When all reasons for our defensive war in Korea are surveyed we face the stark, unavoidable fact that the people we set out to defend have suffered the most and lost the most, — Korea has been totally destroyed, with between two and three million Korean civilians killed in the last year from war’s ravages. We only deceive ourselves into thinking that freedom means anything when such an effort leaves nothing but hunger, suffering, death, poverty and despair. Will the world awaken to the fact, now made so clear, that there is no defense — no security in modern war? As Gen. MacArthur said, “War is inherently a failure now,” — because of the vast expansion of war’s destructibility. We must find other means to meet the issues that create wars. There is only one workable way — the way of Christ.
REBEL, SLAVE, OR SON?

"As many as received him, to them gave he power to become the sons of God." (John 1:12)

The parable of the Prodigal Son as told by Jesus in Luke 15:11-32 is the story of every man. We each end our earthly journey either as a rebel, a slave, or a son of God.

The Prodigal, as I, was a son at birth. He rebelled, as do we all, at God's laws.

"There is none righteous, no, not one." (Rom. 3:9)

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

There is only one sin in the world: rebellion against God. Whether your sin be drunkenness, hatred, adultery, greed, gossip or war, it is God and God's laws you are rebelling against.

The Prodigal, even as you and I, wanted his own way, wanted to be loosed from parental restraint, wanted to rule his own life. He asked and got that permission, as we all do, God delivers to us that which belongs to us: our personality, talents, our royal birthright. We are free to do with them what we will.

Millions in this world live and die rebels. They get no farther than that. And the life—and death—of a rebel is eternally the same, whether the rebel be rich or poor, old or young, in the church or in "the world." He wastes his substance in doing all the things he wants to do. Then there comes the inevitable disillusionment, loss of his royal heritage, company with the swine, life's empty husks, here and hereafter.

There are respectable rebels and despicable rebels, but all rebels, God seems to prefer the latter.

"Woe unto you, scribes and Pharisees, hypocrites!" (Matt. 23:13)

"The publicans and harlots go into the kingdom of God before you." (Matt. 21:31)

Many, many people who think they are Christians are in reality rebels, though wearing the clothes of a son.

"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." (Romans 10:3)

Worldly rebels waste their substance in sins of the flesh: drinking, gambling, cursing, adultery, and eat the husks of bitter realization that they are but hogs with the swine.

Religious rebels indulge in the sins of the mind and heart: jealousy, resentment, pride, criticism, hypocrisy, gossip, compromise, and end up with other human scavengers.

The elder brother in the story was a rebel of the later sort, but we will get to him farther along.

Rebellion crops out in denominational bitterness and controversy, racial arrogance, nationalism, egocentricity; any watering down of God's Way as revealed in Christ is rebellion—making a religion according to our own wills.

The second stage in the Prodigal's life was that of a slave. Relatively few of us reach that position.

"Whoever will be chief among you, let him be your servant." (Matt. 20:26), or as Goodspeed has it, "Whoever wants to hold first place among you must be your slave."

If the Christian can attain to being God's slave, he is in an enviable position. The road lies through prayer, humility, full surrender.

A slave must obey immediately and implicitly every command of his Master. He must have no will but to do the Lord's will. He must reject all impulses to improve on His laws or His way of living, as shown by Christ.

Of necessity, therefore, a slave must "love his enemies," "turn the other cheek," "go where the wind (or spirit) listeth."

The slave's life has many compensations. He doesn't need to worry about food, raiment or shelter. The Master furnishes them, of course. More important, to many, the slave need not concern himself with thinking, with making plans for bettering the world: his concern is only for two things: to hear the Master's orders, and to obey them. Guidance and obedience are his goals.

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

"Rebuk, to obey is better than sacrifice." (I Sam. 15:22)

Many followers of the Lord have attained sinlessness through voluntary slavery. To be a bond-slave of Jesus was his highest hope. To have no will of their own, to ask only for guidance, protection, the supply of every need, and to let God alone bear the burden of responsibility. It is a high place.

The Prodigal, reviewing his surroundings, his poverty and his fare, "woke up to himself" and decided the independence of a rebel did not compare with the security of being a slave in his Father's house; and he determined to go home and tell the Father so. He had no hope of being a son again—he had thrown away his birthright. But he had faith that the Father would take him in if he were willing to come as a slave.

It would be good to again have his feet under the Father's table; good to have the Father take over all responsibility. He was fed up with independence. He went home to ask, and find, forgiveness.

But, strange news to many, God today has need of Sons even more than slaves. Certainly He prefers slaves to rebels, even though many of His self-styled slaves are not very good slaves. They quarrel with the other slaves, become lazy, and sometimes even dare to question the wisdom and authority of their Master.

God in the beginning made man in His own image. He gave him the power of choice, hoping that he would grow up and take an important part in the "Father's business"—the Kingdom of God. And it is to the rare few who are worthy of being made sons again that God depends upon to do His greatest works.

But God doesn't elevate any rebels to Sonship except they come to Him first as slaves.

When the Prodigal reached home he made his confession as he had rehearsed it, perfectly satisfied to take up quarters in the bunkhouse with the other hired hands. But the Father interrupted before he got to the request to "make me as one of thy hired servants." (Luke 15:19)

"But the father said to his servants, Bring forth the best robe and put it on him; and put a ring on his hand, and shoes on his feet: and bring hither the fatted calf, and kill it, and let us eat, and be merry."

"For this my son was dead, and is alive again; he was lost and is found." (Luke 15:20-21)

Jesus told several parables of the promotion of good servants, slaves, to places of leadership, responsibility and near equality with the Master.

"Who, then, is a faithful and wise servant, whom his
lord hath made ruler over his household, to give them meat in due season?

Blessed is that servant, whom his lord when he cometh shall find so doing. Verily, I say unto you, That he shall make him ruler over all his goods." (Matt. 24: 45-47)

In the parable of the servants, Jesus commends the slave who accepted responsibility and used it wisely.

"And it came to pass, that when he was returned having received the Kingdom, then he commanded these servants to be called unto him, to whom he had given the money (talents), that he might know how much every man had gained by trading.

"Then came the first, saying, Lord, thy pound hath gained ten pounds."

