12-1953

The Texas Herald, V. 4, No. 12, December 1953

J. A. Dennis

Follow this and additional works at: http://digitalshowcase.oru.edu/txherald

Part of the Christian Denominations and Sects Commons, and the Christianity Commons

Recommended Citation

Dennis, J. A., "The Texas Herald, V. 4, No. 12, December 1953" (1953). The Texas Herald. 34.

http://digitalshowcase.oru.edu/txherald/34

This Article is brought to you for free and open access by the Historical Pentecostal Periodicals at Digital Showcase. It has been accepted for inclusion in The Texas Herald by an authorized administrator of Digital Showcase. For more information, please contact mroberts@oru.edu.
HE CAME TO BE

"THE SERVANT OF ALL"

THE CHRIST OF COMMON FOLKS

I love the name of Christ the Lord, the man of Galilee,
Because He came to live and toil among the likes of me.
Let others sing their praises of a Mighty King of Kings;
I love the Christ of common folks, the Lord of common things.

The beggars and the fallen ones, the poor and sick and blind,
The wayward and the tempted ones, were those He loved to find.
He lived with them to help them, like a brother and a friend,
Or like some wandering workman, finding things to mend.

My job is just a poor man's job, my home is just a shack,
But on my humble residence He has never turned His back.
Let others sing the praises to a Mighty King of Kings,
I love the Christ of common folks, the Lord of common things.

—George T. Liddell

"MERRY CHRISTMAS"

We wish to sincerely thank all the Texas Herald readers
and our many friends for your kind and generous love gifts during
1953, for the support of the Texas Herald and the House of Prayer.
May this Christmas season be one of Love and Joy and Peace
for you, and may 1954 bring you Prosperity, Health and Happiness, is our prayer.

In the Name of the Lord Jesus Christ.

Mr. and Mrs. J. A. Dennis
The Texas Herald will be published monthly as the Lord provides the funds. It has no subscription price, but is distributed without charge. Its publication is made possible by the free will gifts of those who receive it.

If you would like to receive future copies of The Texas Herald please send us your name and address at once.

Published monthly at Austin, Texas

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. (John 8:31)

NO ROOM IN THE INN

"And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn." (Luke 2:7)

Nineteen hundred years ago Jesus came to the world as a newborn babe, to find no room in the crowded Inn. No room for the Son of God in a world of inn-keeping, tax-gathering, dictactorializing, soldiering, money-making men. No room for the One who was the Answer to all their needs, the Solution to all their problems.

This Christmas Eve hundreds of churches will re-enact the manger scene, with costumed shepherds, wise men, Marys, Josephs, and little babes, real or imitation. As we look upon these pageants with moist eyes and softened hearts, we will wonder again, "How COULD they thrust Him out in the cold—the Son of God, the King of Kings?" And we will fondly think that if He came now—TODAY—WE would welcome Him for what He is—our Lord and Saviour and King.

But—I wonder?

If He came to our doors tonight, again as a Babe, no doubt we would take Him in and make Him welcome, call the neighbors in for a festival. We, like the shepherds and the Wise Men, would gather round His cradle with our homage and our gifts.

Babies, somehow, have a priority on our affections. And only cruel dictators or kings who fear the birth of a successor to their thrones would stoop to the massacre of babies, much less the baby Jesus.

But if Jesus came again today, not as the Holy Infant, but as the full-grown Christ: the Christ of the Sermon on the Mount, the Christ of Passion Week, the Christ of the Cross, the Christ with pointing finger and scathing tongue, of discerning mind and flashing, angry eye, unflinching at criticism and unabashed by power; would He find a welcome, or would He once more find doors closed in His face, doors marked with the heart-rending sign of long ago, "No Room"?

Let's go with Jesus for a while on this imaginary journey, as He once more seeks an entrance to the world's market places. Suppose we go first, as Joseph and Mary did, to the Inn. The Hotel business is much different today in scope and splendor, from the modest Inn in which these two weary travelers sought shelter. Yet very much the same, catering to those with money, putting "business first." So in the modern city hotel, our Lord would encounter a cocktail lounge in the lobby, beer and cigarettes in the coffee shop, a "No Negroes" policy at the desk, and drinking parties in the rooms. No room here for His love and purity and brotherhood.

Next we try the average business house, selling merchandise for "Christmas." Included in most stores is a lavish array of smoking sets, cocktail sets, poker sets, to say nothing of the elaborate attempt by liquor men to hook up drinking with Christmas. No room here for His "Seek ye FIRST the Kingdom." Profits must come first, the desires of the customer must come first—for this is "Business."

But here He does not come as suppliant but as Prophet, not asking but answering, not cowering but rebuking; as He did long ago in official Jerusalem. For He comes before authority as a King.

And so we see Him once more point bold fingers at Congress and at President, while His stinging words ring out for all to hear: "For there is nothing covered that shall not be revealed; neither hid, that shall not be known. Therefore whatsoever ye have spoken in darkness shall be heard in the light; and that which ye have spoken in the ear in closets, shall be proclaimed upon the housetops." (Luke 12:2-3)

"Put up again thy sword into his place: for all they that take the sword shall perish with the sword." (Matt. 26:52)

But Congress or even the President cannot allow this radical to enter their judgment halls, one so radically different from their world of power and wealth and authority. Their deep concerns are: next year's elections, the atom and hydrogen bombs, the arming of Germany and Japan, bases in Spain and Tunisia and Pakistan, "stopping Communism," air wings, draft laws, U. M. T., protocol and parties, cocktails and top hats.

No room here for One who demanded of His followers: "Turn the other (cheek) also," "Love thy neighbor as thyself," "If thine enemy hunger, feed him," "resist not evil," "Inasmuch as ye have done it unto the least of these, my brethren, ye have done it unto me."

Where else to go? If men or government in so-called Christian America have no room for this Reformer, it would seem useless to try for an entrance in any other land.

But we will make one more attempt. We will go with the Master to New York. Surely the United Nations will give our Lord a hearing, since He is also known as the Prince of Peace.

But the U. N. is in the midst of a bitter East-West power fight, each jockeying for a better position and a better reputation in the eyes of the world's millions. Here the "Fight Communism" issue has made it a disgrace to be a neutral. And even here, in order to keep France as a military ally against Russia, the delegates from the United States have refused to let the Tunisians bring before the U.N. their plea for Independence.

Here, India which gave the world Gandhi and his demonstration of the power of Christ's Sermon on the Mount when put into practical politics, is denounced because she refuses to fight on one side or the other. Here, charges and counter charges, accusations, epithets, hatreds, are aired, all in the huge chamber dedicated to "Peace." No room here for One whose only weapon is Love, who has no credit balance and no battalions. No room for the Prince of Peace!

