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GOOD NEWS THE TEXAS HERALD

VOL. 4 No. 5

AUSTIN, TEXAS

MAY 1953

VOICE OR ECHO?

PLOT

The characters, with lives muddled, are all members of Central Church in Arlin. Resenting Perry Brook's straight preaching and his more disconcerting attempts to get them to apply Christ's teachings literally in their business and every day lives, they have ceased to attend church and talk is increasing that a change of ministers would be a good thing for Central. Sensing this opposition and acutely aware of his failure in Arlin, Perry in discouragement tries to decide what to preach about the next day. He wonders if it matters; what attention do people pay to a sermon anyway? Whom does it influence? Evidently no one very much. Should he preach a nice friendly sermon on a general theme that might win these members' wavering support? Or call down fire and brimstone upon them and resign?

He preaches "Voice or Echo," thinking it will be his last sermon in Arlin, hoping to please God and despairing of its having much effect on his congregation. The story tells how the sermon and Perry changed the lives of the members, though Perry never knew the effect of the sermon, for, sure enough, it was his last.

FAILURE

Perry Brooks threw down his pencil and wearily closed his Bible. It was 11:00 o'clock on Saturday night and his Sunday sermon just wouldn't fit together. As he stared moodily into the dying embers in the small fireplace, the question faced him that had dogged his thoughts for months, "Is my ministry here a failure?"

His mind went back over the year that he had been in Arlin as minister of Central Church—the high hopes, the careful planning, the earnest preaching, the faithful visiting—and what had been the results? Shallow compliments, a few enthused young people, but mostly indifference, a dwindling audience, some hostile opposition.



CHARACTERS:

Perry Brooks	Minister
Bruce Hudson	Editor
Bob Sandlin	Lawyer
Ed Rundell	Salesman
Ruth Rundell	His wife
Lynn Mason	State Senator
Morris Banks	Congressman
Steve McFarley	Factory Owner & Politician
Lane Brandon	Sunday School Supt.

Arlin was a factory city, a political center, where clothes and money and prestige counted for much. Perry Brooks, simple, earnest, almost naive, had not attracted too many to Central Church.

He had tried to do by personal conversa-

tion what his sermons had failed to accomplish. He had gone to home and office and urged the members of Central to take a Christian stand in their business, social and political lives that would be consistent with their Sunday profession. This startling procedure had not been appreciated by some of his parishioners.

Perry ruefully checked off those who would very likely be absent in the morning service, the very men he had tried so hard to change and help.

There was Bruce Hudson, editor of The Morning News, Perry had asked Bruce to ban liquor advertising from the News, and Bruce had said he "couldn't afford to." And when Perry had suggested that the News carry a church page, with one minister's sermonette each week, Bruce had replied that "he didn't have the space." Bruce's pew would probably be empty tomorrow.

Then there was Bob Sandlin, the lawyer. Divorced two years before, Bob was giving all his time to the law. When the Dry forces were organizing Perry had asked Bob to head the County Committee and draw up plans for a local option fight. Bob had declined, saying it would hurt his business to be labelled a "Dry." Some of his clients were "Wets" and he preferred to stay neutral. Bob hadn't been coming to church lately and had given up the men's class he once taught.

Ed and Ruth Rundell's marriage wasn't working out. Ed was beginning to drink and Ruth had quit singing in the choir. Neither would talk to him about it. Perry's heart ached for them.

Steve McFarley, owner of the mattress factory and local political boss, rarely came anyway, and had stopped entirely after Perry had preached on "The Golden Rule as applied to Capital and Labor."

Lane Brandon, Sunday School Superintendent and Chairman of the board, had

(TURN TO PAGE 4)

GOOD NEWS
THE TEXAS HERALD

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"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."

THY WILL BE DONE

Most people seem to think that when they submit to God's will, or when they pray, "Not my will but thine be done," that they are resigning themselves to a fate that is either sad or rigorous, or at least unpleasant.

Why should we sigh when we pray, "Thy will be done"? Why shouldn't we rejoice? Remember the rest of that sentence, "Thy will be done in earth, as it is in Heaven." (Matt. 6: 10)

Can you picture the angels in heaven going about their tasks with heavy hearts and downcast faces as they sigh, "Thy will be done"? Can you picture them unhappy at having to obey God's will? Can't you see them singing for joy at being privileged to have God's will done in them?

Is Christ's rule a good rule or a bad rule? Is He a good King or a bad King? Let's examine the Scriptures and see what God's Word has to say about God's will for man.

"Wherefore be ye not unwise, but understanding what the will of the Lord is." (Eph. 5: 17)

"For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." (Isa. 55: 8-9)

"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (I Cor. 2:9)

What IS God's will for us, for you, for me?

FIRST, it is God's will that all of us should be saved, that we should receive forgiveness for our sins.

"The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to usward, not willing that any should perish, but that all should come to repentance." (II Peter 3: 9)

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3: 16)

SECOND, it is God's will to adopt us as children into the Family of God, to be His own sons and daughters.

"Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will." (Eph. 1: 5)

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

"Wherefore, come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." (II Cor. 6: 17-18)

THIRD, it is God's will that we be baptized with the Holy Ghost.

"I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth;

whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." (John 14: 16-17)

"But tarry ye in Jerusalem, until ye be endued with power from on high." (Luke 24: 49)

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

"Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children and to all that are afar off, even as many as the Lord our God shall call." (Acts 2: 38-39)

FOURTH, God wants us to be well. He not only promises us healing when we are sick, but promises Divine Health which will prevent us from getting sick, if we believe Him and claim this blessing for ourselves.

"If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in His sight, and wilt give ear to his commandments, and will keep all his statutes, I will put none of these diseases upon thee, which I have brought upon the Egyptians, for I am the Lord that healeth thee." (Exod. 15: 26)

"And ye shall serve the Lord your God, and he shall bless thy bread and thy water; and I will take sickness away from the midst of thee." (Exod. 23: 25)

"There shall no evil befall thee, neither shall any plague come nigh thy dwelling." (Ps. 91: 10)

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

FIFTH, it God's will to supply all our needs if we are truly His.

"Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." (III John 2)

"Seek ye first the Kingdom of God and His righteousness; and all these things shall be added unto you." (Matt. 6: 33)

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

SIXTH, it is God's will to protect you from all harm and evil, if you will trust Him.

"Thou shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday. A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee . . .

"For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands lest thou dash thy foot against a stone." (Ps. 91: 5-7; 11-12)

"And who is he that will harm you, if ye be followers of that which is good?" (I Peter 3: 13)

SEVENTH, God wants to guide you into the right paths.

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

"And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left." (Isa. 30: 21)

EIGHTH, God wants your life to be filled with Love, Joy and Peace.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself." (Matt. 22: 37-39)

"But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." (Gal. 5:22-23)

"For the kingdom of God is not meat and drink; but righteousness and peace, and joy in the Holy Ghost." (Rom. 14: 17)

NINTH, it is God's will that we be sanctified, pure, holy, partakers of the Divine nature of Christ.

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

"For this is the will of God, even your sanctification." (I Thess. 4: 3)

"By the which will we are sanctified through the offering of the body of Jesus Christ once and for all." (Heb. 10: 10)

"Whereby are given unto us exceeding great and precious promises that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." (II Pet. 1: 4)

"But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy." (I Pet. 1: 15-16)

"Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48)

TENTH, is is God's will that we pray, pray daily, pray always.

"Pray without ceasing." (I Thess. 5:17)

"I will therefore that men pray everywhere, lifting up holy hands, without wrath or doubting." (I Tim. 2:8)

"Men ought always to pray, and not to faint." (Luke 18: :1)

"Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man." (Luke 21: 36)

ELEVENTH, it is God's will that we be ever grateful and give Him thanks and praise for all His wonderful gifts.

"Enter into his gates with thanksgiving, and into his courts with praise: be thankful unto him and bless his name." (Ps. 100:4)

"Rejoice evermore. Pray without ceasing. In every thing give thanks: for this is the will of God in Christ Jesus concerning you." (I Thess. 5: 16-18)

TWELFTH, it is God's will that we shall live forever with Him in Heaven.

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3: 16)

And now that we have taken just a glimpse at only a part of what is God's will for us, can we say that God's will is hard and unpleasant and something to be dreaded or feared? Isn't it rather something to be eagerly sought and welcomed, as being better than anything we could plan for ourselves?

