The Texas Herald, V. 2, No. 2, May 1951

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WILL THE LIGHT GO OUT?

America was for many generations the world’s spiritual leader. But now there are distressing signs that our day of spiritual leadership is passing.

Selfishness and pagan disregard for spiritual values is crowding out the traditional standards of personal responsibility and integrity. Other nations are alarmed at our militarism and devastating violence.

A spiritual awakening must somehow come or the light will go out.
The Texas Herald will be published monthly as the Lord provides the means. 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."

The House of Prayer will have a prayer service each day—be preached every night and all are welcome, regardless of denomination, race or creed. It is not another church, so has no Sunday services. It was started because of the deep conviction that Christianity is bigger than any denomination, richer than any race or nation, deeper than any creed, and higher than any earthly wisdom. That Christ has the answer to every problem, whether personal or international. That we can obey Him and live—or disobey Him and perish.

The House of Prayer is not fighting the Church or any denomination in it. Here we will work and pray for all the ministers and denominations in Austin, America and the world, that a great revival of repentance will sweep ministers and members to their knees before God, that His Holy Spirit will be poured out upon all, that the Church and America will walk in humility and obedience in the footsteps of Jesus. We must have, not only individual repentance, but national repentance—where we repent for America’s sins—or America will perish as has all rich, and proud and complacent nations before her.

We have opened at 1108 East First Street in Austin, a House of Prayer for all people, where Christ’s Gospel of Good News will be preached every night and all are welcome, regardless of denomination, race or creed. It is not another church, so has no Sunday services. It was started because of the deep conviction that Christianity is bigger than any denomination, richer than any race or nation, deeper than any creed, and higher than any earthly wisdom. That Christ has the answer to every problem, whether personal or international. That we can obey Him and live—or disobey Him and perish.

The House of Prayer will hope to be a point of contact for those who wish to help, to send the helpers and the funds to do the work. But we can walk up to the Jordan and put our feet in and trust Him to open the way.

The House of Prayer is a house of Faith. No one will be asked for money—only God. No collections will be taken, no loans accepted, no debts contracted. It will carry on as God sends in the funds through His people. A tithe box will be near the door for those who wish to help.

We will not do all the preaching or praying. We welcome spiritual leaders who may come this way to share their discovered truth with us.

In the afternoon the House of Prayer will be open for private counseling and prayer, what ever may be your need: spiritual, physical, material. All are welcome who believe with us that God answers prayer.

We solicit your prayers that the House of Prayer will prove a blessing to Austin, to every church, minister and congregation, that it will serve the cause of Christ, revival and peace.

Wake up or Blow up!

Frank C. Laubach has written a book that every Christian—and every American—should read at once. The title itself is dynamic enough to startle us out of our proud complacency: “WAKE UP OR BLOW UP!” Every page burns with red-hot Christian conviction.

The author of this book knows the world and the people of which he writes. He has taught more people to read than anyone else. He has worked with missionaries in 68 countries, worked with the educational departments of 30 governments and mingled with the illiterate three-fifths of the human race, taught them, listened to their pleas, seen their eagerness to learn, their boundless gratitude for a chance to learn, and the pathetic way they follow any leader who loves them.

Laubach says a third world war can end in any horror, even to the destruction of the United States. “WE CAN PREVENT THAT WAR!” he states. He sees clearly that bombs and jet planes cannot stop Communism. That the bottom four-fifths of the world are going Communist because they are hungry, terribly unhappy and grimly determined to rise out of their destitution. “WE CAN STOP COMMUNISM COLD!” Laubach declares, “BY LIFTING THOSE WRETCHED PEOPLE ABOVE THEIR MISERY AND DESPERATION. By sharing our know-how. They love us when we help them; and they hate us when we don’t. They are not satisfied with old clothes, surplus food, loans of money. They want to rise to our level. They will settle for nothing less. They lack progressive methods and will follow anyone who promises to help them rise.”

The author points out that the Communists, out to capture the world, want us to help them. We desire and promise everything, while we, since Woodrow Wilson’s promises fell flat, have promised them little and our deeds have been totally inadequate to their vast need.

He claims that where we have helped, with medical attention, education and agricultural know-how, the results have been miraculous, with the people thronging the missionaries, loving them, wanting our religion. He declares that we “COULD MAKE CHRISTIANS OUT OF ONE BILLION TWO HUNDRED MILLION ILLITERATE NON-CHRISTIANS IF WE TAUGHT THEM, HELPED THEM TO IMPROVE THEIR CONDITIONS, AND SO REVEALED TO THEM THE LOVE OF CHRIST.”

“We could conquer the world’s heart by serving it, as Jesus said we should,” Laubach contends. “But in this all-out attack of help, the Church has a very basic responsibility. It must find the right kind of men. The technicians will fail unless they have the type of character that the Church at its best produces; men with high honor, good habits, integrity, warm heart, Christlike compassionate desire to help—democratic and congenial men who are ‘color-blind,’ loving, and beloved. Such men would do as much to raise the ideals of people as they would to teach skills. They would be living witnesses for Christ, and living witnesses for America at her best.”

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“With 100,000 such men strategically planted over the world, our Christian way of life would become popular, and the counsels of violence, revolution, hate, murder, robbery, and lies, would dry up and blow away, because there would be nothing to be violent about. People don’t want to murder anybody when they are hopeful and happy and grateful. At least half of those 100,000 men should be supported by the Churches.”

Laubach estimates the cost to the churches of sending out these 50,000 technical Christian experts would be two billion dollars a year, which amount could be realized if each church member set aside 5% of his income for this program, an average of a dollar a week per member. This would indeed be a small price to pay for peace! Less than we spend on cigarettes!

“Laubach says we must also appeal to all governments to give every farmer enough land on which to work for himself; by purchasing and re-selling to tenants the great feudal estates, by cooperative farming and by re-claiming millions of acres of now dry land. Unless this is done he thinks the Crusade for Freedom and the Voice of America will be but mockery.