So, on Christmas Eve, 1953, Jesus the Christ, the Son of God, the Saviour of the World, the Prince of Peace, wanders alone and despised, refused and rejected. If He continued to press His claims in Washington and demand that His so-called "Christian" followers accept, adopt and obey His commands, He would be arrested and imprisoned as dis-loyal or as one who was aiding Communism by weakening the will of America to re-arm.
In civilized America He might escape the death which the Jews and Romans once brought upon His head, but He would undoubtedly find Himself behind high prison walls, as have others who dared to question their country's policy of "an eye for an eye and a tooth for a tooth."

No room? Yes, Jesus would find room, if He came again, in the same places He found it before: either among the ones arrested as dis-loyal to their country, or among the very poor who had no wealth, no power that they feared His Way might lose for them.

And, in 1953 as in A. D. 33, He would stand with breaking heart and tear-filled eyes and say once more: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under wings, and ye would no! Behold, your house is left unto you desolate." (Matt. 23: 37-38)

"If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! But now they are hid from thine eyes.

"For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation." (Luke 19: 42-44)

"GIVE YE THEM TO EAT"

Jesus said, "I am come not to destroy men's lives, but to save them." (Luke 9: 55) Mighty powers marshal men and money to DESTROY men's lives in war, with its mass murder, its crumbling of cities, its resultant famine and pestilence.

The Christian Rural Overseas Program, on the other hand, is the mightiest mustering of church cooperation in the history of our civilization to SAVE men's lives, and not only to save their lives but to teach men that their SOULS are even MORE important.

The Christian Rural Overseas Program could not have been born had not conflicting faiths, differing denominations and competing creeds been forgotten in the emergency of need. In the emergency of war men of all classes, creeds and colors unite against a common foe. In the Christian Rural Overseas Program all churches, all creeds, all colors likewise unite to combat a common foe. That foe is starvation, hate, despair; the breeding grounds of revenge, Communism, and war.

CROP is not something alien to or outside the church. It was set up by the churches themselves, through their own relief agencies, in the name of the Christ whom they follow. Last year one million people of America gave 81 carloads of food which was distributed overseas to hungry children and needy old people in 25 countries in Europe and Asia.

A Church of creeds cannot win the world. It must be a Church of deeds. While some may quibble over forms of worship, communion or baptism, the world is dying for bread and brotherhood. And when men are hungry, brotherhood can only come through the sharing of bread. The sharing of our daily bread is the true Sacrament. Love that will suffer and share to bring life to others is evidence of the REAL baptism, that of the Spirit of Jesus Christ.

George Williams, founder of the Y. M. C. A., once said, "When you want to win a man for God, don't give him an argument, take him out to dinner." M. L. Wilson, Director of Extension of the Department of Agriculture, has said regarding feeding the needy in foreign countries, "America must do this to save her own soul."

Sometimes CROP workers are met with the familiar objection, "Let those people overseas look out for themselves, like we do. Let them get out and work and feed and clothe themselves." Is that your attitude? It was not the attitude of Jesus Christ. In Matthew 14: 12-21 we are told of Jesus' feeding the 5,000. The disciplers had not yet caught the great spirit of Christ to whom all men in need were His brothers. They came and said to Him, "Send the multitude away, that they may go into the villages and buy food for themselves."

"Send them away," "Let them buy food for themselves." Familiar words today! We forget that war and our bombs have destroyed cities, homes, factories, jobs, families; and that especially little children and old people CANNOT help themselves. But Jesus' rebuking words set the CHRISTIAN pattern: "They need not depart. Give ye them to eat." "Give YE them to eat!" It is not someone else's responsibility, it is yours and mine to see that our brothers and sisters are fed, if we are followers of Jesus!

But the disciples had another objection, exactly paralleling the objection of some today, "We have only five loaves and two fishes. What are they among so many?" Has that been YOUR complaint? "We don't have enough to feed all the people in the world. If we feed them, soon we will be without. We must not lower our standard of living to help others. We don't have ENOUGH to share."

What was Christ's answer to that excuse for selfishness? "Bring them here to me. Make the men sit down." And He took the loaves and fishes, BLESSED them, BROKE them, and the disciples DISTRIBUTED them to the multitude. And to their amazement, there was enough to go around, with some left over.

America has learned how to produce enough lethal weapons to destroy the world. She has also learned how to produce enough to feed and clothe the world. But she has not learned Christ's lesson of distribution. God is not a God of scarcity, but a God of abundance. He has made possible the producing of enough food and clothing to meet the needs of every man, woman and child in the world, when men who call themselves Christians will follow Christ's example: When they bring the world's supply to Him instead of hoarding it for themselves; when it is dedicated to
The Spiritual Side Of Tithing

(Second in a series on Tithing)

"Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord." (Matt. 25: 21)

Before I became a minister I was once in charge of a financial campaign in a church, a "drive" to raise money to pay off the church debt. One of those disgraceful "Drives" that would not be necessary if we were honest with God and obedient to His Word. In that campaign there were ten captains and three others on the managing committee. Of those thirteen leaders, nine were tithers. Not one tither refused when asked to take his or her part in the work.

Yet they knew while doing it that if the other members of the church were being honest with themselves and with God, that such a campaign would not be necessary. In other words, they were doing work that someone else shouldn't have left undone. Still they did it gloriously, because they felt that it was an emergency measure and that it had to be done. They couldn't say "No", when the Master had work to do.

TITHING BRINGS THE TITHER INTO CLOSER SPIRITUAL RELATIONSHIP WITH GOD.

If men would only accept this truth of Divine ownership, we would have little greed and theft, fewer strikes and fewer wars — if we were honest with God and fair to our fellow men.

TITHING BRINGS THE TITHER INTO CLOSER SYMPATHY WITH HIS FELLOW MAN.

The cardinal principle of Tithing is that it recognizes the Divine ownership of all property. This money we strive for — God made it. These clothes we wear, this food we eat — God gave them to us. Everything we possess: wealth, talents, job, blessings, everything the few years on this earth — belong to God. He has merely loaned them to us.

He can take them away at will. Someone made it. These clothes we wear, this food we eat — God gave them to us. Everything we possess: wealth, talents, job, blessings, even the few years on this earth — belong to God. He has merely loaned them to us.

He can take them away at will. Someone else possessed them before we came; someone else will have them after we are gone. OH! If we could only get this truth of Divine ownership burned into our hearts! If only we would recognize our trustee-ship of God's property.

"The silver is mine, and the gold is mine, saith the Lord of hosts." (Hag. 2: 8)

"For every beast of the forest is mine, and the cattle on a thousand hills." (Ps. 50: 10)

Everything on earth belongs to God. But we are His stewards, His trustees. You are familiar, no doubt, with the duties of a trustee. Suppose someone dies and you are made trustee of his estate. It doesn't belong to you, though you have authority to manage the business and invest the funds in the best way you can. You are allowed your compensation and necessary expenses, but you are held in strict account by the court which appointed you, for the honest and fair handling of the trust funds.

