spoke through their representatives in Congress.

Most of the things, therefore, that have come upon America during these late years, have come either because the people wanted them or because the people, through their indifference, allowed them to come.

Corruption in Washington hasn't shocked most people too much. It is shrugged off as "politics", by a people who at home are indulging in fixed traffic summons, illegal gambling on football games or who are actively concerned in pulling strings to get their Johnny a soft berth with the government.

Communists in government haven't bothered the folks back home too much because they, too, are preoccupied with the ma-

terialistic, secular things of life—making money, having a good time, rather than with Christian ideals.

Even the war in Korea caused little concern except among the men involved and their wives and mothers, for it was far away from their self-centered existence of cars, televisions and foolish pleasures. And, besides, it made business good. And who cared about the million Korean civilians that our bombs have destroyed? They were merely yellow men somewhere overseas, that did not concern us too much.

What I am saying is that the sickness of America goes deeper than any man or men in Washington. The sickness of America is the sickness of our people. Her sins are our sins, her mistakes are our mistakes, yours and mine. And it will take more than a change in administration, more than a new President, more than a new congress, and a new cabinet—to cure that sickness.

Washington is corrupt because men are corrupt. Government is wasteful and grafting because men like to have it so when they benefit by that waste and graft.

We are at war because we believe more in war than we do in the Way of Peace. We like war prices and war profits better than we like peace-time prices and peace-time profits.

We may cry out against graft in government, but we like big, juicy, grafty war contracts when they start the factory wheels turning in our town, put our sons to work and make our husbands manager of that company.

We cry out against the flood of liquor that threatens to destroy our nation, that threatens our lives whenever we dare drive a car on the highway, but we like liquor because it lets us have our cocktails and because it gives Junior a fat job driving a beer truck.

We may cry out against organized crime and the gambling rackets, but we like gambling because it permits us to bet on a football game, an election or a game of bridge.

We may cry out against war but we refuse to follow the Way of the Prince of Peace.

Yes, it's time for a change—from Washington to Austin, from President to poor man, from East to West. A change from evil to good, a change from man's ways to God's ways.

We pray for peace—and we have no peace. We pray for security—and we know no security. We cry out to God—and God doesn't seem to hear. Perhaps God is waiting for us to change before He changes His attitude towards us. For God changes when man changes. God's attitude towards man changes when man changes his attitude towards God.

Sometimes God allows sorrows and suffering, war and depressions to come upon us in order to bring about a change in us. Not to punish us but so that He can save us. Jesus said:

*"The Son of Man is not come to destroy men's lives, but to save them."* (Luke 9:56)

God certainly doesn't want to destroy us. But He does want us to get so sick of things as they are that we will change, so that He can change His treatment of us. A parent doesn't usually punish a child to hurt the child, but to help the child. And God's Word says:

*"My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of him! For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."* (Heb. 12 :5-6)

When things are going wrong, when things are hard and unpleasant and hurtful, it is often a sign that something we are doing needs changing, so that God can change and do us good.

When the people of ancient Nineveh were so wicked, so far from God, that He was about to destroy them, He sent Jonah to warn them—to give them an opportunity to change. And they heeded the warning. They did change. Listen:

*"And Jonah began to enter into the city a day's journey and he cried, and said, Yet forty days, and Nineveh shall be overthrown. So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them.*

*"For word came unto the king of Nineveh and he*

arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh by the decree of the King and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing: let them not feed, nor drink water:

"But let man and beast be covered with sackcloth, and cry mightily unto God: yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?"

"And God saw their works, that they turned from their evil way: and God repented of the evil, that he had said that he would do unto them; and he did it not." (Jonah 3:4-10)

When the men of Nineveh changed, then God changed His plans and spared the city. God has always left room for man to change, and if he does, then God will change—change from punishment to reward, from death to life.

Some men of prophecy are preaching that, according to God's Word, there is no hope of peace, no hope for America or the World—nothing left but to abandon this old wicked world and get ready as individuals to meet the Lord Jesus.

But I say to you today that God has given us in America another opportunity to change our ways—to turn back from our present madness to Him, as individuals and as a nation. And if we do, then He will turn back to us.