Oftentimes a successful, wealthy business man has a plan for his son's life. He wants very much for the boy to finish school, then learn the business from the bottom up, so that he will some day be capable of taking over the business when the father's day is done.

But working in the factory to learn the business doesn't appeal to the boy. He begs his father for a little money so he can buy himself a stripped down jalopy and race around with his boy friends. He thinks he'd like to travel with a carnival, or work in a cafe, or play with a dance band. He wants to be free, to run his own life, to do his own will.

Not realizing that all the time the father is planning everything for the boy's good, for his success and happiness. Planning a few years in the factory that the boy may know the business and come to see its worth, then to lead him up step by step until he some day sits in the president's chair, drawing \$25,000.00 a year salary, living in a \$50,000.00 home in the suburbs, driving a Cadillac. How much more than anything the son has planned for himself!

So it is with our little plans when compared with God's great plan, His will for us, when we are ready to pray humbly and joyously and gratefully, "Not my will, but THINE, be done!"

When men think of God's will they usually think of a cross, and they shrink from cross bearing. There usually is a cross, if we follow Jesus. He said:

"If any man will come after me, let him deny himself, and take up his cross daily, and follow me." (Luke 9: 23)

Jesus took up His cross voluntarily, gladly, for you and for me. But most Christians are like Simon, the man of Cyrene, who was *compelled* to bear the cross.

"And as they came out, they found a man of Cyrene, Simon by name: him they compelled to bear his cross." (Matt. 27: 32)

Yet what a privilege that must have afterwards seemed to

Simon, as he proudly told his grandchildren: "I helped bear the cross of Jesus, the Saviour of the World!"

If some great evangelist or spiritual leader came to your town for a meeting and you saw him struggling along under the weight of two heavy bags; perhaps in one were books or Bibles for your people; would you not spring eagerly to his side and demand the privilege of helping him with his unselfish burden?

How much more would you welcome the opportunity to help carry the burden if that visitor were Jesus in the flesh. What a joy it would be to fly to His aid and help Him with His load!

That's what it should mean to us when we see an opportunity to pick up the Cross and follow in the footsteps of Jesus; not a dreaded burden, not something to be shunned or feared or stoically endured; but a joyful privilege, to be eagerly and gratefully welcomed!

How did Jesus feel about God's will and His doing of it?

"Then said he, Lo, I come to do thy will, O God." (Heb. 1: 9)

"Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work." (John 4: 34)

Doing the Father's will was "meat and drink" to Him. It nourished and fed and strengthened Him. He loved it. What is your "meat"? Jesus said:

"I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." (John 5: 30)

"And he that sent me is with me: the Father hath not left me alone; for I do always those things that please him." (John 8: 29)

So Jesus could pray in the Garden of Gethsemane:

"Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done." (Luke 22: 42)

And what *was* the Father's will? That Jesus might become your Saviour and mine, that He might become the conqueror over death, hell and the grave, that you and I might live eternally in Heaven.

"For God sent not His Son into the world to condemn the world; but that the world through him might be saved." (John 3: 17)

And what is Jesus' will for each of us?

"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: . . . 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: 24, 23)

Now, can't we say with better grace than we have said:

"Not my will, but thine be done"?

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!

VOICE OR ECHO?

(FROM PAGE 1)

stood up and opposed Perry at the last board meeting after the young minister had preached on, "The Golden Rule as applied to our treatment of the Negro." Who would act as Superintendent tomorrow? Probably the minister. "Tomorrow's crowd will look like a ladies aid meeting," Perry mused.

Lynn Mason, member of the board, rarely came since he had been elected to the State Senate. And Representative Morris Banks was in Washington while Congress was in session.

It had thrilled Perry to have a Congressman and a State Senator in his church. "If I can touch their hearts with Christ's Truth, it may influence State politics and world affairs. It might even make the difference between war and peace!" But these men were seldom present and seemed indifferent to his messages or his personal pleas for following the Christ in political matters. They said, "You can't mix politics and religion."

What to say to these people tomorrow? These good-hearted, complacent, self-centered, worldly minded average American church members? What difference would it make what topic he chose, or what he said? He had covered the field of human relations the past year: labor, race, war, church division, liquor menace, and had tried to show how taking Christ's Way in each of these would solve all our problems, individual and national. No matter what he said tomorrow they would go their accustomed ways, heedless of his voice.

What could stop the world in its drift towards greed and pride and war? He had accepted this pulpit in the center of business and politics with enthusiasm and great expectations. He would stand as God's spokesman and direct the business and political world into His Way. But he had made little impression on the life of Arlin or the lives of the members of Central Church.

Was the Church the Voice of God? Or was it merely the echo of the world around it?

Perry thrust his sermon notes into the fire, snapped out the light and knelt on the rug in prayer.

"Oh, God, forgive my failure. Tomorrow may be my last sermon here. It looks like I am through in Arlin. I don't even know what to say to these people tomorrow. And the folks I want most to speak to probably won't be there.

"But, Oh, Lord, if I can't preach to them, I can pray for them. Please God, touch the hearts of these men of influence in this city, state and nation; open their eyes to Thy Truth and lead them into the way of peace."

The mantle clock was striking midnight

when Ernestine Brooks came into the room to call her husband to bed. Seeing the kneeling figure in the dim firelight, she slipped quietly out.

EDITOR

The News building was dark except for a light in the editor's office. The clicking linotype machines were still and the press had ceased its rumbling. The Sunday edition was on the street and the mailers had finished their work and gone home.

Bruce Hudson sat at his desk and looked through the Arlin Sunday News. Sixty pages. Not bad. And at least 60 per cent advertising. The News was prospering. But why wasn't he happy? He had realized his boyhood ambition to become editor of a city daily. Not only was he editor but owner of the News.

Hudson's mind went back to his High School days when he had first decided to take up journalism. He remembered a "bull session" in one of the fellow's rooms when the gang were each telling what they were going to do when they got out of school. Pete, the quiet one, wanted to be a doctor, "to serve mankind." Slim the talkative one had spoken up, "I'm going to be a lawyer and make a lot of money." One by one they had made their brags. Then they had turned to him. He had made up his mind while listening to them. "I'm going to be editor of a big newspaper." "Why, Bruce?" they had asked, "To get rich?" He had been embarrassed to give the reason because it had just come welling up inside him. "No, I'm going to be an editor so that I can print the truth, the plain bare truth. Most newspapers cover up stuff. They protect the politicians and go easy on anything that might hurt their advertisers. They favor big business and slight labor, they whoop up war when it is popular, they print scare stories to boost circulation, they are really hirelings of the government and their advertisers. Well, my paper will print the truth, expose graft, work for clean politics and honest government, and print the truth without fear or favor. You know the saying, 'The truth will make you free,' and it will keep us free!"

Then the others were the embarrassed ones. "Why, Bruce," little Jim had said, "You talk almost like a preacher." The gang had laughed and broken up. By the next day they had forgotten his words, but he had remembered. He still remembered.

The schoolboy heroics had never come off. A newspaper, he had found, was a business, with bills to pay, mortgages, advertising to get, circulation to maintain. He thought of Perry Brooks, the minister at Central Church who had urged him to discontinue liquor advertising. "A lot he knows about running a newspaper," he grunted.

He drummed on his desk unhappily.

The phone rang. A familiar voice said, "Hudson?" "Yes." "This is Steve. Something's come up. I'm sending Mason to tell you about it—Now!" "O.K. Steve." Hudson replaced the phone. A sense of danger chilled him. "McFarley!" What did he want suppressed now? What he could print about that guy! Graft, city contracts, buying State Senators and Congressmen. Political blackmail. Why not print it? Because McFarley carried weight in Arlin. His advertising account was generous. He also controlled other businesses, liquor stores, furniture stores, etc. There were also hints of thugs, strike breakers, gambling rackets. No, it wouldn't be healthy to spread McFarley across the front page.

LAWYER

Bob Sandlin closed the law book and placed it on the growing pile beside his desk. He wiped his eyes and looked at his watch. Nearly midnight. Through the open window he could hear newsboys crying the Sunday Morning News.

