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HOW THE WAR FOR DEMOCRACY CAN BE WON



By
ISAAC LOCKHART PEBBLES
OF THE MISSISSIPPI CONFERENCE

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ISAAC LOCKHART PEBBLES



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PREFACE

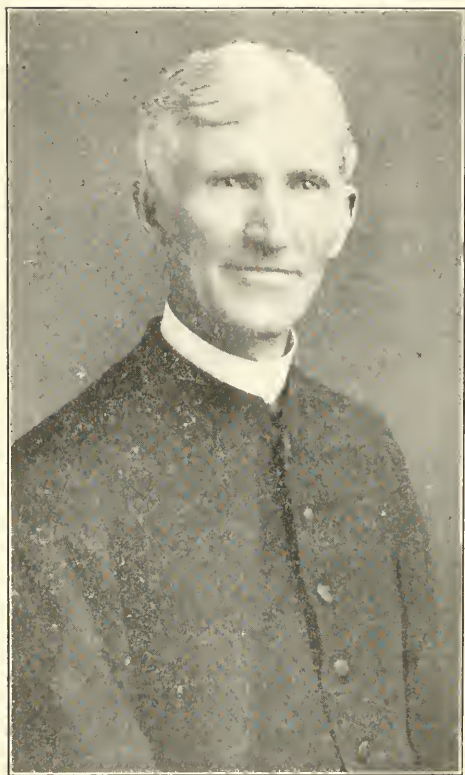
Much is being said and written about war, and hence we have concluded that a Scriptural production on the subject will be pertinent just now, and especially helpful towards the ending of the one now in progress in the orient. Therefore, whatever this work shall do towards that end, we shall gladly give all the glory and honor to Almighty God, our Holy Father.

ISAAC LOCKHART PEEBLES
1522 13th Avenue
Meridian
Miss.

April, 1918.

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ISAAC LOCKHART PEEBLES

HOW TO WIN THE WAR

I.

The Occurrence of the Word War in the Bible

The word war occurs 262 times in 8 forms in the Bible; war, 226; wars, 15; warreth, 1; warred, 9; warring, 3; warfare, 5; warrior, 1; and warriors, 2 times. Polemos is the Greek word for war and it occurs 300 times in the Bible; 282 times in the Old Testament and 18 times in the New Testament. Polemeo is the Greek verb for making war and it occurs 172 times in the Bible; 165 times in the Old Testament and 7 times in the New Testament. Other words occur in the Greek for war, but the noun and verb already mentioned are the principal words for war. Mache is used for a battle, single engagement, strife, etc. Stra-teia is used for warfare, etc.; strateuma for an army, soldiers, troops, etc.; strateuo used for being a soldier, to serve in war, to wage war, to war, etc.

II.

The Uses of the Word War in the Bible

1. It is used in the sense of nations using forces and weapons against each

other in order to their subjection one to the other, as when the Kings of Shinar, Elam, Ellassar and nations (likely a tribe made up of people from all countries), made war with the Kings of Sodom, Gomorrah, Admah, Zeboiim and Zoas, Gen. 14:1, 2, in order to control them and make them contribute to their power, wealth and honor.

2. The next use made of the word war, is in the sense of God's destroying the enemies of His people, as when Moses said: "The Lord is a man of war." Ex. 15:3. He thus denominated Him, because after Pharaoh and his host were in the midst of the Red Sea, God brought the two walls of water down on them, and drowned every one, so not one escaped. He drowned all of them and hence Moses could very well declare: "The Lord is a man of war." No warriors ever so completely destroyed their enemies as God did Pharaoh and his host.

3. The word war is used in the sense of opposing, and also withholding good from, as when it was said of God: "Because the Lord hath sworn that the Lord will have war with Amalek from generation to generation." Ex. 17:16. Amalek was so wicked as to justify God's treating him as He had determined to do.

4. The next sense in which war is used is that of driving back the enemies in

order to safety and self-protection, as in the case of the Jews being ordered to war against the invasion of their enemies who desired to subject and rule them.

5. War is used in the sense of death as when Solomon said: "Neither hath he power in the day of death: and there is no discharge in that war." Eccl. 8:8. The possibility of a discharge in death ceases.

6. It is used in the sense of a struggle against the flesh, the world and the Devil, and also, the struggle to obey God and do right generally and in every possible way, as when Paul wrote to Timothy: "War a good warfare." I. Tim. 1:18. That is, not only to be sure of the right war to engage you, but be sure to use right weapons and right methods.

