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The Texas Herald, V. 3, No. 2, Feb 1952

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

For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side.

And shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation.

(Luke 19:42-44)
"YE FOOLS AND BLIND"

"Be not afraid, but speak, and hold not thy peace: for I am with thee, and no man shall set on thee to hurt thee: for I have much people in this city." (Acts 18:9-10).

Whether the Texas Herald continues or whether I continue as its editor is of itself unimportant. But that the thing for which the Herald was born shall not die is tremendously important.

The Texas Herald was born for one purpose: to call America to repentance, to call Austin to repentance, to call the church to repentance, to call YOU to repentance. REPENT or PERISH.

We in America worship God on Sunday and to a certain extent absorb some of the Master's spirit of honesty, love and mercy. But during the week, America worships another God, Profits, and will let little interfere with the pursuit of them. And that, after all, is the main root of war: Profits, together with pride, seeking after power, race prejudice, fear and hate. All of these are evident in our land as well as in others.

In other words, America is not Christian, though influenced mightily by Christian ideals and the churches. But our churches are not Christian, and that is the tragedy of this hour. For no one is seriously trying to save America or the world except the churches and church people.

The church knows, or says, that Christ is the Way—to peace, happiness, security, life abundant. But the church does not follow His Way, His commands, or ask its members to follow them.

In fact, the church does not preach His Way concerning the vital matters that are tearing the world apart, and does not care too much about listening to one who does dare to say that Christ really meant for us to do the things He said do.

Consequently, the church in America is not the Voice of God, but an echo of the voices around it. We do not have a Christian church in America. We do have American churches, just as England has British churches, Russia has some Russian churches, Germany has German churches.

Few have dared to lift their allegiance above national lines, hence the hard sledding for any world government. Few have seemed to catch the practical plan Christ had for a world-wide allegiance that would end race prejudice, division and war: the Kingdom of Heaven on earth, where the Christian's country is the whole world; his race, mankind; his King, Jesus; his law, God's laws; his flag, the Cross; his weapons, the Truth, the Word, which is the sword of God.

Instead of Christian churches we echo life around us. evolor our Christianity with our own opinions or training and have liberal churches, conservative churches, poor folk's churches, rich men's churches, northern churches and southern churches, white churches and black churches. The names on them make little difference that can be seen in relationship to real life; but rather have to do with certain differences in forms of worship, organization of denominations, and qualifications for membership. And these are arrived at by taking a few verses of the Bible and standing on them, skipping over many others that speak plainly on matters of every-day life: race, economics, division and war.

There is, after all, only ONE sin: putting our own ideas up against God's commands. It started in the Garden of Eden when Adam and Eve thought their "intelligence" surely proved it alright to eat the forbidden fruit. The same thing goes on today in each of us. We want to do right, but we think our way is right. When all the time Jesus very plainly stated some things that we must do if we were to be His followers — things many of our preachers do not preach, and church members do not believe or try to do. "Hence trouble, frustration, war, death.

"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).

Now, even the scared scientists are crying out that Jesus was right, the so-called pacifists were right; "We must not go to war again!"

War isn't wrong or foolish merely because they discovered the atomic bomb. If it is wrong with it, or senseless with it, or suicidal with it, it was wrong all the time, as of course it was when placed beside Christ's way of fighting wrong with truth and love, of trying to kill evil without killing the evil-doer, of suffering rather than inflicting suffering. The atom bomb has merely hastened men to their New Testaments and a crying out that "War must stop" because they are afraid.

Christ was not afraid of anything — but of doing wrong. As long as He was right and loving, no one could hurt—really hurt—Him. They only hurt themselves. He did not let the actions of others determine His conduct. His conduct was the same, because He was the same all the way through as the Word He spoke.

I firmly believe, if Christ stood in Person in Washington or London or Austin, He would cry out as He did to the "smart" people of His day: "Ye fools and blind!" (Matt. 23:19).

"You think you're so clever: going to build peace with atom bombs, armies and navies; going to build happiness with bases and world markets and spheres of influence; going to build security with power politics. Don't you ever learn? Have you forgotten 1917 and 1941 and 1945? You who sent your fine young men out to kill and die in the name of "Liberty" and "Christianity." What are the results? How many of them lie dead around the world? Where today is any feeling of security or love or brotherhood? What Christian comfort in rubbled cities, bombed women, starved babies?