He frowned. Another case almost ready for trial. The usual exultation at the completion of a trial brief was absent. What had he accomplished? The case would no doubt save McFarley's factory several thousand dollars in damages that a former employee was morally entitled to. McFarley would be pleased. He would send other business his way. He should be happy. But he was not.

He sat back in his swivel chair and gazed at the ceiling. He had done well the last few years. Moved from a dingy room on a side street to these spacious offices over the bank, had gotten a retainer from Steve McFarley, manufacturer and political boss, he drove a good car and lived in comfortable bachelor quarters on Park Drive.

"Saturday night," he mused. "Seems like I ought to be doing something on Saturday night except study." He went back over the years in Arlin. There was a time when he would have been in bed early on Saturday night, after studying the Sunday School lesson he would present to the men's class at Central Church Sunday morning.

That was before Eve had left him, before he had broken with Perry Brooks, minister at Central, over the wet and dry election issue.

No need to go to bed early tonight. As he needn't get up for Sunday School or church tomorrow. Sleep 'til noon if he wanted to. "Sunday! Day of rest!" Day to do nothing! Day to think, to remember He wished there were no Sundays, only work days, court days.

He remembered the day that he had decided to become a lawyer. He was a freshman in college and was catching a bus home at Thanksgiving. When his bus pulled into the station, he boarded it and found a seat by the window. Then he witnessed a strange procession. Five little Negro boys who shined shoes on the sidewalk in front of the station filed slowly past, heads down, eyes filled with fear, shine kits trailing their skinny legs. At the rear of the line walked a stolid, blue coated policeman, billy in hand. He marched them to a police wagon parked nearby and guided them into its black belly.

Hot wrath swelled inside Bob. He felt the terror in those little bodies, the same terror that would have been his had he been carried off "in the wagon" at the age of ten.

For what? He learned afterwards that they were run in for "loitering" in front of the station. The agent had tried to run them off and then had called the police. It made his place "look bad" to have little "nigger kids" hanging around in front greeting travelers with their plea: "Shine, Mister?"

Bob pictured those little waifs before the police court. What could they say? What could they do? They wouldn't know to call a lawyer. They would have no lawyer to call. If they were white boys they would have a lawyer. But if they were white boys they wouldn't have been arrested.

The injustice of it made Bob sick at his stomach. He wanted to follow the police wagon to the jail, to offer to help, to speak a friendly word of courage to the cowering lads.

But he wouldn't be allowed to see them! He wasn't a relative. He wasn't a lawyer. Well, he would be! And he would stand as champion of every poor man, woman and child who had not the wisdom or courage or money to fight his own battles for right and justice.

While he was debating whether to go to the jail and miss his Thanksgiving dinner at home, the bus moved off. Bruce never saw the little shine boys again. But the picture of their drooping shoulders, rolling eyes, leaden shuffling feet, those crude home-made shine kits scraping over the sidewalk, had never quite left him. It rose to face him in times of quiet or fatigue.

He had become a lawyer because five little black boys had been taken to jail without a lawyer, yet he had never defended a Negro in court, he had never advocated publicly the abolishing of segregation of Negroes and whites. He was not a "poor man's lawyer."

He had married early, had needed money and had taken cases that paid well. Corporation cases, yes, even bus company cases. Well, a man must live. What was it Perry Brooks had said about that? The poem he had quoted in one of his hard hitting sermons kept running through his mind. It went something like:

"A man must live! We justify
Low shift and trick to treason high,
But is it so? Pray tell me why
Life at such cost you have to buy:
In what religion were you told,
'A Man Must Live?'"*

"Damn that nosey preacher, anyway," Bob growled. He had been doing alright until Brooks had preached on "What Christ says about Divorce." The sermons had brought back memories, had dug up hurts he though were forever buried, had made him remember more often those little Negro boys whom he had failed, as he had also failed Eve.

Bob wiped his hand across his eyes as though to erase both the Negroes and the preacher from his mind, stood up, put on his hat and walked out into the night.

GAMBLER

Ed Rundell threw down his cards and got up. "That pot cleaned me out. Think I'll go home." He left the green covered table with its stacks of chips, ash trays, beer bottles and shirt sleeved players, opened the door, heard the Yale lock click behind him and walked down the back stairs. Another Saturday night over the pool hall; another week's pay check gone, too many drinks as usual. And now what? Home?

What to do all day Sunday? Listen to Ruth's scoldings, look at her tearful face, long for Monday and its work as salesman—friends, customers, smiling waitresses—long for night and the comradeship of another poker game.

He wished there were no Sundays. He walked past Central Church on his way home. There had been a day when he would have been up early Sunday morning and at the church by 9:00 o'clock to have a few words with Ruth before Sunday School started. When he would sit all through the church service, not hearing what the preacher said, but watching Ruth's shining face above the sedate black robe as she sat in the choir.

But that was past. That was before the joy of marriage had faded, before his body and been satiated with physical love, before the fever of gambling had clutched him.

Now his first love was the poker table, the soft kiss of rippling cards in his hands, the click of chips, the thrill of winning, the ache to recover losses, the quiet fellowship of other victims of the disease of gambling.

He realized that this new love was wrecking his marriage, but he felt powerless to do anything about it. Gambling gave him thrill, friendship, and escape from jealous bickering at home.

Going past the church was a mistake, Ed thought. He should have gone around the block. The stone church stood like an accusing sentry in his path. Words from one of Perry Brooks' sermons came back to

haunt him: "The greatest gamble, the greatest thrill in all the world, with the greatest odds offered, is *betting your life* that there is a God, and *putting up your bet*. What if there isn't? You will have gained love, joy, peace in turning from your old life to His new life.

"But if there is? If all His Words are true? You will have escaped remorse, sin, sorrow, death, and won everlasting life! What bigger odds can poker or the stock market or any any other game offer you than that?"

Ed pulled his hat down over his eyes as he strode on. "Wonder what that nosey Brooks will preach about tomorrow?" he muttered. No matter. He wouldn't be there.

UNHAPPY

Ruth Rundell lay motionless on the bed in the darkness of their tiny apartment and let the tears run down her cheeks.

Where was Ed? In another poker game? Or out with that waitress again?

The city hall clock struck midnight. Better try to sleep if she wanted to look like anything in the morning. But what difference did it make how she looked? Ed never paid any attention to her anymore, and she wouldn't be in her old place in the choir at Central for folks to see. Thinking of church started the tears again. Dear old Central. There she had met Ed in the Young People's Society. There she had worked and taught youngsters and had lifted up her voice and her spirit for five years. And now? All ended—nothing left. What good was church or Christianity? Perry Brooks had said Christ was the answer to every problem, but He hadn't saved her home.

Well, it was over now. She was decided. She would tell Ed tomorrow. No longer would she play second fiddle to a deck of cards or a waitress. She would leave. She was still young. There were other men besides Ed. She would get a divorce and again be free. She had plenty of grounds. Adultery!

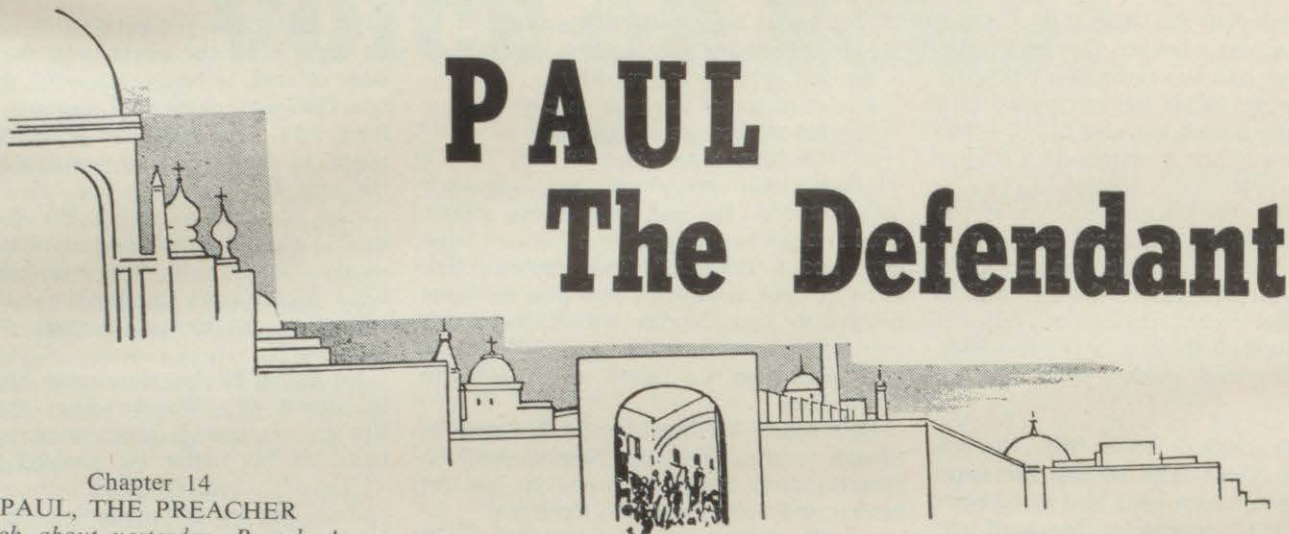
The ugly word smote her. What had Perry Brooks said one Sunday? "He that marrieth her that is divorced committeth adultery". Would she be as guilty as Ed if she should marry another man while Ed still lived? "A woman is bound to her husband as long as he liveth." "What God hath joined together let not man put asunder." "Overcome evil with good."