7. War is used in the sense of unpleasant contentions and feelings, and too, ambitious and selfish raging desires as when James wrote: "From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" James 4:1.

8. It is used in the sense of persecutions and death of the saints as is declared in Revelation: "And it was given unto him to make war with the saints and overcome them." Rev. 13:7.

III.

The Meaning of War

The word war is thought to be from old French werre, or likely from Low Latin verrere, to sweep, to drag away. The Greek errein means to perish, to be lost, to disappear wholly, etc. War means two forces, or a union of forces contending for certain territory, or territories, or for domination over each other, or the prevention of domination, or for freedom of one from another, or for certain principles, or rights. It means also opposition of good forces against the wicked forces, or the opposition of wicked forces against the good forces, as that of the flesh, world and Devils against the Spiritual and Divine forces. It means opposition of righteousness against wickedness, or the wicked against the wicked. The present war means an effort on the part of prepared forces to conquer, possess and rule irrespective of rights. The opposition is a war to prevent such a course, and also, to make it possible for the people to rule themselves within the limits of religious, civic and individual rights.

IV.

**How the War for Universal Democracy
Can Be Won**

It looks possible for the Allies to win

despite everything and any thing, but we should not forget the great uncertainty of people right in a critical time, and hence the possibility of a defeat, and therefore, in order to run no risks whatever, and too, to bring the war to an immediate end, let us meet the right conditions in the right way and we shall have no fears about an immediate victory. Now, therefore, let us respect the following conditions:

1. The chief and the real condition of our success is fellowship with God and a continued increasing faith in Him; for it is plainly declared: "The race is not to the swift, nor the battle to the strong." Eccl. 9:11, and also it is written: "For promotion cometh neither from the east, nor from the west, nor from the south; but God is the Judge; He putteth down one, and setteth up another." Psa. 75:6,7. At this point one might pertinently ask the question: "Will God allow the wicked to prevail?" If we ignore the conditions, He might as a punishment to us for ignoring the conditions, and too, being wicked ourselves; just as He allowed the Babylonians to conquer His people, the Jews, in ancient times, and punish them and subject them to 70 years captivity. He allowed that, not because the Babylonians were right, not at all; but because His own people had ignored plain conditions, and therefore, had become

wicked themselves, and hence needed a defeat as a punishment. At this time we have many good people, it is true, but if they grow careless and self-confident, and sanction the wickedness of the wicked, they will thereby separate themselves from good grounds for a hope of winning the present war, and hence the possibility of a sad end. Our enemies have made a god of human learning and skill, and therefore let us guard against such a misfortune, and never allow ourselves to trust more in our knowledge and skill, not even in our best and greatest leaders, than we do God. In the sense of trusting great leaders more than God, the Bible plainly says: "Put not your trust in princes, nor in the son of man." Psa. 146:3. And then urges: "Trust in the Lord with all thine heart; and lean not unto thine own understanding." Prov. 3:5. And as an encouragement to trust God it is declared: "Whoso putteth his trust in the Lord shall be safe." Prov. 29:25; and again: "Blessed is the man that trusteth in the Lord, and whose hope the Lord is." Jer. 17:7; "Blessed is the nation whose God is the Lord." Psa. 33:12. Let it not be forgotten that right trust in God means right living. That is, living like God commands us to live, and hence we give a summary of how God requires us to live.

1. He requires us to reverence His

name. We must not profane it, and we must love Him more than we do anyone else or any thing else besides.

2. He requires us to keep the Sabbath holy. The captivity of the Jews was due more to disregarding the Sabbath than anything else it seems. Read Neh. 13:15, 16,17,18. Unless it becomes rigidly necessary we should make no preparations for war on God's holy day which He requires us to regard and keep. It profits and also expedites war preparations by our keeping the Sabbath holy. The best thing for soldiers and the people generally, is for them to attend church services and religious work generally on God's holy day, and thereby equip themselves most surely for whatever they have to meet. Remember Gideon took only 300 men to conquer their enemies who swarmed over their country like grasshoppers for numbers, and yet they routed and conquered them in a few hours by the help of God. Think of one man Samson, killing about 6,000 enemies at one time. Judg. 16:27, and also the thousands of Philistines killed and put to flight by God's thundering upon them in answer to Samuel's prayer. I. Sam. 7:7-13. Think of David's wonderful victory over the Philistines by trusting God, or rather, having God with him in war. I. Sam. 17, and let all remember that God is the same now as

then, and too, "For there is no respect of persons with God." Rom. 2:11.