You would not be apt to go out and scheme and lie and cheat to increase those funds which belong to someone else. If you presumed to treat the trust funds as your own, you would be convicted of conversion or stealing, and dealt with accordingly.

If you ever have something you felt you ought to do, perhaps some little task around the home, perhaps something hard like going to an enemy and apologizing for an unkind word or something that you dreaded and kept putting off, so that it became harder and harder to do? And then do you remember how good you felt when you finally made up your mind to get it over with and found it wasn't so hard after all, and you felt so FREE; as if a great load had rolled off your heart?

I believe the great majority of Christians who have given this subject any serious study, believe deep in their hearts that tithing is God's plan for Church giving.

They have many excuses for not doing it: they can't afford it, are in debt, Jesus didn't say we had to, etc. But when they really do start tithing, how good they feel!

When you start honestly to tithe, you become a partner with God. You work together. He lets you handle the money and asks you to give Him an account of the fair handling of the trust funds.

To our fellow men.

When a man starts tithing, he subjects himself to God's way of doing things, to the obeying of God's plans and God's rules and God's Word. And when he agrees to obey God's will in money matters, how much easier it is for him to obey God's laws in other matters! For the thing that touches our pocket books, touches very close to our hearts.

Covetousness, selfishness, greed, keep more people from enjoying God's happy Kingdom than perhaps anything else. Jesus recognized that truth when He rebuked the rich young ruler who had kept ALL the other commandments.

"Verily, I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And, again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." (Matt. 19: 21-24)

"Tithing brings the tither into closer spiritual relationship with God.

When a man starts tithing, he subjects himself to God's way of doing things, to the obeying of God's plans and God's rules and God's Word. And when he agrees to obey God's will in money matters, how much easier it is for him to obey God's laws in other matters! For the thing that touches our pocket books, touches very close to our hearts.

Covetousness, selfishness, greed, keep more people from enjoying God's happy Kingdom than perhaps anything else. Jesus recognized that truth when He rebuked the rich young ruler who had kept ALL the other commandments.

"Verily, I say unto you, That a rich man shall hardly enter into the kingdom of heaven. And, again I say unto you, It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." (Matt. 19: 21-24)

Once over this obstacle of selfishness in money matters, the tither is well on his way towards saying to the Lord in all things: "Not my will, but thine be done."

When I was a little boy I knew a good
old man, a religious man. He owned a good farm. And when he became too old to work, he said to his son: “Son, I’m going to deed you this farm. I’m not going to wait until I die and leave it to you in my will. I’m going to give it to you now. All I ask is that you give me a home the rest of my life, a place to stay, food to eat, clothes to wear, and you and your family can have all the rest.”

Naturally, the son accepted. Things went along alright for a while, but the old man lived to the age of 91 before he passed away. After a time his son’s family came to resent his presence in their household. They came to look upon the place as their own and they begrudged even the food the old man ate. They moved him out of what was rightfully his own home, out into a little smoke house in the back yard. They clothed him with cast-off clothing.

Now suppose you had been a neighbor of that family, as I was. Suppose that son and daughter-in-law had come over to your house and told you how much they loved their father, or suppose they had gone to church and prayed for their father’s health and long life. How much stock would you have taken in their words in the face of their actions?

Could you hold up your head from shame if you took everything your father had and left him to charity? Or could you have any self-respect left if you took your father’s property, then went out and held bazaars and rummage sales for the upkeep of your “poor old father”?

And yet, friends, that’s exactly what many church folks have done to our Heavenly Father! We’ve put Him on the town! We’ve put Him on charity! We’ve converted His property to our own use, robbed Him of His rightful share and then gone out and BEGGED for money to repair His roof! And we’ve gone to church and worshipped and praised Him with WORDS and told Him how much we loved Him!

Is it any wonder they call us hypocrites? Is it any wonder they call us a greedy, selfish, God-robbing people? The wonder is that outsiders have put up with church money raising schemes as long as they have. Now suppose that old man’s son had seen his mistake before his father died. Suppose he had gone to the old man and said: “Father, I’m sorry for the way I have treated you. I was thoughtless and selfish. I see now that I haven’t treated you right. But right now you are coming back into the house, YOUR house, and have the best room, where you and mother slept when you built this home. You are going to sit at the head of YOUR table and eat the best food we have, YOUR food. You will be dressed as well as I am and go to church with us. From now on you are to be FIRST in this home, that you worked so hard to build. There will be plenty left for me and my family.”

(TURN TO PAGE 12)
WHERE IS THE LORD GOD OF ELIJAH!

“And he took the mantle of Elijah that fell from him, and smote the waters and said, Where is the Lord God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over.” (II Kings 2: 14)

Elisha was the “double-portion” prophet. He could not be satisfied with little accomplishments. He would settle for nothing less than God’s best.

God had instructed Elijah to anoint Elisha to succeed him as prophet over Israel, and Elijah cast his mantle over Elisha as he was plowing in the field.

Elisha’s zeal and determination were quickly seen as he immediately slew the oxen with which he had been plowing, boiled their flesh with the yoke and the plow, fed his servants, and followed after Elijah. He had “burned his bridges,” gone out of the farming business to do business for God.

For years Elisha followed the great prophet Elijah, as his servant. He witnessed mighty miracles done at Elijah’s hands, and he heard of other miracles done by the prophet in the past: how he had brought the widow’s son back to life (I Kings 17: 17-24); how he called down fire from heaven to burn up the soldiers of Baal (I Kings 18: 19-46); how he fed the 450 false prophets with their own hands, then girded up his loins and ran ahead of Ahab’s chariot to Jezreel.

But there is danger in trying to do everything yourself. When things go wrong, you tend to take undue credit; and when things go wrong, you feel alone and forsaken. This happened to Elisha.

Immediately after his triumph over the prophets of Baal, Elijah was threatened with death by Jezebel. He turned and fled into the wilderness, sat down under a juniper tree and asked to die. He was both puffed up over his position and cast down by his helplessness. When God asked him why he was there, he said:

“I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even, I only, am left; and they seek my life, to take it away.” (I Kings 19: 10)

God’s reply was that He had 7,000 in Israel who had not bowed down to Baal. And Elijah had thought he was the only one!

Single portion prophets of today are very busy, trying by their very efforts to pray or shout or shake the devils and diseases out of those who come to them for help.

Elisha, the double portion prophet, was, unlike Elijah, an executive. He never did anything he could command someone else to do.

