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J. A. Dennis

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GOOD NEWS THE TEXAS HERALD

VOL. 4, No. 11

AUSTIN, TEXAS

NOVEMBER 1953

THE WRONG ROAD

"I AM THE WAY"



No one can contemplate the origin and development of this country, the kind of men who founded it, the visions that drove them forward, without a growing consciousness that there has been some great divine purpose running through all our history. This country's influence upon other peoples, the countless millions living under oppression and poverty who have been inspired to struggle on towards freedom and economic betterment by America's example, — such a record reveals that this divine purpose has already been operative. But has our destiny been fulfilled? Is the great story over? We do not believe it. There are too many many millions who are still looking to us for hope, encouragement and leadership. But the great fulfillment of our destiny is being curtailed and destroyed by Americans who are unworthy of that destiny. Too many of us are taking the wrong turn in the road, for selfishness, materialism and intemperance cannot lead a people to great moral and spiritual leadership.

—Charles A. Wells

GOOD NEWS THE TEXAS HERALD

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J. A. Dennis Editor and Publisher

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

LED OF THE LORD

For several months previous to April 15, 1953 we had felt led to close the House of Prayer during the summer and get alone somewhere with God for at least a month. Consequently we closed up on April 15th, sold some of the equipment and stored the remainder.

The latter part of April we attended A. A. Allen's healing campaign at Houston, Dr. Glenn Clark's preaching mission in Austin, and a Whitsuntide retreat at Athens, Texas.

The first week in May we attended the Texas C.F.O. at Athens. Going from there to Denton, we spoke to a prayer group at "Ma" Holcomb's Friendship House. Then on to Oklahoma City where we enjoyed hearing Thomas Wyatt for two days, plus meeting with three different prayer groups in the city.

From Oklahoma City we went to Vernon, Texas with Harold Morgan and Brother Avra of Sapulpa. They were scheduled to preach two nights at Vernon. Then Harold Morgan drove us to Waco where we enjoyed several services under Brother Glenn Ewing.

Next we went to Baton Rouge, Louisiana and sat for nine nights in W. V. Grant's tent meeting. From Baton Rouge we went by train to the Lower Rio Grande Valley to conduct a revival at Revival Center, Pharr, Texas.

Up to this point we had not planned out ahead these trips; but they came up naturally, unexpectedly, as though planned of the Lord.

For instance, as we were bidding farewell (or so we thought) to Harold Morgan in Oklahoma City, he asked where we were going, and we said we felt led to go hear Brother Grant at Baton Rouge. He replied, "I want to hear him, too. But I have to go to Vernon first. I also want to hear Brother Ewing at Waco."

So, in a matter of minutes it was decided that we would go with him to Vernon and on to Waco, then on to Baton Rouge. When it became necessary for him to return to Oklahoma City from Waco, he drove us to Fort Worth where we caught the train for Baton Rouge. It turned out that we could not have gotten by car to Baton Rouge on account of floods in that area. The train was detoured and delayed but we arrive safely.

Having received an invitation to conduct a one week meeting at Revival Center in Pharr, Texas where Rev. L. L. Nash is pastor, we accepted, though the devil presented all sorts of arguments against our going: It was about the first of June and very hot in the Valley, not the time for a revival there; it was the time when the Valley folks took their vacations, rather than attend revival meetings; the Valley heat would sap our energy and make our preaching fruitless.

In spite of these arguments, we flatly stated: "We are going, regardless of heat, improper time, lethargy or whatever; we are GOING!"

The Lord gave us witness that it was His will for us to go, by taking us to the Valley without our tickets. In Baton Rouge I bought two tickets to Harlingen, Texas, checked one suitcase straight through, and we stopped off at Houston and stayed all night with friends there. The next morning while cleaning out my pockets I threw our railroad tickets into the waste basket.

Our friend drove us across town to the depot a few minutes before train time, bid us goodbye and drove off. Then it dawned upon me that our tickets were in her wastebasket, miles away!

I rushed to the ticket agent, confessed my carelessness, and asked if he could do anything for me. He suggested that I buy other tickets and send the original ones in for refund later. When I informed him that I didn't have enough money to buy additional tickets and was scheduled to preach in the Valley, he moved fast to the station platform and called for the Station Agent.

With just a few minutes remaining before the train's departure, I explained my predicament to the agent as we walked rapidly to his desk, showed him the check stub for the suitcase which I had sent on, which was the only evidence I had to show that I had bought at least one ticket from Baton Rouge to Harlingen. Then I phoned our friend's home and asked the maid (the friend hadn't arrived home yet) to go to our bed room, look in the waste basket and inform the agent over the phone that she had found the two railroad tickets. Even as this was being done, the agent shouted across the station waiting room for the ticket seller to make us up two exchange tickets to Harlingen. Then he courteously asked the maid to request our hostess to bring the discarded tickets to his desk sometime that day.

Our hostess afterwards told us that that was the day for the city to pick up the garbage at her house and that the maid would ordinarily have emptied the waste baskets into the garbage and the contents would have been hauled away before I called. She said "Can you guess WHY she failed to do it this time?" Well, we knew why!

We hurriedly grabbed our bags. The exchange tickets, and hastened towards the train, thanking the agent and the Lord. The agent said, "That's just Houston and Missouri Pacific hospitality." I replied, "This is a miracle of the Lord!" The agent did not know our name, nor our address, and had nothing to assure him of ever getting the original tickets but my story and the word of the maid at our friend's home.

We had barely gotten on the train, and before we had gotten seated, the train pulled out. As I sat down rather bewildered by the speed with which these things had happened, I asked: "Lord, what is the purpose of all this? I am not in the habit of carelessly throwing away tickets or losing things. What does this mean?"

Immediately the answer came: "You will always make mistakes. But this is to show you that I am able to carry you through, to provide everything you need, regardless of your mistakes." I said, "Thank you, Lord." and went on our way rejoicing, feeling that He was with us on that trip and that He would bless the meeting at Pharr.

