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"Except the Lord build the house, they labour in vain that build it: except the Lord keep the city, the watchman waketh but in vain."

Psalm 127:1
BE NOT ANXIOUS

Most people, even many Christians, go through life bowed under the load of two huge bags on their shoulders. In one bag are all the regrets, remorse, defeats, sins and condemnations of the past. Daily they rise anew to taunt, intimidate and defeat us.

The other bag contains all the fears, doubts and worries of an unknown tomorrow. What will happen to us, tomorrow? How will we provide for our needs, tomorrow? The spectre of want and danger haunts our daily steps.

Bowed and bent and beaten by these two: remorse for yes­tersday and fear of tomorrow, we are blinded to the joyousness of today and robbed of the strength necessary to do our current task.

To the true Citizen of the Kingdom of Heaven, Jesus promises deliverance from this break­breaking load.

"Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matt. 11: 28-30)

Many Christians have not yet learned that they need no longer bear these burdens, for Jesus has born them in our stead.

"Casting all your care upon Him, for He careth for you." (I Peter 5: 7)

"Himself took our infirmities and bare our sicknesses." (Matt. 8, 17)

As far as past mistakes are concerned, if you have repented of them and confessed them to the Father, He has blotted them out of the Book of Life and remembered them against thee no more.

"As far as the East is from the West, so far hath he removed our transgressions from us." (Psalm 103: 12)

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I John 1: 9)

The price for our sins was paid on the Cross at Calvary. As soon as we repent and confess and ACCEPT Christ as our Saviour and substitute, we are set free.

Many Christians have not yet ACCEPTED the forgiveness that Jesus holds out to them.

"Neither do I condemn thee; go and sin no more." (John 8: 11)

Salvation from sin is God's greatest gift to man, but that inheritance is not complete until the Christian accepts full salvation which includes the joy of KNOWING his sins are washed away and he is FREE from them FOREVER.

"If the Son, therefore, shall make you free, ye shall be free indeed." (John 8: 36)

Paul had accepted his freedom when he could say, "For­getting these things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3: 13-14)

TOMORROW

Worry and fear of tomorrow ruin many lives. Worry is atheism, a doubting of God. It probably causes more sickness, physical, mental and spiritual, than do disease germs.

In the Sermon on the Mount Jesus instructed His disciples to hand over this bag of future worries to Him.

"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." (Matt. 6: 31-34)

The true citizen of the Kingdom of Heaven is working for One who is richer than any manufacturer, oil corporation or Government. "The silver is mine and the gold is mine, saith the Lord of hosts." (Haggai 2: 8) "For every beast of the forest is mine, and the cattle upon a thousand hills." (Psalms 50: 10)

When God guides, He provides. He has promised the believer that He will supply his every need.

"My God shall supply all your need according to his riches in glory by Christ Jesus." (Phil. 4: 19)

One of the requisites of receiving from God is that we must obey His laws of giving.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." (Mal. 3: 10)

"Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal shall it be measured to you again." (Luke 6: 38)

What are the things for which you are concerned about, tomorrow? Food? Shelter? Money? Protection! God has provided them, every one.

FOOD. After the crucifixion of Jesus the discouraged disciples went back to their fishing boats. They toiled all night and caught nothing. Tired and hungry, the last thing on earth they would have expected to see was the Son of God on the shore getting breakfast for them! But it was true! He said, "Come and dine." (John 21: 12)

SHELTER. When Jesus went to Jerusalem for His last Passover Feast, the disciples were worried about finding a room in the crowded city where they could eat the Passover together. Jesus sent them to a certain street where they found a room ready and waiting for them, (Mark 14: 12-16)

MONEY. Peter was once worried about paying his income tax. The tax collector had stopped him and asked about it. Jesus told him to go down to the shore and throw in a hook and he would catch a fish with a coin in his mouth which would pay taxes for both of them. (Matt. 17: 24-27)

PROTECTION. Once, when Jesus was crossing the sea of Galilee in a boat, He fell asleep and a fierce storm came up. His disciples despaired of their lives and woke the Master. He arose and rebuked the wind and sea, and also the disciples. "Why are ye fearful, O ye of little faith?" (Matt. 8: 26)

Thousands have attested to the truth of God's willingness to supply, whenever He finds one who will trust and obey Him.

George Mueller, relying on God's promise, "Open thy mouth wide and I will fill it." (Psalms 81: 10) refused to ask anyone for help except God, and God honored his faith by sending in to his English orphanage over seven million dollars during his life­time, and the work is still going on.

(Turn to Page 11)
Paul and Caesar

"Discourse will fail, the sword will fail: it is only the spiritual nature of man that can be triumphant."

—Calvin Coolidge

"Render unto Caesar the things that are Caesar's; and unto God the things that are God's." (Matt. 22:21)

This command from the lips of the Master has worried mankind from that day until this. What things are Caesar's? And what are God's? And what perhaps belong to both? Where did Paul draw the line? Here, as in other realms, Paul drew no line—he accepted and followed the rules and the example set by his Master.

Jesus, for the most part was a law abiding citizen. His foster father and His mother were obeying a summons to register and pay taxes as He was born. Jesus advised Peter to pay tribute to the officer demanding it. Jesus did not by word or deed stir up a revolution against the hypocritical rule of the Pharisees or the despotic tyranny of Rome. Yet He was denounced as a radical and revolutionary and crucified as a traitor to Caesar's cause. Why?

Jesus was a radical to His contemporaries because He cut straight across their thinking, their settled concepts of action, their prejudices, customs and their sins. He was a revolutionary, for if men believed and followed Him, the rule of the Pharisees was doomed, their leadership broken, their authority gone. He was an enemy of Caesar's authority because if He were right and men obeyed His commands, sooner or later the Roman Emperor must lose his crown, dictators would be humbled in the dust.

How can these things be reconciled—His law abiding obedience and His world wide revolution? Where did He draw the line between God and Caesar? The answer is found in His words and actions, for in all the essentials they coincide. As He spoke, He acted; when He acted He did as He had said. The Word had become flesh. Words were actions, deeds were words.

That is the test of where to take the words of Jesus literally and where figuratively. Where was He speaking to be literal—obeyed and where was He using a parable, a figure of speech, an illustration familiar to His hearers, to drive home a fundamental truth? The test is, Did He do what His speech unjustly? Where the words coincide with His actions, He was literally commanding men to follow; if He did not do the things He mentioned He was speaking figuratively to illustrate the truth.