“If we start this program on an adequate scale we shall have the desperate, retarded areas of the world back of us within two years, and the threat of this hour will melt like fog before the sun,” Laubach declares, “Our experiences in many countries indicate that it requires from one to two years to change hatred to love, if we do it this way. THIS IS 100% THE WAY OF CHRIST, WHO SAID THAT ANYBODY IN TROUBLE IS OUR NEIGHBOR: SO HELP HIM AND LOVE HIM. THIS IS THE ONLY WAY TO CONVERT RUSSIA TO THE WAY OF CHRIST.”

Laubach is convinced that when our program of world-wide kindness (with no political or armament strings attached) begins to win the people and nations of the world, the Communists will have to abandon their program of violence and hate and adopt a similar program of helpfulness in order to compete with our appeal. Then we will have a “war of kindness to conquer the world!” “Is that too good to be true?” he asks. “Not unless we are too selfish to try it. Let’s try Christianity! It has never been tried by the nations.”

The author of this challenging book thinks time is running out on us, that it will soon be too late to save the world or ourselves. He urges every reader to be a missionary or to pay to send one, and for all to PRAY.

He warns in his preface: “You will not like all of this book; some of it will sting and hurt you. But when you have finished, you will see a glorious vision, you will know the answer to our dilemma, and you will see that answer within your grasp, for you will be part of the answer. For here is the way, the only way to save our country, our world, and our loved ones from being swept over the brink of unthinkable horror. So let it hurt! Your pain is part of the birthpangs of a new world.”

“If the book lacks polish, so does hot lava. It was written to try to help save the world, and printed post-haste. It was written to call America’s attention sharp’y to the only issue that matters now: whether America will wake up or blow up!”

“WAKE UP OR BLOW UP,” with subtitle, “America, Lift The World or Lose It,” is printed by Fleming H. Revell Company, price $2.00. It can be purchased from Macalester Park Publishing Co., 1571 Grand Ave., St. Paul 5, Minnesota. This warning by a modern Christian prophet is more important than all the words coming out of Washington.

AMERICA — REPENT OR PERISH!

“Blow ye the trumpet in Zion, and sound an alarm in my holy mountain. Let all the inhabitants of the land tremble: for the day of the Lord cometh, for it is nigh at hand; A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there hath not been ever the like, neither shall be any more after it, even to the years of many generations.

A fire devoureth before them; and behind them a flame

burenheth: the land is as the garden of Eden before them, and behind them a desolate wilderness; yea and nothing shall escape them.

The appearance of them is as the appearance of horses; and as horsemen, so shall they run.

Like the noise of chariots on the tops of mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array.

Before their face the people shall be much pained: all faces shall gather blackness.

They shall run like mighty men; they shall climb the wall like men of war; and they shall march every one on his ways, and they shall not break their ranks;

Neither shall one thrust another; they shall walk every one in his path: and when they fall upon the sword, they shall not be wounded.

They shall run to and fro in the city; they shall run upon the wall, they shall climb up upon the houses; they shall enter in at the windows like a thief.

The earth shall quake before them; the heavens shall tremble, the sun and the moon shall be dark, and the stars shall withdraw their shining;

And the Lord shall utter his voice before his army: for his camp is very great: for he is strong that executeth his word: for the day of the Lord is great and very terrible; and who can abide it?

Therefore also now saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning:

And rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger and of great kindness, and repenteth him of the evil.

Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the Lord your God?

Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:

Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.

Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them: wherefore should they say among the people, Where is their God?

Then will the Lord be jealous for his land, and pity his people.”

—Joel 2:1-8

GOD GIVE US MEN

God, give us Men! A time like this demands
Strong minds, great hearts, true faith and ready hands;
Men whom the lust of office does not kill;
Men whom the spoils of office cannot buy;
Men who possess opinions and a will;
Men who have honor; men who will not lie;
Men who can stand before a demagogue
And damn his treacherous flattery without winking;
Tall men, sun-crowned, who live above the fog
In public duty and in private thinking;
For while the rabble, with their thumb-worn creeds,
Their large professions and their little deeds,
Mingle in selfish strife, let Freedom weeps,
Wrong rules the land and waiting Justice sleeps.

—Josiah Gilbert Hubbard

PAGE THREE
God's Way To Peace


If you were given all power and full responsibility for spreading Christianity throughout the world, how would you go about it?

On the morning of January 27th, A. D. 26, a country preacher was baptizing repentants in the River Jordan. Down to that shore came a young man, filled with that one purpose: to show all men how to live in peace, as citizens of the Kingdom of Heaven.

Though sinless he wished to chart from the beginning the Way. It must begin with repentance, baptism, cleansing of self. As he came up out of the water, the Spirit like a dove (long the emblem of peace) came down upon him.

He went immediately into the wilderness to fight out methods of spreading the Kingdom, tactics, means to the great end. How get the whole world to see and accept a bountant life, peace, love? He forgot food, forgot sleep. Days passed, as He sought and prayed, "How, Father, How?"

Opening his eyes after prayer he found himself kneeling by a smooth oval stone that reminded him of the long brown loaves of bread his mother baked. He sprang up. "That's it!" He had it! Everybody would come to him if he offered them bread.

After they were fed he could preach to them, promise to take care of their every physical need. Going from town to town the whole world soon would flock to him! He walked on thinking out details.

But doubts crept in. Men would come for food, but when they told them they must repent and forgive and love, they would drift away. No, it wasn't good enough. He must have something better than bread with which to win the world. Nineteen centuries have proven the young man right.

Again he knelt in prayer. "How, Father, How?" As his eyes opened this time he found himself at the edge of a precipice. Below him he could see Jerusalem and the temple spires. "I have all power. I can jump down in Jerusalem's market place and hang suspended in space. The whole city will come to see the sight. And then I can tell the Kingdom and they will listen!" He sprang up. His mind raced ahead of his climbing feet. One miracle show in every city ought soon to win the world.

But again doubts crept in. Folks would come from curiosity, listen awhile, and then drift away looking for some new excitement. No, it would have to be something deeper than a message tied to a vaudeville act. Churches have also found this to be true.