"And your naive thinking that a UNO can bring peace and end power grabbing jealousies. You search here and there, you chase across oceans, you listen to this man and that, you search books, for a plan for peace.

"And all the time you refuse to seriously try the plan I told you about and demonstrated before your eyes 1900 years ago. You say you are 'Christians'. You build huge churches and worship me there on Sunday, yet you follow your own ways the rest of the week!

"I am the Way! Yet you follow the American way of going after riches no matter the means or the cost; you follow your own stubborn way of dividing up over every little thing that crosses you, from a piano in a church to a national boundary line; you follow Hitler's way of discriminating against Jew, Negro and Japanese; and you follow his methods of taking, or keeping, what you want with the biggest army.

"Follow Me! Where, indeed, did you learn in my words to drop atom bombs on Hiroshima? Where in my words did you read the command to keep Negroes on the back seat or across the railroad tracks? Where in my words did you find the command to build a church to fit your own stubborn opinions? Where in
my words do you find authority to scramble after millions while millions starve?

"You want peace? Then follow the things that make for peace. You want brotherhood? Then treat men like brothers. You want security and happiness? Then work for the security and happiness of others. You want riches? Then lay up for yourselves riches in Heaven, for few that are rich in money shall see Heaven."

That is what I hear Him saying to America. It is no flight of fancy. It is from His Word and His example. Do we believe Him? Do our church members and our preachers believe that is the way we should act? Not to judge from the words and actions of many of them.

In Texas I suspect that thousands would rise in arms and kill or be killed before they would treat a man with a black skin as a brother, though Jesus was not ashamed to call them His brethren. "Inasmuch as ye have done it unto one of these, my brethren, ye have done it unto me." (Matt. 25:40)

In America millions would fight and die rather than give up their luxuries, yet He said, "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God." (Matt. 19:24)

Many church folks, and perhaps ministers, would come to blows before they would unite in one church, though He prayed that "they all may be one." (John 17:21).

And millions of "good church members" would kill and die and risk Hell itself rather than believe or obey His commands: "Resist not evil, turn the other cheek, love your enemies, do good to them that hate you, vengeance is mine, I will repay." (Matt. 5: 39, 44; Rom. 12:19).

That is the seat of our trouble. It isn't more church members we need; it is for church members to see and believe and OBEY His way to build peace on earth. And then pay the price of that new world, the Kingdom of God on earth, here, now.

This isn't my idea or my plan. It is the command of Jesus, stated pretty plainly in His Word. Many Christians have caught it, like E. Stanley Jones, Frank Laubach, A. J. Muste, Muriel Lester, John Haynes Holmes, and many others. It is the story of the Gospels and the Book of Acts. It is the Truth. "Repent or Perish", "I am the Way—Follow Me."

But many folks prefer to listen to the man-made plans of a Hitler or a Stalin, or a Churchill or a Truman or a Roosevelt. — Men didn't want to learn that the earth was round, when they believed it flat, but now they see and believe that. So there is hope that we will some day see the Truth that Christ taught and adopt His Way — the only Way to peace and happiness.

Some folks write me notes of sympathy for my failures and my taking up what to them, looks like a lost cause. I answer them with His words: "Weep not for me, but for yourselves and for your children." (Luke 23:28.)

No, they can't hurt me — war or race prejudice or poverty or division, or ridicule or persecution. For I have Him and have seen the Truth.

But until these folks in America, whom we love, change and follow His Way — their children will go marching foolishly, if bravely, out to die "for their country": not realizing that anything un-Christlike will eventually kill their country as well as themselves, "All they that take the sword (or atom bombs) shall perish with the sword" (and atom bombs) (Matt. 26:52).

That is why Christ couldn't be tricked into starting a revolution to "free Jerusalem" from the Romans. People have to be free inside—free from fear and hate and sin. If this be true, then boundary lines or forms of government are not so important, for Christians have a government of their own: the Kingdom of Heaven, a perfect King, a perfect law, and a Cross to lead them, and everlasting life.