As we went we were claiming the promise in Isaiah 45: 2-3:

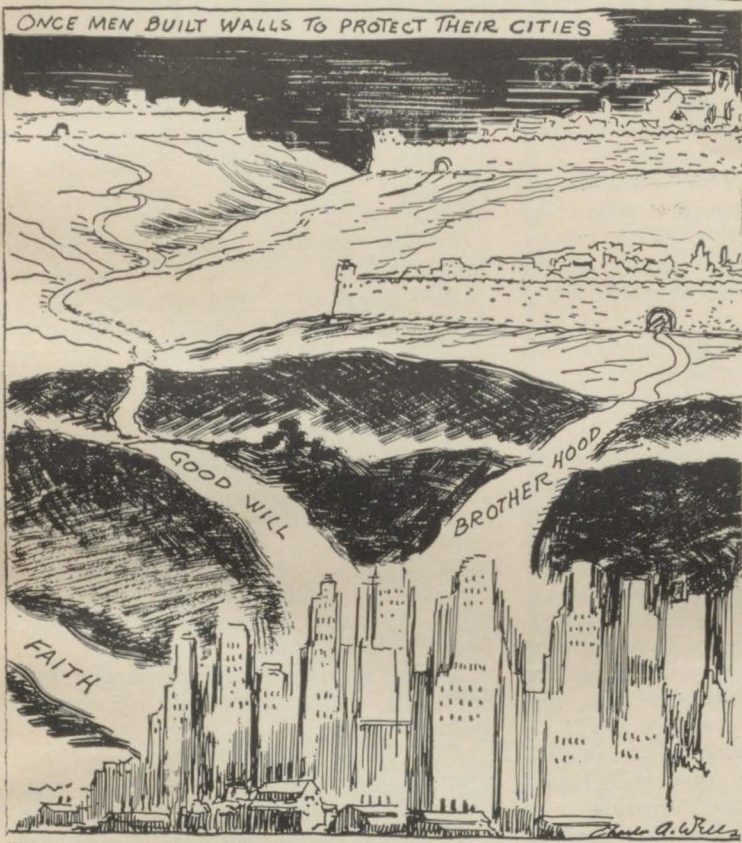
"I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: and I will give thee the treasures of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel."

The next wonderful thing, was to learn upon our arrival in the Valley that Revival Center, where we were scheduled to speak for a week, was interdenominational with no membership, attended by former Disciples of Christ, Baptists, Methodists, and others, where our Bible teaching would fit in perfectly.

The next wonderful discovery was that most nights during the meeting, about two-thirds of the congregation was made up of members of a church seven miles away at Edinburg, where we had once served as pastor for five years.

The next wonderful happening was that the congregation voted week after week to continue the revival, until it had run six weeks.

NOW WE MUST BUILD ROADS



The next wonderful happening was the Baptizing with the Holy Ghost of two seekers. Then the miracle of God's healing power making Mrs. Slusser every whit whole, after suffering pain for 40 years. Then the miracle of men and women being delivered from drink and sin, broken homes restored, souls hungry for the Holy Spirit.

After six happy weeks we boarded the train for Austin, where we spent two weeks with friends who graciously shared their home with us. Then we drove with Dalton Miller to the New Mexico C. F. O., high in the mountains near Cloudcroft. There we led a prayer group each afternoon and gave two early morning meditations.

And now God had another of His bounteous surprises ready for us. A reader of the Texas Herald, Mrs. T. N. Wallace of Lubbock, had written to us inviting us to visit them in their mountain cabin near Capitan, New Mexico, if we ever got in that vicinity.

Though we had never seen Mrs. Wallace, we phoned her and she urged us to go up and possess the land (cabin), saying they would be up later. Brother Bill Holmes at Ruidoso kindly volunteered to drive us up to the cabin, so Dalton Miller unloaded us and our baggage at his house and drove off home.

The cabin was lovely, with electric lights and stove, bath, refrigerator, set among the pines, high up a rocky canyon.

There we had four weeks of quiet study and prayer, climbing the ridges to view God's beauty in the hills below. The Wallaces came up to share the cabin briefly and drove us to Lubbock where we enjoyed a week visiting with them and other friends and speaking to two prayer group meetings in Creston Fish's lovely home.

Coming back to Austin by train, we were hospitably received by friends while we sought a place to live and a place where we might re-open the House of Prayer.

On Oct. 5th the House of Prayer was re-opened at 1108 E. 1st where the Word is preached EVERY NIGHT, where ALL that is in the New Testament is preached, with NOTHING left out. Where Salvation is preached, where Divine Healing is preached,

where the sick are prayed for, where the Holy Ghost is preached and hands are laid on seekers for this great Gift, where God's promise to provide all our needs is both PREACHED and PRACTICED, where no collections are taken and where money needs are not mentioned, where no one is asked for money, except God, where a tithe box is available for those who feel led to help with the work of the Lord in this place, where we take orders or ask advice of no man, but God ALONE, where we "owe no man anything" (Rom. 13: 8), buying nothing on time, contracting no debts, where we receive no salary for our ministry, but are entirely dependent upon the Lord through the love gifts of His people, where prayer requests are prayed over nightly, where people of all denominations, races and creeds are welcome, where theologies and creeds and confusing doctrines are ignored and Jesus Christ and His Word are preached for the deliverance of men from sin, sickness and every other bondage.

The Lord has shown us more clearly than ever this summer that He is a good God, that He delights in leading and caring for His children whenever we will love and trust Him enough to hand over our affairs into His wise and capable hands. Praise His wonderful Name!

"Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass." (Psalm 37: 5)

DO YOU HAVE FOUR FRIENDS?

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Does The New Testament Teach Tithing?

(First in a series on tithing)

The idea that tithing is a part of Old Testament Mosaic Law has caused a great many Christians to feel that they have no obligation to tithe, but are free to give only as they "purpose in their heart." (II Cor. 9:7).

Consequently most Christians give much less than a tenth of their income to the Lord and His work, many being content to dole out a niggardly 1 or 2 per cent, instead of the Bible 10 per cent.

But does the New Testament teach tithing?

First, let me say that tithing did not originate with the Law of Moses. It was a principle recognized by God and His priests long before Moses was born.

"For this Melchisedec, king of Salem, priest of the most high God, who met Abraham returning from the slaughter of the kings, and blessed him; to whom also Abraham gave a tenth part of all." (Heb. 7: 1-2)

Second, Jesus recognized the principle of the tithe and definitely stated that Christians ought to tithe:

"Woe unto you, scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone." (Matt. 23: 23, also Luke 11: 42)

If a Christian honestly wanted to do Christ's will in the matter, he would look no further than this verse, but would begin giving God a tithe of his income, immediately.