When the Shunammite’s son died and she came rushing to Elisha for help, he sent his servant, Gehazi, to lay his staff on the child. But the mother would not let Elisha off as easily as that. She used the same words that Elisha had used in reply to Elijah’s command to stay behind:

“As the Lord liveth, and as thy soul liveth, I will not leave thee.” (II Kings 2: 2-6)

Twice on the way from Gilgal to the Jordan the sons of the prophets came out and tried to engage Elisha in conversation regarding Elijah’s departure. Each time he silenced them with the command:

“Yea, I know it. Hold ye your peace.” (II Kings 2: 2, 3)

So intent was Elisha on being with Elijah at the time of his taking up, and so determined to receive his last blessing, that he would let nothing or nobody hold him back or turn him aside, not even the command of Elijah, himself.

After Elijah had smitten the waters of the Jordan so that they rolled back, and the two men walked over on dry ground, the prophet permitted Elisha to make a final request before their parting. There was no hesitancy on Elisha’s part. He had long since made up his mind what he wanted. He wanted, not only the power that Elijah had, to be able to do the miracles he had seen Elijah do; he wanted twice the power of Elijah, so that he could do twice the miracles that Elijah had done! He promptly said:

“I pray thee, let a double portion of thy spirit be upon me.” (II Kings 2: 9)

Elisha’s tenacity and daring were rewarded. He saw Elijah taken up; he saw the chariot of fire and horses of fire, and Elijah being taken up to heaven by a whirlwind. And he cried out:

‘My father, my father, the chariot of Israel, and the horsemen thereof.’” (II Kings 2: 12)

Elisha recognized that the prophet Elijah was more valuable to Israel than all the chariots and horsemen they might muster for their protection.

Elisha also saw Elijah’s mantle come floating down to earth beside him—not ON him—but beside him. For now HE had to do something. He must, by faith, claim the promise he had asked of Elijah.

Again Elisha did not hesitate. Immediately he cast aside his own garments, picked up the fallen mantle of Elijah and smote the waters of Jordan as he cried out:

“Where is the Lord God of Elijah?” (II Kings 2: 14)

Where WAS the Lord God of Elijah? Where was his power? Was it in the mantle? True, Elijah had used the mantle to divide the waters, as even now Elisha was doing. Some religions would have made the mantle a shrine, and had folks come from all over the world to view it or perchance touch it, which would have made it an idol.

But the Lord God of Elijah was not in the mantle. Never again did Elisha use it with which to perform a miracle. The power of God was INSIDE Elijah, in the form of the Spirit of God, and now that same Spirit was on and in Elisha. (II Kings 2: 15) It was the power of the Spirit of God that caused the waters to part, and not the touch of the mantle.

Elisha’s request had been granted. The waters parted for him as they had parted for Elijah and he walked across to Jericho. Elisha did more and greater works than Elijah. He had the “double portion” for which he had prayed.

Elijah, like many “single portion” prophets or evangelists of today, did everything single handed. He took the burden and responsibility upon himself. When the widow’s son died, Elijah took the child, himself, carried it to his upper chamber, prayed over him, and brought the revived child back to its mother. (I Kings 17: 17-24)

When he met the 450 prophets of Baal in contest, Elijah again did everything with his own hands. He built the altar, he killed and cut up the bullock, he put the wood in order, he dug a trench around the altar though he did permit other men to carry barrels of water and pour on the sacrifice. Then Elijah prayed, and fire fell from heaven and consumed sacrifice, wood, stones, dust and even the water. (I Kings 18: 29-39)

Elijah slew the 450 false prophets with his own hands, then girded up his loins and ran ahead of Ahab’s chariot to Jezreel.

But there is danger in trying to do everything yourself. When things go well, you tend to take undue credit; and when things go wrong, you feel alone and forsaken. This happened to Elijah.

Immediately after his triumph over the prophets of Baal, Elijah was threatened with death by Jezebel. He turned and fled into the wilderness, sat down under a juniper tree and asked to die. He was both puffed up over his position and cast down by his helplessness. When God asked him why he was there, he said:

“I have been very jealous for the Lord God of hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even, I only, am left; and they seek my life, to take it away.” (I Kings 19: 10)

God’s reply was that He had 7,000 in Israel who had not bowed down to Baal. And Elijah had thought he was the only one!

Single portion prophets of today are very busy, trying by their very efforts to pray or shout or shake the devils and diseases out of those who come to them for help.

Elisha, the double portion prophet, was, unlike Elijah, an executive. He never did anything he could command someone else to do.

When the Shunammite’s son died and she came rushing to Elisha for help, he sent his servant, Gehaza, to lay his staff on the child. But the mother would not let Elisha off as easily as that. She used the same words that Elisha had used in reply to Elijah’s command to stay behind:

“As the Lord liveth, and as thy soul liveth, I will not leave thee.” (II Kings 4: 30)

Elisha then went with the sorrowing mother and prayed over the child. He lay upon the child and held his hands, then went downstairs and walked to and fro for a while, then again went upstairs and stretched himself upon the child and the
child opened his eyes. Then Elisha had his servant call the mother to come take up the child. (II Kings 4: 32-37)

When the sons of the prophets decided to go to the Jordan, cut down trees and build there a larger home, Elisha said, “Go ye.” Evidently he wasn’t going. But when they begged him, he went. (II Kings 6: 1-4)

When Naaman the leper came to Elisha’s house he expected the prophet to come rushing out, make a great ceremony, and heal his leprosy, as Elijah very probably would have done.

But Elisha, the executive, the double portion man of God, merely exercised the AUTHORITY given him by God and commanded Naaman to go wash in the Jordan seven times and he would be healed. This made Naaman very angry but afterwards he obeyed and was cleansed of his leprosy, even as Elisha had said. (II Kings 5: 1-14)

The double portion prophet or evangelist of today realizes that he has been given AUTHORITY to issue commands in the name of Jesus, and they will be obeyed. He knows that nothing he does in himself will avail, they only and his agency commands it TO BE DONE, not by his own efforts, but by the mighty power of God. And it is done!

Oh, that we were Elishas, with double portion authority and power! Jesus promised us that authority and that power:

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

“Verily, Verily, I say unto you, He that believeth on me, the works that I do shall he do; and greater works than these shall be done.” (John 14: 12-13)

“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)

Why aren’t we exercising this authority?

1. We haven’t kept our eyes unserviceable. The disciple after Pentecost did not wait to be asked, all that was necessary was for them to know of the need.

2. We have not PICKED UP His mantle and DARED TO SMITE THE WATERS that stand in our path. The devil does not intend to permit any human to exercise the true authority of a son of God, if he can prevent it. Before we can do the things that God says we can do, we must determinedly drive the devil out of our path. Asking him to leave us alone won’t faze him. Weakly praying for the Lord to take him out of our way won’t remove him. We must boldly and surely REBUKE him in the name of the Lord Jesus Christ and DEMAND that he get hence, and walk SURELY right into his face, so that he must fall back or get trampled on by a son of the living God, which is the status God has promised us if we can BELIEVE Him for it and TAKE OUR INHERITANCE.