He now found himself on the mountain top. "How, Father, How?" He knelt in awe before the beauty and grandeur beneath him. There was Jerusalem in all its splendor, away to the north was his home province, Galilee. To the east was Perea and beyond, Arabia. Southward lay Egypt, land of the Pharaohs. And far to the west were the blue waters of the Mediterranean Ships docking there sailed to Rome and all seaports of the world. Below him a bugle sounded, Roman soldiers marched in quick precision, representing order, discipline, government.

That was it! That was the only way. Rule the world, pass laws, make people be good. Under his benevolent rule crime and sin would disappear, men would be required to observe the Sabbath and attend worship and deal justly with their fellow men. Soon the whole world would come under his dominion and the Kingdom of Heaven would be complete. With his power he could quickly marshal a victorious army under the banner of Liberty and Peace. Men were eager to throw off the Roman yoke, to set up the Kingdom of Israel once more. He could feed them well, be a miraculous leader, he could wipe out or overcome any opposition. Like Gideon or Joshua or David. He would do it!

He stopped. It would be easy to take over Judaea and Galilee and Samaria without a struggle. But Egypt? Would it be necessary to fight those wily politicians of the south? No, but he would have to play politics with them, make certain concessions to induce them to come in with him. But was that quite ethical, quite in keeping with the Honest Father and the rules of the Kingdom he was asking others to obey? Well, perhaps not quite, but the Egyptian people would be much better off under his rule than under those grafting kings. Yes, the great good he would accomplish would justly small concessions to untruth. He would do it!

But those Romans, how win them over to his kingdom? Could they be bargained with? No, those Fascists were hard, cruel. They understood only one language: armed might. They would have to be conquered. But they could not complain too much; it was time the tables were turned on them. It would mean killing some of them. That would be a bad start for the Kingdom of Love and Peace, but old scores would soon be forgotten, and the great good to the world under his rule would justify any means. Yes, that was the only way it could be done. It would work!

But would it? He walked on, sobered. Would not those he bargained with, bargain for his own downfall? Would not those he sought seek forever for revenge? If he began to compromise with evil where could he draw the line? Moses set up a good kingdom under law and force. Had it worked? Not too well. David had established the Jewish Kingdom. It had fallen into decay. No, there were flaws there. "I could conquer the world. I could hold them by laws and armies. I could preach to them of love, but it wouldn't ring true. It wouldn't last. But, oh, I'd love to try it! Get away this devilish thought that is so tempting. Get behind me Satan!... Oh, God, something better. But how?"

Shaken and exhausted the Son of Man fell full length on the ground and buried his face in the cool grass. "Oh, God, I give up. I want to do it, but I don't see any way to do it honestly, consistently, lovingly."

After forty foodless days the voices of the flesh were starvation and still. He realized now that the plans he had considered, the voices he had heard, came not from God but from the Devil, born in his own hunger, his natural desire for popularity, his human
ambition for power; the three desires that rule the lives of men. But now the body no longer ruled. At last the Spirit could make itself heard.

A still small voice sounded in his troubled mind. "Son, if you really want to do it, I can show you how. It will be slow and difficult. It will mean you will have to give up all thought of personal glory or power. But it can be done if you have patience and faith and love enough. How? Like I run my world, all nature, all life. It will mean you will have to make yourself heard. It will mean you will have to rule the lives of men. But now the body no longer ruled. At last the Spirit could make itself heard."

Jesus sat up. "But that would take a thousand years!"

"A thousand years? Yes, several thousand, perhaps. And you? They'll kill you for spreading the doctrine of love. It will appear contrary to common sense, business, politics; and it will threaten the authority of those in power. But if you believe in something enough to die for it, your message carries conviction. Anything less is insincere."

"That is the way I have forested and peopled the earth. An oak tree dies and as it falls it scatters acorns that grow into a forest. A man and woman die and leave several families in their stead. I cannot increase the wheat as long as it is stored in the bin, but only as it is thrown away."

"Until someone cares enough to give their life for the world, it will go along about as now. But this way of seed, of leaven, there need be no compromise with evil, no tainted means that poisons all the results, no inconsistent step. They'll kill you because you cannot fight back and still talk of love. But you can't force badness out of people and goodness in. Moses tried that. It has to grow from seed, from sacrifice, and spread like leaven in your mother's bread. Do you want that much to win the world to the Kingdom?"

The man was on his knees, head bowed in awful struggle. Did it have to be that way? Was there no easier, quicker method? So hard, so terribly hard!

Once and for all he decided. "Very well! I'll do it, to save my ignorant and suffering fellow men, even if it means my life on a Roman cross!" (John 10:15; 3:16)

Fully surrendered, Jesus sank down in peaceful slumber and woke clear headed and refreshed. Springing up, he swung swiftly down the mountain side, eager to be at this great task, his mind at peace.

Three years passed. Years of preaching, loving, healing, serving. The most strenuous evangelistic program in history. And not one single true convert! Oh, yes, multitudes had followed him and eaten of his bread. Thousands had thrilled at his miracles and had felt his healing touch. Many were eager to crown him and fight for him: as their king. But not one had caught his message of love: that to inherit the Kingdom one must become a new man, losing all hate and selfishness, must forgive and love, must become a seed like himself. Not even the twelve closest friends had caught it. Not one!

"Very well, then. I see I can never make you understand by talking to you. I'll have to show you that love and faith will win even when one is in danger, even when it means your life."

The test soon came, His teachings had stirred the resentment of the rulers. His doctrine of love and non-vengeance had threatened their authority, for their rule was based on force and fear. They challenged him, threatened him, beat him. He refused to be dragged down to their level, to fight back with their weapons. He refused also to back down one inch in his indigent of evil and greed and hypocrisy. It was a battle to the death.

They killed him, uncowed, uncomplaining, his blindness magnified by their littleness. He forgave them as they slunk away in shame before his great love. And as his rich red blood ran out upon the sand, it melted the hearts and cleared the eyes of his disciples. They cried out, "I see it now! How he loved! How faithful, how giving. He said God was like that; to save the world we must be like that. I want to live like He lived, die like he died!"