But because of selfishness and a reluctance to give as much as a tenth, many Christians argue that Paul didn't preach tithing, but "free will" giving, instead.

If you will study carefully the seventh Chapter of Hebrews, you will see that Paul did teach tithing, recognizing it as God's principle of giving, and used it in this passage as an argument to prove Christ the Christian's high priest.

The verse relied upon by New Testament Christians to relieve them of their obligation to tithe, is:

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." (II Cor. 9: 7)

Those who adopt this verse as their standard of Christian giving overlook the fact that this statement by Paul was made, not in reference to the support of the church, but concerning a special collection or offering taken up for the relief of the destitute saints at Jerusalem.

When Paul was at Antioch, a prophet named Agabus prophesied that there was

to be a great famine and the Antioch Christians decided to send relief to their Christian brethren at Jerusalem.

"Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judaea. Which also they did, and sent it to the elders by the hands of Barnabas and Saul." (Acts 11: 29-30)

This work of relief for the saints at Jerusalem occupied considerable of Paul's time and interest and is referred to several times in his epistles.

"But now I go unto Jerusalem to minister unto the saints. For it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem." (Rom. 15: 25-26)

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every man lay by him in store, as God hath prospered him, that there be no gatherings when I come."

"And when I come, whomsoever ye shall approve by your letters, them will I send to bring your liberality unto Jerusalem. And if it be meet that I go also, they shall go with me." (I Cor. 16: 1-4)

"For as touching the ministering to the saints, it is superfluous for me to write to you: for I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready: . . .

"But this I say. He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." (II Cor. 9: 1-3, 6)

These last verses immediately precede the verse so many quote in arguing their "free will" plan of giving:

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver." (II Cor. 9: 7)

When these verses are read together, and the preceding Chapter (II Cor. 8) as well, it is plain that Paul is here talking of the collection for the saints, not the regular support of Christ's Church.

Which brings us to the fact, often overlooked by Christians today, that Old Testament giving under the Law included BOTH *tithes* and *offerings*.

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." (Mal. 3: 8)

Under the Law the Jew was required not

only to bring the tenth of the increase of his seed and his herd, but also was charged to bring various offerings in addition to the tithe: sin offering, trespass offering, peace offering, cleansing offering, etc.

Tithing churches, such as the Seventh Day Adventists, recognize this fact and ask of their members free-will offerings ABOVE the tithe. And the Adventist Church gives in offerings ABOVE the tithe, more per capita than some church members give altogether!

Some argue that if Jesus and Paul meant for us to tithe, "Why didn't they plainly say so?"

How much plainer language should we want than Jesus', "This ye ought to have done." And Paul said: "And here men that die receive tithes; but there he receiveth them, of whom it is witnessed that he liveth (Jesus)" (Heb. 7: 8)

These two statements indicate that both Jesus and Paul recognized and approved the giving of tithes.

Both Jesus and Paul were Jews, both grew up under the tutelage of Jewish teachers, both accepted as a matter of course, the giving of tithes. Consequently there was no necessity of their specifically commanding it, it was the general custom of their day.

Does the New Testament Christian under Grace enjoy more blessings or less, than the Old Testament Jew under the Law? If more, should he not then be even more grateful to God than the Old Testament Israelites? And should he not wish to give MORE rather than less, to His Father's work?

As a matter of fact, the New Testament pattern of giving, goes away beyond the giving of a tenth to the work of the Church.

"Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

"For to their power, I bear record, yea, and beyond their power they were willing of themselves; praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints." (II Cor. 8: 1-4)

These Macedonian Christians literally begged Paul to take their gifts and carry them to the needy in Jerusalem, for they had first given "their own selves to the Lord." (II Cor. 8: 5)

And in the First Century Church at Jerusalem there was no petty quibbling about a mere tenth: these dedicated Christians gave their ALL to the Church!

"And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was in his own; but they had all things common.

"Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet: and distribution was made unto every man according as he had need." (Acts 4: 32, 34, 35)

This was parallel to the giving of the widow's mite, who gave ALL her living to the Lord, and was commended by Jesus as He watched her bring her sacrificial gift to the temple treasury.

The only place I have seen such selfless giving in our modern world has been among Spirit filled "Pentecostals" who were completely dedicated to God, including everything they had.

Many folks come into our churches today only partially surrendered or dedicated to Jesus. Some have dedicated their recreational habits, some their Sunday worship, some their spare time, but few their purses.

In those denominations where baptism is by immersion, it is the custom to lay aside the convert's regular garments and don a special robe or an old pair of trousers. Thus their wallets are in their other clothes and the candidate is baptized "all but his pocketbook."

To the dedicated Christian, the giving of a tithe of his income to the work of the Lord, is the bare minimum of his giving. The tithe is but the recognition that everything he possesses comes from God and belongs to God. The tithe is but the rent he pays for the use of all God's bounty. Above that minimum he brings his love offerings and gifts to his Lord. Gifts of gratitude, gifts of love, gifts of sharing.

Does the New Testament teach tithing? Yes, but it teaches a much higher level of giving than the tithe. It teaches us that God is love and that we are to love God with "All our hearts, souls, minds and strength; and our neighbor as ourselves." (Mark 12: 30-31)

When we love, we give. When we do not love, we do not give, or give grudgingly sparingly, niggardly.

"God so loved the world that he gave his only begotten Son." (John 3: 16)

When we love our children we give to them bounteously, when we love our needy neighbors we give to them generously. When we love our Lord Jesus, we will give to Him joyously, not measuring it out by percentages or in order to come just under our income tax deductions, but we will GIVE as Christ and the early Christians gave—because we have first "given ourselves to the Lord."

(Another tithing article next month)

GIVE THEM FOR

CHRISTMAS

The HOLY SPIRIT

By J. A. Dennis

A reprint of five articles printed in

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Fifteen Ways God

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

"For the eyes of the Lord run to and fro throughout the whole earth, to shew himself strong in the behalf of them whose heart is perfect towards him." (II Chron. 16: 9)

Though many people teach that God does not heal the sick today, almost the entire Bible teaches that He is anxious to heal His children today, just as He has always been solicitous of their welfare.

In proof that God is not only willing but anxious to heal those today who come to Him in faith, His Holy Word records at least FIFTEEN ways which God has provided for us to be healed.