“Resist the devil and he will flee from you.” (Jas. 4: 7)

3. We have not answered in our own minds the question: “Where IS the Lord God of Elijah?” Some are looking for Him and His power in the Church; some in the Bible; some in “gifts”; some in prophecy; some in the laying on of hands; some in the “anointing.”

But where IS the Lord God of Elijah? Where is this promised power? It is WITHIN you—in the Person and Power of the Holy Ghost.

“Ye shall receive power, after that the Holy Ghost is come upon you.” (Acts 1: 8)

Elisha didn’t say to Elijah, “Give me a gift; lay your hands on me; bless me.” He said, “Let a double portion of thy spirit be upon me.” He knew that Elijah did the mighty miracles by the Spirit of God which was in him. He believed Elijah’s promise that if he saw Elijah go up, his request would be granted and a double portion of that spirit would rest on him. He saw Elijah taken up. He believed. He picked up the fallen mantle of Elijah and smote the Jordan, calling on His God to do the thing promised.

Let us do these things and we will find our answer to the question: “Where is the Lord God of Elijah?”

"Give Ye Them To Eat"

(From Page 3)

the good of others instead of selfish ends; when it is blessed by Him instead of cursed by evil ends; and when it is DISTRIBUTED by His disciples instead of being DESTROYED by war. Then, again, EVERYONE will be filled and there will be some left over.

No Christian is entitled to the luxuries of life while any man is denied the necessities of life.

Another objection to the Christian Rural Overseas Program is, “But we have so many requests to give. We can’t give to everything!” We are asked to give to many causes. The shame is that we have so many requests to give. We can’t give to everycause: Overseas Program and similar agencies which come to us in the name of the Christ who said, “They need not depart; give them to eat.”

“Whoso hath this world’s goods and beholdeth his brother in need and shutteth up his compassion from him, how doth the love of God abide in him?” (I John 3: 17)

“I was an hungered and ye gave me meat, I was thirsty and ye gave me drink, I was a stranger and ye took me in, naked and ye clothed me, sick and ye visited me, in prison and ye came unto me . . . Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” (Matt. 25: 36, 40)

“Must I keep giving again and again?”

“Oh, No,” said the Angel; his look pierced me through: “Only as long as the Father keeps giving to you.”

CROP Regional Director for Texas and the Southwest is, W. O. Parr, Box 8007, Fort Worth, Texas. He will be glad to receive YOUR contribution towards feeding the world’s hungry.
MAKE UP YOUR MIND!

"How long halt ye between two opinions?" (I Kings 18:21)

Most of our troubles, our doubts and our fears come to us because our minds are divided—we "halt between two opinions" and wear ourselves out trying to decide which way to go. Or, as in many cases, we try to go in both directions at once.

This was the predicament in which Elijah found the Israelites. Brought into the Promised Land of Canaan and assured of protection, provision and a perpetual Kingdom, if they obeyed God's commandments; yet surrounded by heathen people, threatened by heathen armies and promised protection by heathen gods (through their heathen prophets); the Israelites compromised.

They worshipped both God and Baal, thus bringing the wrath of God upon them, while Baal gave them no relief from their troubles.

When the Lord chastised them by permitting droughts, famines, pestilence and war to come upon them; the devil, through his false prophets, told them that these curses proved that there was no help from God, that they would be better off serving Baal. And of this they were half convinced.

"But since we left off to burn incense to the queen of heaven, and to pour out drink offerings unto her, we have wanted all things, and have been consumed by the sword and by the famine." (Jer. 44: 18)

Elijah dared the prophet of Baal and the God that answereth by fire. let him drink offerings unto her, we have wanted all things, and have been consumed by the wrath of God upon us, because our minds? (I Kings 18: 21-24)

Most of the outstanding miracle healings occur in cases where the doctor has given the patient up to die, saying there is nothing further that man can do. With this hope gone, there is nowhere else to go but to the Lord. And so, where before the patient's mind was "divided," his eye is now "single," he cries out to God with ALL his heart, soul, strength and mind, and God hears and heals him.

But only by God's great patience and mercy could He watch a professing believer in Him go from operation to operation, see one after another of the vital organs which He created for man's good, cut out and thrown away, then see the man—mutilated and given up by the medical profession—come crawling back to the God who made him, and in answer to that cry, heal him.

How little faith, until forced to turn to Him—when all other props and promised aid fails—then we dare to trust ourselves to His loving care!

Against doctors? Fighting medicine? No, doctors and medicine have brought help to millions, brought to untold sufferers, surcease from pain. Without doctors those who do not believe in God's healing power would die like flies.

But for the believer? Let's be honest with ourselves and God. Let's make up our minds. Let's decide whether we are really trusting God to heal us or whether our trust is actually in Dr. So-and-so when we give our bodies and our lives into his hands, with a self-deceived show of piety as we say, "I'm trusting God for everything!"

Many people are ashamed to say to their friends and neighbors, "I am trusting God for my healing, taking Jesus as my Great Physician. I believe He will heal me!" Yet they say proudly to all they meet, "I'm trying a new doctor, Dr. Sew-and Sew. Oh, he's wonderful! I'm sure he's going to make me well!"

"Whosoever therefore shall be ashamed of me and of my words in this adulterous and sinful generation; of him also shall the Son of man be ashamed, when he cometh to be poured over the whole.

"And it came to pass at the time of the offering of the evening sacrifice, that Elia­jah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word.

"Hear me, O Lord, hear me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again.

"Then the fire of the Lord fell, and con­sumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench.

"And when all the people saw it, they fell on their faces: and they said, The Lord prays the God: the Lord, he is the God." (I Kings 18: 36-39)

Here is a lesson many Christians have not learned. They have had no demonstra­tion of God's power in their lives so as to know that "The Lord, he is the God."

DIVINE HEALING

Millions of people believe their only hope of healing is from natural or human means: doctors, medicine, surgery. They have "faith" in them. They turn to them whenever sick.

On the other hand a few Christians believe the only hope for healing is in God and His Son Jesus. They turn to the Great Physician whenever sickness strikes. They "have faith" in no other.

Between these two groups there are thousands of Christians that "halt between these two opinions." They try to avail themselves of both remedies: God and man, medicine and prayer. When they pray for healing, one eye is on God and one eye on the doctor. They await His touch, while at the same time waiting for the working of the medicine within. Their eye is not "single."

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

"No man can serve two masters: for either he will hate the one, and love the other; or else he will hold to the one, and despise the other, Ye cannot serve God and mammon." (Matt. 6: 22-24)

Though many people are healed through a combination of prayer and doctoring, no one knows in these cases, who should get the credit, God or man.

They say, "God guided the doctor in prescribing." "God guided his hands in op­erating." "It was a miracle!" If God is a miracle-working God, does He need hu­man hands or man-made pills to effect His cures?