Ruth slipped out of bed and knelt on the rug, her head buried in her hands. "Oh, God, forgive my failure as a wife and forgive Ed, for I still love him!"

She rose, went to the bath room, washed and powdered her face and dashed a bit of perfume on her silk nightgown, Ed's wedding gift to her. Hearing a step on the stairs, she turned off the light and stole quickly back to bed. Her lips moved, "They are no more twain, but one flesh," "Till death do us part."

(Continued Next Month)

* Charlotte Perkins Stetson, Quoted in "I Have a Stewardship" P 210, By Ralph S. Cushman, The Abington Press.



PAUL The Defendant

Chapter 14 PAUL, THE PREACHER

"Preach about yesterday, Preacher!

The time so far away:

*When the hand of Diety smote and slew
And the heathen plagued the stiff-
necked Jew;*

*Or when the Man of Sorrow came,
And blessed the people who cursed His
name—*

*Preach about yesterday, Preacher,
Not about today!*

Preach about tomorrow, Preacher!

Beyond this world's decay:

*Of the sheepfold Paradise we priced
When we pinned our faith to Jesus
Christ;*

*Of those hot depths that shall receive
The goats who would not so believe—*

*Preach about tomorrow, Preacher,
Not about today!*

*Preach about the old sins, Preacher!
And the old virtues, too:*

*You must not steal nor take man's life,
You must not covet your neighbor's
wife,*

*And woman must cling at every cost
To her one virtue, or she is lost—*

*Preach about the old sins, Preacher!
Not about the new!*

*Preach about the other man, Preacher!
The man we all can see!*

*The man of oaths, the man of strife,
The man who drinks and beats his
wife,*

*Who helps his mates to fret and shirk
When all they need is to keep at work—*

*Preach about the other man, Preacher!
Not about me!"*

—Charlotte Perkins Gilman

What methods did Paul use in converting sinners, in trying to win his enemies, and his captors? How do they compare with ours? He used the methods that Jesus used: convicting men of sin by the Word of God, and offering them pardon through the blood of Christ, Eternal life through His love. Too frequently we have tried to win friends and make church members rather than create Christians. We have tried to convert

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

men by personality and psychology rather than the Holy Word of God. We have touched up our speech and attitudes sufficiently with scripture to make them sound religious both to ourselves and our hearers, and we've deluded ourselves and some of them. "Joining the church" is not necessarily being either converted or saved from sin.

Your personality nor mine cannot save a man, though our interest in him might attract him to One who can. Your preaching cannot heal from sin, though it might lead folks to One who will. Your prayers will not save, except as they invoke a power not your own.

There is One who saves and One alone. He does it by His Word, the Truth, that sets men free. Man is so constituted that he desires goodness, he must ever hide his evil and delude himself into thinking that it is good. Craven, dictator, crook or libertine spend much time in self-justification.

To be freed from sin, therefore, a man must first be convinced that he is bound by sin. He must be convicted and sentenced before he can be pardoned. He must be proven guilty and hear the sentence, "*The wages of sin is death*" before he will beg for life. But first he will fight in his own defense; he will bring forth every argument and excuse at his command; he will call up witnesses and prepare briefs to justify his actions; He will hide behind the acts and wrongs of others. He will squeal and squirm and perjure himself. But the exposure must go on. Go on until every defense is met

and overcome, until every hope of self-justification is gone, and the culprit lies huddled in defeat and despair, admitting guilt and crying out for mercy.

Only then can he see the way, the Saviour. Only then is he prepared to accept salvation. For he must first believe. Believe that he is wrong, and only Christ is right. Then only can he repent, and confess his sins. And when these steps are done the Christ can wash away his sins and set him on his feet a free man, a new man, a son of God.

To win men to Christ, they must be told the truth, and He is the Truth. They must be told the truth about their sin, and that truth must be convincing, backed by the argument of His Word. They must see the great difference between their lives and His, see their smallness and His greatness. Half-truth, flatteries, concessions, will not save a man. They may postpone his trial or bring a compromise, or win him as a member of the church; they do not lead to conviction, a plea for mercy, and a pardon.

What were some of the sins of which Paul convicted men? What did he preach about, write about? What did he call Christian and what did he condemn? He did not evade issues: he challenged every practice that was contrary to the high standards set by Jesus. Besides the Four Fundamental Faults already mentioned, Paul condemned these other sins of his day and ours.

First, he warned the Greeks against idolatry. Before their conversion they were idol worshippers and it was a temptation to mix the two religions. Millions today are attempting to do that very thing. Their God during the week is money, money, more money. Or selfish pleasure, or power. On Sunday they try to worship the One who said, "Lay not up for yourselves treasures upon earth . . . but seek ye first the Kingdom of God . . . Ye cannot serve God and mammon."

Next Paul strenuously fought immorality, which was quite general among the Greeks.

"That we should do unto others as we would have them do unto us—that we should respect the rights of others as scrupulously as we would have our rights respected—is not a mere counsel of perfection to individuals—but it is the law to which we must conform social institutions and national policy, if we would secure the blessings and abundance of peace."

—Henry George

He warned them repeatedly against this evil and un-Christian practice.

"Know ye not that your bodies are the members of Christ? Shall I then take the members of Christ and make them the members of an harlot? God forbid." (I Cor. 6:15)

Immorality has brought the ruin of every nation in history that gave up to it. It has a deadly hold upon America, that must be broken if she is to endure.

Then Paul opposed divorce, and especially re-marriage after divorce. He hewed to the line set up by Christ;

"What therefore God hath joined together, let not man put asunder." (Mark 10:9)

"And unto the married I command, yet not I but the Lord, Let not the wife depart from her husband: But and if she depart, let her remain unmarried, or be reconciled to her husband: and let not the husband put away his wife." (I Cor. 7: 10-11)

The modern Protestant church has compromised on this vital moral issue until we are approaching the state of legalized free love in the United States, with one marriage in five ending in divorce and the sins of the parents falling on the heads of their children even to "the third and fourth" marriage. To Paul, as to Jesus, remarriage after divorce constituted adultery. Both were very definite on this point, and they made no provision for any "innocent party" to remarry. The result would be just one more case of adultery which would make the one remarrying no longer innocent.

"But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery." (Matt. 5:32)

"So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law: so that she is no adulteress, though she be married to another man." (Rom. 7:3)

The Christian solution would be, not condonation, but separation until the guilty party repented and reformed, then forgiveness and a new life together.

Paul warned:

"Be not deceived: neither fornicators, nor idolaters, nor adulterers . . . nor drunkards . . . shall inherit the kingdom of God." (I Cor. 6:9-10)

Paul said some things regarding women that sound strange in this day of women's rights. How shall we explain them? Can we pass them off by saying he was talking merely to the indiscreet women of Corinth? The letter to the Corinthians is not the only place however where these admonitions as to women's conduct appears. Nor can we say they were the narrow vagaries of one who never married. For if we so classify them what shall we do with all his other

sayings? Must not his writings, his advice, his authority, stand or fall together? Did Paul follow Jesus here?