1. THE GIFT OF MIRACLES

God has given to a few people, as they could be entrusted with it, the Gift of Miracles, one of the nine gifts of the Holy Spirit. At their hands miracles of healings, such as Jesus performed, are obtained.

"To another, the working of miracles." (I Cor. 12: 10)

2. THE GIFTS OF HEALING

Another Gift of the Holy Spirit, given to a number of Holy Spirit filled men and women, is the Gift of Healing. The Word makes a difference between healings and miracles, though all Divine Healing is in a sense Miraculous.

Healing occurs when the body's natural healing process is speeded up or is instantaneous. For instance, the sluffing off of a goiter, a tumor or a cancer is a Healing. Whereas the straightening of a crooked bone, the lengthening of a short limb, restoration of an ear drum or an eyeball, would be a miracle.

"To another the gifts of healing by the same Spirit." (I Cor. 12: 9)

3. THE GIFT OF FAITH

This, a third Gift of the Holy Spirit, operates in all areas of life, including healing the sick.

"To another faith by the same Spirit." (I Cor. 12: 9)

One with the gift of faith can pray for anything which is in accordance with God's will and His Word, and it will be done.

"He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." (John 14: 12)

"Have faith in God. For verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those

things which he saith shall come to pass; he shall have whatsoever he saith." (Mark 11: 22-23)

4. ANOINTING WITH OIL

James, head of the early church, left specific instructions for the sick Christian:

"Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him." (Jas. 5: 14-15)

This method takes less faith, perhaps, on the part of the sick person than many of the ways which follow. Here is something he can SEE, FEEL and HEAR, as the elder or elders come, anoint him with oil and pray for his recovery.

Why oil? Because God's Word says so, is the best reason. Perhaps to teach us obedience. Why be baptized? What cleansing to the soul is there in water? We are baptized because His Word commands it. The water is a symbol of the washing away of our sins, of our being buried with Jesus, and raised up to walk in newness of life.

Oil, all through the Bible is a symbol of healing. It was the healing balm poured into man's wounds by the Good Samaritan. In the Old Testament it was used by God's prophets when anointing a future King.

Our accepting the anointing is an evidence of our faith in God and our obedience to His Word; also a symbol of our being consecrated or set apart to His service. For our healing is for His glory even more than our comfort.

5. LAYING ON OF HANDS

This method of healing can be used with or without oil, and is not confined to the Elders or ministers of the Gospel. Anyone who believes can lay hands on the sick

THREE GATES

If you are tempted to reveal
A tale to you someone has told
About another, make it pass
Before you speak, three gates of gold.

These narrow gates: First, "Is it true?"
Then, "Is it needful?" In your mind
Give truthful answer. And the next
Is last and narrowest, "Is it kind?"

And if to reach your lips at last
It passes through these gateways three,
Then you may tell the tale, nor fear

and pray for their recovery.

"These signs shall follow them that believe; In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." (Mark 16: 16-18)

6. WHERE TWO AGREE

Healing, or any other request, in accordance with God's will and His Word, is promised wherever two believers agree together that their request is coming to pass. Not agree as to asking, but agree in BELIEVING that it will be done.

"Again I say unto you, That if two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of my Father which is in Heaven." (Matt. 18: 19)

7. BELIEVING GOD'S WORD

Sick folks can be healed by BELIEVING God's Word, without any special prayer or laying on of hands, and many have been so healed.

"He sent his Word, and healed them, and delivered them from their destruction." (Ps. 107: 20)

You can take one verse only from God's Word that promises you healing, stand on it, claim it, and BELIEVE it, and God will heal you. The work is already done, yours but to receive it.

"By his stripes ye WERE healed." (I Pet. 2: 24)

8. CONFESSING OUR FAULTS

Many people, though prayed for many times, are not healed because they have not confessed their sins and have not made up with their brothers and sisters, as commanded in Matt. 5: 23-24 and Matt. 18: 15-17. Resentment, unforgiveness, and a failure to honestly try for reconciliation, no matter who is at fault, will deny you of your healing, as it will deny you the answer to other prayers.

"And when ye stand praying, forgive, if ye have ought against any: and your Father also which is in Heaven, may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in Heaven forgive your trespasses." (Mark 11: 25-26)

9. THE SACRAMENTS

Some churches teach that God heals the sick as they take the Sacraments, Bread and Wine, at Communion, especially the bread; and many are healed at these services.

Christ shed His precious blood for the remission of our sins and allowed His body to be beaten and broken for the healing of our bodies.

"This is my body, which is broken for you." (I Cor. 11: 24)

Heals The Sick

10. HANDKERCHIEFS

A method of healing which is perfectly Scriptural and often effective, though scoffed at by millions, is the application to the sick person's body of a handkerchief or apron that a minister of God, who has faith, has touched or prayed over. Thousands of handkerchiefs or "anointed cloths" are being mailed out today by many evangelists, and many healings are reported.

"And God wrought special miracles by the hands of Paul: so that from his body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them." (Acts 19: 11-12)

God seems to be so anxious to heal the sick that He honors almost any sincere method in which the sick one has faith. The woman with the issue of blood was healed by touching the hem of Jesus' garment, because she BELIEVED she would be. (Matt. 9: 20-22) Many sick were healed when Peter's shadow fell upon them, because they BELIEVED they would be healed as he passed by. (Acts 5: 15)

11. SPEAK THE WORD

Some people are healed merely by hearing the spoken Word of God. This was the method used often by Jesus, and by Peter, and is sometimes used by evangelists today, those with great faith in His Word.

"Speak the Word only and my servant shall be healed." (Matt. 8: 8)

"Then Peter said, silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up; and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking and leaping, and praising God." (Acts 3: 6-9)

12. THE LOVE OF GOD

Only God heals, and God is Love. When one gets close enough to God, or when God's love actually overshadows one, that person is healed; for sickness and disease cannot abide where God is. I know a minister whose main theme is Love. He teaches that the solution to all our problems is Love. We must love God and EVERYONE of our fellow men, especially the ones we have hated or quarrelled with. Last year he preached in many churches in England. According to his own testimony he never preached, while on this tour, a sermon directly on healing; yet hardly a service passed in which someone did not come to him and testify that they had been healed during the service.