And they did.

The blood of the martyrs continues to be the seed of the church. At every stoning of a Stephen there stands a Saul. "Whoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." (Matt. 16:25)

Christ is calling men today to lead in His march to Peace, who are not looking for something easy, but something dangerous and hard, not seeking a crown but who are willing to bear a cross. "If any man would come after me, let him deny himself and take up his cross daily and follow me." (Luke 9:23)

They must be prepared to face ridicule and persecution. They must be willing to work the way God works, to fall into the ground and die, if necessary, to bring forth fruit. They must first conquer the urge that lives in every man to do his own instead of God's will. They must fight and win the three battles that Christ won: over possessions, popularity and power.

First, they must settle it that appetite, desire, or material things shall not rule their lives. As E. Stanley Jones says, "Most of us are bell hoppers to our appetites." Many answer Paul's description of those "Whose God is their belly." (Phil. 3:19) Paul had won this battle when he could say, "I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway." (1 Cor. 9:27) "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." (Matt. 4:4)

Second, these men must not be ruled by what others do or think. Sometimes "a man's foes shall be they of his own household." (Matt. 10:36) "He that loveth father or mother more than me is not worthy of me." (Matt. 10:37) "We ought to obey God rather than men." (Acts 5:29)

Third, effective leaders in God's Kingdom must conquer forever the temptation to rule rather than serve. "Whosoever will be chief among you let him be your servant." (Matt. 20:27)

"Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit." (John 12:24)

That is God's Way to Peace.
"Come out from among them and be ye separate." (I I Cor. 6:17)

In this day of world chaos and crisis, the Church does not speak out as the Voice of God, but is largely an echo of the many voices around it. On the great, vital issues that are wrecking the world, the Church—ministers and members—often stands where the world stands: directly opposed to Christ's commands on the subject.

"Woe unto you, scribes and Pharisees, hypocrites! For ye shut up the kingdom of Heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in . . . , ye compass sea and land to make one proselyte, and when he is made, ye make him two-fold more the child of hell than yourselves." (Matt. 23:13, 15)

"Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. Howbeit in vain do they worship Me, teaching for doctrines the commandments of men." (Mark 7:6-7)

"For they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." (Rom. 10:3)

"They be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch." (Matt. 15:14)

DIVISION

"Everyone of you saith, I am of Paul; and I of Cephas; and I of Christ. Is Christ divided?" (I Cor. 1:12-13)

We quibble and quarrel about questions too trivial to be fully explained in Christ's holy Word. It is reserved for more important things. On those he didn't leave room for doubt, only obedience. The things on which we agree are much more important than those over which we differ.

The churches, generally, demand that the nations unite; either in making the United Nations work, or in forming a World Government. Yet they have not united the 250 divisions in the Protestant church in America. There has been no more giving up of denominational sovereignty than national sovereignty, though Christ's departing prayer was, "That they may be one, even as we are one." (John 17:22) and Paul urged, "That there be no divisions among you." (I Cor. 1:10)

"Thou hypocrites, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye." (Matt. 7:5)

"Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand." (Matt. 12:25)

DIVORCE AND REMARRIAGE

Where does the church get its authority for the re-marriage of the so-called "innocent" party to a divorcee?

"Do ye not therefore err, not knowing the scriptures?" (Mark 12:24)

"From the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; so that they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." (Mark 10:6-9)

"Whosoever shall put away his wife, and marry another, committeth adultery against her. And if a woman shall put away her husband, and be married to another, she committeth adultery." (Mark 10:11-12)

"Let not the wife depart from her husband; but and if she depart, let her remain un-married, or be reconciled to her husband: and let not the husband put away his wife." (I Cor. 7:10-11)

"For the woman which hath an husband is bound by the law to her husband as long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress though she be married to another man." (Rom. 7:2-3)

GREED

"Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer." (Matt. 23:14)

It has been said that the Church is the kept mistress of industry. This is a harsh statement, but it is true that, by and large, the Church has traded compromise for security, adopted the American standard of living instead of Christ's standard, and that few ministers dare to antagonize the executives and landlords in their congregations by any earnest espousal of the cause of labor and the poor.

Though Christ said it is "easier for a camel to go through the eye of a needle than for a rich man to enter the Kingdom of God" (Matt. 19:24), we wear out our minds, souls and bodies seeking wealth; either thumbing our nose at His veracity, or signifying our preference for Hell.

One who lives in luxury while others starve can hardly call himself a Christian: "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (I John 3:17)

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven." (Matt. 6:19-20)

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

"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 his own; but they had all things common. . . . Neither was there any among them that lacked: for as many as were possessors of land 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)

RACE

"What God hath cleansed, that call not thou common. (Acts 10:15)

On the question of race, church members stand about where those outside the church stand. We preach about the Fatherhood of God on Sunday, but refuse to ride to work beside our black brothers on Monday.

Instead of Christian churches we have Northern churches and Southern churches, white churches and black churches, American and British and Chinese churches. The
claim “We preach only Christ” is a mockery and the term “Christian” is too often synonymous for “White American.”

“One is your father . . . all ye are brethren” (Matt. 23, 9, 8)

“If ye have respect to persons, ye commit sin, and are convinced of the law as transgressors.” (James 2:9)

“For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.” (Gal. 3:27-28)

WAR

“Ye blind guides, which strain at a gnat, and swallow a camel!” (Matt. 23:24)

The Church has become an accomplice in the crime of war, trading allegiance to the state for protection.

Christ may be our King in times of peace, but when the politicians and armament makers beat the war drums, Mars takes the throne, being “un-patriotic” becomes the unpardonable sin, the cross is hidden behind the Stars and Stripes, and the songs of Zion are drowned out by the National Anthem.

Men talk today of “outlawing war.”

Christ outlawed war for His followers 1900 years ago when He commanded: “Follow me” (Matt. 4:19); “Put up thy sword” (Matt. 26:25); “Love your enemies . . . do good to them that hate you” (Matt. 5:34); “Agree with thine adversary quickly.” (Matt. 5:25) “The Son of man is not come to destroy men’s lives, but to save them.”