3. God commands us to honor our fathers and mothers, and therefore will visit us with curses if we dishonor them. One of the most hateful things with God is for a child not to be good to his parents and not to obey them in the Lord. Ex. 20:12. Eph. 6:2.

4. He requires us to love on another as Christians better than ourselves. John 13:34,35.

5. He requires us to love everyone, even our enemies. "For if ye love them which love you, what thank have ye? for sinners also love those that love them." Luke 6:32.

6. He requires us to do to others as we want them to do to us in all that is right, just, courteous and good, and hence Christ said: "All things whatsoever ye would that men should do to you, do ye even so to them." Matt. 7:12.

7. God does not authorize us to do anything that is not for His glory, and hence it is written: "Whether therefore ye eat or drink, or whatever ye do, do all to the glory of God." I. Cor. 10:31. Our eating and drinking, and everything else, must be for His glory. That is what He created us for. The life that He requires

is wholly unselfish. Peter says: "Be ye holy in all manner of conversation." I. Pet. 1:15. We must not be covetous, for covetousness makes one selfish, greedy and an extortioner. He cares little or nothing for others further than he can use them for himself, neither does he properly care for himself. A greedy grafter is heartless and the world would move on much better without him. Oh, a man heartless enough to cheat and rob his fellow men! He is a deformed monster!

2. To win the present war, we should have not only the best physiques and brains, but the most moral and spiritual as leaders to insure God's presence with us, and too, as an incentive to our soldiers to guard against useless rashness and always reminded that it is, "in God we trust."

3. We need healthy, stout, active, well trained, moral and religious soldiers. We should strive to get everyone to form fellowship with God, if he has not already formed it, and then bring to bear every means possible for his living like God requires. Instead of sending our soldiers from great feasts and dances where God is not only not worshipped, but where He is insulted, if we would send them from places of prayers and good counsel, it would make it most certain that this most brutal war would soon end. Oh, just think of a bright,

buoyant young man sent from the ball room to be shot without God! Just think of the thoughtlessness of the hearts that would dare to provide a dance for him and make him believe that that is the last best place for him before he leaves his country for eternity—it may be. Let all the means be used necessary to our soldiers' readiness to meet God, and especially to have God with them on the battlefield for their protection against the missiles of death, and their success in putting an immediate end to the most disgraceful brutality that has ever blackened our race. What a victorious class our present selects will prove themselves to be, if they will enter the battlefield emboldened, empowered, and protected by Almighty God. No others would be needed. They would enter the war not with a don't care, but with a full consciousness of God's protection and help, and David-like win the war without delay.

4. To win the war we should be united and each class have a proper respect for the other. We should strive to do away with all bossings and each class have proper appreciation of the other so their shall not be any lackings of confidence. No class of men can afford to trust that class of men who are striving to boss and rule all the rest. Such a class is unworthy of confidence, and let that not be forgotten for-

ever. Any class that has the spirit of bossing and driving, evinces that principle of selfishness and devilism that would subject all rights of others to its own profits and force all power and authority of others under its own domination. Let each class of men respect properly the rights and importance of the others, and therefore, there will be no room for such devilry. Preachers, farmers, merchants, doctors, educators, bankers, railroaders, mechanics, etc., are all needed, and therefore, let neither class be guilty of the low, mean, sneaking, selfish, cowardly, dogish practice of influencing legislation and general sentiment in its own favor irrespective of the rights and prosperity of others. Any class that has such a mean, inexpressibly low, black, dirty, filthy spirit to do such a thing, will sneak, misrepresent, lie, rob, murder, in short; there is nothing too low and mean for it to do, if it just can succeed and prevent any loss or ruin to its own base self. Each candidate for any office should denounce most bitterly, and also, expose any class that would dare to commit him to its devilism. Such a dirty, filthy class is unworthy of existence, and hence should be disorganized and branded as unworthy of existence, and therefore, for proper unity in these times of great perils, let each and every class prove its worthiness of confidence by

frankness, sincerity, justice, goodness, love, and its bitter hatred for anything that is sneaking, low, unjust, unkind, tyrannical, and bossy. Just think of an American tyrant and boss! The infinitesimals needed in an effort to express his littleness and meanness after their shrivellings of his moral existence would flag imagination and force the conclusion that morally he is not even in the realm of infinitesimalities. An American boss and tyrant should shame the devils from his association, and force them to prepare an apartment in hell for his association with the dogs, scorpions, spiders, hornets and the hissing, rattling, biting, stinging venomous snakes that may be peculiar to that horrible region. True unity is when each and all desire, purpose, speak and do nothing but the honorable, just and clean thing, respecting the rights of all most rigidly.