When Jesus said "Take no thought for the morrow, what ye shall eat, nor what ye shall drink, nor yet for your body, what ye shall put on, but seek ye first the Kingdom of God and His righteousness, and all these things shall be added unto you," He was but stating the very rules of His own existence.

When He commanded "Go the second mile... thou shalt not kill... turn the other cheek... love your enemies... do good to them that hate you... resist not evil... forgive men their trespasses... judge not... ask and it shall be given... fear not them that kill the body, but are not able to kill the soul... take up thy cross and follow me... watch and pray... this kind goeth not out but by prayer and fasting... go and preach the gospel to every creature." His disciples knew them as descriptive of His daily acts.

On the other hand Jesus said some things that He did not do. Some of His parables included actions contrary to His very nature.

In Luke 15:1-8 Jesus told the parable of the unjust judge who was won over by the continual troubling of the widow. At first glance it would seem that He is likening God to an unjust judge that can only be won to do righteousness by tireless wheeling. Did Jesus mean to leave that impression? Why did He tell the parable? The key is in the first verse. "And he spake a parable unto them TO THIS END, that men ought always to pray and not to faint." It was a figurative parable given in terms that were quickly understood, to drive home a particular lesson, and cannot be construed to cover more ground than that.

In Matt. 23:24 Jesus accused the Pharisees of something ludicrous and impossible. "Ye blind guides, which strain at a gnat and swallow a camel." Though His listeners may have been convulsed with laughter at this rebuke to the haughty Pharisees, not one of them actually believed that they had swallowed whole any long legged, humped dromedaries. He spoke figuratively to show their inconsistency and hypocrisy.

In Luke 14:26 He said, "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple." Did Jesus mean one should hate his relatives? Contrary to this idea He had commanded the rich young ruler to keep the commandments, quoting as one of them, "Honor thy father and thy mother." (Matt. 19:19) Did Jesus ever hate anyone? Surely not after telling us that "I and My Father are One," and leading John to say, "God is love." We see here another use of strong language to impress His disciples with the fact that they must make everything else secondary in their lives and be willing to forsake even loved ones, if necessary, to follow Him.

The question that has puzzled many Bible students is Jesus' stand on war. Would He approve or disapprove of the Christian going to war when his country calls?

If one could catch the spirit of Christ: the spirit of love, forgiveness, humble serving, that runs like a golden stream through His words, His life and is demonstrated in all its intensity on the Cross, this answer would not be difficult to give.

Or if one could detach himself from all thoughts of self, of fear of loss, of home and country, and early training, and could examine the words and actions of Christ impersonally, the answer would likewise be easily found. One then would not have to hunt further than any one of a score
or of more texts to clinch the conviction that Christ and war are absolutely incompatible. One would have only to read, for example:

"And they did not receive him because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord wilt thou that we command fire to come down from Heaven and consume them, even as Elias did?"

Bue he turned and rebuked them, and said, Ye know not what manner of spirit ye are of. For the son of man IS NOTCOME TO DESTROY MEN'S LIVES BUT TO SAVE THEM.'

Or another:

"Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that persecute you; that ye may be the children of your Father which is in Heaven."

"Do not kill." (Luke 18:22)

But since we are human beings and not many are fully possessed of Christ's spirit, and are entangled with a confusion of compromises and loyalties until we cannot see instantly or clearly His Way regarding war, we will make a more searching inquiry into both His words and His life, to see if there is anything there which might justify us in following our neighbors and friends and our Nation off to war.

In Luke 14:31-33 Jesus uses an illustration that at first glance would condone war, at least He used a war situation to illustrate His point. But did Jesus ever go to war, ever use a military weapon, ever teach aggressive tactics, or defence tactics involving hurt or death to anyone? Immediately we see that war would be the very opposite of all He commanded in the Sermon on the Mount as well as the direct opposite of His entire preaching life had been spent in trying to tell them of a new way to deal with enemies, a way entirely different from the usual one they knew of retaliation, of meeting blow with blow, eye for eye, tooth for tooth. And He knew that they had not yet caught it, not yet grasped what it meant to bear the cross, meet evil with good, hate with love, and so overcome the world by love and suffering, rather than hate and inflicting suffering. So He now gives them an actual demonstration in terms that they could no longer misunderstand. They must not use their sword, even in protection of the Christ!

Surely if ever a righteous cause existed, an unselfish, urgent, Christian cause, it was with Peter and his sword: defending the pure and Holy Christ from a mob of evil men. Surely here if ever in the world, a little killing would be justified. But NO! Peter, rebuked, bewildered by such a strange request, denied the only weapon he knew for defence, turned and fled, not waiting to see how the Christ met danger, threats and death: unflinching, face forward, calm, and unafraid, condemning the wrongdoers to their faces but making no move to repel them in kind as they cruelly bound Him and led Him away to trial and death.

Jesus, then, drew the line between duties to God and Caesar here: Live in peaceful obedience to all laws of the nation that do not directly abrogate the laws of God. When a conflict occurs go calmly on obeying God's laws, and if men or government oppose, point out their error. If they persecute, arrest, punish, or even execute, go straight on, up the highway of God; not hating, but loving; not retaliating, but teaching; not fighting but forgiving; not killing, but if necessary, dying for the things that are God's. This, then His Way of overcoming evil, of repealing unjust laws, of meeting aggression: the Way of the Cross instead of the sword; spilling His own blood on the Cross rather than spilling theirs with the
sword. No other method is consistent with His Word, His life or His death, or with His portrayal of Our Father as a God of Love.

Jesus, by His words and actions, ruled out participation in war for the Christian as surely as God is Love and the Cross is the symbol of our faith. The time will come again, as we are told prevailed for three centuries after Christ, when men cannot engage in war and still call themselves Christian. The world is now trembling on the edge of the re-discovery of that truth. Men today go to war with hearts troubled and minds ill at ease, yet not quite ready to follow the simple commands of Jesus to their logical conclusion. For as Gandhi says, "Non-violence cannot be taught by word of mouth, It is kindled in our heart by the grace of God, in answer to earnest prayer."

Yet the very horrors of war are bringing the realization of its sin and futility. Men are seeing today that wars do not settle problems, they merely aggravate them, that no one wins wars, but that everybody loses. The awful results of this Devil's game fall upon participation in war for the Christian. The world is now trembling on the edge of the re-discovery of that truth. Men today go to war with hearts troubled and minds ill at ease, yet not quite ready to follow the simple commands of Jesus to their logical conclusion. For as Gandhi says, "Non-violence cannot be taught by word of mouth, It is kindled in our heart by the grace of God, in answer to earnest prayer."