The Church, as the world, has put its trust in armies and navies and atom bombs instead of in Christ.

“Who is he that will harm you, if ye be followers of that which is good?” (1 Peter 3:13)

“And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell.” (Matt. 10:28)

“Why call ye me, Lord, Lord, and do not the things which I say?” (Luke 6:46)

HOLY SPIRIT

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

The Church, with the exception of the so-called “full-gospel” churches, has repudiated and lost the power and guidance of the Holy Spirit. She relies, instead, on man’s methods: organization, advertising, salesmanship, psychology. And when danger faces she is in the position the disciples were before Pentecost: locked up in their upper room “for fear.” (John 20:19)

After “they were all filled with the Holy Ghost” (Acts 2:4) the once fearful disciples were different men, able to face and conquer any foe.

“And they spoke the word of God with boldness” (Acts 4:31)

“Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled.” (Acts 4:13)

“We ought to obey God rather than men.” (Acts 5:29)

EVENING PRAYER

I have enough.
Dear Lord, forgive
If I have thought I needed more.
Today I saw
Necessity
And human want
Not seen before.
I saw a man
Look hungry
About the street
In hope of bread;
I heard a child’s
Faint weary voice
Ask for a place
To lay it’s head.
What I have asked
Then do not heed.
I have enough.
Attend their need.

The Church today attaches more importance to education and ecclesiastical titles than to the anointing power of God. Many would tolerate sin in the church quicker than fanaticism. They are more interested in new “members” than in new men.

“As many as are led by the Spirit of God, they are the sons of God.” (Rom. 8:14)

HEALING POWER

“They shall lay hands on the sick, and they shall recover.” (Mark 16:18)

The Church has lost faith in the power of God to heal the sick, hence the rise of the sects: Unity, Christian Science, and the Full-Gospel churches. There seems to be about as much sickness among the “saints” as the sinners, in spite of God’s promise to “take sickness away from the midst of thee” (Ezekiel 25:25), and “the prayer of faith shall save the sick” (James 5:15).

Men easily accept the miracles of the past, but choke on miracles of “today.” The Scribes and Pharisees accepted the miracles of Moses and Joshua, but repudiated the miracles performed by Jesus before their very eyes. Skeptics readily accept the miracles of Christ and the disciples and Paul, but vehemently deny that God could or would heal anyone today. Pharisees, ancient or modern, must of necessity repudiate contemporary miracles. For, if they were acknowledged, how explain the lack of power in their own lives? (John 11:47-48)

But, God has in the past few years raised up a host of men from their death beds and sent them over the land to tell the “Good News” that Christ is the same “yesterday, today and forever.” And thou shalt see thousands flock to their huge tents and overflow large auditoriums, to see and hear the things they have always secretly hoped would come to pass: the wonders that they had read about in His Word.

“If ye shall ask anything in my name, I will do it.” (John 14:14)

“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.” (James 5:14-15)

ECHO

The Church is an echo of its environment rather than the Voice of God.

It has let labor unions and communism beat it in demanding a more equitable distribution of wealth.

It has let government and labor step across the color line ahead of it.

It has let non-Christian Gandhi prove the power of Christ’s Way of Love, while it has bloodied its hands in wholesale murder.

Instead of walking daringly out in front and drawing men after it, the Church is pushed forward by the crowd, and sometimes hard pressed to keep its heels from being tramped on by the determined multitude behind.

“Veryily, I say unto you, that the publicans and harlots go into the kingdom of God before you.” (Matt. 21:31)

“I know thy works, that thou art neither cold nor hot . . . So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth.

Because thou sayest, I am rich, and increased with goods and have need of nothing; and knowest not that thou art [Turn to page nine]
Our Father which art in heaven...

I won't say it happened or that it didn't happen. I won't say where or when it happened if it did. I'll leave it to you. One man's guess, they say, is as good as another's. All I'll say definitely is that it might have happened, that it could happen. Where? Why, in Atlanta, Canon City, San Quentin, Lewisburg, or a hundred other names you know.

Hallowed be thy name...

This kid—I say kid; he was 33—came up from a court down-state with a flat ten. Ten, and a record that made it a sure thing the parole board wouldn't give him a second glance or chance.

He wound up in a cell with me and six others; some with more than ten, some with less—all with enough, and most with too much. Take all eight men, put them in business suits or work clothes, each to his own; put them on the street and they'd fit. They'd fit until the overpowering itch or urge of drink or girl or whatever else comes along to make a fool of a man and put him behind bars and walls.

Thy kingdom come...

The kid fit, too. Maybe a notch higher than the average in education, maybe a notch lower, at first in personality. He didn't talk much—no "snow job" about the money he'd had, the cars he'd owned, the women he'd known. For this, I had my silent and grateful thanks. No squawks about the rotten deal the D. A. gave him, the blind judge or the dim-bulb hick jury.

The first night, when he turned in on the top half of the double-decker I noticed his lips were moving after he had closed his eyes. Among other accomplishments, infamous and not, I read lips. The kid was saying the Lord's Prayer.

Thy will be done in earth, as it is in heaven...

The kid had a certain amount of reserve. In several years of gratifying society's demand for an accounting of my debt, I've found reason to like the ones with reserve. It's easy on the eardrum for one thing, and when they do talk, you usually like what you hear from them.

I'm a pretty good listener, and when the kid opened up, I picked me. I'd never been much on religion, but, curious about his praying every night, I probed around until I got him on that.

He'd never been much on it either, he told me. I'd never been much on religion, but, curious about his praying every night, I probed around until I got him on that.

He'd never been much on it either, he told me, until a light in jail on the last beef when the world seemed a pretty rotten place and no place at all for him. No family to help. No money. Friends gone searching for other, fairer weather. Nothing to smoke. Nothing to read even, except a beat-up New Testament some vagrant left. The kid liked to read, so he started on it.

Give us this day our daily bread...