"But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." (Gal. 1:11-12)

"If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord." (I Cor. 14:37)

Having dedicated his entire life to preaching Christ to the Gentiles, Paul chose for himself to follow Jesus and go unencumbered, unmarried, though he was not bound to that course. (I Cor. 9:5)

Paul advocated marriage. (I Tim. 3:2, 4, 12; 4:3; I Cor. 7: 288, 36) He commended the rearing of children. (I Tim. 5: 10; Eph. 6: 1-4) He commended the devout women that aided him in the churches. (Rom. 16: 1-6)

Paul urged husbands to love and cherish their wives. (I Cor. 7: 2-5; Col. 3: 19; Eph. 5: 25) He exhorted wives to modesty in dress and demeanor, and commanded them to respect their husbands as the head of the household. (I Tim. 2: 9-15; Col. 3: 18; Eph. 5: 21-24)

He forbade the devout women of his day to hold positions of authority in the church, to teach or to preach. (I Cor. 14: 34-35; I Tim. 2:11-15)

How can we justify these statements or reconcile them with Christ's emancipation

of women? Paul knew well the truth of Christ's statement, *"If a house be divided against itself, that house cannot stand"* (Mark 3: 25) Christ did indeed free women from their status of subjection, from being treated as property to being accepted as equals. There arose the danger of confusion and dissension if equality were mistaken for supremacy in authority.

In any institution, among equals, there must of necessity be one head; someone must hold the final authority, the final decision. In a lodge of equals, one is chosen Master, in a government of equals, one is elected President; in a legislature of equals, in case of a tie vote, the speaker rules; in a church of the children of God, Christ is the head.

In a home made up of equals who was to hold final authority? Unless both are in accord, one or the other must decide. Shall it be the woman or the man?

Paul says it must be the man. He not only quotes scripture to back up his stand (I Tim. 2:13, 14; I Cor. 11: 8-9), he was only stating what history had shown to be true, and what the succeeding centuries have not disproved: homes are happier, divorce less prevalent, children more respect their parents, yes, and wives more respect their husbands, where ONE is looked upon as the head of the household, and where that one is the man. Paul did not condone cruelty, or tyranny or injustice. They were to be "one flesh" The husband was to love and serve his wife as Christ, though head, loved and served the Church. (Eph. 5: 25; 33)

How does this attitude square with Christ's? When Christ showed us God as a Father, He lifted up an ideal for the head of each household. Christ chose men for His disciples—no women. The good women ministered to Him, followed Him, but the leaders of His Church were to be men. It was a man's job to build the Kingdom. To step out before the world as a Citizen of that Kingdom, as a "Christian" was comparable to enlisting in the army today. Despite the WAVES, the WAACs, the SPARS and the Red Cross nurses, war is still primarily a man's task, as is every other post of imminent danger.

The church today is largely a women's and children's affair. Why? Perhaps because today the church does not step out to face dangerous issues as it then did. Today it is largely shut up behind closed doors, dealing in theories, doctrines, worship—rather than the vital issues of life. Perhaps that is why we have such a struggle trying to interest men in the church. Perhaps they see no real, daring, dangerous challenge there they do in army or navy or air corps, or business or politics.

Yet the issues are here, if we only dared to face and fight them. Issues of life and death, right and wrong, war and peace. Issues that will never be settled rightly or permanently until Christians settle them. And when these things of life rather than

Is Jesus Alive?

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

All week, rumors have persisted that Jesus, who was executed for treason and blasphemy, 10 days ago, actually did rise from the tomb last Sunday and that he has been seen and touched by his disciples. The latter are now in hiding for fear of arrest and no statement could be gotten from any of them except several of the women.

These women, themselves followers of the Nazarene, flatly declare that their leader is alive, that they have seen him and talked to him and that he met his disciples in a secret place last Sunday night.

And now tonight comes the persistent report that Jesus again met with his eleven followers in a secret hide-out right here in Jerusalem, and arranged for a rendezvous with them in Galilee in the near future.

What does all this mean? What might it mean to the world if this man really did rise from the dead and is alive today? What hope it would engender in every breast! If HE WAS God's Son, if HE IS alive, then WE have hope also. He said, "If I live, ye shall live also."

—Jerusalem Herald, Sunday, April 14, A.D. 30.

merely religion are tackled, it is a man's job now as then, and Paul knew it.

Man must lead. And where man leads, women and children will be not far behind. When a woman marries she takes her husband's name, goes to his home, becomes one with him. If he rules his house well he is competent to do other things well and can safely be trusted with authority in the church, and so Paul advised. (I Tim. 3: 2-5, 12; Titus 1: 6)

The fact that we hold different opinions today or refuse to respect Paul's commands in this regard, in no way disproves the wisdom of them. One need only look around us at the unhappiness, dissension, broken homes, divorce, disrespectful children, to begin to wonder if perhaps after all Paul was wiser than are we.

Paul preached against going in debt.

"Owe no man anything." (Rom. 13:

8)

Debt has become one of the deadly burdens of modern man, the weight that threatens the collapse of business and nations. Christians, churches, governments, are alike guilty of this sin. For it is a sin. Aside from the unsound business principle involved, debt, buying on time, is a lack of faith in God. God knows what we need before we ask. (Matt. 6:8) He promises to supply our every need if we are intent on His business. (Matt. 6:33) But we, doubting His word, or impatient with His slowness, or in the knowledge that we are not living up to His conditions, or else in open defiance of His orders, when we want something, necessary or unnecessary, simply pay \$1.00 down and get it, and suffer collectors and strained budgets ever after.

Credit buying is simply using up tomorrow's needs, today. Hence tomorrow is robbed, and we are spiritually impoverished.

"Neither a borrower nor a lender be,
For loan oft loses both itself and friend,
And borrowing dulls the edge of husbandry."

—Hamlet, by Wm. Shakespeare

When George Muller needed supplies for his orphanages he refused to borrow money or buy on time; he knelt and told God their needs and trusted God to supply them, and it was done.

If I am unwilling to do this it reveals much about my un-Christian character. Perhaps I am greedy, wanting things I do not need for His service, wanting things that are not best for me to have. Or perhaps I have not the determination, the will power to work and earn and save up *beforehand*, the purchase price. That proves me incapable of building my affairs except under duress. Or I do not have faith in God and His promises, and so turn to do business with the devil on his terms.

Credit buying is, in a sense, dishonest. It is spending money that is not yet ours, may never be ours, for no man knoweth the future or the length of his days. When preachers and congregations blandly erect huge churches and leave them with stag-

gering debts for others to pay, it is not "of faith" as they piously affirm. It is either lack of faith, or lack of the spirit of giving, or common dishonesty that saddles on to future ministers, future church generations, a debt in which they had no choice or voice.

Any group of reasonable size can have a church building adequate to their needs, if they will be honest with God and others and dig down in their own pockets and pay for it. Pay for it *now*, as it is built, or work and wait with faith and patience until such time as they do actually have the money with which to build. Surely it would be more Christian for a people to patiently wait and work and at the end of ten years dedicate a church, fully paid for, to their children, than to wilfully spend their own money for clothes and homes and cars and erect a huge structure which their children will have to pay for.

*"We've put a grand addition on the
good old church at home,*

*It's just the latest kilter, with a gallery
and a dome;*

*It seats a thousand people, the finest in
all the town.*

*And when 'twas dedicated, why we
planked ten thousand down;*

*That is, we paid five thousand, every
deacon did his best,*

*And the Ladies' Aid Society, it prom-
ised all the rest.*

*They'll give a hundred sociables, can-
tatas, too, and teas,*

*They'll bake a thousand angel cakes
and tons of cream they'll freeze,*

*They'll beg and scrape and toil and
sweat for seven years or more,*

*And they'll start all over again, for a
carpet on the floor.*

*No, it isn't just like digging out the
money from your vest,*

*When the Ladies' Aid gets busy and
says, 'We'll pay the rest.'*

*"Leaving yesterday to God's forgive-
ness, trusting tomorrow to His loving
care, I walk with Him today. Listening
for His voice, distinguishing it from my
own by Christ, I obey immediately, glad-
ly. Today I will not eat a thing, drink
a thing, buy a thing, until I am sure it
will help me serve Him. I will not an-
swer, act or decide until I first ask Him
the right way. I will not speak a word
that does not serve Him, or help some-
one. I will not speak nor act to win ap-
proval from men, but God alone. I will
seek no place of prestige or power or
profit for myself, nor try to rule anyone,
not even myself. As a servant, with every
area of my life completely surrendered
to Him, I will be ruled by His Holy
Spirit."*

*Of course, we're proud of our big
church from pulpit up to spire,
It is the darling of our eyes, the crown
of our desire,*

*But when I see the sisters work to raise
the cash that lacks,*

*I somehow feel the church is built on
women's tired backs.*

*And sometimes I can't help thinking,
when we reach the region blest,*

*That men will get the toil and sweat and
the Ladies' Aid, the rest."*

—Author Unknown

Churches here, as in other things, have compromised with the ways of business and the world about them to their hurt and shame. Installment buying was an invention of capitalism to tap the unearned income of the future, breeding greed, dishonesty and recurrent financial collapses.