"And though I have the gift of prophecy, and understand all mysteries, and all knowl-

edge; and though I have all faith, so that I could remove mountains, and have not love, I am nothing . . . Love never faileth." (I Cor. 13: 2, 8)

"God is love: and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world." (I John 4: 16-17)

13. THE PRAISE CURE

Another way to receive healing is by praising and thanking God for the healing we have asked from Him. Some evangelists combine this method of praise with the laying on of hands and prayer, and require everyone prayed for to "throw up their hands and praise the Lord."

To some this seems hypocritical, to thank God for something not yet received, as though we already had it. But we do this with people every day. If a friend asks you to come to dinner with him tomorrow, you immediately thank him. Why? Because you trust him and believe he will feed you as he has indicated he would. Should we have less confidence in God's Word than the word of a friend? The friend may die before tomorrow comes, but God and His Word will live forever.

Paul urged the giving of thanks in every situation:

"In everything give thanks: for this is the will of God in Christ Jesus concerning you." (I Thess. 5: 18)

THE POWER OF PRAYER

The day was long, the burden I had borne
Seemed heavier than I could longer bear,
And then it lifted — but I did not know
Some one had knelt in prayer.
Had taken me to God that very hour,
And asked the easing of the load, and He,
In infinite compassion, had stooped down
And taken it from me.

We cannot tell how often as we pray
For some bewildered one, hurt and distressed,
The answer comes, but many times those hearts
Find sudden peace and rest.
Some one had prayed, and faith, a reaching hand,
Took hold of God and brought Him down that day!
So many, many hearts have need of prayer:

Oh, let us pray.

—Selected

Jesus thanked God for hearing His prayer, even before He had commanded Lazarus to come forth from the tomb.

"Then they took away the stone from the place where the dead was laid. And Jesus lifted up his eyes and said, Father, I thank thee that thou hast heard me. And I knew that thou hearest me always: but because of the people which stand by I said it, that they may believe that thou hast sent me.

"And when he had thus spoken, he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go." (John 11: 41-44)

14. OBEDIENCE TO GOD

Many people are sick because of disobedience to His Word, and they can be healed only by obedience. Many break the laws of health: over-eating or eating the wrong kinds of food, drinking, smoking, lack of sleep or rest, over-work, worry, hate, resentment, fear, etc. Yet they often come to God and ask for His healing. Sometimes He heals them, possibly with the hope that Jesus once expressed:

"Behold, thou art made whole: sin no more, lest a worse thing come unto thee." (John 5: 14)

Most sickness has some connection with sin; often our own, sometimes the sin of another, sometimes the sin of society. The first thing a person who desires healing should do is to ask God to forgive his sin and disobedience, and to promise Him he will strive to obey in the future. God commands us to present our bodies a living sacrifice and to defile not these temples of God.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. 12: 1)

"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, which temple ye are." (I Cor. 3: 16-17)

"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." (I Cor. 10: 31)

Millions disobey God's Word in the eating of pork, or swine's flesh, and suffer sickness thereby, disregarding His commandment and the opinion of doctors who advise that pork is dangerous and often detrimental.

Many Christians excuse their eating of

(Turn to page 12)

WHAT ABOUT NOW?

One thing which stood out clearly as never before, as I recently read the Old Testament through consecutively, was this: It matters not so much what you HAVE been or done, what are you, NOW?

Man has ever been prone to believe in the cumulative weight of goodness or badness, to save or condemn him. But God's Word teaches that where a man stands with God is not so much a matter of what he has done in the past, as what he is doing now; not so much what he has been, as what is he, NOW?

In Ezekiel, Chapter 33, we are plainly told, and it is repeated for emphasis, that if a good man turns aside from his goodness and turns to sin, his past goodness will be forgotten and he will be judged according to his present sin.

Likewise, when a bad man turns from his wickedness and begins to do good, he will not be judged according to all the sins he has committed in the past, but on the basis of his present good qualities. The prophet admits that men did not like that idea of justice (then or now), but reiterated that that was God's idea of right.

"When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, that he hath committed, he shall die for it. Again, when I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him; he hath done that which is lawful and right; he shall surely live.

"Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal. When the righteous turneth from his righteousnesses, and committeth iniquity, he shall even die thereby. But if the wicked turn from his wickedness, and do that which is lawful and right, he shall live thereby. Yet ye say, The way of the Lord is not equal. O ye house of Israel, I will judge you every one after his ways." (Ezekiel 33: 13-20)

Some may argue that this is Old Testament teaching and that we are no longer under the law; but Christ's teachings bear out this Bible truth. This explains His statement in the Sermon on the Mount:

"Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never

knew you: depart from me, ye that work iniquity." (Matt. 7: 21-23)

By their own statement, these seekers for entrance into heaven listed their good works as in the past, while Jesus named their works of iniquity as of the present tense.

Man's character is a growing edge. When he ceases to grow he begins to decay.

"Now is the day of salvation." (II Cor. 6:2)

We cannot rest on our laurels or ride into heaven on yesterday's achievements.

Some argue that, once a man is born again, he becomes a bloodborn child of God and cannot backslide or be lost, no matter what he may do or what sins he may commit; that there is a blood relationship that cannot be annulled. They say, "If your son goes ever so far away or falls ever so low, he is still your son, isn't he?"

But God cast off His chosen seed, the Jews, regardless of their blood relationship. The Jews relied on the very fact of their being the blood descendants of Abraham, arguing that this guaranteed their salvation. But both Jesus and Paul repudiated their argument, saying that because of their sin they were to be cast off.

"They answered him, We be Abraham's seed and were never in bondage to any man: how sayest thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin. And the servant abideth not in the house for ever: but the Son abideth ever.

"If the Son therefore shall make you free, ye shall be free indeed. I know that ye are Abraham's seed; but ye seek to kill me, because my word hath no place in you. I speak that which I have seen with my Father: and ye do that which ye have seen with your father.

"They answered and said unto him, Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham. But now ye seek to kill me, a man that hath told you the truth, which I have heard of God: this did not Abraham. Ye do the deeds of your father. Then said they to him, We be not born of fornication: we have one Father, even God.

"Jesus said unto them, If God were your Father, ye would love me: for I proceeded forth and came from God; neither came I of myself, but he sent me. Why do ye not understanding my speech? even because ye cannot hear my word. Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When

he speaketh a lie, he speaketh of his own, for he is a liar, and the father of it.