"And he said unto him, Well, thou good servant, because thou hast been faithful in a very little, have thou authority over ten cities." (Luke 19: 15-17)

Two actual examples, one in the Old Testament and one in the New, illustrate God's need for sons, ever more than good slaves.

When the glory of the Lord appeared to Ezekiel, his first act was one of slave-like humility. "And when I saw it, I fell upon my face." (Ezekiel 1: 28) We might suppose that the Lord would give His slave orders while he bowed before His Master. But not so. Ezekiel was called to a job too big for a slave. He must be brought to the realization that he was a son, for he must go and speak with all the authority of God, Himself.

"And he said unto me, Son of man, stand upon thy feet, and I will speak unto thee. And the spirit entered into me when he spake unto me, and set me upon my feet, that I heard him that spake unto me. (Ezekiel 2: 1-2)

"Son of Man!" This title was repeated seven times. (Ezekiel 2:1; 3:1; 3:2; 3:4; 3:10; 3:17; 3:25)

"Son of man, I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me." (Ezekiel 3: 17)

Paul was likewise elevated from the position of a stricken slave to that of a Son.

"And he trembling and astonished, said, Lord, what wilt thou have me to do? (Acts 9: 6)"

"And he said, I am Jesus whom thou persecutest. But rise and stand upon thy feet: for I have appeared unto thee for this purpose, to make thee a minister and a witness . . . to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." (Acts 26: 15-19)

Pentecost makes Sons out of those who were truly slaves. Jesus promised this to His disciples.

"Henceforth, I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father, I have made known unto you. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name he may give it you." (John 15: 15-16)

They were to be Sons indeed! Their sonship did not manifest itself until Pentecost. They were then truly born again. New men, Sons of God!

"Wherefore thou art no more a servant, but a son" (Gal. 4: 7)

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

Sonship does not come by goodness, by wishing, or by asking. It is a gift bestowed on His faithful slaves when they are prepared to receive and use this omnipotent power for God's glory and in obedience to His wishes.

"If ye have not been faithful in that which is another man's who shall give you that which is your own?" (Luke 16: 12)

For a good Son still accepts advice from the Father. If not, he again become a rebel.

Power and authority are dangerous weapons. They can only be entrusted to those who have been tried and loyal slaves. Often the heady wine of power and fame leads the twice-born Son's heart to be "lifted up" until he is once more a rebel. He must then be stripped of his power and come back by repentance to slave-hood. What are the attributes and rewards of sonship that compensate for its responsibilities and dangers? For God's Sons or Prophets, from Elijah to Paul, are always in danger, always persecuted by the rebels—either religious or pagan ones.

1. "Bring forth the best robe, and put it on him." (Luke 15: 22)

God's best is the Wedding Garment (Matt. 22: 11-14) furnished to the royal guests at the Marriage—the Holy Spirit; the robe of righteousness, Christ's righteousness that covers the "filthy rags" of our own self-righteousness; the sanctification, the Holiness.

2. "And put a ring on his hand."

The signet ring of authority which ancient monarchs entrusted to their prime ministers, was the seal of their office. With the signet they impressed the seal on their commands, attesting their authority to act "in the name" of the King. Throughout the Bible, and today, the Sons of God speak with authority, to cast out demons, heal the sick, rebuke kings and warn men. Those who do mighty works for God do not cringe before Him as slaves, nor try to dress up cowardice as humility. They speak "the Word of God with boldness" (Acts 4: 29-31 and miracles are done.

3. "And shoes on his feet."

If the Prodigal were to remain on his knees, or crawl into the house he would not have needed shoes. Shoes were the sign that he was to "Stand on his own feet."

"Arise, and stand on thy feet." (Acts 26: 16)

He was no longer a baby, to be carried. "That ye should follow his steps." (I Peter 2: 21)

Our feet take us where we decide to go: to market or to church; up the mountain or down into the valley; into good or into evil.

"Their feet run to evil." (Isa. 59: 7)

"Every place that the sole of your foot shall tread"

(TURN TO PAGE 4)

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WEAPON OF PEACE

Matt. 5:38-48
"Be strong! Say not the days are evil—\(\text{who's to blame?}\)
And fold the hands and acquiesce—\(\text{O shame!}\)
Stand up, speak out, and bravely in
God's name.
Be strong, be strong!"

Be Strong, by Malvina Davenport Babcock, One Hundred and One Famous Poems., The Cable Company, Chicago.

There are three ways of reacting to the conduct of others. First, is the natural or human response, good for good, evil for evil. When someone is good to me, I naturally want to be good to him in return. When he is mean to me, I naturally feel the urge to repay his meanness. This is the human level that the Mosaic law recognized and tolerated, \("\text{An eye for an eye, and a tooth for a tooth.}\)" (Matt. 5: 38)

Below this human plane of conduct is the sub-human or beastly or devilish way of dealing with others. It is evil for good, or evil when no evil has been done to warrant or "justify" it. This is the realm of the thief, the gangster, the aggressor. When these evil men prey upon the human or "decency" society, we retaliate in kind; but, since the first blow has been struck by others, our acts are called "Justice" rather than evil.

But there is a third level of conduct which lies above the human, as the beastly lies below it. It is the divine level, the level upon which Christ lived and to which He calls His disciples.

At the beginning of His ministry, before anyone thought of His being persecuted or arrested, Jesus laid down some revolutionary rules for conduct. They were so radical, so opposed to what everyone believed, so different from the usual custom that no one took them seriously.

"Blessed are ye when men shall revile you and persecute you and shall say all manner of evil against you falsely for my sake. Rejoice and be exceeding glad." (Matt. 5: 11-12)

"But I say unto you that ye resist not evil: but whatsoever shall smite thee on thy right cheek, turn to him the other also ... and whosoever shall compel thee to go a mile, go with him twain ... love your enemies ... bless them that curse you, do good to them that hate you, and pray for..."

REBEL, SLAVE, OR SON?
(from page 3)

upon, that have I given unto you." (Joshua 1: 3)

\("\text{He that is washed needeth not to wash his feet, but is clean every whit.}\)" (John 13: 10)

4. "\(\text{And bring hither the fattened calf.}\)

God's riches are reserved for His Sons. While slaves have their needs taken care of, they live in comparative poverty. They do not expect much and indeed if given much they do not know how to handle it.