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Whether it is a German youth laying down his life in Poland for a "Greater Germany," or an American lad dying on Corregidor for "Freedom," pain and death come very much the same to both.

"We are the Dead. Short days ago We lived, felt dawn, saw sunset glow, Loved and were loved, and now we lie In Flanders fields."

—In Flanders Field, by Lieut-Col. John McCrae.

Whether it is to a mother in Berlin or one in Ohio or Texas, that black-bordered government telegram brings the same sense of loss.

"War does not of choice destroy bad men, but good ever."

—Sophocles

Whether it is the war-inflicted poverty of Germany, France or Russia or the rationed loss of luxuries in America, war brings comparative reductions of living standards to all, friend and foe about alike.

"Give me the money that has been spent in war, and I will clothe every man, women and child in an attire of which kings and queens would be proud. I will build a schoolhouse in every valley over the whole earth. I will crown every hillside with a place of worship consecrated to the gospel of peace."

—Charles Sumner.

Whether it is the starving terror of the defeated or the unemployment and economic collapse of the "winners," the chaotic aftermath strikes very much the same.

"The Diplomats
Each was honest after his way, Lukewarm in faith, and old; And blood, to them was only a word, And the point of a phrases their only sword. And the cost of war, they reckoned it In little disks of gold."


Experience is but proving Christ wiser than men:

"All they that take the sword shall perish with the sword."

"The bells will peal, long-haired men will dress in golden sacks to pray for successful slaughter. And the old story will begin again, the awful customary acts. The editors of the daily Press will begin virulently to stir men up to hatred and man-slaughter in the name of patriotism, happy in the receipt of an increased income. Manufacturers, merchants, contractors for military stores, will hurry joyously about their business, in the hope of double receipts.

"All sorts of Government officials will buzz about, foreseeing a possibility of purloining something more than usual. The military authorities will hurry hither and thither, drawing double pay and rations, and with the expectation of receiving for the slaughter of other men various silly little ornaments which they so highly prize as ribbons, crosses, orders, and stars. Idle ladies and gentlemen will make a great fuss, entering their names in advance for the Red Cross Society, and ready to bind up the wounds of those whom their husbands and brothers will mutilate; and they will imagine that in so doing they are performing a most Christian work . . . And, smothering despair within their souls by songs, licentiousness, and wine, men will trail along, torn from peaceful labor, from their wives, mothers and children—hundreds of thousands of simple-minded, good-natured men with murderous weapons in their hands—anywhere they may be driven.

"They will march, freeze, hunger, suffer sickness, and die from it, or finally come to some place where they will be slain by thousands or kill thousands themselves with no reason; men whom they have never
seen before, and who neither have done nor could do them any mischief.

"And when the number of sick, wounded and killed becomes so great that there are not hands enough left to pick them up, and when the air is so infected with the putrefying scent of the "food for powder" that even the authorities find it disagreeable, a truce will be made, the wounded will be picked up anyhow, the sick will be brought in and huddled together in heaps, the killed will be covered with earth and lime, and once more the crowd of deluded men will be led on and one till those who have devised the project, weary of it, or till those who thought to find it profitable receive their spoil. And so once more men will be made savage, fierce and brutal, and love will wane in the world, and the Christianizing of mankind, which has already begun, will lapse for scores and for hundreds of years . . .

"And so the men who reaped profit from it all will assert that since there has been a war there must have been one, and that other wars must follow, and they will again prepare future generations for a continuance of slaughter, depraving them from their birth."

—Leo Tolstoy.

Where did Paul stand on this question? Did he corroborate Christ's statements; did his actions follow the pathway indicated by Christ's life?

First, as to Paul's statements. One of the most cherished passages in the Bible is his famous chapter on Love. (I Cor. 13) "Charity (or love) suffereth long, and is kind; seeketh not her own . . . endureth all things, . . . endureth all things."

Paul rebuked the Corinthian Christians for taking their quarrels to court, "Now therefore there is utterly a fault among you, because ye go to law one with another, Why do ye not rather take thought, Why do ye not rather suffer yourselves to be defrauded?" (I Cor. 6:7). Like Jesus before him, Paul repeated the commandments: "Thou shalt not kill" and "thou shalt love thy neighbor as thyself." (Rom. 13:9)

Regarding war, Paul had this to say: "For though we walk in the flesh, we do not war after the flesh: (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds);" (II Cor. 10: 3-4)

"Let us therefore follow after the thing which make for peace, and things wherewith one may edify another." (Rom. 14:19)

"Follow peace with all men, and holiness, without which no man shall see the Lord." (Heb. 12:14)

In Romans 12:1-2, Paul urges his hearers to "present their bodies a living sacrifice . . . and be not conformed to this world." In the 14th verse he catches the spirit of the Sermon on the Mount, "Bless them which persecute you;" and in the last five verses of the chapter he sums up the last ten verses of Matt. 5, of Christ's Sermon, "Recompense no man evil for evil . . . avenge not yourselves . . . if thine enemy hunger, feed him; if he thirst give him drink: . . . be not overcome of evil but overcome with good." So runs Paul's words.

A chapter that might seem to contradict this attitude in Paul is Romans 13. He starts it off with this command:

"Let every soul be subject unto the higher powers. For there is no power but of God. The powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same: For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore ye must needs be subject, not only for wrath, but also for conscience sake."