"And because I tell you the truth, ye believe me not. Which of you convinceth me of sin? And if I say the truth, why do ye not believe me? He that is of God heareth God's words: ye therefore hear them not, because ye are not of God." (John 8: 33-47)

"For if God spared not the natural branches, take heed that he also spare not thee." (Rom. 11: 21)

An overall look at the Old and New Testament, rising up above the keeping of the minute laws of the Old Testament and the creeds and doctrines of the New, shows us that God does not judge a man by what he has done or not done, so much as by what he IS. And what he IS is largely determined by his PRESENT attitude toward God.

This explains the heretofore puzzling fact that God has used abundantly some men who did many and various things which were enjoined against in the "Good Book"; and failed to use to much profit many thousands who walked carefully to keep "all the law."

God is interested in obedience, but He is much more interested in loyalty, of which obedience is the best, but not the only evidence. Obedience, as such, does not necessarily mean that we give our full and whole-hearted loyalty to God and His Way. Many of us obey God's commandments or Christ's injunctions, because it makes us "feel good" to do so. It keeps us from the self condemnation which would be ours if we "did as so-and-so does." We have our reward.

On the other hand, some might give God their whole-hearted loyalty and at the same time stumble badly on the way of attempted obedience.

God loves those, especially, who look up to Him in admiration, adoration, awe and respect, admitting that He is so far above us in wisdom and goodness and power that it is useless for us to try to plan out anything half as good as that which He has already planned. It is the open-mouthed awe of a little child as he brings his toys or his problems to his father to have them "fixed up." This delights God, no end.

On the other hand, many "so-good" folks, who wouldn't dare break a commandment or sneak a wayward glance, become so self-righteous that we are in danger of thinking we are just about as good as God Himself, and almost as wise. And, occasionally, we indulge in the sneaking feeling that we could improve on things that even God planned, if He would but ask us!

(Turn to page 11)

"PEACE PILGRIM"



POEM

By "Peace Pilgrim"

In days long past, when men were mere barbarians;
They chose a man, or maybe two, to die
As sacrifices to the storm god, Thor.
But now that they are civilized and Christians;
They choose a million men or two to die
As sacrifices to the stern god, War.

★ ★ ★ ★ ★ ★ ★ ★

A Sincere Woman

"PEACE PILGRIM," with a deep concern for peace, is walking across the United States during 1953. She began her walk in Pasadena, California, on New Year's Day. She will contact churches and newspapers along her route.

As evidence of her sincerity, here is her theme: "This is the way to peace—overcome evil with good, falsehood with truth, and hatred with love." And her vow, so like Christ's disciples, is: "I shall walk until given shelter, and fast until given food, using money given me to spread my message."

PEACE PILGRIM'S PROGRESS

October 15, 1953

DEAR FRIENDS OF PEACE: Greetings from Ohio! I'm on my fifth thousand miles now and my fifth pair of shoes. In November I shall reach Washington and in December I shall reach New York City. I have walked every step of the way, in spite of all the rides that were offered, and am averaging 25 miles a day. I have walked on faith—without money—and have received something to eat every day and shelter when I really needed it. This effort to do all that one little person can do for world peace is on the one hand a pilgrimage—a journey on foot, without money, as a prayer and a penance for world peace—and on the other hand an opportunity to talk with a lot of people about the way to peace. Many individuals stop and talk with me along the highways and in the cities, I have addressed as many as seven groups in one day, and

I speak to thousands of people through the medium of the news services.

I am receiving letters from people saying, "Since talking with you I have decided that I should be doing something for world peace also." We have finally learned that war is not the way to peace—that security does not lie in stockpiles of bombs.

No one is so powerful as he who walks humbly and harmlessly, but with great love and great faith. For he gets through to the good in people—and there is good within everyone—and they cannot harm him. This works between individuals, it works between groups, and it would work between nations if nations only had the courage to try it.

Your roving,
PEACE PILGRIM
Cologne, N. J.

CHRIST

AND THE HEADLINES

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

THANKS FOR HARDSHIPS

"Thanks be to God, which gieth us the Victory." (I Cor. 15: 57)

Since the Pilgrim fathers met in their log church in New England to give thanks for their first harvest, it has been the custom each autumn to pause and thank God for His good gifts. When we compare their circumstances with ours, their lack of comforts and necessities, their hardships, their dangers, we might well ask, What did they have for which to be thankful?

Their standard of living might compare with the poorest farm tenant or laboring man of today. Their homes were log cabins; their beds, corn shuck mattresses; windows, holes in the wall; their lights were tallow candles; their chairs and tables, rough-hewn logs; groceries, simple and scarce; when they went to church, they went on foot or rode a horse. They suffered from cold and hunger, mosquitoes, disease, and savage Indians. What was there for which to give thanks to Almighty God?

If one of them could answer now, no doubt you would hear that Pilgrim shout, "Why give thanks? For freedom to worship, for strength to work, and courage to plant and build. For opportunity to place the foundation of the greatest nation under Heaven!" Forgetting the hardships, not mentioning the dangers, overlooking the discomforts. Thanking God for those things we would call calamities, welcoming those things which make us tremble with fear.

And yet, because of those very dangers, as a result of those very hardships, America and the American people have risen to their place in the sun. Our fathers were Pilgrim stock, our parents were pioneers. Men and women thankful for the challenge of danger and adventure, praising God for hardships and work and struggles. And, by mastering the rough hewn paths, American bodies and American minds have become sturdy and strong.

Luxury does not beget greatness. An easy life nor an easy climate never made a strong character. Geography will prove the truth of that axiom. Compare the initiative, the strength, the fortitude, the morality of the peoples living in the temperate zones, with those peoples living in the tropical and semi-tropical zones. Compare the advancement of America and Great Britain and Germany, with Mexico, Egypt or Hawaia. Everything easy; climate, clothes, food, existence, in those warm countries. No obstacles, not many dangers, no hardships—and no incentive, no testing, no victories.

It is only by struggles that men are made strong, only over obstacles that men may climb. Why must a little babe stumble and fall and cry, and crawl to its feet only to stumble and fall once more? Only by that process does he grow. Each time the baby picks himself up, he strengthens the muscles in his arms, and back and legs. That is why the poor boy, the farm boy, is often sturdy and strong, while frequently the pampered son of the rich, with every comfort and every convenience and every instrument of ease, is puny and pale and weak. That is why in America today, the captain of practically every major industry is a man that came up from poverty or the farm. A man who through labor and hard knocks became sturdy of body and sound of mind. A man who learned to fight back at adversity, to thrive on trouble, to emerge victorious over hardships.