Listen:

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." (II Chron. 7: 14)

Is your life hard, unhappy, insecure, today? Perhaps God is telling you by these things that it is time for a change within your own heart. And He can bring about that change, now, if you will let Him. If you will turn around and go His Way. If you will turn from your evil way and ask Him for forgiveness and strength to do right.

Yes, it's time for a change. Are you ready to make that change in your own life? If you are then you will find God's attitude towards you will change.

Isaiah said, "Than wilt keep him in perfect peace, whose mind is stayed on thee." (Isa. 26:3)

Are we ready for a change in America, not only in Washington, but in our whole national policy? Ready to accept and follow the Way of the Prince of Peace, rather than the God of

War? Ready to clean up corruption in our own back yards, our own city and state, no matter if it affects our own pocket book or our own job?

I hope that we are and that we will all help the new administration to bring about a fundamental change in American life. A change that will restore America to the purpose for which she was born: A Christian Democracy; a pattern for the world; the hope of all mankind; a blue print of freedom, equality and justice; a nation founded on the Word of God.

And now let us pray: Dear Heavenly Father, We pray that the dissatisfaction in the hearts of millions of Americans with the way things are going in our country and in the world, will cause us to change our ways, so that you can change our conditions and give us peace. In Jesus' Name, Amen.

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## The Holy Spirit

(FROM PAGE 9)

all-wise or all-powerful as I had thought some claimed. But that He did release our full potentialities and, if humble and obedient, He could lead us into God's place for us, though not necessarily our idea of what He would do with us.

We would not all be "healers," or necessarily great preachers. But we were free to "become sons of God." (John 1: 12)

"For as many as are led by the Spirit of God, they are the sons of God." (Rom. 8: 14)

Now that all prejudice against the Holy Ghost was ended (since I had succeeded in disassociating the Holy Ghost from the actions of some "Holy Ghost people"), I sought the Holy Ghost without reservations, tongues and all, and was happy one night when God woke me from a dream in which

I had "received" and, lo, I was sitting up in bed "speaking in other tongues" that I could not understand. I got up and knelt by the bed and continued to speak. I went into the kitchen, turned on the light, and wrote down some of the words as best I could identify them, determined that this was not to be "just a dream" or a trick of my "imagination." Praise His Holy Name!

What have been the results? Not all the fire and power and love and compassion I long for. Not yet the enlarged ministry I desire and pray for. But a sweet inner calm, a peace and a joy that "the world cannot give," and a knowledge that He is leading, teaching and preparing me for His plan for me. and that I am to be "content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord

is my helper, and I will not fear what man shall do unto me." (Heb. 13:5-6)

The Holy Ghost has not put in me any desire to boast of "what I have" as it seemed to me some had done, but He did put a great awareness in me as to the gap between what I am and what I should be and gratefully desire to be. No tree needs boast of its fruit; every passerby can easily see for himself "what we have" or "don't have."

The Holy Ghost has given me a deeper hunger for His Holy Word, a longing for Him to take over completely this house of clay, that in me may be manifested God's Plan for Man.

(Continued next month)

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MIRACLES

(FROM PAGE 8)

sion that their own idea of God is much bigger: a God of definiteness, of law and order, of principle and precision—a big God.

I contend that the skeptic who does not believe in miracles, holds his belief because he himself has a too-small conception of the great Jehovah God.

God is not the magic-worker who can be cajoled into upsetting the spheres to bring a fancied tit-bit to his subjects at their whim.

Neither is He a feelingless robot who set the world spinning on its axis and has no power or desire to shape its destiny or the lives of those creatures called man whom He placed upon it.

God, if He is God at all, is a God of Power, a God of Wisdom, a God of Judgment, a God of Law; but He is also a God of Growth, a God of Change, a God of Mercy, a God of Love.

He is bigger than any of His creations, even of Man. He is bigger than any man's idea of Him, no matter how learned that man may be. None of us can understand Him nor the workings of His heart and mind. But we catch a glimpse of His greatness as well as His purpose in creating man, in the person of His Son, Jesus.