He said he'd read it before, but with the eyes and mind of the cynic; without belief in its divinity, without belief in its miracles, without belief, period. This time he read Matthew twice, then Mark, Luke, and John. As he read, he told me, desperation changed to hope and cynicism to belief. Then, interest fixed and spirit quickened, he took on Acts, Romans and the rest. The thief on the cross, the change in Paul from murderer to great preacher, the judgement of the woman taken in adultery, the sermon on the mount—all seemed to become reality instead of the worn, weak platitudes of Sunday school, Epworth League and B. Y. P. U. A quieting force entered a life that had known only destruction and the discord of despair.

And forgive us our trespasses, as we forgive those who trespass against us...

The kid said he sought and found forgiveness in spite of the unworthiness he felt. To him, this was no crutch; no cyclone cellar to escape the storm. As crutch or cyclone cellar in an attempt to beat the rap, it would have been easy to say "Look out, God, here comes the probation officer." He knew he was a cinch to get time. But he believed he had learned more in one night reading the story of Jesus than his brain had taught him in a lifetime. It was reality among the wreckage of materialism, the shattered heart, the broken dream; it was hope for the never-quite-forgotten idealism of youth. There was something about the kid's face, his bearing, his way of meeting what came his way that made you respect him. He put his trust in God, not to God.

He told me he figured it this way: Jail...
might be a poor place to start on a spiritual journey, but it was a better place to start the journey than never to take it at all.

And lead us not into temptation . . .

The kid had been with us about four months when he changed his way of prayer. He didn't say anything about it to me before-hand, but one night, instead of climbing into his bunk as usual, he knelt by the bottom bunk and prayed aloud. The domino game was noisy; two others were yakity yak about the 30 G's and the babe in L. A.; and at first no one noticed the kid on his knees or heard his voice. But first one, then another noticed, stopped their chatter to watch and listen. The kid finished his prayer and turned in.

For a few nights the routine was the same. The kid would kneel and start his prayers and the others would be startled as on the first night it happened. Then, after a week or so, they began to quiet down, about that time every night, it seemed, out of respect.

The night came when the kid had company in his prayer. Other, later nights, one by one, the others joined. Some mumbling, some hesitantly, some sheepishly, all self-conscious at first—they joined.

But deliver us from evil . . .

Now I don't mean to say that this thing spread like a rumor on the grapevine. After all, I'm no missionary. I'm just a reporter of what I saw. But spread it did. Slowly, surely, completely—it spread. To the next cell, the next and next. Down one range, back, and up, and down. To other blocks and other wings, until the kid's kneeling to say his Lord's prayer was the signal for two thousand men to join a concert of contemplation.

For thine is the kingdom . . .

And I don't mean to say that the walls came tumbling down as Jericho's before Joshua's trumpets. Neither did earthquakes open the gates or strike down the guards as when Paul and Silas prayed. But I can tell you what I did see. I saw men released from fear who had spent their lives trying to conceal fear. I saw a different spirit displayed than I have ever seen in men who live in cages. And if I begin to sound like the preachers who haunt the runways of a thousand country jails, don't blame me. The kid and his prayer got me, too, I'm convinced.

They didn't all make parole. The percentage changed a little, and the revision was upward. The "Hole" didn't empty overnight, for as men are human, they are subject to temptation. But the population of the "Hole" fell off, and those who fell found God's renewing grace.

What did the prison administration think of all this, you ask?

Well, this is just one man's opinion (and to inform those who have the author in custody, it is pure conjecture and wholly imaginary); but it has always seemed to me that when penologists learn the meaning of the word "recidivist" they tend to become scientists in their own right. Individuality becomes a sheaf of papers in a file folder and part of a "case-load"; through which they pore, on which they confer, and, with all the confidence on earth, come up with as many wrong answers as right.

Among those people there came to be a pleasant respect for the men who, months before, were faceless creatures with no identity save a numbered niche in a filing cabinet. They found the human male to be an individual creature who defies slide rules, theories, statistics, averages and the curve on a chart. In the process they found new respect for themselves as humans.

And the power . . .

The warden was grateful that the bottle-up, explosive force which can be created by the tensions of two thousand men seemed eased. He slept better. The doctors noticed a shortening of the sick-call line and almost a complete absence of those regularly—the malingerers.

The psychologist wrote a paper for the "Journal of Psychology." His colleagues, who had not seen what he reported, scoffed and explained it away as emotional hysteria and mass hypnosis. But the man who wrote the paper wondered if "I am the way, the truth and the life" did not contain more wisdom and hope for mankind than all his studies, all his experienced probing of the mind.

The chaplain had always reminded me of a Scoutmaster herding his little charges on a 10-mile hike. In chapel, he reminded me more of a Rotary club speaker than of a minister of God. Now he seemed to have become a becoming humility, as if he had taken a new, deep look into his soul and was heartened by what he found there.

And the glory, for ever . . .

But where you ask, is the miracle promised in the title? The miracle was, and is, in the hearts of men who realized their helplessness without God, who found hope in his promises, who learned, at last, to pray.

Amen!

**CHRIST SPEAKS TO THE CHURCH**

(Continued from page seven)

wretched, and miserable, and poor, and blind, and naked:

I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see.

As many I love, I rebuke and chasten: be zealous therefore, and repent." (Rev. 3:15-19)

**THE LIGHT OF THE WORLD**

The Church is not perfect because it is made up of imperfect men, "sinners, saved by grace." Yet it is the only hope of God and man to save the world. It has done a tremendous lot of good: it has saved sinners, fed the hungry, cared for the sick, educated children, sent missionaries to the heathen. But by compromising on the issues that men are most concerned in, its witness has been weak and often has actually cancelled out its preaching.

If there ever was a time when the Church should come to her knees, it is now. The whole world is hungry for leadership. High and low, rich and poor, politician and common man, all are lost, with no visible way out of the awful tragedy that hangs over our heads. Millions are ready to follow any man who is strong and who seems to have an answer. The Church has THE Answer—Jesus Christ. But merely holding out Jesus as a personal Saviour who will blot out past sins and promise life eternal in the future, is not enough to win a world which is determined on having the things they see others have—NOW.