Paul's admonition in this chapter is thus explained in the Pulpit Commentary:

"It is well known that the Jews were impatient of the Roman dominion, and that some held it to be unlawful, on religious grounds, to pay tribute to Caesar. Insurrections against the government had consequently been frequent. . . . The Christians, being regarded as a Jewish sect, and known for their acknowledgment of a Messiah and their refusal to comply with heathen usages, were not unnaturally confounded with such disturbers of the peace. (Cf. Acts xvii. 6, 7; xxl. 38). It was, therefore, peculiarly needful that the Christian communities should be cautioned to disprove such accusations by showing themselves in all respects good law-abiding subjects. They might easily be under a temptation to be otherwise. Feeling themselves already subjects of Christ's new kingdom, and regarding the second advent as probably near at hand, they might seem to themselves above the powers and institutions of the un-believing world, which were so soon to pass away. St. Paul himself condemned resort to heathen tribunals in matters which Christians might settle among themselves (I Cor. 6:1, etc.); and many might go so far as to ignore the authority of such tribunals over the saints at all. Peter and John had at the first defied the authority even of the Sanhedrin in matters touching conscience (Acts iv. 19); and many might be slow to distinguish between temporal and spiritual spheres of jurisdiction. St. Paul, therefore, lays down the rule that the civil government, in whatsoever hands it might be, was, no less than the Church, a Divine institution for the maintenance of order in the world to be submitted to and obeyed by Christians within the whole sphere of its legitimate authority. He does not refer to cases in which it might become necessary to obey God rather than man: his purpose here does not call on him to do so; nor were the circumstances so far such as to bring such cases into prominence; for he was writing in the earlier part of Nero's reign, before any general persecution of Christians had begun. Nor does he touch on the question whether it may be right in some cases for subjects to resist usurped power or tyranny, or to take part in political revolutions, and even fight for freedom. Such a question was apart from his subject, which is the general duty of obedience to the law and government under which we are placed by Providence." —The Pulpit Commentary, Funk & Wagnalls Co.
The Holy Spirit

(Continued from last month)

GOD’S PLAN FOR MAN

Most every Christian has sung the Doxology “Praise Father, Son and Holy Ghost.” Most churchgoers have heard the benediction: “The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, be with you all. Amen.” (II Cor. 13: 14) These indicate the belief in most Christians that God is a Trinity, Three in One, Father, Son and Holy Ghost.

In the history of man there have been three spiritual dispensations, each in turn emphasizing especially one of these three attributes of God.

In the Old Testament dispensation God manifested Himself in His Holy Temple. In the New Testament dispensation while Jesus was on the earth, God manifested Himself in His Holy Son. In the present Holy Spirit dispensation, which began with the Day of Pentecost, God manifests Himself in His holy people, in the Person of the Holy Ghost.

Some folks are confused today because they are not aware of these three spiritual dispensations.

In Old Testament days God manifested His Glory in His tabernacle or temple, dwelling between the cherubim, over the ark, in the Holy of Holies. A pillar of fire and a pillar of smoke hovered over this tabernacle and moved with it through the wilderness. Before the tabernacle was built under Moses’ direction, God had spoken to His people through His patriarchs, Abraham, Isaac and Jacob, who each in turn had set up altars where they might commune with God.

Throughout that dispensation, God was associated with a place.

“Surely the Lord is in this place; and I knew it not.” (Gen. 28:16)

When the Jews wished to worship God they went to Jerusalem where God “dwelt.” Or if unable to go to Jerusalem, they faced Jerusalem, where God was.” (Daniel 6: 10)

HIS HOLY SON

When this dispensation, this idea of God in one “place” was no longer adequate, God came to earth in the person of His Son, Jesus. Jesus said, “He that hath seen me hath seen the Father.” (John 14:9) “The Father that dwelleth in me, He doeth the works.” (John 14: 10-11)

The power of God was in Jesus, in His body. Wherever He went, there went God. Whoever He touched or whoever touched Him in faith were made whole. (Luke 4: 40; Mark 6: 56)

Jesus brought to a close the manifestation of God confined in a temple, in a “place.” He said:

“The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father . . . But the hour cometh, and now is, when the true worshipper shall worship the Father in spirit and in truth: for the Father seeketh such to worship him, God is a Spirit; and they that worship him must worship him in spirit and in truth.” (John 4: 21, 23-24)

When Jesus was crucified the vail of the temple was split from top to bottom, thus ending the sanctity of the Holy of Holies in a man-made building.

Before Jesus’ death He promised His disciples that they would do greater works than He had done, after the Holy Ghost (the spirit or ghost of Christ) had been sent back from Heaven when He was glorified.

“Verily, Verily, I say unto you, He that believeth on me, the works that I do shall he also do; and greater works than these shall he do; because I go unto my Father.” (John 14:12)

“But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me.” (Acts 1: 8)

HOLY SONS

On the Day of Pentecost this promise was fulfilled. God came down into men, holy men, dedicated men, in the Person of the Holy Ghost, third member of the Trinity.

And on that day there was, not one Christ walking the streets of Jerusalem, but 120 “Christians,” each speaking with the authority of God, each filled with the power of God, each doing the mighty works of God.

Peter healed the lame man at the Temple gate as easily as Jesus had healed the man with the withered hand, merely by the spoken Word. “In the Name of Jesus Christ of Nazareth, rise up and walk.” (Acts 3: 16) He raised the widow Dorcas from the dead as easily as Jesus had raised the daughter of Jairus, merely by the spoken Word, “Tabitha, arise.” (Acts 9: 40)

Paul healed the impotent cripple at Lystra as easily as Jesus had healed the man with dropsy, merely with the spoken Word: “Stand upright on thy feet.” (Acts 14: 10)

TEMPLE WORSHIP

We today are still in the Holy Ghost dispensation, but ministers and men keep trying to go back and live again in the Old Testament dispensation where God dwells in a “place,” a building, a tent or a temple, a church or a cathedral. There they build altars, they burn incense or candles, they raise spires towards heaven, they build with stained glass and cut stone and rich tapestries and crosses of gold. There, to many, is where God “dwells.” They go there to seek God, to worship God;

“Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, Heaven is my throne, and earth is my footstool: what house will ye build me? saith the Lord; or what is the place of my rest? Hath not my hand made all these things? (Acts 7: 48-50)

 Millions today are gone back to the days of “temple” worship.

Many others are in reality trying to live in the second dispensation, where God was manifested in the body of His Son, Jesus. Where Jesus was, there was truth and love and healing and power. But, since Jesus is not on earth any more, miracles and healings are no longer available to men. We must wait until He comes again to rule the earth, then we will once more see signs and wonders. Now we must be content to pray and hope for His speedy return. So they argue.

But we are no longer living either in the Temple dispensation or in the Son of God dispensation. No longer is God manifested principally in His Holy Temple or the Holy Body of His Son. Since Pentecost God has chosen to manifest Himself in the bodies of His holy people.

“Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, where the temple ye are.” (I Cor. 3: 16-17)

“As thou hast sent me into the world, even so have I also sent them into the world.” (John 17:18)

“And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.” (John 17: 22-23)

Not many mighty works have been done since the first few centuries because the Church leaders have insisted on going back to the dead past and seeking God in the temple or in Jesus who is no longer here in the flesh.