Such is Christ's message to a mad world. Oh, America! Oh, Church that calls itself Christian! Hear and heed. Repent, or you go the way of all others who have refused His Way— to destruction.

"WHATSOEVER IS RIGHT"

"I bargained with life for a penny, And life would pay me no more, No matter how I begged at evening, When I counted my scanty store.

I bargained with life for a penny, Only to learn, disappointed, That any wage I had asked of life Life would have paid." — Jesse Rittenhouse.

In Matthew 20: 1-16, Jesus states that the Kingdom of Heaven is like an house-holder who went out to hire workers for his vineyard. Early in the morning he bargained with some who agreed to work for a penny a day. Several times later in the day, he hired others with a single promise to pay them "whatsoever is right."

At the close of the day the men first hired received the penny for which they had bargained. But all the others received the same, a penny.

On its face, this story seems to us unjust, as it did to the first laborers, who murmured against the house-holder. To man's way of thinking, this isn't right, but Jesus says to God's way of thinking it is right. This little-understood parable needs further and deeper examination.

Here, Jesus stated and illustrated a fundamental truth of the Kingdom mostly overlooked by man. Though at first glance this parable does not seem to verify the fact, God gives every man "whatsoever is right."

Yet every day we see wicked men prospering and good men suffering. What is right about that? Let us remember, first, that God does not always "balance His accounts in October" or yet in this world, as Jesus showed with His parable of Dives and Lazarus.

Second, we need to beware lest we judge everything as the world judges: by its worth in dollars or goods. Jesus warned that "a rich man can scarcely enter into the Kingdom of Heaven." If that be true, and it is or Jesus would not have said, then wealth is more often a handicap than a blessing.

"Whatsoever is right, I will pay you." We see the blackest sinners come to Jesus and win pardon, joy and great service in His Name, while others who never strayed far from the straight and narrow, go through life seemingly ignored and ill rewarded. The prodigal receives the fatted calf, the hard working elder brother, "not even a kid." What about that?

Jesus shows us in this parable that when a sinner comes and confesses his sin and asks forgiveness, it is "right" in God's way of thinking (and learning) to forgive and "remember his sin no more." We, too often, fail to think or forgive as does God. Though we, too, lavish as much love on a bad son as a good one.

But perhaps the real lesson Jesus is pressing upon us with this parable is one of faith, of accepting that which God has to offer. You may have a son and daughter whom you love dearly. Your deep desire for them is to send them to college. You are willing to work, sacrifice and suffer in order that they may have the advantage of a college education.

Yet, until those children make up their minds and wills that college is possible and desirable, you are helpless to give them what you long to give.

The daughter may decide she doesn't want to go to college, and may marry a day laborer instead. The son may say he "couldn't make the grade" at the university and content himself with working in a cafe. They have decided what "life" had for them, either choosing deliberately or because they believed college, for them, "wasn't possible." They have made their bargain with life, and Jesus says, in that case, it is "right" that they should get just what they have bargained for, since they have not been able to comprehend or appreciate the good things their earthly parents had for them if they had "only believed."

So it is with you who are ill or poverty stricken or frustrated or unhappy. You have received really what you have "settled for", and that is all you will get until you make a new bargain with God,
IS THE POWER OF GOD TRANSFERABLE from one person to another who also wants to deliver humanity? Does God’s power ever die or pass from this earth?

When Elijah had finished his work was the power of God in his life transferable to Elisha, the young man who had been following in his footsteps? Did Elisha receive and use the double-portion of Elijah’s spirit and power he asked for?

What about the power of the apostles, the early church and of men such as Peter, Paul, John, Stephen, Philip? Is it available to us in this generation; is it transferable to us?

Where is the power of God today?

THIS IS A STORY of God’s own proof that His power of deliverance is transferable, a story of the transformation of a shy, unassuming, backward farm boy into a dynamic, miracle-working prophet of God who dared to believe he could ask for, get and use a double-portion of power which he had seen in the life of Elijah.