"Behold, the Lords hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." (Isa. 59: 1-2)

"And Asa in the thirty and ninth year of his reign was diseased in his feet, until his disease was exceedingly great: yet in his disease he sought not to the Lord, but to the physicians. And Asa slept with his fathers, and died in the one and fortieth year of his reign." (II Chron. 16: 12-13)

PAGE EIGHT
in the glory of his Father with the holy angels. (Mark 8: 38)

Some of the outstanding healing evangelists of today will violently disagree with me. They say, "We work with doctors. We go to the doctor ourselves."

Yet I wonder if the percentage of healings would not be greater if our eye was single, if we had fully made up our minds in whom we had put our trust.

John Alexander Dowie, the forerunner of today's group of healing evangelists, with an amazing record of healings of all sorts of diseases around 1896-1900 in Chicago, would not presume to pray for a man or woman in the Name of Jesus, unless and until that person had renounced doctor, medicine, dope, smoking, drinking, or any other thing that might stand between him and a single-eyed faith in God.

The medical profession fought Dowie. They had him arrested 100 times within one year, on all sorts of faked charges. And in each trial he wrote into the court's record sworn affidavits of such miraculous healings that almost the entire city of Chicago was convinced that here was a man of God.

The medical profession, seeing they were getting the worst of the cases, withdrew their opposition to Dowie.

Smitth Wigglesworth, "dean" of the healing evangelists, an ignorant English plumb-er, to whom almost all "full Gospel" ministers look up with reverence and awe, would not pray, nor could he pray in faith, for anyone, except they were willing to decide to trust God rather than man.

Peter, on the mount of transfiguration, wanted to do homage to three great leaders: "Then answered Peter, and said unto Jesus, Lord, it is good for us to be here. If thou wilt, let us build here three tabernacles; one for thee, and one for Moses, and one for Elijah."

"While he yet spake, behold, a bright cloud overshadowed them: and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him."

"And when the disciples heard it, they fell on their faces, and were sore afraid. And Jesus came and touched them, and said, Arise, and be not afraid. And when they had lifted up their eyes, they saw no man, save Jesus only." (Matt. 17: 4-8)

Wigglesworth's theme, his creed, his faith, was "Jesus Only." He preached it, he lived it, he demonstrated it. He was jealous of Jesus and would have no man share the credit or the glory when one was healed.

TRY OR TRUST?

Another area of our Christian lives where we are divided in our minds is whether we should be "up and doing" about our Master's business or whether we should relax, "let go and let God." Usually we vacillate between these two approaches, with the consequence that in neither are we very effective.

"But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not the man think that he shall receive any thing of the Lord. A double-minded man is unstable in all his ways." (James 1: 6-7)

There is much Scripture to back up the first way of Christian living. When the children of Israel were faced with the Red Sea in front, the Egyptians behind, and the wilderness on either side, they cried out to God for help. God's reply was: "Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward. But lift thou up thy rod, and stretch out thine hand over the sea, and divide it." (Exod. 14: 15-16)

When the soldiers of the little city of Ai put the children of Israel to flight, Joshua and the elders fell on their faces and cried unto God until evening. But God said: "Get thee up; wherefore liest thou upon thy face? Israel hath sinned . . . thou canst not stand before thine enemies, until ye take away the accursed thing from among you." (Josh. 7: 10, 13)

There is a time to pray, and there is a time when prayer is useless; when God demands action.

On the other hand, the Word tells us:

"Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. Rest in the Lord, and wait patiently for him." (Ps. 37: 5, 7)

And Jesus Himself said: "I do nothing of myself; but as my Father hath taught me, I speak these things." (John 8: 28)

"The words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works." (John 14: 10)

What is the answer to this "dividing," to this "halting between two opinions"?

When we are completely yielded and surrendered to God, with self subdued, "crucified with Christ", we realize that WE can do nothing; that anything done, if worth-while, must be done by the Lord.

At the same time we realize that God has chosen to work through human beings. Since Jesus returned to heaven, He has "no hands but our hands, no feet but our feet, no lips but our lips." Through us, His children, must He speak and walk and serve. But we are to furnish the body, the mind, the heart, for Him to use. The activity is to be HIS, not ours. Then it will be an unhurried, sure, powerful activity—run, ruled, and renewed by the Christ IN US.

When we speak, we will speak with authority, for it will not be our selves speaking; we will be but repeating the words of God. When we serve, it will not be our service, it will be Jesus ministering THROUGH us. When we pray, it will not be us praying, but Jesus praying through our minds, hearts, lips.

Yes, we will be very active, but very much at rest in Him. Not anxious, concerned, worried, tense. Not proud, nor yet cast down; no reputation to make, and none to lose. The responsibility, His; the doing, ours.

The praying ones will not pray so much and will DO more. The DOING ones will DO less and PRAY more, that the doing may be His, not theirs.

TO FATHER OR SON?

Another area where Christians are divided is how to pray. To whom should our prayers be directed: to God, to Jesus, or to the Holy Spirit?

Catholics pray to Mary, believing that she will take their petitions to Jesus, her Son, and He to the Father. This would make Mary Divine, which God's Word or Jesus Himself does not do. Jesus merely called her "Woman." (John 2: 4; John 19: 26)

Most Christians pray to God, "Our Father," as Jesus taught us in the Lord's Prayer. And they go to the Father in the Name of Jesus.

"And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." (John 14: 13)

Many Christians, especially the "Oneness" folks, pray only to Jesus, To them He is
CHRIST AND THE HEADLINES

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

THE UNITED NATIONS

Here is a letter recently received:

Nov. 13, 1953

Dear Mr. Dennis:

It distresses me that you are so bitterly against the U. N. Every real Christian I know thinks it is the only hope for eventual Peace—it, coupled with plentiful prayer.

Chas. A. Wells, whom you quote and whom so many church papers quote, says the Bricker Amendment is the rich man's (equivalent) means of torpedoing the U. N. In his "Between the Lines" or "Wells News Letter," he seems to be very much for U. N. I'm sure you get "The World's Foundation Farthest Out, and it gives us hope through Prayer."

I'm to make a talk about the Bricker Amendment being against the U. N., Wednesday a week, to my group of League of Women Voters. We have been studying the U. N. the past two months and it has done a great deal of good. We are tooth and toe-nail for it, and the people I know personally, who are against it, are selfish people.

Best Wishes
Mrs.

And here is my reply:

Dear Mrs.

Thank you for your letter. It is true, as you say, that Chas. A. Wells, The Foundation Farthest Out, and many others whom I admire, have faith in the United Nations. It is also true, as you point out, that most opponents of the United Nations are selfish people, isolationists, "America First" patriots.

The reason I have little faith in the United Nations is not that I believe in a selfish America First policy. It is because I have strongly felt, from its inception, that the U. N. is incapable of doing or being what its proponents claim for it, or what its adherents hope for it. And that is—to bring peace to the world.