\("\text{I was afraid and went and hid thy talent in the earth.}\)" (Matt. 25: 25)

The slave is afraid of responsibility, afraid to make decisions, afraid to dare lest he make mistakes and displease his Master; afraid of rebuke or ridicule or chastening—afraid. He may be a model slave and be cherished by the Father, but not one to whom the big jobs are entrusted.

The true Son knows how to handle riches, whether spiritual or material. He is accustomed to wealth, to big business, to bold adventures. Royalty is equally at ease in a mansion or when roughing it on a hunting or fishing trip.

\("\text{I know both how to be abased, and I know how to abound.}\)" (Phil. 4: 12)

The Son is not dismayed by responsibility or by big tasks. He can say to "mountains," "\(\text{Be thou removed,}\)" because he knows the Father is backing him.

If you would do mighty works for God, you must be such an energetic and loyal slave that the Father sees you are ready to act in His Name.

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

\("\text{Ye have not because ye ask not.}\)" (James 4: 2)

We ask not because we are afraid to ask for the things that only a Son can handle.

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

\("\text{Call unto me and I will answer thee and show thee great and mighty things thou knowest not.}\)"

The Twenty-third Psalm is the prayer of the Slave; the Son's prayer is the one taught by Jesus: "Our Father . . . " In the first, much is said of protection, leadership, care. In the second, much is said of the Father's Kingdom and Power and Glory. The Son, though grateful, ceases to dwell on the things the Father has done or may do for Him; and thinks more of what He can do for the Father: how to do His will, build His Kingdom and hallow His Name.

Miracles are wrought by Sons, not Slaves, not even good slaves. (II Kings 4: 18-37), nor yet by "elder brothers." (Luke 15: 25-30)

The elder brother was not a Son, though he dwelt in the Father's house and claimed His Name. If he had been a son, he would have rejoiced at his Father's happiness and rejoiced at the return of his brother. Yea, if he had been a true Son, he would have been out searching for his brother (Matt. 18: 11-12), instead of working to increase his wealth. (Luke 15: 25)

The elder brother was also a rebel. His service to the Father was grudging and distasteful. (Luke 15: 29) He was hoping for the day when all this wealth would be his. He was in much greater danger than his brother, for he thought he was righteous and did not see that he, too, was lost.

The elder brother was a Pharisee. The Pharisees always crucify Jesus while defending their own position. He was no Son, for he had no love, and "\(\text{God is love.}\)"

Rebel, Slave, or Son?
Which are you?
Christians, in fighting injustice, frequently overlook the fact that Christ came, not so much dealing out justice as calling for escape from just deserts by repentance. He came to redeem rather than to punish, to convert rather than to convict, save others rather than save himself. “For I came not to judge the world but to save the world.” (John 12: 47)

What matter if He were a prisoner, or reviled or forced to carry the pack of an arrogant Roman? What really mattered was that His jailor, His persecutor, His conqueror, was lost in sin. Could He win him and set him free? If so, How? Repentance, to be real must be voluntary. That ruled out winning him by force, by rendering him his just dues in turn. How then?

He had a new technique, so recognized by His contemporaries as a method of dealing with others as to be labelled, the Way. He had a secret weapon. When they struck with force and evil, He struck back with love and truth and an extra mile, and the impact of His power staggered them. He, like God, was Love. He loved them so much He could not lift a hand in retaliation though they slay Him. Loved them like a mother loves her wicked son, though he flout that love. And slowly but surely it got beneath their skin. Not soon enough to save His life, but slow enough to be the clinching proof of the extent and power of His love. And even as He breathed His last He whispered “Father, forgive them for they know not what they do.” (Luke 23:34)

But Christ did not rely on love alone to overcome evil and win the world. He had stern measures. Most people reject Christ’s methods because they seem weak and spineless, being pushed around and suffering it in silence, being beaten and killed, and taking it all with a martyr’s smile. We have gotten the idea that Jesus redeemed people merely by suffering!

Certainly Jesus suffered, and surely His suffering was a factor in the redemption of sinners. Just as certainly was Jesus non-violent. He did not strike back in anger or in self-protection or retaliation, regardless of whether He or some other was the victim of injustice. But when He was unjustly condemned, persecuted without cause and crucified without sin, neither did He take it passively, smilingly, and in silence. He drew His Sword!

Jesus did not carry His weapon in His hand, or in a sheath by His side, but in His mouth! “And out of His mouth went a sharp two-edged sword” (Rev. 1: 16) It was “the sword of the Spirit, which is the Word of God.” (Eph. 6: 17). A weapon more powerful than retaliation, violence or passive suffering, is this cutting, two-edged blade of love, and truth “For the Word of God is quick, and powerful, and sharper than any two-edged sword . . . and is a discerner of the thoughts and intents of the heart.” (Heb. 4:12)

Love alone is apt to be soft and unjust. Truth alone is in danger of being harsh and un-merciful. But Love coupled with Truth is both kind and convincing, both just and forgiving. Jesus coupled the two for His power. “God is Love,” “I am the Truth.”

Jesus coolly stated the truth about the situation, the right in the matter, the injustice being done. If His accusers were hypocrites He told them so. If they robed widows, He calmly stated it. If they were blind or mistaken or wicked, He did not hesitate to say it. That is why they “durst not ask Him any further question.” (Matt. 22: 46) They dared not risk the cutting truth about themselves.

Jesus knew that the Truth needed no further argument, it is its own defense, able to stand alone against all enemies; that in the end truth must triumph.

Before the Sanhedrin and Pilate and Herod, Jesus said but little. He calmly stated that He was the Son of God. Anything more would have been repetition, and often to repeat is but to weaken. He had answered all their questions in public that same week. The die was cast, the books were closed. Now remained that other part of redemption, the other side of that two-edged sword: suffering in forgiving love.

Most Christians shrink from pointing the finer of truth at their opponents, even when they know the truth. They try to take suffering silently, to refrain from anger, and any show of self-righteousness; but in all of these attitudes their attention is still centered on themselves! The important thing is still, “How shall I act while being persecuted?”