Henry Ford was born on a farm. He was still poor at the age of 40. Edison sold papers on a train as a boy. Chrysler worked for 2½c an hour as a boy, made his own toys, his own gun. Shakespeare, as a poor boy, worked around a livery stable. Daniel Webster was born on a farm, as was Bryan. John D. Rockefeller was born very poor. Carnegie peddled shoe strings for a living. All

these men rose to greatness by their own efforts. Their success was no accident, nothing easy, nothing free. They had to work and work hard. They had to meet and overcome difficulties, they had to suffer and survive hardships. But that same work, those very difficulties and hardships, made these men great. If they had been born in plenty, if they had had everything soft and easy, the world would probably never have heard of them.

Men do not sharpen steel by the use of soap or putty or wood; but they must use something hard, harder than the steel itself. A beautiful statue or monument is created by taking an ugly mass of stone or marble and by beating upon it, blow after blow, with hammer and chisel, knocking off the greater portion, to make that which is left beautiful and perfect.

America is in danger of becoming a nation of softies. We live in the lap of luxury. We enjoy riches and wonders today that King Solomon in all his glory never knew. We must ride to work, to school, to church. We grow fat and soft and weak for lack of exercise. And when a man's physique is neglected, his mind and morals usually decay with it. The salvation and hope of America is in sports: baseball, football, tennis, golf. But most of us are merely spectators rather than players.

The ancient Greeks were a great and powerful nation with their Spartan warriors, their Olympic games and their great orators and philosophers. But when they became rich and satisfied and surfeited with luxury and pleasures, Greece crumbled and decayed. The Roman Empire followed with its gladiators and its warriors, and conquered the world. Then richness and luxury and ease brought them low.

If you take a deer or a tiger, with all their health and beauty, their strength and their speed; and put them in a cage where they have all the food they want without the effort of running or hunting for it; where they no longer have to seek water to drink, or a place to sleep or to protect themselves from danger; in two or three generations they become soft and weak, they often do not even propagate their species. Luxury ruins them.

Friends, poverty is not a curse, hardship is not a calamity. I wonder if Jesus was not thinking of these things when He said a rich man could hardly enter into the kingdom of Heaven. On the other hand poverty will not always make a man great, nor will calamities insure his success. Poverty and hardships can lick a man if he does not have the character and fortitude to fight and grow and overcome. But if there is a spark of greatness there, poverty and hardships will bring it out, nine times out of ten, when it would have been smothered by luxury and ease.

So, as we pause to check up on our assets and give thanks to Almighty God for our blessings; when we are listing and giving thanks for our comfortable homes and our fine clothes and our good food and our new cars, our rich things of life, our luxuries and our pleasures; let us not overlook or forget to appreciate the great blessings of work, struggle, and hardships—that test and sharpen and refine our bodies, minds and souls.

It is not how little we have, but what we do with it, that counts. Jesus said, "he that is faithful in little will be given much to govern." How do you look at poverty, at lack of work? The answer to that question is important to your character, your soul.

I thank God this Thanksgiving season that I was born on a farm, that I carried papers when I went to school, that I have always had the health and the necessity for work. You young folks on the farm, don't envy the city folks too much, the rich folks too much. That is if you aspire to do anything or to be anything in this world or the next. If you seek nothing but selfishness and weakness and laziness and sin, then envy the idle rich who have not earned their money. But for honorable, successful, happy Christian living, you who have lived on the farm or in a small town, in poverty or moderate circumstances, have an advantage. You have learned the habits of work, of thrift, of struggling and you are better fitted for life and success and happiness than the softer, richer ones.

Give thanks for Hardships! Joseph spent years in King Pharaoh's prison in Egypt, to emerge to save the Jewish nation from famine! Moses spent 40 years herding sheep in the desert, to fit

himself for the task of leading the Jews from bondage to the Promised Land. David herded sheep, close to nature and his God, to become the great King and Psalmist. Jesus himself was a poor man, a working man. He knew labor and disappointment and hardship. And only through these agencies did He reach the Cross and the resurrection morn. Only by these things did he become our Saviour.

The road upward is always harder than the road down. Which way do you wish to travel? If you are thankful alone for easy, rich things, if these are the only things you seek, you are not seeking the Christian road. The Christian way is made up of trials, temptations, labor and rough places. It is a struggle and a fight. Only by testing, can we be made strong. Peter and Paul thanked God for the privilege of SUFFERING for their Lord.

"If we suffer, we shall also reign with him." (II Tim. 2: 12)

"For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps." (I Peter 2: 21)

Have you come to the place in your Christian thinking and living where you can thank God for hardships? If so, you are traveling on the upward way. You are approaching the place where you can say with Paul, "Thanks be to God, which giveth us the victory." There can be no victory without a struggle, without an opponent, without a fight, without work and hardship.

"My son, desipse not thou the chastening of the Lord, nor faint when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. For if ye endure chastening, God dealeth with you as with sons; for what son is he whom the father chasteneth not?" (Heb. 12: 5-7)

"Thou therefore endure hardness, as a good soldier of Jesus Christ." (II Tim. 2: 3)

"Watch ye, stand fast in the faith, quit you like men, be strong." (I Cor. 16: 13)

"Thank you, Lord, for hardships."

THANKSGIVING FEAST — 1953



WHAT ABOUT NOW?

(From page 8)

Goodness, then, though one factor, is not the most important factor for being in God's favor. God knows we will all come a cropper, sooner or later.

"For all have sinned and come short of the glory of God." (Rom. 3: 23)

The important question for the Christian is, "Is his heart right with God?" Does he trust God, believe in Him, look up to Him, give Him first place in his affections? If so, then he is on a pretty safe road. When he stumbles, he will get up and go on because his eyes are not upon himself but upon his goal—which is God.

The very righteous man sometimes stumbles and falls and fails to get up because his eyes have been upon himself and his walk, rather than upon God and His Will. He, therefore, sits in the dust and bemoans the fact that he—even HE—fell! How COULD that be? There must be some mistake! He, after his long and obedient (and perhaps useless) life.

God is more concerned about our attitude towards Him, our love for Him, our loyalty to Him, our admiration for Him, our respect for Him, our awe of Him; than He is even of our obedience to Him.