Therefore it is enlisting the support and the prayers of good Christian people in a false hope. The ideals claimed by the U. N. are high and worthy and so challenge the support of men and women of good will everywhere. But the United Nations is not constructed so as to deliver the goods its founders claimed it would deliver.

It is distressing to me that millions of Christians will defend the U. N. and have hope in its bringing about world peace; while these same Christians reject the Kingdom of Heaven on earth, which is God's Plan for peace and which Jesus came preaching.

The United Nations has accomplished some good. It has brought representatives from the different nations together to air their differences and offered an opportunity for them to become better acquainted with one another. It has also, in theory at least, offered a forum where injustices of race prejudice, colonialism, poverty, etc., can be described and discussed. Some of its lesser committees have done a good job, such as in the realm of feeding the hungry, caring for refugee children, world labor movement, etc.

But the U. N. proper has been "sold" to the good people of the world as a semi-world government, capable of bringing law and order on a world scale and consequently, peace. I wish that were true. I would like to be able to hope that it could become true within the foreseeable future, but, to be honest, I cannot hope that it will.

The U. N. is the seat of a power struggle between the East and the West, a place of incineration, name-calling, coercion of votes by economic necessity, face-saving, power politics.

The U. N. is not a world government. It has no power to enforce, except by war, any of its decrees. None of its member nations have given up or signified their intention to give up, any of their national sovereignty.

The United States has supported the U. N. and urged other nations to support its acts when it has seemed politically expedient to do so. At other times, for the same reason, it has bypassed the United Nations and acted on its own, as in Greece. Most of the good that has come from the U. N. has been in the realm of humanitarian and economic aid to needy peoples. Most of this aid has come from the United States. We could have done it as well direct, as through the U. N.

The Bible warns God's people against making military alliances with un-Godly peoples for protection. Rather are we instructed to look to God Himself for our security.

"Not by might, nor by power, but by my spirit, saith the Lord." (Zech. 4: 6)

"Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself: and let him be your dread. And he shall be for a sanctuary." (Isa. 8: 12-14)

If we had not been in the U. N. we would probably not have been in Korea, and perhaps our sons, together with a million Koreans, would not have died.

Whenever the nations of the world are willing to come together in a world government, similar to the United States of America, where each member nation gives up its absolute sovereignty, and becomes willing to obey the one central government, do away with its national army, its trade and racial barriers, and have only an international police force, then I will see in it a hope for world peace.

Let me repeat, the idea of "One World," a World Government, and world peace, which U. N. proponents hold out before us are fine, but the U. N. as a vehicle of bringing about those ideals is, in my opinion, a false hope.

World conditions have steadily deteriorated since the U. N. was born in 1945. It has failed and is failing to bring about friendly relations or peace. We have steadily lost friends by our foreign policy, both when working through the U. N. or independently.

The U. N. is man's plan to extricate himself from the desperate situation of world affairs, because we are not willing to believe and whole-heartedly adopt God's plan for world peace, or at least for our own peace.

The world, including the Church and most Christians, have rejected the Kingdom of Heaven as a practical plan for world peace. Instead, we have tried Nationalism, Militarism, and now the United Nations, which is helpless without war. So it can do little more than single nations or alliances of nations could do, which was nothing more than what their combined military strength could cause to be done.

Jesus did not come preaching military alliances, leagues, United Nations, or any other man-made scheme for peace. He came preaching the Kingdom of Heaven. It was the first word on His lips, as on the lips of John the Baptist and on the lips of His disciples.

"In those days came John the Baptist, preaching in the wilderness of Judaea, and saying, Repent ye: for the Kingdom of Heaven is at hand." (Matt. 3: 1-2)

"From that time Jesus began to preach and to say, Repent: for the Kingdom of Heaven is at hand." (Matt. 4: 17)

"These twelve Jesus sent forth, and commanded them, saying Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not. But go rather to the lost sheep of the house of Israel. And as ye go, preach saying, The Kingdom of Heaven is at hand." (Matt. 10: 6-7)

Most Christians have waved aside the Kingdom of Heaven as a purely spiritual idea, salvation of the soul, synonymous with the Church, or a matter of individual religion.
HATCHET MEN

THE SPIRITUAL AND HISTORIC MEANING OF CHRISTMAS

But occasionally even a worldly politician or newsman, such as Franklin D. Roosevelt or Drew Pearson, makes the statement that our only hope for peace is to adopt and FOLLOW the teachings of Jesus, the Prince of Peace.

The Kingdom of Heaven on earth, means to the Christian who has grasped its significance and adopted its citizenship; that his first and highest allegiance is to the Kingdom of Heaven and to Jesus Christ, his King.

This further means that the Laws of the Kingdom—the commands and teachings of Jesus—supercede, for him, all other laws. This rules out hate, killing, war, returning evil for evil, as a way to peace. It means adopting and LIVING Christ’s commands to love our enemies, feed our enemies, love our neighbors as ourselves, “give to him that asketh of thee,” be the Good Samaritan.

I firmly believe that God planted our forefathers on these free shores for a great PURPOSE. America was to serve as His great instrument in saving the world. We were to be a Light House in the world’s darkness, an example to the world’s ignorance, a deliverer of the world’s oppressed, feeder of the world’s hungry, a saviour of the world’s lost.

But to do God’s will and God’s work, we must also adopt God’s methods. Ours was not to be the policeman of the world but the provider of the world; to lead, not to drive the world to its goal. This would rule out power politics and coercion which we are now using both in and outside the U. N. It would rule out our sending American armies all over the world, both through and aside from the U. N., as we are now doing. It would rule out the “Big Tough U. S.” role that we are now playing, both in and outside the U.N.

Instead, we were to show the world what life could be like under a free democratic form of government; where men were Christians; where men respected the rights of every other man because they, too, were children of God and potential citizens of the Kingdom of Heaven.

Ours was the privilege of sending missionaries to foreign shores instead of soldiers, food instead of force, love instead of bombs, cooperation instead of coercion, friendship instead of fear.

This role we played very well until powerful interests forced us into the First World War. And then again into the Second, and then Korea. Each time the support of the good Christian peace-loving people was whipped up by appeals to their high ideals: “Save Democracy,” “Preserve Freedom,” “Stop Communism.” All worthy causes indeed, but the means adopted were far from Christ’s Way. We used the wrong weapons, and so we failed to save democracy in the world, preserve freedom, or stop Communism.

On the other hand, we had a part in the struggles that ended Democracy for most of the world, that lost freedom for millions in many lands, and that spread Communism rather than stopped it.

“This is not the way.” (II Kings 6: 19)

“I am the way.” (John 14: 6)

Until the world is willing to learn that lesson, we will continue to seek here and there for a man-made scheme that will promise the peace we hope for, and at the same time promise to preserve for us our power and prestige, our wealth and authority, but which inevitably ties us to the wicked tactics of the world.