To Christ the thought of self was always secondary, the thought of others always first. Facing His persecutors, He did not seek an avenue of escape for Himself, but a way of salvation for them! Not what did they deserve, but what did they need? They needed to be set free from their sin. But before they could repent and be freed from sin, they had to see their sin, be convicted of sin. Jesus made their sin stand out in all its blackness against the white background of His purity by telling the truth and saying “Ye shall know the truth, and the truth shall make you free.” (John 8:32)

The first obstacle that keeps us from coveting Jesus’ methods here is the danger of letting anger, revenge, and self pity enter into our plea. We do well to steer
Personal experience of Mrs. E. J. Dabney, and some letters sent from the scene of a re-vival in Norfolk, Va.

(Reprinted from the Pentecostal Evangel.)

Sister Dabney is a colored sister who makes prayer a business. If she sleeps at all, it is to be refreshed to resume her day and night vigils of prayer and waiting on God. She confines herself to one simple meal a day and goes at prayer as if it were her only business. She is a Christian in exactly that experience that has been on the Christian scene through the ages. She makes prayer a business.

She confines herself to one simple meal a day. She never has light conversation with anyone. Usually she comes quietly to a meeting an hour before the time announced and begins to pray. When the meeting is over she slips quietly away to her room where her REAL ministry of travail for the deliverance of souls is carried on, far into the night.

In an interview Sister Dabney revealed how she came to enter this effective work for God and for souls. Her husband is a prosperous church in Philadelphia to labor in a poor one. At their first meeting no one was present but themselves. She saw it was going to be a difficult field for it was in the most wicked part of the city. She was made to know that nothing but prayer would touch the situation. She determined to give herself to prayer. She made a vow to God that if He would send sinners to that place and save them, she would give herself three days and three nights each week in the Church to prayer for three years. She vowed during two of these years to fast as well as pray. When she first told her husband of her intentions, he was unwilling to have her spend three days and nights each week in the mission alone in prayer. But the Lord made him to know it was of Him.

As soon as this little wife began to pray alone in her husband’s mission, God began to work. Sinners were sent in and soon their hall was crowded out. Her husband asked her to pray for a larger place. God moved a merchant out of a nicer and larger building across the street and gave them this building. As she continued to pray this building too was crowded out. Again her husband asked her to pray for a larger church. She did, and God gave them a fine large church on a main boulevard in the same neighborhood. Always the meetings were packed out and souls were delivered from sin and believers baptized in multitudes.

One morning at the church door as she was entering to keep her vow of prayer, the Lord met her and said, “Go Home.” But she did not want to go home. She wanted to pray. Then He asked her if she knew what day it was. She felt led to open her purse and read her vow and discovered from the date on her vow that she had exactly completed the three years she had given to God for prayer. She wanted to go into the church and adore and worship Him but He said again, “Go Home.”

She obeyed. Her soul was exulting in His Presence. Then He said to her, “Go to the basement.” She was afraid of the dark basement and hesitated. She said, “Lord if you are going to take me home to glory, first let me see my husband and son.” She was afraid the Lord was going to take her home in the midst of all this rejoicing. But she put on perfectly new pumps and went to the basement. Instead of darkness it was filled with a wondrous light. Then the Lord spoke to her again and said, “You have prayed through. Now I have come to bless you.”

From the ceiling a fountain poured forth living water and this water rose higher and higher until it engulfed her. The joy and the presence of the Lord were so gloriously manifest to her that she began to dance. The Lord told her wherever she went and prayed He would deliver sinners from their sins, and fill believers with the Holy Spirit. She danced the heels and toes off her brand-new pumps.

This happened six years ago, and God has kept His word. Wherever Sister Dabney goes and gives herself to prayer, sinners are delivered and the saints are filled with the Holy Ghost and fire. She does not preach but only counsels saints and sinners to seek the Lord till He is found. The following letters give an intimate insight into her life of prevailing prayer.

“I am burdened unto death this morning. My heart seems as if it were going to break. The burden of sinners is upon me greater than ever before. I can hear the cries of the dying world day and night.

“The Spirit is crying for a great outpouring of the Holy Ghost. This is God’s great ingathering day. For some cause He counted me worthy to suffer the agony of death that our poor people might be delivered before the cry is made, ’Behold the Bridegroom is here!’

“There are few people who are willing to suffer that others might see the light. This is an awful day. The people are hungry for real examples of true holiness. The day is crowded with self and the desire for personal gain, therefore we who are awakened must work double time to help push this battle to the gates.

“Prayer is the only remedy for this day of ills and chills. In the midst of it all thank God I have found a place, away out in the Spirit upon the mountain, where a praying woman can go and be with God.

“Come, dear one, with me out there where Jesus will intercede through you and deliver many sinners through your prayers. If you will follow me into this field of prayer you will thank me for urging you to give your life to pray sinners through to God. He has praying ground to give you which has never been possessed by anybody. He has praying hills and mountains nobody has ever asked Him for. Your feet can stand on a new height every day and night.

“Preaching is good. Teaching is essential. But praying is the secret. One God-heard and answered prayer will shake creation.

“The Spirit of the Lord is crying out for thousands to be saved.

“The people have heard the truth, plenty of it. But they need help to deliver them out of bondage, that they might serve God in true righteousness and holiness. Preaching, singing, shouting, teaching will not altogether send the earthquake that will open the grave in that sin-prison graveyard where millions are dead in trespasses and sins. We must have power now to help these people. Demonstrations are orderly in season, but when it comes to breaking the seal Satan has placed on the hearts of sinners it is going to take prayer or an unlimited conversation with God.

“So many are praying but few are able to pray through into His glory and divine will. Jesus went into the Garden and talked with God until flesh gave way and sweat like blood freely ran down from Him. This is the hardest work God has to offer. Like a farmer I have to dig day and night. It is like new ground where bushes, trees, stumps, and rocks have grown far down into the earth. In the earth all kinds of bugs, snakes, and worms are living. You
are in danger of digging up one of these unpleasant things at any time. Digging is a hard job. This is my task. The voices of millions of souls are crying in my ears all day and all night. I have prayed myself in business with God. This is the reason I refuse to visit or receive visitors. I am no good for anything but this. I am wholly given to prayer. This burden is ever upon me. I cannot lay it down and rest for even a moment."