But a few men have been given the vision down through the dark centuries and the past fifty years has seen a new awakening in the hearts of men that God intends to manifest Himself today through His Holy Spirit in the hearts of men.

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THE CASE AGAINST DRINKING

By Ansley Cunningham Moore

It was almost midnight as I swung my car onto the boulevard which leads to the Golden Triangle. The powerful headlights knifed the darkness and revealed the roadway way which clings high up on the ledge of one of the Allegheny foothills. Far below along the banks of one of Pittsburgh's three rivers I could see the lights from a thousand homes twinkling in the darkness. There was the great green "57" on the roof of the Heinz factory, telling the world of "57 varieties." I knew that the drama of our civilization was being enacted in those homes, around those little lights that sparkled so brightly from this distance and height. I wondered which of those families would bring a sad tale to me that night. This, you see, is my midnight parish.

THE MIDNIGHT MINISTER

I was on my way to radio station WJAS, Columbia's local outlet, to begin a series of counseling programs called "The Midnight Minister," sponsored by our council of churches. In a few minutes I sat at the microphone with a telephone at my left hand. As the engineer signaled that I was on the air, I announced a telephone number and invited anyone to call who had a personal problem. I said I would try to answer the questions, with the radio audience listening in, and made it clear that I am no religious quiz kid. When I gave out the number there was cold sweat in the palms of my hands: what if no one called? I didn't know that the telephone company had put a meter on the line to count the number of calls, and that this night 1,045 people would try to get the Midnight Minister in the thirty-minute period.

In five seconds the phone rang: it sounded to me like a fire gong. A soft, cultured but distressed voice said: "My husband is now drunk and asleep on the sofa in the living room. He has just broken up the toys I bought for our children's Santa Claus. What must I do?" With that question the Midnight Minister program—which is not a "show" but a sincere effort to help people with their problems while they remain anonymous—was launched.

THE PROBLEM STATED

In the intervening months many others have called and all too often their problem swings around alcohol. Eighty-five percent of the arrests brought before the morals court in Pittsburgh each morning have drinking the night before as the basis of the trouble. Many of our leading church people drink. Some clergymen drink. Many church officers are not opposed to drinking. Since so many of our problems today arise from the drink habit, it may turn out in the end that this is America's number one social problem. We now have 50 million drinking Americans, 3 million chronic drinkers, 1 million alcoholics of whom 75,000 are men. The fact that the per capita consumption of alcohol is greater in Washington than anywhere else in the country may account for some of the foggy thinking that originates in that world capital.

Ethical religion in general, and the churches in particular, face a real problem. Here is something that is blighting the life of our people, undermining countless marriages, breaking up thousands of homes, making hundreds of thousands of children virtual orphans; yet our people by and large are free and therefore have the right to drink. They must want to do something about the problem, and further, they must feel responsible for the total problem. A case can be made against drinking, all drinking, and the churches must find ways of presenting this case, without fanaticism or cant, to our church people. For the record, I do not go into a tantrum when I am touched with Alcoholics Anonymous, is now one of our best workers. He says that he never drank anything but beer. It was the quantity. One of my own cases drinks only beer, comes home at night, and when he has consumed a large enough quantity will do violence to his wife and with a grand sweep of his powerful arm send all the dishes on the dinner table crashing against the wall. I have been slowly driven to include beer and wine in my opposition because it is so frequently the steppingstone to both whiskey and drugs.

"Beer and wine are included because there are now addicts who never touch stronger beverages. The quantity they drink, coupled with an allergy to alcohol, makes many of these people very dangerous. A would-be suicide was recently pulled by the police from the Westing-house bridge railing in this city. He was put in touch with Alcoholics Anonymous, is now one of their best workers. He says that he never drank anything but beer. It was the quantity. One of my own cases drinks only beer, comes home at night, and when he has consumed a large enough quantity will do violence to his wife and with a grand sweep of his powerful arm send all the dishes on the dinner table crashing against the wall. I have been slowly driven to include beer and wine in my opposition because it is so frequently the steppingstone to both whiskey and drugs. for a positive stand. I have arrived at the following convictions after 22 years in the pastorate dealing with alcoholics, with people who drink with varying degrees of regularity, with those who drink anything from straight whiskey to "a couple of beers." (Police say that all drunken drivers involved in auto accidents, when arraigned say that they had only "a couple of beers"—never three, never one, but always "a couple of beers".)

My first reason for opposing drinking—all drinking—is that it is antisocial. Most heavy drinkers, when pressed about their conduct, say that this is a private matter. That is not true. We in the great cities live in cramped quarters. Ours is a machine age. We are not on an island alone. My children's lives depend upon my neighbor's being collected, responsible, sober. We simply can't plead that our drinking is nobody's business. A foreman of a famous Pittsburgh steel company told me that when one of his men comes into the plant drinking during working hours, he sends him home. I wanted to know why. "Because," he said with some feeling born of experience, "he breaks up expensive machinery and tools and might hurt somebody." So! It seems not to be a private matter so far as that steel company is concerned. Neither is it a personal affair so far as home, mate and children are concerned.

One of the glories of our democratic society is its recognition of the rights of the individual. Just another of the marks of our shallow thinking is the argument that we are free and therefore have the right to do what we please. As most drinkers practice this democratic principle it is license, not liberty. Our freedom ends where it begins to infringe upon someone else's liberty. Since the decay of the ancient civilization of Sumer and Oklad in the 19th or 18th century B.C., men have wrestled with the problem of where the rights of the individual and the rights of society begin. It is clear to me that even if we are careless about our personal interests, we must see that we are in part responsible for others, for society. The intoxicated driver who kills a pedestrian quickly learns that in the eyes of the law dry Martinis he drank were not a private matter. Drinking, it seems to me, in a world like ours is antisocial.

IT IS SELF-INDULGENCE

Moreover, I am opposed to drinking—all drinking—because it is self-indulgence. Self, the ego plays unbelievable tricks on us. It pleads, it rationalizes, it argues to get what it wants. Here is some of the twisted thinking of a heavy drinker whose...
lack of self-restraint has led him to extreme lengths. His wife wrote me:

He says he isn’t harming anyone and why should he sit around here?

He says that his life are my responsibility and as long as he gives us a bed, I shouldn’t say anything.

Nothing I do is right and I can’t please him no matter how hard I try.

He resents our oldest daughter and makes her life miserable, yet she loves him so.

This man is just a little boy in a man’s shoes. He hasn’t grown up. The children are his, too. The responsibility is his, too.