Jesus promised that Christians would, so far as they were able, see that they got those things. It is time the Church took a bold stand beside Christ on these vital issues. Nothing less will impress or win the world.

PAGE NINE
BETWEEN THE LINES

CHAS. A. WELLS

The fueding between the Truman Administration and the GOP "MacArthuries" is a political sham-battle which is blinding and deceiving the public as to the real issues involved. Both the Administration and the MacArthuries have failed on an epic scale.

BASIS FOR BLUNDERS

If Stalin, Mao and all their ilk vanished tomorrow, there would still be storm over Asia, for in many places American interests would still be under pressure to get out and stay out. The generations of white capitalist domination would still be drawing to a close — as is witnessed in the Near East where non-Communist forces have shown a growing determination to end the long domination of white capitalisms over oil resources.

What the Trumans, MacArthurs, and GOP spell-binders have all failed to face is that the Communists did not create this — the greatest revolution in history; the Reds saw it coming, stimulated it where they could and have tried to ride in on it to a place of power.

We of the West have also completely ignored the tense and seething racial emotions involved in all this sweeping transition.

After generations of white capitalist imperialism, a slowly rising writhing resentment began to appear throughout Asia; the Communist doctrines of absolute racial equality, linked with the Marxist program for the "deliverance of the propertyless exploited worker and landless peasant" took hold like prairie fire, fanned forward by the stupidity, deception and destruction of World War II.

General MacArthur gives lip service to this new day in Asia, then brushes it off with a grand gesture by saying boldly that the U. S. must completely dominate the far reaches of the Pacific, the islands of Asia, such as Formosa, the Philippines, Japan. Is that recognizing the new day of independence for the peoples of Asia, or to stand with our guns and fleets at every harbor's entrance? No, that is the General's way of harmonizing a "recognition of the new day" with the big business concept of "the American century," with American guns and dollars to maintain a profitable "peace." The peoples of India and the non-Communists of China and all other Asians are denouncing such concepts in almost as bitter tones as they denounce communism.

The whole ultra-conservative GOP MacArthurite concept of China as our "new enemy" is as dangerous and stupid as it is false. The 450 million Chinese have not become Communists. — only a comparative few are Communists and the remaining millions are the first victims of the Communist tyranny. These millions are already becoming rebellious. Democratic-Christian diplomacy should encourage and support their rebellion instead of using the bludgeoning military thrushes which Gen. MacArthur prescribes to drive them back into the arms of the Red tyrants.

POLITICS AND WAR

Here are the steps and events that brought us to this hour, — situations now being glossed over, suppressed and ignored. Months before the Korean war began our military leaders, after a tactical survey, decided that Korea was indefensible. The Reds were likely to strike some place and it was felt that we should withdraw from such weak spots and center our defense on positions of strength. We consequently pulled out of Korea. The Communists, following their policy of attempting to push in wherever there is a political and economic vacuum, soon invaded South Korea. To say that we had succeeded in setting up a working democracy in South Korea is to deny the most authoritative testimony available. We had tried, made progress, but is was a fragile plant with roots already choking in the knot of selfishness and intrigue.

Our military leaders, having decided that Korea was indefensible and having withdrawn for that reason, were consequently not responsible for, nor much involved in, the decision to jump back in. The decision to make a stand in Korea was a political decision, due to political pressure. Through the preceding months the reactionary political forces we have described had been heaping up the charges that the Administration "was being" and "had been soft on the Communists," — "wouldn't stand up to the Reds any place," etc. Just as this dirge reached a damaging height, in terms of the political fortunes of our Administration, the war in Korea began. Far more aware of the political issues at home than of the military situation abroad — to say nothing of the great revolutionary elements involved, — Pres. Truman made the decision to intervene in Korea and won what was widely hailed at the time as a great moral and political victory.

The next great crisis that witnesses our failure was the return to the 38th parallel. We have reported on that issue (See BTL, Jan. 22 and March 5), but to repeat briefly, men of color, like Nehru, warned us that if we pushed our bayonets close to the borders of China we would unloose a great flood of vengeful embittered manpower and destroy what remaining sympathy and confidence there was in Asia for our cause. For all the millions of color knew that Mao could not permit the white armies to sweep unchallenged up to China's very border and cut off Manchuria's vital electric power sources in the North Korea mountains. But Washington leadership of both political camps, and our military leaders as well, missed the point of Nehru's sympathetic warning and could only shout at him, "Appeaser."

One of the biggest military blunders of American history came next, — a blunder for which Gen. MacArthur must bear the responsibility. And it is a blunder that cannot be overlooked if we are to understand our relationship to the rest of the world — especially to our allies. Gen MacArthur launched his loudly triumphant Christmas offensive against the Chinese Gen. Lin Piao and neglected to consider the extent and nature of the Chinese forces and the strategical importance of the mountain ranges in the area. General Lin Piao is famous everywhere (but in America) as "the general who fights with geography." (BTL, Jan 22).

The result was that the mountain ranges our command had considered too rough for operational purposes were used by the Chinese Red hordes to ambush and rout our armies, a defeat we could not stem until we had retreated well below the 38th parallel.

This defeat and retreat; no matter how we dress it up and recount the bravery and suffering of the valiant American fighting men, naturally made a most significant and dramatic impact upon the watching world. When we first reached the 38th parallel, the nations of Europe, our only allies, had hoped and prayed that we wouldn't use our strength to stop the drift towards all-out war and endeavor to open the way for negotiations. Now once more they proved that we would make such an effort as we found ourselves again at the parallel and had restored our strength.

At this point, practically all the top military strategists of the world including Bradley, Eisenhower, Marshall, even Churchill, had become convinced that we could never win a decisive and meaningful victory if we became enmeshed in the quagmires of Asia's unlimited manpower. And that if we undertook such an adventure and, at great cost, finally won the decision, we would suffer much loss of blood and treasure and still have to turn again to face the great armies of Russia, which would have remained untouched and uncompromised, as they watched the long-standing plot of the Kremlin beautifully unfold before their eyes. It was at this point that the great crisis came when MacArthur revealed no realization or awareness of the wider proportions of the involvement, and picking himself up from the dust 80 miles south of the 38th parallel, brushed himself off, asked for more men and guns and proposed to repeat the drive North with the questionable aid of the unproven and inadequately equipped armies of the faltering Chiang Kai-shek.