Again, "Early in the morning, at noon and late at night, the Lord lifts me to a new place in prayer. I was so overshadowed last night with the glory of the Lord that seemingly my flesh died and I was led out somewhere in the garden of prayer where I had never been before. The Spirit of the Lord cried, 'Thousands shall be saved; call upon me, I will deliver!' Then the groaning was very great. I wept before the Lord, and offered myself in prayer until all His wishes had been served."

Again, "The Lord has commanded me to call the women to prayer everywhere. I am praying that He will call 2000 especially who will make the sacrifice and pray through to His glory. He has led me to call them to prayer at four o'clock in the morning. About 350 assembled at 3:30 a.m. When I arrived at 4 o'clock the Lord was in His temple visiting His children with blessings. The saints cried to be led out with me into this Garden of Prayer. He poured His oil upon our heads. I heard the Spirit crying for souls to be revived and renewed and that they might not only be swimming in a river but out in the ocean of prayer.

"Our God is not dead. He is not tied. He is willing today to do as great a work as He ever did. If He stopped the sun for a man; if He heard the cries of a woman and broke the bars of death and gave her back her child, is He not able and willing to shake creation for you and me who are calling for the table to be filled with those who are in the hedges and highways? Yes, He hears! All we have to do is to open our mouths, the mouth of the soul, and talk with Him until He comes in His divine might to prove Himself ever to you and me, the same yesterday today and forever.

"There is no greater blessing than talking to God. I am filled to the brim! Oh this privilege. He has opened to me for an unlimited conversation with Him!"

Later, "Over four hundred meet me every morning in the four o'clock prayer meeting. The city is stirred!"

"God is in His Garden of Prayer. Some never leave the church. Through rain and shine the people gather for prayer. For two mornings I walked to church so that I might get a real view of the people running from all directions at four o'clock in the morning."

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**The Touch Of The Master's Hand**

'Twas battered and scarred and the auctioneer
Thought it scarcely worth his while
To waste much time on the old violin,
But he held it up with a smile.

"What am I bidden, good folk?" he cried,
"Who'll start the bidding for me?"
A dollar—a dollar—then two—only two—
Two dollars, and who'll make it three?

Going for three—but no—
From the room far back, a gray-haired man
Came forward and picked up the bow,
Then wiping the dust from the old violin,
And tightening the loosened strings,
He played a melody pure and sweet
As a caroling angel sings.

The music ceased, and the auctioneer,
With a voice that was quiet and low,
Said, "Now what am I bid for the old violin?"
And he held it up with the bow.

"A thousand dollars—and who'll make it two?
Two thousand once, three thousand twice—
And going—and gone." cried he.

The people cheered, some of them cried,
"We do not understand.
What changed its worth?"—Quick came the reply,
"The touch of the master's hand."

And many a man with life out of tune,
And battered and scarred with sin,
Is auctioned cheap to a thoughtless crowd,
Much like the old violin.

A mess of pottage—a glass of wine,
A game—and he travels on;
He is going once—and going twice—
He is going—and almost gone!
But the Master comes, and the foolish crowd
Never can quite understand
The worth of a soul, and the change that's wrought
By the touch of the Master's hand.

—Author unknown.
He gave out what He received from God in study and prayer, knowing that “Whosoever will save his life shall lose it.” (Matt. 16: 25)

These three daily habits by which Jesus kept His spiritual self strong correspond to the three habits necessary to physical health. Our bodies live by food, air and exercise. Stop eating and you will soon die. Stop breathing and you are dead. Stop using an arm or leg and it will become helpless.

The Word of God is our spiritual food, the Bread of Life. Without a daily portion of it we become acenmic and puny Christians.

Whether the Bible be true is no longer a valid question to be argued. The authenticity or the inspiration of its authorship need not be debated to prove Christ right. All the centuries of history that we know, all the records of crime and divorce in every law court, all the suffering on every battle field, all the sorrow in all the world, but prove His infallible wisdom. History, science, psychology and medicine are proving that Christ spoke the truth when He said, “I am the Way.”

The stone that the builders rejected has become the head of the corner, upon which rock men are continually breaking themselves in a futile attempt to live successfully some other way.

If the millions of intelligent Christians in America used the same sound judgment and enthusiastic energy in building the Kingdom of Heaven that they put into business and sports and war, the world could be re-made almost over night. Building a factory we hire an architect and scrupulously follow his plans. Building a business we study methods of service and salesman­ship and practice them. Waging a war we put a man in power and follow his commands. Playing a game we study the rules and follow them.

Life is the greatest of all games: difficult, challenging. We seek the answers to life in far-off places while, like four-leaf clovers and the Holy Grail, they lie overlooked nearby. Practically every home in the United States owns a Book of Rules for Living. Those Rules are as sure as two times two equals four. His promises are as cashable as a govern­ment check—when properly endorsed. The penalties follow as inevitably as night follows day.

Yes, some of the Rules are difficult, some of the answers hard, for life is quite an important game. But whether we like the Rules or not, there they are—laid down by the Author of the Game, Himself. Either obey the rules and win, or dis­obey and lose, either accept Him and live, or reject Him and die. Take your choice. Life is as simple, and as hard, as that.

If we would be spiritually strong we will spend as much time each day feasting on the eternal Word of God as we spend on the daily newspaper with its transient headlines.

Prayer is spiritual breathing: breathing out impurities in penitence, breathing in the healing love of God. You cannot be a Christian unless you pray. The Church cannot be Christ’s Church or do His work unless it again learns the discipline and the power of prayer. The church was born in a prayer meeting and it will die when prayer dies.

Cut from the New Testament the pages telling of the power of prayer and you cut the heart out of Christianity as well as half the pages in the Book. Prayer is mentioned 82 times in the Gospels, 30 times in Acts, and 47 times in Paul’s epistles.