Governments are dangerously guilty here. We speak of being a free people; we will be in bondage the rest of our lives to our sky-rocketing national debt and the evil thereof will be unto the children of the third and fourth generations. Here again it is greed, graft, lack of faith, and simple dishonesty. It is like a father robbing the baby's bank to buy the things we crave. This evil is recognized in the attention received by the few "pay as you go" towns and states.

A government official is elected to represent the people and spend the income—*for the term of his office!* When he spends money that will not be collected for 10 or 20 or even 50 years, he is spending money not under his jurisdiction, money that he has no moral right to spend! He is robbing succeeding generations, forcing them to pay huge taxes for projects they had no voice in choosing. Robbing them of things they might like to purchase in their own day and with their own money, but cannot because their fathers have embezzled their funds, pilfered their savings in advance.

Some would say, "But in time of emergency, yes, especially in time of war, pay as you go would be suicide!" So? Is there any emergency not known of God?

*"Is my hand shortened at all, that
it cannot redeem?" (Isaiah 50: 2)*

Is it not here too a lack of faith in Him? That is perhaps the supreme sin of war—it shows an utter lack of faith in God: a lack of faith in His protecting power, a lack of faith in the loving methods of His Son, a lack of faith in Heaven, should we be forced to lay down our life here.

Yes, that's what debt is: a lack of faith.

*"Why are ye fearful, O ye of little
faith?" (Matt. 8: 26)*

Paul preached vigorously against drunk-

(TURN TO PAGE 12)

GOD'S ROYAL BOUNTY

I want to talk to you about God's Royal Bounty, about God's wonderful love and goodness that showers upon us so many blessings that we never even ask for, let alone thank Him for.

When the Queen of Sheba went to visit King Solomon and to see all the wonders of his kingdom, she was overcome by the splendor of his court. Let's read in I Kings 10th chapter, a few verses:

"And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cupbearers, and his ascent by which he went up into the house of the Lord; there was no more spirit in her.

"And she said to the king, It was a true report that I heard in mine own land of thy acts and of thy wisdom. Howbeit I believed not the words, until I came, and mine eyes had seen it; and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard . . .

"And king Solomon gave unto the queen of Sheba all her desire, whatsoever she asked, beside that which Solomon gave her of his royal bounty." (I Kings 10: 4-7, 13)

Besides the gifts that the Queen of Sheba asked for, King Solomon gave her of his royal bounty many gifts for which she had made no request.

In I Kings 3rd chapter, we read how God had appeared to King Solomon in a dream and told him to ask what he wanted God to give him. And when the king had asked for wisdom and an understanding heart to judge the people of Israel, God replied:

"Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honour: so that there shall not be any among the kings like unto thee all thy days." (I Kings 3: 12-13)

We sometimes hear the question asked, "Does God answer prayer?" "Does God give us the things we ask for?" God not only answers prayer; He not only gives us the things we ask for, when we ask in faith and according to His will; but God gives us every day many, many things that we haven't asked for, that we never think to ask for, and probably never stop to thank Him for.

Psalms 68: 19 says, *"Blessed be the Lord who daily loadeth us with benefits."* And Paul says in I Cor. 2: 9: *"Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him."*

God is not a little God, a stingy God, a skimpy God. He is a God of abundance. He does things in a big way. He scatters His blessing with a large hand.

He didn't make just a few stars to twinkle in the sky at night. He flung them into space, not by hundreds, not by thousands, but by millions; stars that the astronomers have not yet discovered, for they are all the time discovering new ones. Stars unnecessary to the earth's existence or the life of man upon it.

When we raise flowers we put in a great

"Don't make the mistake of thinking that because you have reached the end of your resources that God has reached the end of His."

deal of time and work and energy in spading, planting, watering and hoeing, and the result is, at best, a flower garden covering a few square feet or a few square yards. But when God raises flowers, He does it in a big way. He scatters them on the hill-sides and on the mountains where possibly no man will ever see them. He spreads them along the highways, not by the foot or by the yard, but by the acre and literally by the mile, as you can witness if you drive our Texas highways in Bluebonnet time.

The Psalmist rightly said: He daily LOADS us with benefits. That brings up a picture, not of a man coming to the Lord with a little basket for a small handout, but a man coming with a truck into which the God of Heaven dumps a LOAD of good things, even as our construction drag lines fill dump trucks with soil or gravel.

What are some of these blessings, these daily gifts which God piles upon us? Things for which we've never asked?

First, there is life itself. No one of us asked to be born. No one was born of his own volition. God is the author of life. Then there is the breath by which we continue to live. It is loaned to us of God, moment by moment. He gives it to us pure and fresh, and we give it back to Him fouled with monoxide gas and poisons from the body. At any moment He can withhold a breath and we will die.

Then, there is the steady heart beat that, day and night, keeps us alive, keeps pumping the life-giving blood throughout our systems. One rarely asks God to keep his

heart beating, no one needs sit awake at night to ask that his heart shall not forget to function. Day and night, asleep or awake, it labors on. Yet each one of us is but a heartbeat from Eternity. Let that next heartbeat fail to come and we are no more.

Then, there is the precious, life-giving, refreshing water that we drink. No one asks God for water, few ever think to thank Him for it. We merely turn a faucet and it is there. But God put it there. And if it failed, we could not live.

And there is the sunshine and the rain. The sun doesn't just happen to shine. Nor does the rain come by chance. God sends them. Listen:

"He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." (Matt. 5: 45)

That verse says "He MAKETH HIS sun to rise on the evil and on the good." It is His sun, to do with as He chooses. HE makes it to shine. And whenever He stops its shining, life on this planet will stop with it. And the rain. People ask, "Do you think IT will rain?" IT doesn't rain. The Bible says God SENDS the rain. And few ask Him for it or remember to thank Him for it when it comes.

Then, there is the food that keeps us living, keeps us strong and well. Food does not just happen, nor is it made possible merely at the hand of man. All food comes primarily from the earth, from the soil, from grain and vegetables and fruits, or meat and milk and butter and eggs that come from animals that live on the grass or grain the earth produces. God made the earth, the Bible says, and God said "let the earth bring forth grass, and fruit, and cattle, and fowl," and it was done.

We, like the sparrows, are dependent daily on Almighty God for every bite of food we eat, yet many sit down to richly loaded tables without stopping to thank God for the food that permits them to live, the food God gives them day by day from His royal bounty.

So it is with our clothes, our jobs, our homes, and cars and radios and whatever else we have. It all comes from His Royal Bounty. Most of it, things we've never asked for. It is His Royal gift to His children because He loves us.