The unfairness and crass stupidity of this form of self-gratification was pointed up for me by a woman who told me that after a wife has changed the bedclothes several times in a night for an alcoholic husband, all love goes out the window, and by the woman whose drinking husband sharpened a butcher knife in her presence and told her that when she went to sleep he would cut out her eyes and slit her throat. Both men are respected in business and community.

This extreme form of self-indulgence, unmitigated selfishness, is not limited to the male. Child-custody proceedings in the courts show that women are increasingly involved. Judge Mildred L. Little of the superior court of Los Angeles has this to say:

Intoxication in a woman is unfortunate enough when only she is concerned; disastrous when there involves her husband; but where there are children dependent upon her, such conduct is criminal. It leads not only to loss of self-respect, complete disregard of morals, lower standards of conduct and neglect and abandonment on her part, but to delinquency on the part of her children ...

Even its (beverage alcohol) moderate consumption in too many instances forms the solicited background for domestic difficulties that can only lead to our divorce courts. A great many family arguments and misunderstandings culminating in separation have their sour roots in social drinking, and often one cocktail is used as an excuse for an act of infidelity or other misconduct in violation of the marriage contract ... drinking is an increasingly important part in rending asunder happy and secure family life and in fostering juvenile and adult delinquency.

In this connection, my eyes were first opened on this point when, a few years ago, I asked a leading divorce lawyer in Florida what is at the bottom of most of the divorce cases he handles. The fact that he is a drinking man himself made his reply all the more impressive. After confessing that all divorce lawyers are guilty of perjury, he answered my question: "Whiskey is at the bottom of 90 per cent of my divorce cases."

IT IS EXPENSIVE

Those who have attended the usual Christmas office parties in some of our downtown office buildings say that they are often scenes of disgusting self-indulgence. Drinking people have convinced me that the practice grows out of sheer selfishness, that it is unfair to others, and that it is the antithesis of the Christian life. I therefore must oppose it with all my power. I can do nothing else and maintain my integrity. Furthermore, I am opposed to drinking—all drinking—because it is a waste of money in the light of the world’s need of food, education, health facilities and spiritual guidance. One of my good friends told me he stopped smoking when he discovered that he was smoking ten cent cigars a day—almost a thousand dollars a year going up in smoke! A steel worker admitted to me recently that he drinks ten to twelve bottles of beer a day—a about a thousand dollars a year that he contributes to the endowment fund of the breweries! This man would yelp as if cut with a knife if his minister asked him for a thousand-dollar contribution to the church.

My sensitivity to the needs of a broken world is not dulled by the knowledge that we Americans spend more than three times as much for alcoholic beverages as for education, and about twenty times as much for that little chemical formula C2H5OH as for religion. It just does not make sense to me. Perhaps I’m too hopelessly steeped in both the Scotsman’s attitude toward money and Jesus’ concern for the least of these needy ones to close my eyes to this shameful waste of money.

IT IS NAIVE

My further reason for unqualifiedly opposing the use of any and all alcoholic beverages grows out of my association with drinkers. So many of them, if not actually ill, are naive. They are naive about cheerfulness. I have seen more people made morose than merry, gloomy than glad, by a round of drinks. They cry a lot and indulge in self-pity, yet a little "jigger" is supposed to give you a lift. They are naive about the effects of alcohol in general. They always speak of it as a stimulant when as a matter of fact it is a sedative—else why do they go to sleep?

They are naive about friendship. Every drinker thinks it a badge of real friendship to buy another man a drink. Over and over I ask the bums who come to me for a meal where they got the money for the drink they obviously have had, "A man at a bar bought it for me," they always say. Why didn’t you ask him to buy you a sandwich? "They won’t do it doctor," one said to me with real resentment in his voice. "They will buy you a drink but not a meal.

They are naive about love. They cannot appreciate the sacrifice of any one who loves them in a spiritual way. If they have anything to say about their own families, it is usually these: "There is no love in the family anymore, no brawls, no murders, only fighting, no drugs, no brawls, no murders."

No such pictures. The men who create the ads seem to know nothing about awkward scenes. Yet in magazines, newspapers, and on the air our youth, even our children, are being beguiled by such fragmentary and befuddling allurements to become drunkards as a means and method of social success. It may well be that the liquor industry is smart and the public naive.

Roger Babson told the same committee: "The great volume of liquor advertising constitutes a constant appeal for alcoholic indulgence, not only to men, but to growing boys and girls and women. Drinking is depicted by masters of the art of advertising as something smart, sophisticated and desirable socially. It is even depicted as something desirable from a business standpoint ... as witness the advertisements of ‘Men of Distinction’ ... I am thoroughly convinced that the tremendous volume of liquor advertising has increased the amount of intemperance and vice, crime, accidents, injuries, damage to industry and property, as well as moral degradation attributable to drinking of alcoholic beverages."

A SPIRITUAL PROBLEM

It now is clear to me that in the end, for both the individual and the nation, this whole matter is a spiritual problem. Arnold Toynbee said, "Our secular life in this world is only a fragment of some larger life of higher spiritual dimensions." The same writer also said, "Caesar’s empire always does decay after a run of a few hundred years."

Perhaps this preoccupation with the semi-conscious dream world of tavern and cocktail lounge is a sign of the slow but steady progress of decay in our Western civilization. It is a flight from reality, and no people that will not stand up to life and its stern problems soberly can long survive.

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PAUL, THE DEFENDANT

(From Page 6)

the gospel, of telling men the truth. At no time after his conversion did he cease to obey the heavenly vision, at no time fail to give his final allegiance to Christ, his King.

Paul's way, as Christ's, was not to organize a revolution against Caesar, against tyranny, not even a non-violent revolution, as such. But every Christian was a little revolution in himself, quietly obeying such laws as were in accordance with God's laws, and calmly refusing to obey man's laws when they conflicted with those of his Heavenly King.

This type of revolution, of reform, is slow and sometimes costly to the Christian, but the only permanent method and the only one in accordance with His will. Paul proved the soundness of this method of

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CHRIST AND THE HEADLINES

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

CITIZENS OF THE KINGDOM

On January 20th the entire nation was thrilled and the eyes of the whole world were on Washington when Dwight D. Eisenhower took the oath of office as President of the United States. offered an humble prayer for Divine help and guidance, and outlined his plans for leading this nation on the road to honor, dignity, prosperity and peace.

As millions heard that serious voice, felt his sincerity of purpose, and shared the new President's concern for the future, they were proud to be citizens of this great land, the United States of America.