Before beginning His ministry Jesus spent forty days and nights in prayer and fasting. Before choosing His twelve disciples He spent the night in prayer. Before He walked on the water He prayed. Before He called Lazarus from the tomb, He prayed. He prayed in the upper room. He prayed in the Garden of Gethsemane while His disciples slept; and when the enemy came He stood steadfast while they fled. He prayed on the Cross. His disciples tracked the power in His life to His habit of prayer and came asking, “Lord, teach us to pray.” (Luke 11:1)

He instructed them to “pray always” (Luke 21: 38); to “watch ye and pray, lest ye enter into temptation.” (Mark 14: 38); and if they were against a task too difficult, “This kind goeth not out but by prayer and fasting.” (Matt. 17: 21)

At the center of the Sermon on the Mount He gave them the pattern of true prayer, the Lord’s prayer. At other times He gave them the eight requisites to effective prayer.

The first requisite is Forgiveness to all
perhaps your life is so filled with other things that God can't get near enough to speak to you; so busy with thoughts of money and belongings you have yourself. God is crowded out. Or it may be that you are afraid to get alone with God for fear He will put His finger on some secret sin of yours.

Unless you pray daily, some day you will discover that God has slipped out of your life and become a stranger with whom you no longer feel at home.

It may take time for you to learn to pray, to distinguish and understand God's voice. You did not learn shorthand or Spanish in a week. But until Christians again learn to pray; in secret and in little earnest groups, the world cannot be saved from sin and its mania for self destruction. God has chosen to work through human means. But man's wisdom alone is not enough, man's love too selfish, man's faith too frail, his courage too small, to do the work that must be done. We must have the added wisdom, love and bravery of God. The one means that God has outlined for communion with His throne is prayer. "For as many as are led by the Spirit of God they are son's of God." (Rom. 8:14)

The dull members of our faith will burst into flame when we spend as much time each day listening to the voice of God in prayer, as we spend listening to the trivial voices on the radio.

Teaching witnessing, passing on the good news, is our spiritual exercise. Without it we get spiritual indigestion and after repeatedly "eating" without exercise, we become spiritually listless and flabby and lose our appetite for heavenly things. Christianity is like muscle: use it or lose it.

The athlete may break training for a while and feel no ill effects. But the dam will show up when he meets a crucial test in a game and suffers shorter breath, flagging muscles, duller perception. So with the student. He may study diligently and see no difference in his knowledge. But the examination hour will bring out the results of study or the lack of it.

So it is with the Christian. You may train in Bible study, daily prayer and Christian service for years and see no great difference in your life. But when facing a crisis, the loss of a loved one, a great door opening, you will know the power of a spirit well trained in Christ's ways of peace.

Christ's training rules are basic and indispensable if we wish to live at peace. You cannot know how to follow Jesus unless you read His Word. You cannot have the strength to follow Him unless you pray. You cannot stay a Christian unless you pass it on.

We can either train for war or train for peace.

What we train for, we will get.

What it means to pray through (from page 7)

the morning to pray. Every street we came to there were people running as if it were their last time to meet God. The tabernacle has five doors and people were rushing in at each one as fast as they could to meet God at four o'clock in the morning. They all fell on their knees and their voices blended in one prayer to God. Then the Lord came and perfumed the place. He breathed His quickening breath upon us and we were aware of His divine Presence. This is what God is doing in this wicked city at four o'clock in the morning in answer to prayer. Many souls are finding God and many believers are being filled with the Spirit.

Let all who will, thus assemble them­selves, and America will be swept by a mighty soul-searching revival and believers without number will be built up in God—Carah Foulkes Moore.
Between The Lines

CHARLES A. WELLS

THE MOST HIGHLY IMPORTANT developments of the day are not being honestly or clearly reported to the American people, yet these are issues that will affect every business, every home. We are now entering a peculiarly treacherous period, one we cannot go through without many changes in the way we think, the way we live. We have set out to (1) re-arm the entire free world right after the most disastrous war in history, (2) to rehabilitate and stabilize the economies of the entire free world, and (3) to organize the world to think with us, work with us and act with us against Russia.

Glimpses of the Miracle

It is now apparent that we could have achieved our second and third aims, uniting the world with us, for one of the miracles of history was the achievement of the Marshall Plan in which we snatched almost all of Europe out of the grip of communism with one stroke at a total cost of only a fraction of what we are now spending on armaments in one year. Keeping in mind the fact (which our politico-military leaders still seem unable to grasp) that communism has not spread through the action of the Russian army but through fomentation of revolution where poverty and despair have reduced a people to helplessness, it is no exaggeration to say that God gave a glimpse, in those brief years of the Marshall Plan miracle, of how we could win success in turning the world from communism. But the blindness that militarism creates, the greed and arrogance it feeds upon, was too strong in us, and that which had been blessed by amazing success was relegated to a place of neglect and the aim of re-arming an impoverished, hungry, hopeless war-sick world—which in its very definition spells failure—became paramount in our minds.

So, in the past two years, increasing maneuvering of facts has diverted attention away from what could be accomplished by peace-directed dollars, and the American people have compelled to turn all energy and thought toward draining our resources to create those instruments of steel and fire that can only reach fulfillment as they create suspicion, fear, destruction, sorrow and death.

The Big Question Now is, by putting armaments first, can we achieve our two essential commitments—rehabilitate and restore the world economically and socially—and make the world think and work with us—without tearing down our own house?

The Gigantic Arms Program we have undertaken is draining our western world of its resources so fast as to make impossible the survival of a free economy. This is a fact that is being carefully held from public view. War costs have already destroyed the free economies of England, Denmark, Norway, Germany, Italy, Spain, etc., where systems of state controls over economic life are considered by all as absolutely necessary. Our industrial-military cliques constantly reassure us that our industrial machine can pour out the armaments and still maintain our standing as one of the greatest of nations.