Then, there's God's miracle of sleep. We lie down at night, tired and worn, and our nerves frazzled, wondering how we can ever get through another day; to lose consciousness in sleep, during which time God, by some mysterious and wonderful process, eliminates the poison of fatigue, pours into

(TURN TO PAGE 12)

CHRIST

AND THE HEADLINES

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

JESUS, THE MAN

You have heard many sermons on Jesus, the Saviour, the Son of God, and He is. But I want to talk about the human side of Jesus—Jesus the Man. When brought before Pilate for trial, that pagan ruler exclaimed, "*Behold, the Man!*" (John 19: 5)

First, Jesus was a strong man, physically. His was no hot-house existence in King's places. He grew up in a small village, He worked in a carpenter shop. He was not a carpenter of today, with 8 hour days and electric saws. In that day they hewed beams out of logs, by hand, carried the beams on their shoulders. They dug rocks out by hand to lay the foundations of the house. And Jesus knew how to set the house on a good foundation, on the rock. He said that house would stand the wind and rain and flood because it was grounded on a rock. (Matt. 7: 24-25)

Jesus put in three years in the most strenuous preaching campaign the world has every known. Almost day and night He taught, preached, healed the sick, and spent long nights in prayer. (Luke 6: 12)

At times there was no time even to eat. (Mark 6: 31) Several times Jesus tried to slip away for a rest, but the multitudes would not let Him be hid. (Mark 7: 24) He caught a little sleep here and there, once on a boat as they crossed the lake, but was soon awakened to still the storm. (Matt. 8: 23-26)

Jesus did not have any home during these three years, not any place to lay His head. (Matt. 8: 20) He did not travel by car, or train, or plane, as evangelists do today. On the water He went by small boat, the rest of the time He walked. (Mark 10: 32) Only once are we told that He rode a donkey, on His triumphal entry into Jerusalem. (Mark 11: 1-9) No doubt many times Jesus slept outdoors under the stars, as our Western cowboys used to do, with their saddle for a pillow and the sky for a blanket.

Yes, Jesus was a Man!

Second, Jesus was a sociable man. He attended a wedding feast at Cana and there performed His first miracle when He turned the water into wine. (John 2: 1-2) He attended a banquet at the house of Matthew and was criticized for eating with publicans and sinners. (Matt. 9: 9-10) He visited often at the home of Mary and Martha. (Luke 10: 38-42; John 12: 1-3) Jesus loved people.

Third, Jesus was a big man, there was nothing little or petty about Him. He attracted big men to Him. Nicodemus, one of the members of the Jew's Supreme Court (John 3: 1-11); the Roman Centurion, a man of authority in the army (Matt. 8: 5-13); and Jairus, the ruler of the Synagogue. (Mark 5: 22-23) They all came to Him for help.

Jesus was big enough to overlook slights and insults. It has been said that the size of a man can be measured by the size of the thing that gets his goat.

The story is told of Abraham Lincoln going to see General McClellan one night, to see how the armies were getting along. He and his aide went in and were shown into the living room by the butler who told them McClellan was out but would be back shortly. Soon they heard General McClellan come in and stomp upstairs. Thinking he would soon be back down, they waited. After a half hour had passed, President Lincoln sent the butler up to see when McClellan was coming down and the butler came back and informed them that McClellan had gone to bed; What an insult to a President!

When the two men got outside the house, the aide told Lincoln he wouldn't stand for any such conduct. He was boiling mad. The President patted the aide's shoulder and said, "Now, now, if General McClellan will win victories for us, I will hold his horse for him if necessary."

One afternoon Jesus and His disciples were walking through Samaria on their way to Jerusalem. He sent two of His Disciples to a nearby village to see if they could find a place there to stay all night. The Samaritans took advantage of the occasion to get even with these Jews for their race prejudice against the Samaritans and refused to let them stay in the village. Two of the disciples, James and John, were so burned up with indignation over this insult that they wanted to call down fire from heaven and burn up the whole village. But Jesus rebuked them and merely went on to another village. (Luke 9: 51-56)

Much of our potential service for the Master is dissipated by our tendency to stop and fight with anyone who differs with us. The football player carrying the ball down the field must often ignore the jibes and insults coming from the sidelines. He has more important work to do. What would you think of him if he threw the ball down in disgust, jumped over the fence and started a fight with his hecklers?

Jesus kept His mind on His goal and did not bother to stop and argue or explain.

Jesus was big enough to meet the Jew's top lawyers and religious orators in open debate in Jerusalem and get the best of every one of them. The Pharisees laid a trap for Him which they thought would surely trip Him up. They asked Him that tricky question "Is it lawful to give tribute to Caesar or not?"

If Jesus said they *should* pay the hated tax to their Roman conquerors, He would lose His popularity among the Jews, who hated their Roman rulers. If He publicly stated that they *should not* pay the tax, they would have the charge of refusing to abide by the law, which they could take to the Roman authorities.

But Jesus was not as easily trapped as they thought. He asked them for a penny, a Roman coin, and asked them whose picture was stamped upon it. They answered, "Caesar's." Then Jesus gave them the charge that has rung down through the centuries: "*Render unto Caesar the things that are Caesar's, and unto God the things that are God's.*" This answer put His questioners to flight. (Matt. 22: 15-22)

Then, Jesus was a Brave Man. He dared to look the Pharisees in the eye and call them hypocrites, vipers, whited sepulchres and robbers of widows, though He knew that would bring down their powerful wrath upon His head. He would not compromise with truth or right to save His life. He dared to point out evil and speak the truth, no matter the consequences. Too many people today are like turtles, quick to pull in their necks when public opinion might be against them if they spoke out; to be silent in the face of wrong rather than lose friends or lose business.

Jesus was not afraid to face death for us, even when every man had forsaken Him and He had to walk alone. He deliberately chose to go up to Jerusalem, knowing that there death awaited Him. And as He struck out on foot for the city of His execution, His disciples were amazed at His courage. Listen:

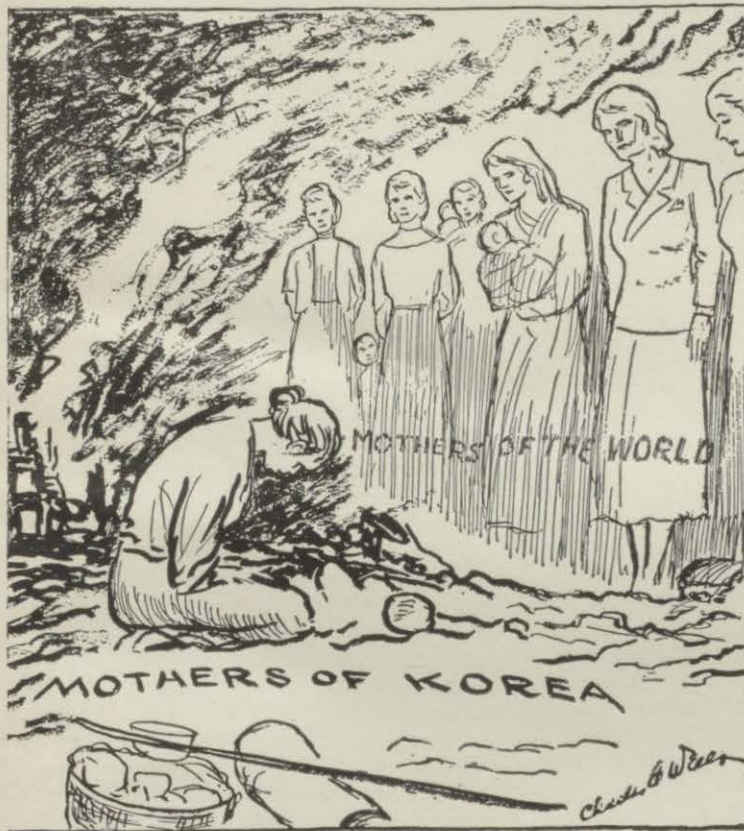
"And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again that twelve, and began to tell them what things should happen unto Him. Saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again." (Mark 10: 32-34)

He took the lead; they were afraid, and amazed at His courage.

In the Garden of Gethsemane, when Judas had brought a mob of men and soldiers to arrest Jesus, they fell over backwards when Jesus stepped calmly and un-armed out before them and said, "*I am he.*" Listen to the Word of God:

"Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also,

THE REAL WAR VICTIMS



which betrayed him, stood with them. As soon then as he had said unto them, I am he, they went backward and fell to the ground." (John 18: 3-6)

Jesus was not only a strong man, physically, a sociable man, a big man and a brave man; He was a leader of men. He recruited men for the most important positions in all history: to be His twelve Disciples. He did not entice them with chicken suppers or high salaries; He did not say the work would be easy and safe. On the contrary, He challenged men who were not afraid to deny themselves and face death if necessary to save the world from sin.

"If any man wil come after me, let him deny himself, and take up his cross daily, and follow me." (Luke 9: 23)

Like Gideon of old, Jesus called men to follow Him who were willing to forsake everything and once having put their hands to the plow, never to look back. (Luke 9: 62) Gideon started out with 32,000 soldiers to fight the Midianites, but God told him he had too many men. So Gideon urged all that were afraid or half-hearted to go home that night and 22,000 of his men deserted. Still God told Gideon he had too many men. So he sifted them out by another test.