*"Neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him."* (Matt. 11:27)

*"He that has seen me hath seen the Father."* (John 14:9)

Jesus reveals that God is a God of Love. The world was made for man and not man for the world. What God has made, He can rule and regulate, whenever He has the cooperation of mankind. God's laws are not jugernaautical, final and irrevocable. In most of His judgments there is an allowance made for reversal, if He is met with repentance on the part of man. His judgments are conditioned on the response or resistance He meets in His creation: man.

God sent Jonah to preach the destruction of Nineveh because of its sins. Jonah, after a false start, told them of God's judgment. But the Ninevehites, to Jonah's surprise if not God's, threw a new element into the picture. They repented in sack cloth and ashes and in fasting and prayer. That altered the situation entirely. God spared

them.

Did this break God's law of judgment, of punishment for sin? No, it brought the case under a new jurisdiction, under a new set of rules, the rules God employs among those who repent and turn again to serve Him.

Jonah, irked as some modern agnostics at a God who had different rules for different kinds of people, went off and pouted and wished he were dead. His little idea of God had been upset. His little reputation had been injured. No matter, to him, that perhaps a million people's lives had been spared, overlooked was the fact that he had been used as the instrument of their salvation; he was put out at God; he was upset because God had, he thought, upset the rules, the law of judgment and punishment for sin.

God has not deserted His creation, man, to the Devil, or else man would have been destroyed long ago. The world was made for man and man was made for God—for God's purpose. The laws of the universe, of nature, of health, of growth, of the seasons, all were made for man's good.

But man is childish and imperfect. He sins, he cuts himself off from God's good, he brings upon himself sickness and disease and sin.

Is God helpless to do anything further for that man, or is he a prisoner of his sins, a prisoner to his fate, doomed to sickness, pain and death? To think so would be to imagine God as not only helpless but un-caring.

He is helpless to aid that man so long as that man remains in his sinful, rebellious, disobedient state, for then he remains subject to the inevitable law of judgment which God has decreed.

But the moment that man repents and in earnest, honest prayer cries out to God for forgiveness and help, that moment he is removed from the jurisdiction of judgment into the jurisdiction of mercy and forgiveness. And for that jurisdiction God has a different set of laws, just as he had for Nineveh, just as He had for you when you came to Him and asked Him to forgive and save you from sin and death.

And, remember, God's world, God's universe, was made for man's good. And God's desire for man and man's highest good is that he may become a son of God like His only begotten son, Jesus.

Which is more important then; a refusal to deviate one iota from the mechanical

schedule of the universe, or the saving of one of His children, body, mind and soul? Which is important, the upholding of Jonah's reputation and the preservation of his idea about God, or the sparing of the men, women and children in the city of Nineveh?

Which is more important? The preservation in the skeptic's mind of his own idea of God as a God of strict laws and rules and principles that cannot be changed; or the saving of a man's life by a God who can do so because He has made His world with a little lee-way, a little easing up on the inevitable results; whenever man cries out to Him in true repentance for help. For after all, that is the kind of God He is.

You who fiercely contend that God is a God of law, let me remind you that He is also and first and foremost and above everything else, a God of Love. A God who made man because He wanted some children, a God who loves His children and has made provision for them beyond the comprehension of those petty minds who would question His ability to help them out of the difficulties they have gotten themselves into.

As for upsetting the universe by a miracle of changing wind or tide or even of the staying of the sun, the God who made them all knows how to operate them and to overcome and absorb any temporary upsetting of His schedule.

The slave to rule and law and schedule might refuse to stop the stream-lined train racing to meet its deadline, even to save a child who has trespassed upon its tracks. But the engineer made in the image of God, and with a little child of his own at home, dares to break the rules, dares to break his schedule, dares to upset the hundreds of unwitting passengers in their seats by a grinding, emergency stop. The child is saved, the disgruntled and disheveled passengers, when shown the cause for this sudden and drastic upsetting of the smooth routine of their journey, are glad to rearrange their looks and their clothes the best they may, the train resumes its journey, behind schedule, a number of important men miss their business appointments because of the delay, the train and track are slightly damaged by the sudden stop, but the engineer is praised!

Why? Because the child is saved. Suppose that were your child. Which course would you believe the best?

Well, God loves His children, too.

"A politician thinks of the next election; a statesman, of the next generation."

—James Freeman Clarke.