TO BOMB OR NOT TO BOMB

Another sensitive point in this crisis is the demand by Gen. MacArthur and the MacArthuries that we bomb the military and industrial centers of Manchuria. (You can't hit one without the other). "Our hands are tied," the General has complained. This is another blind spot that has alarmed the British and French and
our other allies, for, while we have used overwhelming air power over Korea, the Chinese, with considerable air power at hand, have only used their planes to engage our airmen and have refrained from bombing, a very important fact which has been kept muffled in this country. They could have, but they didn’t. We have poured fire bombs on hundreds of Korean communities; thousands of unarmed Korean citizens as well as Chinese soldiers have died horrible screaming deaths from our splattering fire bombs. Suppose the Communists had retaliated and thousands of Koreans as well as our boys had died these terrible deaths — what would our press, our congressmen have made of the news! MacArthur’s demands to extend and multiply our bombing in the face of the Communist skill in keeping the sympathy of the masses by refraining from bombing civilian centers, (which the Russians did all through World War II), has alarmed the most important leaders among our allies. It has also revealed that Gen. MacArthur, as well as many others, does not understand the subtilities and far-reaching techniques of the Communist offensive. It is no humanitarian impulse that moves the Communists to refrain from bombing populated industrial centers; it is a vital element of their long-range propaganda technique to present communism as the salvation of the “poor exploited masses.” They face the realistic question — how can the Reds sell that idea if they blast the daylights out of the “poor exploited masses”? So they leave that for the peace-loving Christian democracy! And not only generals and congressional drum beaters, but some clergymen, who can always be found just behind the drums, seem eager to carry our bombs to “the uttermost parts of the earth.” Aren’t they getting a little mixed up on the great commission?

TRADE OR STARVE

You have been hearing much about making the rest of the free world quit dealing with the Communists. But one of our blind spots is the failure to understand the economic situation of the rest of the non-Communist world. Because of this blindness we will either force non-Communist nations back into the helplessness of bankruptcy where they can be of no value as allies, or into closer relationship with Russia to save themselves.

FEW NATIONS HAVE THE RESOURCES OF THE U. S.

Capitalist nations such as Sweden, Australia, Belgium, France and Italy and others, as well as Socialist Britain, must sell what they produce or starve. Many of these countries have been selling goods to Red China, to countries behind the iron curtain, or to countries who in turn are trading with Russia and iron curtain states. These nations would prefer to sell to the U. S. for our dollars, but we have tariff restrictions and are very choosy about what we buy abroad for we insist on exporting much more than we import.

Hence, when we demand that these nations cut all their trade that is in any way related to the war potential of iron curtain countries, it means increased poverty in these countries, and all authorities agree that poverty is the greatest factor in Communist expansion. If we force England to renounce all trade that could possibly benefit the Communist world, we will fill England’s streets with bitter hungry men. Having nothing but hunger to defend at home, will such men fight and die to protect fat, rich America? Already England is filled with resentment over many of our actions that to them have seemed arrogant, selfish, inconsiderate (See BTL, May 7), a situation that is being continuously enflamed by the ill-informed, irresponsible utterances of certain popular radio voices.

England will never go Communist, — those who say that England’s present regime is heading for communism are denying every known fact of British character and history, past and present. The trend is the other way. But poverty can force England to fall by the wayside, leaving us to stand alone against the 700 million people who are associated with Soviet power. For if England goes into eclipse, as could now very easily happen, you can expect France, Italy and most of Western Europe to go down too.

THE UNAFRAID

Children Executed

Reputed Rebellion Is Nipped In Bud

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

King Herod, suspicious and angry over reports coming to him of the claims to the throne by the new born son of Mary and Joseph, acted promptly to stamp out any insurrection that the family might plan. His officers arrived yesterday from Jerusalem with orders to arrest and execute the child as a traitor.

But when the officers arrived the child could not be found or identified. The Inn-keeper, learning of the suspicious character of the guests, had ordered them out of his stable as soon as the mother could be moved.

Unable to identify the specific baby, the officers made sure that he did not escape by killing all the boy babies in Bethlehem. Tonight wails of mourning are heard all over town.

It is hard on the innocent, but government and authority must be maintained and protected and traitors wiped out at any cost. Folks in Bethlehem will no doubt be more careful in the future about whom they take in.

The Bethlehem Bugle, Feb. 1, B. C. 4.

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PAGE ELEVEN
AN INVITATION TO
MEN ONLY

Are there twelve men in Austin so concerned about the world and its need of Christ that they will band themselves together in His name for the following purposes?

1. To pray for a great spiritual revival to sweep Austin (and America) to her knees in repentance.
2. To work and pray for peace, instead of talking war.
3. To work and pray for a Christ-like Church.
4. To work and pray for racial justice and brotherhood in Texas and the United States and the world.
5. To be willing to surrender completely to the will and guidance of the Holy Spirit.
6. To accept and follow Christ's Way of Love in all things.
7. To be willing to give up friends, job, possessions, life itself, if necessary, to follow Jesus Christ and obey God rather than men.

Only those willing to be slaves to Jesus can be used of Him. This rules out slaves to drink, tobacco, popularity, and "things," and those satisfied with today's "Christianity."

Christ needs men as concerned about the world as St. Paul, St. Francis, Martin Luther, John Wesley, and Gandhi; and as willing to discipline themselves, pray, sacrifice and suffer.

Vocation, denomination or race is immaterial.

If you are one of those men, you are invited to meet at

1710 E. 6th St. - Austin, Texas

at

6:30 P. M. each Monday Evening.

In His Name.

J. A. Dennis

"Thou, therefore, endure hardness as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier." (II Tim. 2:3-4)