5. To win the war we should pray often and earnestly. In order to our prayers being answered, we must live right and keep our hearts clean after God has cleansed them, for the Psalmist said: "If I regard iniquity in my heart, the Lord will not hear me." Psa. 66:18, and again it is written: "He that turneth away his ears from hearing the law, even his prayer shall be abomination." Prov. 28:9; and also: "Now we know that God heareth not sinners; but

if any man be a worshipper of God; and doeth his will, him he heareth." John 9:31. From these Scriptures it is clear enough that God will not regard favorably any one's prayer for others who does not live aright. He will hear a poor sinner when he penitently cries for his own pardon and deliverance, but He will not hear him for others. If we break the Sabbath, cheat, charge too much for what we sell, charge too much for our work, discourteous, unkind, self-conceited, selfish, caring too much for ourselves and little or nothing for others, mean and sneaking, hurting others because we do not like them, dishonorable, robbers; in short, if we wilfully do not live aright, our prayers will be impudent and hateful to God, and therefore, let all who are not right with God, repent and beg Him to forgive them and purpose to live aright and God will regard and answer their prayers. Oh, He will end the brutal carnage and give us peace in a short period! Let all, therefore, get right so God can have right of way with us in all matters, and especially the war just now.

6. To win the war, preaching to the soldiers, food, money, clothes, etc., will be necessary, and therefore, we shall have to do our part towards supplying whatever is needed; but let those who are well circumstanced, not only contribute liberally, but

let them guard against making it unnecessarily hard on the poor and the unfortunate. Let them remember that if their giving does not lessen their table supplies and discontinue their luxuries, it is not to be compared to that of the poor who have to eat less and cannot afford any luxuries whatever in order to give supplies to the war. Let the rich and the poor have proper sympathy for each other and each class do the best that they can as one family. Let extravagance in contracts, daily labor, food, clothing and in everything else be avoided. Let there be no vain boastings, for the Lord said: "Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the Lord which exerciseth loving kindness, judgment, and righteousness in the earth; for in these things I delight, saith the Lord." Jer. 9:23,24. God's great desire is our right and holy living; our real love for Him, and then He will be free and unlimited in His care for us. Weapons, skill, food, money, clothing, etc., may be necessary in meeting and conquering an enemy, but we should not glory in them, but in God who is our real source of success. It is He who makes food stuffs grow, supports and protects us, and gives

us victory over ourselves and even our enemies. Let us have proper love and respect for our leaders and cheerfully obey them in right limits, and also let us properly love and respect our soldiers on land, sea and in air, and rightly appreciate our flag, ships, submarines, airplanes, weapons, etc., but let us see rigidly to it that we make Gods of none, nor surrender an iota of virtue, honor, justice, or self respect to any. Let God be our God, and on His altar let us with all that we are, have, or ever expect to be and have, be placed to remain forever. Then we can truly say with Paul, who wrote: "Whether we live therefore, or die, we are the Lord's." Rom. 14:9. To be the Lord's is more than all else, and too, it is an assurance of all things, and hence Paul wrote: "All are yours." 1. Cor. 3:22, and the Psalmist wrote: "Trust in the Lord and do good; so shalt thou dwell in the land and verily thou shalt be fed." Psa. 37:3. Solomon also wrote: "When a man's ways please the Lord, he maketh even his enemies to be at peace with him." Prov. 16:7. Now let us therefore be the Lord's, and see to it that our ways please Him, because we obey Him, and hate the sin of worldly amusements, sensual pleasures, adultery, greed, Sabbath desecrations, intemperance, dishonesty, cheating, lying, stealing, disobeying parents, tyranny, sneaking, robbery, selfish-

ness, vain pride, laziness, gluttony, self-indulgences, filthiness, profanity, envy, murder and all other sins, and our enemies will fear us and be glad to be at peace with us. The present unnameable butchery will come to an immediate end. The Almighty, Just, Holy, Merciful, All-wise, Omnipresent, Omniscient, Eternal, Infinitely Good, Sinless God our Holy Father, end the unnameable curse immediately and forever. Let each and every one trust God and do his part, and we have nothing to dread. Amen!

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