Perhaps He understands that at best our obedience will be somewhat less than perfect, but if our heart is right towards Him, He can pick us up when we fall and we will

go on in His service; even the defeats deepening our loyalty to Him as we realize that but for Him we would continually fall.

This premise—that our status with God is determined by our present attitude towards Him, rather than by our past record of good or evil—leads one to the question: When, then, is the decision made as to where the man will spend his eternity? At his death? For his attitude and loyalty might conceivably change several times during his lifetime.

There could be but one answer. What was the man's attitude at his last conscious moment before Christ came for him? This brings into renewed importance:

"I have fought a good fight, I have finished my course, I HAVE KEPT THE FAITH. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing." (II Tim. 4: 7-8)

"He that endureth to the end shall be saved." (Matt. 10: 22)

The five foolish virgins were excluded from the marriage feast because they had let their lamps go out:

"And the foolish said unto the wise, Give us of your oil; for our lamps are gone out. But the wise answered, saying, Not so: lest there be not enough for us and you: but go ye rather to them that sell, and buy for your selves. And while they went to

buy, the bridegroom came; and they that were ready went in with him to the marriage: and the door was shut.

"Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." (Matt. 25: 8-13)

Realization of this truth—that not what you did yesterday counts with God, but what you ARE today—will bring you two great blessings.

First, it will rid you of the load of self condemnation for yesterday's failures and mistakes. You will be able to say with Paul:

"Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those 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)

Second, it will free you from pride in yesterday's achievements, a very real danger to all Christians. You will realize that TODAY and your stewardship of it is the important thing—not yesterday's mistakes or yesterday's triumphs—but TODAY: its acts, but most of all your ATTITUDE toward God, TODAY, that counts most with Him.

"The hammer shatters glass
but forges steel."

—Faith Messenger

GOD HEALS THE SICK

(From page 7)

pork by the argument that we no longer live under the Mosaic law but under the New Testament dispensation of Grace. And that Jesus said:

"Not that which goeth into the mouth defileth a man; but that which cometh out of the mouth, this defileth a man." (Matt. 15: 11)

Paul also said:

"For every creature of God is good, and nothing to be refused, if it be received with thanksgiving: For it is sanctified by the Word of God and prayer." (Tim. 4: 4-5)

These two passages might seem to remove the sin from the eating of pork (though neither mentions pork) but they do not necessarily take away the harmful effects of eating of the flesh that God specifically forbade to His children.

God must have had a very good reason for classifying meats as clean and unclean. He did not give us His reason, just as He did not give Adam and Eve His reason for denying them the fruit from the tree of the Knowledge of Good and Evil, in the center of the Garden of Eden. He merely told them NOT to eat it, and warned that if they did eat of it, they would die. And they did.

He repeatedly promised blessings if man obeyed His commandments and a curse if man disobeyed.

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

If we study carefully the classification of animals given in Leviticus 11, we find them falling into three classes, according to what they eat: 1. Grass eating animals. 2. Animals that eat freshly killed meat. 3. Scavengers, that eat decayed meat

The animals that are listed clean for our eating are all in the first class, though not all in that class are permitted to be eaten: the camel and the hare, for instance.

In the second class are tigers, lions, etc., which are unclean to eat.

In the third, or scavenger class, are swine, buzzards, hawks, etc.

Isn't it worth noting that God only permitted the eating of animals that lived on grass and grain, never any of the animals that ate flesh, either freshly killed or decayed?

Many pork eaters do not know that the hog is a scavenger, loving the taste of dead horses and dead cattle, and eating on the decaying carcasses for days, when given the opportunity. Ask any raiser of hogs what he does with a horse or cow that dies!

"My son, attend to my words; incline thine ear unto my sayings. Let them not depart from thine eyes: keep them in the midst of thine heart. For they are life unto those that find them, and health to all their flesh." (Prov. 4: 20-22)

15. THE HOLY SPIRIT

One of the greatest healing agencies provided for us by the Lord is the Holy Spirit.

"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)

If you are sick you should seek the Baptism of the Holy Ghost, and enjoy His quickening, healing power in your body. If you are well you should seek until you receive this most blessed gift of God, which will enable you to stay well and bring you many other blessings.

Do you wonder how the President of the United States is able to stand up under the terrific day-and-night strain of his office? One thing that helps him to carry the load is that he has a private physician, always available. His food is checked and often weighed out to him. He is constantly under his private physician's care.

The Spirit filled Christian has a special private Physician, not beside him, but INSIDE him, constantly on the job, day and night. If Jesus dwells INSIDE you, in the person of His Holy Spirit, you need not fear sickness, or disease or any other work of the Devil harming you.

"Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you." (Luke 10: 19)

THE RESURRECTION

If you fail to receive your healing by one of the fifteen methods God has provided, then He has one final way to bring you into perfect health: the Resurrection.

"And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." (Rev. 21: 4)

Yes, God is tremendously concerned about your health, and more anxious to heal you than you are to be healed. He has given us laws of health to keep us well if we obey; told us what to eat; provided forgiveness for us through Jesus Christ when we disobey and come seeking pardon; provided at least fifteen ways for us to receive healing when we do get sick; and offered us a Private Physician—the Holy Spirit—to keep us well.

If all these fail to reach us because of our disobedience or unbelief, He will do the job up right when we stand before Him in Heaven.

"Bless the Lord, O My soul, and forget not all his benefits. Who forgiveth all thine iniquities; who healeth all thy diseases." (Ps. 103: 2-3)

Stephen Tried And Executed

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

Stephen, member of the board of deacons in the new communist church here was arrested, tried and executed today by the San Hedrin Council.

Stephen was charged with blasphemy and advocating the overthrow of Jewish religious customs. He acted as his own defense council and in an eloquent speech before the high court, he charged that body with responsibility for Jesus' death. He claimed also that Jesus was alive and visible to him in the heavens.

This was... too... much... for the Council to stand. They quickly judged Stephen guilty, condemned him to death and drug him outside the city where he was stoned to death, the Jewish method of execution.

Present at the trial and execution today was a young lawyer, Saul, protege of Lawyer Gamaliel who recently defended Peter and John before this same court.

Saul, however appeared for the prosecution and has been named special prosecutor to stamp out this radical church movement. We predict that the world will hear from this brilliant attorney who is devoted to the true faith of our fathers.

—The Jerusalem Herald, June 7, A. D. 30.