Americans are justly proud of the freedoms they enjoy: freedom of speech, freedom of worship, freedom to travel where they will to live where they wish, to work or do business that pleases them. To most Americans, these are real freedoms.

Soberly thinking Americans realize that along with all the privileges and advantages of being an American citizen, there are the inevitable responsibilities that rest upon our shoulders: the responsibility of living up to the stature of a free individual, free to do good or to do evil; the responsibility of preserving these God-given riches and advantages to the oppressed and poverty stricken men, women and children of other lands; the responsibility of preserving the heritage handed down to us by the Founding Fathers, of making America really free and democratic for every citizen, regardless of race, color or creed.

THE KINGDOM OF HEAVEN

But, proud as we are of American Democracy, it is not the highest form of government in the world. There is a better ruler than our President, a code of laws superior to our Constitution, a flag more beautiful and sacred than the Stars and Stripes. There is a Kingdom that offers higher freedom than American liberty, and citizenship even greater than American citizenship. That Kingdom is here on earth, now. It is the Kingdom of Heaven: a real, world-wide Kingdom; with the Cross as its flag; the world's borders as its boundary; with the greatest code of laws ever printed, God's Laws, as its law; and the one and only incorruptible ruler, Jesus Christ, as King!

Christ did not come preaching the Church, as folks do today. He came preaching the Kingdom of Heaven. His first message was:

"Repent, for the Kingdom of Heaven is at hand."

WILL YOU HELP?

We would like to double our list of readers this year. Here's how you can help:

1. Lend your Texas Herald to two friends whom you think might want to become regular readers.

2. Send us the names and addresses of two friends whom you believe would appreciate receiving The Texas Herald, and we will mail them a few copies.

THANK YOU!
only hope, when he sins, is to plead guilty, throw himself on the mercy of the Court of Heaven and ask Jesus, the great Mediator between God and man, to plead his cause for him.

KNOW THE WORD
Along with supreme allegiance and strict obedience, citizens of the Kingdom of Heaven are commanded to know the laws of God, the Holy Bible.

In America, ignorance of the law is no excuse for its violation. All citizens have the opportunity of going to school, of voting, of knowing the law of the land.

All citizens of the Kingdom have access to the laws of God in His Word. They are commanded to "Search the Scriptures." (John 5: 39)

"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." (II Tim. 2: 15)

There is a woeful lack of knowledge of the Bible today in America, even among church-going people. They like to hear sermons, they like to listen, to be entertained, or to get a "blessing," but they do not like to study the Bible, to search the Scriptures as we are commanded to do.

Many people pray, "Lord, what wilt thou have me to do?" (Acts. 9: 6) without trying to learn what He has already said, in His Word, that they are to do. Many folks nowadays seem to want someone else to study the Bible for them, someone else to do their praying for them, someone else to furnish faith for them, while they sit and cry out for help.

Much criticism was stirred up during the New Deal years over the so-called "Relief Program." Some insisted that there should have been more inclination on the part of some to help themselves instead of depending entirely on Uncle Sam to do everything for them.

"SPIRITUAL RELIEF"
Well, there are a lot of folks in the churches today who are on "Spiritual Relief," crying out for God to do this and that and the other for them, without stirring themselves to find out what God requires THEM to do if they would receive the blessings, the care, the health, the guidance and the joy that He promises to good citizens in His Kingdom.

Some go to healing line after healing line, asking prayer that they be healed of one ailment after another, but make little effort to obey God's rules of health, make little effort to find out what they should eat and what they should drink and what they should leave alone if they want to stay well. And if thy know, they sometimes make little effort to obey the rules of right eating and good health. They must have their tobacco, their pork, their candy, their coffee and cocktails, their spices and their pills, regardless of the effects on their body.

And then they go for help to God's servants, who have kept their bodies clean and well, their souls pure and their faith strong, by disciplined living, by prayer and fasting, by hours of Bible study, by years of obedience to God and His Commands.

Are you on "Spiritual Relief?" Jesus would say to you, "Rise, take up thy bed and walk." (John 5: 8) Get up and get busy on your own spiritual behalf, if you would claim the blessings and the promises of the Kingdom of Heaven, and you will not be sick so often, or so often defeated and cast down, so often tempted and led astray.

Yes, friends, the Kingdom of Heaven is a glorious Kingdom, promising health, happiness, forgiveness, protection, care and eternal life to its loyal citizens; but it also has its duties and responsibilities. First among them is supreme allegiance to Jesus as our King, above every other allegiance on earth. Second, is the obligation of obedience to His commands.

"To obey is better than sacrifice." (1 Sam. 15: 22)

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

And coupled with obedience is the duty to study His Word so that we may know what He has commanded us to do. "Search the Scriptures." "Ye do err, not knowing the scriptures, nor the power of God." (Matt. 22: 29)

BE NOT ANXIOUS
(From Page 2)
The founder of the Oriental Missionary Society, Charles E. Cowman, a former Chicago telegrapher, daring to trust God to supply every need, went to Japan as a missionary on faith, with no backing but God's promise. He built a Bible training school in Japan, another in Korea, his native preachers put a tract in every Japanese home, and after his death the missionary society which he founded spread the work into China.

God has not changed. His Word is eternally True.

"Whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight." (1 John 3: 22)

The secret of living happily, victoriously in the Kingdom of Heaven is to thank God joyously for today—leaving yesterday to His forgiving love and tomorrow to His wise and tender care.

Pharisees And Lawyers Meet Preacher In Debate

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

A battle of giants took place in the temple court here today, as Pharisees, Sadducees and lawyers in turn sought to discredit Jesus before the cheering throngs. The carpenter-preacher amazed everyone by more than holding his own if not putting his adversaries to rout. Where did this un schooled, small-town preacher learn his law and his scriptures?

First came the Pharisees with a tricky question designed to either alienate his followers or cause his arrest for sedition, "Is it lawful to give tribute to Caesar or to God?" But Jesus slipped out of that trap by demanding a penny, showing them Caesar's picture on it and declaring, "Render therefore unto Caesar the things that are Caesar's, and unto God the things that are God's."

Next, the Sadducees came before him with a cleverly worded hypothetical question about the resurrection, which Jesus parried by quoting scripture with which they were not familiar.