Let me repeat, The United Nations has no power to bring about peaceful relations between nations, It can only discuss, debate, and vote. Each nation can then decide whether or not to abide by the majority decision, or the veto may block any effective action. Nothing voted can be executed against a nation’s will, but by way of example.

There is nothing done within the U. N. that we could not do as well or better alone, without our being tied to nations who do not have the high ideals of our own. We could meet in peace conferences, argue, plead, persuade, as we do now, and be free to act as Christian neutrals in the world’s brawls.

In conclusion, may I say that I did not think my attitude was one “bitterly against the U.N.”; but rather one who has little faith in it as an instrument of peace, and out of patience with those who hold it up as THE solution for the world’s headaches; when I know only God has THE WAY to peace and He has disclosed that WAY through His Son, Jesus Christ, and the Kingdom of Heaven, which He preached and commanded His disciples to preach and live.

It is not the United Nations that we need. It is to humbly kneel at Jesus’ feet and ask His forgiveness for our sins, and to pledge anew that we will follow Him and His Way, trusting His strong right arm for our protection.

I do not advocate, as do the selfish snipers at the U. N. turning our back upon the needs and the needy of the world. I do advocate that we turn away from the sins and the un-Christian tactics of the world, WE have a better plan than the U.N. It is God’s Plan for Peace—the Kingdom of Heaven on earth, here and now.

If the United States dared to adopt His Way (and if the Church dared to whole-heartedly demand it the U. S. might do it), the down-trodden of the world, the victims of Godless Communism, the poor, the hungry, the dispossessed, would once again look to America and her God as the hope of the world.

If we continue in the way of the U. N. we face periodical Koreas, creating more problems than we solve.

Oh, that men could have as much confidence in Jesus and His Way as they do some man-made plan for peace!

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

“When a man’s ways please the Lord, he maketh even his enemies to be at peace with him.” (Prov. 16: 7)

Sincerely,
J. A. Dennis

PAGE ELEVEN
**Make Up Your Mind**

(FROM PAGE 9)

God—the ONLY God. Some of them go so far as to say that praying to God is of no more effect than praying to an idol. A few Christians pray directly to the Holy Spirit, especially when asking for the Gifts of the Spirit.

"But all these worketh that one and the self same Spirit, dividing to every man severally as he will." (I Cor. 12:11)

I have asked God how to pray.

"Lord, teach us to pray." (Luke 11:1)

"Jesus, shall I pray in the Name of thee; or shall I cry directly to YOU?"

So far, the answer I have received is this: Let every man pray in the way he has faith in.

When you go into a store, you like to trade with the owner or manager—having a "clerk" wait on you is often not sufficient. In some firms there are several owners or partners or members of the firm. Some customers like to go to one for help, others to another. But ANY member of the firm has authority to get you what you want, to regulate terms and prices, IF he is a MEMBER OF THE FIRM.

Most of us believe in a Triune God: Father, Son and Holy Ghost. If we get in CONTACT with any ONE of them, we can have our needs taken care of. The important thing is to get that CONTACT, to get a hearing. Once we get God's ear, or the ear of Jesus, they will be glad to help us.

"And this is the confidence that we have in him, that, if we ask anything according to his will, he heareth us: and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." (I John 5: 14-15)

"Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear." (Isa. 59: 1-2)

**THE HOLY GHOST**

Another question on which many, many Christians are divided in their minds, is that of the Baptism of the Holy Ghost.

Though a few churches preach that there is no Holy Spirit for the believer today, saying our only inspiration is that gotten from reading the New Testament, most Christians believe in the Holy Spirit, ask God for it and have different ideas of whether or not they have received it.

A friend was recently telling me her need: of a closer walk with Jesus, more power to witness, that "sureness" we all hunger for. I said to her, "What you need is the Baptism of the Holy Ghost." Her reply was typical of thousands: "I think I have already received the Holy Spirit."

Well, THINKING and KNOWING are two very different things. If you ask some people, "Are you saved?" They will reply, "I THINK so. I am a member of Church." But many Christians will answer, with sure voice and shining face, "Yes! I know! I am saved—born again, by the blood of Jesus!" No doubt there, no wondering, no questioning, no "thinking," no "maybe so" there! They KNOW! It is the same with the Baptism of the Holy Ghost.

The Holy Spirit works in many ways. It is He that brings conviction upon the sinner causing him to accept Christ. It is He that brings the faith to the penitent's heart that Jesus has saved him and washed his sins away. It is He, the Holy Spirit, that comes in and sanctifies, cleanses, anoints, thrills, guides, inspires, speaks to our hearts the messages of Jesus. All these come from the Ghost of Jesus. John the Baptist said about Jesus:

"I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire." (Matt. 3:11)

In order that there would be no question in the seeker's mind, no "maybe so," no "I think so"; Jesus set the pattern of proof of the Holy Ghost's presence in the believer's body, mind and soul, by showing to the world on the day of Pentecost, a New Thing:

"And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." (Acts 2:4)

Many, many Christians today are earnestly seeking the Baptism of the Holy Ghost. The hunger is in the hearts of Baptists, Methodists, Disciples, Episcopalians, as well as "Full Gospel" folks.

But many of these seekers are not sure that they want to "speak in tongues." I have never known of anyone receiving the Baptism until he was ready to say, "Lord, I want the Baptism ANY WAY you want to give it, tongues and all."

Brother Rufus did not receive the Baptism of the Holy Ghost until he was willing, if God so willed, that it be accompanied by the speaking in other tongues or other languages, though he expressed his preference for English.

This lack of a "single eye," this "hauling between two opinions," this seeking of God's gift of the Holy Ghost, while at the same time questioning the wisdom of God in accompanying the gift with the speaking in other tongues, keeps many a seeker from receiving that for which they pray.

If you are in this class, and I know many that are, let me say to you: I do not believe you will receive the Baptism you say you want, until you can humbly say from the depths of your heart, "Lord, you know best, I want the Baptism of the Holy Ghost just like you gave it to Peter, James, John, and Mary, the mother of Jesus, in the upper room on the day of Pentecost. I, too, want to speak in that Heavenly language which only your Baptized ones know!" When you are ready to pray that prayer, you are ready for the Baptism.

**CHOOSE YOU THIS DAY**

Is your mind divided over one or more of these questions which I have discussed? If so, listen to the charge given to the Israelites by Joshua as he prepared to leave them:

"And if it seem evil unto you to serve the Lord, choose you this day whom ye will serve; whether the gods which your fathers served that were on the other side of the flood, the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the Lord." (Josh. 24: 15)

Let's make up our minds.

**TITHING**

(FROM PAGE 5)

Would you have felt any differently towards that same man? Would you have believed that he really did love his father?

"Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation."

(Mal. 3: 8-9)

The Tithers puts GOD first! The one who refuses to recognize God's ownership, puts HIMSELF first! There is no middle ground! (Another Tithing article next month)