"So he brought down the people unto the water; and the Lord said unto Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him shalt thou set by himself; likewise every one that boweth down upon his knees to drink. And the number of them that lapped, putting their hand to their mouth, were three hundred men." (Judges 7: 5-6)

Most of Gideon's men, when they reached the cool mountain stream, threw off their packs, laid down their weapons and got down on their knees and filled up with the cold water. But 300 of them did not lose sight of the mission to which Gideon had called them. They merely scooped up a little water in their hand, lapped it with their tongue, and were ready to go on their way. God took these men to do his job that day.

Jesus said: "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." (Luke 14: 33)

And Jesus, like any great leader, never asked a man to go anywhere that He wouldn't go, or do anything that He wouldn't do, and more. He never asks you to do anything that He hasn't already done, to suffer anything that He hasn't already suffered. For you and me, He walked the dusty roads of Galilee, suffered the rain and the cold, slept under the stars, taught and preached and healed, night and day, spent long hours in prayer, suffered insult and curses, persecution and arrest, being spit upon and beaten, and a cruel death upon the Cross. And He did this in a body like yours and mine—as a Man.

Some people scoff at Jesus as a weakling, a sissy, an impractical dreamer. They renounce His advice and His Way to follow other men—political or business or military men, to whom they look to lead us out of the messes we get ourselves into. And they pass up the strongest, the best, the wisest, the bravest and the biggest Man that ever walked the earth, the Man Christ Jesus. The One who alone has the wisdom and the Way to save America and the world if men would only listen and follow Him instead of other men, who do not know the way.

If we want to know the Way out of our present difficulties, there is One who knows: Even if He were not the Son of God, which He is, He would still be the greatest Man that ever lived—the Man Christ Jesus.

THE TOUCH OF THE MASTER'S HAND

'Twas battered and scarred and the auctioneer

Thought it scarcely worth his while

To waste much time on the old violin,

But he held it up with a smile,

"What am I bidden, good folk?" he cried,

"Who'll start the bidding for me?

A dollar—then two—only two—

Two dollars, and who'll make it three?

Going for three"—but no—

From the room far back, a gray-haired man

Came forward and picked up the bow,

Then wiping the dust from the old violin,

And tightening the loosened strings,

He played a melody pure and sweet

As a caroling angel sings.

The music ceased, and the auctioneer,

With a voice that was quiet and low,

Said, "Now what am I bid for the old violin?"

And he held it up with the bow.

"A thousand dollars—and who'll make it two?

Two thousand once, three thousand twice—

And going—and gone." cried he.

The people cheered, some of them cried,

"We do not understand.

What changed its worth?"—Quick came the reply,

"The touch of the master's hand."

And many a man with life out of tune,

And battered and scarred with sin,

Is auctioned cheap to a thoughtless crowd,

Much like the old violin.

A mess of pottage—a glass of wine,

A game—and he travels on;

He is going once—and going twice—

He is going—and almost gone!

But the Master comes, and the foolish crowd

Never can quite understand

The worth of a soul, and the change that's wrought

By the touch of the Master's hand.

—Author unknown.

I am the inferior of any
man whose rights I trample
underfoot.

—Horace Greeley

GOD'S ROYAL BOUNTY (FROM PAGE 9)

our bodies, minds and nerves, a new supply of rest and energy, and in the morning we arise new creatures, to face a new day with courage and strength and joy. Do we ask Him for sleep? Do we thank Him for the miracle of sleep? Yet it is alone made possible by Him. Psalm 127: 2 says:

"It is vain for you to rise up early, to sit up late, to eat the bread of sorrows: for so he giveth his beloved sleep."

Then, there's your wife or husband. Did you ask God for them? Probably not. Do you thank God daily for them? Probably not. Yet God gave him or her to you. He made them male and female, He brings them together, makes them one. There are thousands who would give much to have a wife or a husband and do not have one. If you have one you have something else to thank God for.

Then, there are the little children. Did you ask God for yours? Few people do. Yet how drab and joyless would our lives be without them? And without them, in a single generation, man would be no more. Here's what God's Word says about them:

"Lo, children are an heritage of the Lord: and the fruit of the womb is his reward. As arrows are in the hand of a mighty man; so are children of the youth. Happy is the man that hath his quiver full of them." Ps. 127: 3-5

"Thy wife shall be as a fruitful vine by the sides of thine house: thy children like olive plants round about thy table." (Ps. 128: 3)

Then, there's salvation from sin. Few people consciously seek to be saved or ask God to save them until they are first brought to a conviction of their need of a Saviour. And God does that.

"For by grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast." (Eph. 2: 8-9)

That's just a part of God's Royal Bounty for His children.

Then, there's our health. Such health as we have comes from God. Without Him, no food, no medicine, no doctor, no exercise, could ever keep us well. Yet how few of us recognize this fact, and ask God for health and thank Him for it?

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

"By whose stripes ye were healed."

(I Pet. 2: 24)

Then, there is the Holy Spirit provided for our teaching, our guidance, our health and our joy. Who ever had a part in God's arranging for the Holy Spirit to come to take Jesus' place when He went back to Heaven? That was God's own idea. Jesus said:

"And He shall give you another Comforter, that he may abide with you forever: Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him, for he dwelleth with you, and shall be in you."

"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14: 16, 17, 26)

A Mohammedan was once arrested for reading the Bible. Before being sentenced he was asked if he had anything to say in his defense. He said, "If you were travelling and needed to know the way, and you saw ahead of you two men, one alive and one dead, to which one would you go?"

"But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his spirit that dwelleth in you." (Rom. 8: 11)

The Holy Spirit is another instance of God's Bounty that man did not ask for, but God supplied and who is available to all who will come seeking and believing Him.

Then, there is the Royal Bounty of Eternal Life. Before you ever asked, before you were even born, God provided a Way whereby you could live forever in Heaven with Him, if you will only meet His conditions:

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." (John 3: 16)

And now, let us pray: Dear Heavenly Father, forgive us for taking all these things for granted. We thank thee that you not only hear and answer our prayers, but that you have provided everything we need in earth and Heaven, without our even asking, from your Royal Bounty. Help us to remember daily to thank you, Lord, for our abundance. In Jesus' Name, Amen.

PAUL, THE DEFENDANT (FROM PAGE 8)

eness, knowing that a drunkard could not be a Christian, nor inherit the Kingdom. (I Cor. 6:9-10) More and more is the United States becoming a drunken nation.

In the midst of a terrible war, when healthy manhood is demanded, when strict rationing is enforced on the necessities of life, when fantastic sums are required for war efforts; we see no inclination to curtail the exploitation by booze of our finest sons, no move to ration the liquor industry as to materials, transportation, or food products, no stopping of the annual flow of nine billions of dollars down the sewer of drink. Why?

There are many reasons. One obvious one is that liquor interest helped put in office many now in Washington. Some rode into office on the repeal bandwagon. Then liquor advertising stops the tongues of newspaper and magazine editors, and a wilful, licentious people rebel at any restraint upon their evil appetites. How can a man or a nation lift up his right hand to Heaven and cry out for God's blessing, while tilting a liquor bottle with his left?

Liquor, tobacco, gambling, lurid sex magazines, vice, crime, immorality, idvorce; I wonder, should Paul walk down our streets today if he would think himself in a Christian land or in pagan Greece? Yet he foresaw these dangers and solemnly warned the disciples against them. (II Tim. 3: 1-7)

But Paul's preaching was by no means all negative. When he had used the Word to convict men of their sins, he pointed the way to pardon, by that same Word. He proved by it that Jesus was the Christ, promised by Moses and the prophets, that He had been crucified unjustly, had given His life for the sins of the world and that He had risen from the dead and now reigned in Heaven; that whosoever believed in Christ as the Son of God should receive forgiveness for their sins, the joy of the Holy Spirit in their lives, and that they too should rise from the grave to live eternally with Him. That was the glad tidings of Paul's message. He called to positive duties, un-failing joys, an everlasting crown of Life. (II Cor. 6: 17; Eph. 6: 12-17; II Cor. 5:1)

Paul lived up to his advice to Timothy,

"Preach the word be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." (II Tim. 4: 2)

(Continued Next Month)