Then the lawyers put forth their best spokesman with the oft-debat ed question, "Which is the greatest of the commandments?" The carpenter answered this question directly, not by picking one of the ten commandments as they supposed he would, but by quoting from another passage, "Thou shalt love the Lord thy God with all thy heart and soul and strength and mind, and thy neighbor as thyself."

Encouraged by these triumphs the preacher then turned on his opponents with a question about David and his Lord which no one could answer. The tilt ended with Jesus winner for the day. But there is another day, and other weapons than words. If it takes more drastic action, the leaders in Jerusalem are equal to the task. This radical must be stopped.

Another council of strategy was called by religious and civic leaders for tonight.

The Jerusalem Herald, Tuesday, April 4, A. D. 30.

THE DEVIL'S TWENTY-THIRD PSALM

King Alcohol is my shepherd; I crave and want.
He maketh me lie down in mudholes; he leadeth me beside troubled waters.
He dammed my soul: he turneth my car over for his taste's sake.
Yea, though I ride in the valley of the shadow of hell, I will hold on to the bottle: for the devil is with me; his saloon and his beer joint they beckon me.
Thou preparest an empty table before me in the presence of my family: thou anointest my head with Bruises; my pocketbook is empty.
Surely evil and misery shall follow me all the days of my life: and I will dwell in the region of the damned forever.

THE HOLY SPIRIT

GOD DWELLS IN MEN

God will no longer be confined to a tent or a temple, a church or a cathedral. He dwells today in MEN.

Those who have seen this truth and stepped out by faith upon it have proven that this was really God's intention and God's glory, to take common clay and inhabit it and in man manifest His power and glory, even as He did in the Person of His Son, Jesus.

To some this sounds like blasphemy, even as it did to the Pharisees of Jesus' day, to hear Him claim Sonship with God. But Jesus quoted to them a prophecy that is today coming true before our eyes, "Ye are gods." (John 10: 34)

Friends, get your eyes off your magnificent church buildings, your temples and your altars, that is of yesterday. And stop looking for Jesus in picture and memory, for Jesus to solve your problems and answer your prayers. He sits at the Father's right hand in this dispensation, to make intercession for you and He has sent the Holy Ghost to dwell, not beside you, but INSIDE you. "He dwelleth with you, and shall be in you." (John 14: 17)

Why did He send the Holy Ghost and what was the Holy Ghost to do when He came? To dwell in men who were wholly dedicated to God's service and manifest God to their generation.

That actually came to pass in Peter and Paul, in Stephen and Philip, and is actually coming to pass in a measure today. In the measure that men are able to believe the miracle of God actually living in them, in the measure that they are willing to be holy temples for His Holy Spirit, in the measure that they are willing to claim their inheritance, to step up and enter in. Filled with the Holy Spirit of Love and Faith they had no room in their lives for demons and for the world's needs. There is new power over sin, new power over sickness, demons and all the forces of the Devil. God is stirring the world today through men in whom He dwells by His Spirit, the Holy Ghost.

Does your life lack purpose, power, health, joy, peace? Is God unreal to you, Christianity a confusing, hopeless theory, unable to solve the world's problems? Then it is because God doesn't dwell inside you as He wants so very much to do, in the Person of the Holy Ghost.

Jesus commanded us to seek and find the Holy Ghost. He said, "Receive ye the Holy Ghost." (John 20: 22); "Tarry ye in the city of Jerusalem until ye be endued with power from on high." (Luke 24: 49)

Paul also urged his followers to seek and find or open their lives to the Holy Ghost, "Be not drunk with wine, wherein is excess; but be filled with the Spirit." ( Eph. 5: 18)

After Pentecost the disciples were new men, super-men, God-men, because they had God inside them. He was their courage, their wisdom, their love, their power. Their contemporaries fell away from them in awe.

"And great fear came upon all the church, and upon as many as heard these things. And by the hands of the apostles were many signs and wonders wrought among the people; and they were all with one accord in Solomon's porch. And of the rest durst no man join himself to them; but the people magnified them." (Acts 5: 11-13)

Fear came upon Jerusalem and men either were drawn to their company or stirred to mad persecution, even as it had been with Jesus.

God is moving men and women today to claim their inheritance, to step up and live in the Holy Ghost dispensation as God intended them to do; to seek until they find the Holy Ghost within and let Him rule their lives.

This hunger for the Holy Ghost with His love and peace and power is not confined to the so-called Pentecostal folks. But Baptists, Methodists, Episcopalians, Disciples of Christ and others are seeking and finding the Holy Ghost. I have seen them on their knees and on their faces crying out to God to baptize them with the Holy Ghost as His Word promises He will do. And I have seen them filled and rejoicing. The world laughs and the Church scorns, even as it did in the days of Jesus and of Peter and Paul, but it is but the Word of God come true.

"Have ye received the Holy Ghost since ye believed?" (Acts 19: 2)

This is the most important question facing the Church today.

What is your answer? Have you received? If not, why not? Is it lack of belief, or lack of desire to have God actually dwell inside you? Don't let the actions of some who claim to be filled with the Holy Ghost frighten you away from obtaining God's greatest gift to man—Himself, in the Person of His Holy Spirit.

He will set you free from the Devil's power, He will give you the joy that Jesus knew, He will bring you the Peace that passeth all understanding. He will enable you to witness effectively for Him and speed the coming of His Kingdom.

Yes friends, "Receive ye the Holy Ghost." (John 20:22)

(Continued next month)

PAUL, THE DEFENDANT

(From Page 9)

suffering love, in his one-man conquest of Rome.

Gandhi caught the spirit of the Master but not entirely His method. He linked non-violent love with the world's methods of mass movements, that neither Christ nor Paul sponsored. Theirs was an individual revolution, or a thousand revolutions by a thousand Christians, a million revolutions by a million Christians, linked together by their suffering and their love for their common Lord. Modern pacifists lean to mass movements because an individual revolution takes so much more courage. It is easier to act when flanked on either side by other strikers, other reformers, other non-violent revolutionists.

With Paul, as with Christ, fear did not enter in. Filled with the Holy Spirit of Love and Faith they had no room in their lives for fear. Hence they stood as individuals, as Christians, and each individual witness, each separate resistance to evil, was a repeated blow for truth and justice.

That was Paul's way of meeting and overcoming Caesar: by gradually converting him to God's ways. This was the method of the One who had said, "The kingdom of heaven is like unto a man which a woman took, and hid in three measures of meal, till the whole was leavened." (Matt. 13:33), and "Render unto Caesar the things that are Caesar's and unto God the things that are Gods."