The costly military extremism, which now characterizes our policies, with its disastrous draining of the free world's resources, destroys any hope of achieving our second essential aim, the economic rehabilitation of the war-impoverished free world. This military extremism also blocks the realization of our third aim, of uniting the world with us in thought and action against Russia. Our behavior—in draining the western world of its resources to maintain our own high standard of living while we rearm the world—is creating strong resentment among our allies, with their much lower standard of living. We are also forcing them to withdraw their cooperation from us to save themselves. Some radio speakers and their counterparts in the press keep complaining that "these socialist British and Europeans" are failing to cooperate on the Atlantic Defense Pact. But the reasons for this lack of cooperation are continuously suppressed—reasons that are real and significant. While they fear communism, the British, French, Italians and other western European peoples do not believe that their greatest danger is for the Russian armies to roll over Europe, as we are told so constantly by the drum-beaters in this country. Being closer to communism, they know that the countries of East Europe did not become Communist because the Russian army rolled over them but because communism arose with violence and tyranny from within, as poverty, hopelessness and despair, generated by centuries of political, economic and religious feudalism, made some radical and violent change inevitable and, to many of the lower classes, desirable. Thus to the average Englishman, Frenchman, Italian, Norwegian, etc., to be impoverished by American political and military exploitation is more dangerous than to be exposed to the remote possibility of a Russian armed thrust from the East. That is why the Atlantic Pact, even under the able leadership of Gen. Eisenhower, is bogging down. Some radio speakers and their counterparts in the press keep complaining that "these socialist British and Europeans will not cooperate with us" and then not permit the American people to know why the Europeans do not and cannot cooperate with us. We are allowed to hear all the speeches and statements by European political and military leaders in which they solicit and praise our help, and naturally European political and industrial leaders have always wanted big armies behind them. But we are not allowed to know that these "Socialist-minded Europeans will not cooperate with us" and then not permit the American people to know why the Europeans do not and cannot cooperate with us. We are allowed to hear all the speeches and statements by European political and military leaders in which they solicit and praise our help, and naturally European political and industrial leaders have always wanted big armies behind them. But we are not allowed to know that these "same leaders are never able to give us real cooperation on political and military unification programs because they are fighting against a seething background of rebellion among the people." It will be hard to comprehend our relationship to Europe in coming months, unless this is understood.

The Core of the Japanese Treaty Controversy, which has been in the news from San Francisco, pivots on the following:

Russia is cashing in on the situation we have created by our military policy of claiming the right to establish a dominant military position for ourselves throughout the entire world—placing our guns, fleets and bombers at everybody's doorstep—in the name of containing communism. Americans have been led to believe that the world welcomes our military domination. The Russians have used many "big lies." But at the present time this is our "big lie." The plain hard fact is that, while the entire free world otherwise state controls become necessary and inevitable in any highly civilized country where men demand a fair and just share. At the present time, big American corporations that make so much noise about free enterprise are using their power to keep in hog's share of these resources coming their way. As a result, small manufacturers and little business men are being forced to deal with racketeers and black markets in order to survive—many of them unable to pay the exorbitant premiums the racketeers demand, hence they are not surviving.

Big Business Promotes Socialism

Therefor, it is not the Socialists, the Communists or the New Dealers in Washington who are forcing the country into this path of socialism or nationalization, but it is the work of leading industrial and financial tycoons themselves who make the biggest noises about free enterprise and the destruction of "alienating our allies."

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WHERE CAN IT REST?

fears and hates communism, they resent and fear American military domination also. It is open knowledge that strong tides of nationalistic passion exist in France, Italy, Germany, Japan, India, Burma, etc. But unfortunately the real truth is being suppressed in most news channels, and thus, the American people are not being permitted to understand the issues involved in our quarrel with Russia over the Japanese Treaty.

The Japanese Treaty we have set up makes many fine sounding statements, as did the Atlantic Charter, but the main thing it says is (1) that Japan is to remain a military base for U. S. military might; (2) that Japan is to be re-armed; and (3) that Japan is to be almost entirely freed from obligations and responsibilities resulting from the destruction and depredations wrought by the Japanese armies in the recent war. This last item could mean a fine Christian spirit of forgiveness, but all the world knows that we are not doing it from a Christian motive but because we want to free the Japanese from reparation payments so that they can rearm and become our fighting allies. And therefore Russia is handed a powerful propaganda weapon to use against us in stirring up anti-American feeling among the many people who were the victims of Japanese aggression.

As we insist on the right to maintain powerful military bases in the Philippines, Formosa, South Korea, Okinawa, Japan, Indo-China, it is also openly admitted that our military leadership always plays along with and favors the rich ruling cliques of these areas—the families who own most of the land, control what industries there are, and loot the people in varying degrees. Thus we become in almost all instances closely allied with the old feudalistic regimes from which the people of these areas seek to free themselves, and again we give the Reds the very opportunity they seek,—to stir native revolutionary passions on the one hand, and alienate the people from America on the other.

This is not just an incident in our relationships in Asia. We are doing the same thing very largely in Germany—also in Italy where our representatives actually opposed land reforms, though every authoritative spokesman for Italy has said that land reform must come to curb communism.

GET IN LINE!

Recently I attended the formal opening of a new and modern bank building in West Texas. Newspaper and radio announcements had promised gardenias, ice cream and cake to all who came and thousands enjoyed these favors. But I received neither flower nor refreshments. Why? Did the announcements lie?

The Bible is full of promises of God's gifts freely given to all who will come to the wedding feast of His Son. Promises of health, happiness, supply of material needs, answers to prayer, Holy Spirit. And "whosoever will" may come. Yet millions of professing Christians never receive these promised gifts. Why?


At the bank opening I found a long line of men and women on the sidewalk waiting to get in. As each registered in a guest book they were handed a gardenia. Disliking lines, I by-passed the register and walked in to inspect the beautiful building.

In the basement recreation room I found another line waiting to be served ice cream and cup cakes. Since I had just eaten lunch I again by-passed the line and continued my individual way through the building. Could anyone blame the bank officials for my failure to receive their promised favors?

God's gifts are not for the mere asking, as some suppose. James points out that some do not receive because they "ask amiss."

To avail ourselves of God's promised favors, we must "get in line" with His will and have our name written in the Lamb's Book of Life. This requires patience, discipline and sometimes irksome restraint.

Jesus told of the guest at the marriage feast who was tossed out because he refused to put on the prescribed wedding garment. Many of us lack spiritual power because we refuse to pay its price: prayer, purity and obedience.

Every promise in God's Word is true and is available to each of His children. We can have salvation, health, the supply of every need, prayers answered, happiness, the Holy Spirit, life forever—on His terms, not ours. We must align ourselves with His will and obey His commands.

We can have peace in our homes, peace between labor and management, peace between races, and peace between nations, whenever we are willing to get in line with His will and follow His Way of Love.

“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.” Romans 10:3.

(Reprinted from Clear-Horizons)

The fact that our Japanese Treaty plan envisions the rearming of Japan has aroused immeasurable resentment among the nations which suffered Japanese invasions, just as the non-Communist peoples of Europe have become infuriated by our efforts to rearm Germany.

WHY INDIA STANDS ALOOF: These are the considerations that have caused India to remain aloof from the Japanese Treaty conferences. While the radio and press of America continue their tirades against Nehru and India for not joining us in the treaty, history will likely throw a very different light on the struggle. Just as India's warning last fall that UN forces could not secure a peacetime settlement by pushing the Korean war against China's frontier now stands out with all of history's terrible finality.

Geographically, politically and historically, India is the heart of Asia. How can we expect to disregard the strong sentiments of the nations that surround her, to support policies that ignore the realities of the world in which she lives? The oriental mind almost universally believes that while communism is most undesirable, some forms of it may be an unavoidable part of the political and economic evolution necessary to end the era of white domination and bring Asia into its rightful place. The blindness of western political and military leadership to this important fact is one of our greatest handicaps.
clear of these and had better be silent than to blaze out in any cutting words that are tinged with concern about ourselves.

The second thing that restrains us is the danger of self-righteousness. It is a very real danger and if often more self than righteous. Christ's admonition, "Judge not that ye be not judged." (Matt. 7:1) may well give us pause, for, as Paul says, "Thou that judgest dost the same things." (Rom. 2: 1) Only the pure can use the sword of truth, for it is a two-edged weapon. Once unsheathed it cuts both the wielder and the foe, exposing the wickedness of both. The Christian must tread softly here, first making sure that his own heart and life are pure. "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) Unless one wears the protecting "breastplate of righteousness" he dare not enter the arena of Truth.

Perhaps the greatest obstacle to following Jesus in exposing the other's guilt, is fear: fear of giving way to anger, fear of self-righteousness, fear of a secret sense of guilt, but most of all the fear of the consequences to ourselves. For truth is truly a dangerous weapon. It is the one thing the wicked cannot stand. As it cuts away their hypocracies and exposes their sin, it drives them to madness. That searching light must be shut off, that cutting sword must be turned aside, the one who dares to wield so sharp a weapon must be silenced. Hence persecution is added to persecution and violence to violence.

We must be prepared for danger if we use this weapon. It is no accident that the handle of the sword forms a cross! He that takes up this blazing, cutting Word of His truly obeys: "Take up thy cross and follow me."

Jesus did what most of us are afraid to do. He stood day after day, face to face with His accusers, unprotected except by His unspotted purity, unarmed but for His scintillating sword. With It He struck again and again at the sin in their hearts, seeking to expose and kill it, not them. The quivering flesh rebelled and fought the operation, but Christ, unwavering, held the point of the sword upon the point of sin. This is the sword He meant when He said, "I come not to send peace, but a sword." (Matt. 10: 34)

Man cannot long stand the truth about their sin, they cannot bear to see it held up before the world. They must either remove the sin or remove the one who points the sword. The only way the Jews could escape its cutting edge was to repent, or to kill Jesus. They chose the latter, but that did not still the sword. The disciples took it up. Peter wielded it expertly on Pentecost, pointing it at the same vital spot and set 3000 free!

Has the world forgotten God in a maze of lies and half-truths? It is not because the truth is not powerful to save, but that so few are pure and brave enough to dare lift that healing two-edged sword and wield it in His name. One will not be allowed to hold it long. But each time one dares to hold the truth is not powerful to save, but that so few are pure and brave enough to dare lift that healing two-edged sword and wield it in His name. One will not be allowed to hold it long. But each time one dares to lift it, it draws another to catch it from his falling hands.

Christ's weapon, then, is a two-edged sword: Love and Truth. When the Christian draws this sword he looks a force in the world as powerful and as real as electricity or gravity. It has the tendency to pull good out of others in return. True, it does not always work sufficiently to save our own lives, or our pride, or our goods. As long as we are thinking of saving ourselves we shall not save the world.

Christ's sword is not primarily a weapon of self-defense, though often a very potent one in that capacity. It is first and foremost a weapon of attack, of winning the world, of saving others from their sin, for that was the mission of Jesus and that is the mission of every Christian. (John 3: 16; Acts 1: 8)

A young man enlisted in the coast guard on the eastern coast of our country. The crew's duties included patrolling a small harbor and rescuing anyone in danger in the nearby sea. One night a terrific storm struck the coast. Wind and rain beat upon the seaside cabins. Dark waves dashed high upon the beach. At midnight came an S. O. S. from the blackness offshore. A ship was pounding to pieces on the rocks. The coast guard was called to the rescue. The captain gave the order to launch the small rescue boat and the veteran crew started to obey. But the new recruit, seeing the force of the storm and the height of the waves, cried out, "Captain, we can never take the boat out in this sea! It's suicide! If we go out there we'll never come back!"

Years of discipline had squared the Captain's shoulders and his jaw, his hair was gray, his leathery cheeks had weathered many storms. He spoke sternly, "Young man, you have given your life to the service of the Coast Guard. It is no longer your own. In the Coast Guard we do not think of our own safety, we save others Come back? We don't have to come back! But there's one thing we do have to do, we have to go out! Launch that boat!"

Christ didn't have to come back from Calvary. But He had to go out—true to His preaching, true to His portrayal of the Father, true to His belief in the power of forgiving love and truth.

We have dedicated our lives to the service of the Master; they are no longer our own. He gives the orders, it is only for us to obey. Only through discipline, training and prayer are we able to follow Him in returning good for evil.

We do not have to come back unscathed from our encounters with others. We don't have to come back with our pride unfrustrated, our sense of justice intact, our feelings unhurt. We don't have to come back at all if the encounter must mean our life or another's.

But if we are true disciples of Christ we do have to accept the heart of His Gospel, we do have to pick up the Cross He bore and try to carry it, we do have to try to live on the Divine level of Good for Evil. We do have to go out!

If I call this foolishness, I perish; if I am truly saved it is power, "For the preaching of the cross is to them that perish, foolishness, but to us which are saved it is the power of God." (I Cor. 1: 18)