Elisha was plowing one day when the famous Elijah came striding by, a man who had God’s power as few men in history have had it. Elijah sensed the dedicated, consecrated life and great faith smoldering in the soul of this backwoods boy. He had been looking for someone to whom God could transfer his power. God whispered, “This boy has the faith to dare and do—cast your mantle upon him.”

Quickly Elijah jerked off his mantle—which he had used as a symbol of God’s power—and cast it over the shoulders of young Elisha. Without a word he turned to leave.

Elisha cried, “Whoa,” to his oxen. With one hand on the mantle and reaching with the other toward the prophet he said, “Just let me go home, dispose of my farm tools and oxen; I will then kiss Mama and Papa goodbye and will go with you.”

What a powerful, dramatic, touching scene—yet how simple and child-like. He immediately accepted the challenge. He did not question, nor hedge, nor delay. “I will go,” was his answer.

AS ELISHA followed Elijah he discovered the secret that made him a deliverer of his people; the spirit of God in his life.

Text: 2 Kings 2:8-14

“And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so as they two went over on dry ground. And it came to pass when they were gone over, That Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing: nevertheless, if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirl wind into heaven. And Elisha saw it, and he cried, My father, my father, the chariot of Israel, and the horsemen thereof. And he saw him no more; and he took hold of his own clothes, and rent them unto pieces. He took up also the mantle of Elijah that fell from him, and went back, and stood by the bank of the Jordan; And he took the mantle of Elijah and smote the waters, and said, Where is the Lord God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over.”

Also he soon learned that God was going to translate Elijah. He determined he wouldn’t let the prophet out of his sight. Elijah tested him in many ways by trying to shake him off. But Elisha wouldn’t shake.

From time to time Elisha had the privilege of witnessing great miracles performed by Elijah through God’s spirit. He knew also of many other great miracles the prophet’s faith had wrought even before his meeting with him out in the field.

He knew of the day when Elijah had singlehandedly challenged all of the false prophets of Israel (those who preached how men should live but who were themselves full of unbelief). He told them that they should build an altar and call upon their God to answer by fire. He would do likewise except he would call upon the Lord, “The God that answereth by fire let him be God.”

All day the false prophets went through their religious ceremonies but when evening had come no fire had fallen. Elijah stepped up, built an altar in the name of the Lord, turned his face toward heaven and prayed. Suddenly fire came streaking down from heaven, consuming the sacrifice and even the altar. The people fell on their faces crying, “The Lord! He is God. The Lord! He is God!”

● Fastest Run In History

Whereupon Elijah jumped to his feet, ran up on top of Mt. Carmel, fell down on the earth, put his head between his knees and began calling upon God to send rain upon the earth. There had been no rain for forty-two long months. While he prayed he directed his servant to go near the sea and look for sign of rain. Soon the servant returned declaring there was a cloud forming out of the sea but he had never seen one like it before. “It is like a man’s hand,” he said.

By this sign of “a man’s hand,” Elijah knew God would deliver His people. Leaping up he told King Ahab he had better get in his chariot and drive into town, 18 miles away, if he expected not to get wet, for there was a rain coming.
The king lashed his Arabian horses, the fastest in all Israel, and they raced down the hill and out across the plains with him toward Jezreel. In the meantime the spirit of the Lord was still upon Elijah. Measuring the distance to Jezreel and tightening the sash of his mantle he began the most famous run in Bible history—a non-stop race between a man and fast horses for a distance of 18 miles. Ahab had a head-start and was far in the lead when all of a sudden he heard a swish! and there went Elijah! As the sun was sinking over the western rim Elijah swept into Jezreel miles ahead of the king. Elijah is the world's fastest cross-country runner.

One day Elijah and Elisha were about to cross over the river Jordan. There was no bridge or boat. Suddenly Elijah whipped off his mantle and smote the waters right and left. Before the astonished eyes of Elisha the waters rolled back, the river-bed became dry ground and Elijah said, "come on." They crossed over dryshod.

THESE are some of the miracles that impressed Elisha, stirring his soul and inspiring him to desire God's power in his life.

When Elijah knew it was time for God to translate him he asked Elisha to make a last request. Elisha was prepared. He said, "Let a double portion of thy spirit be upon me." Elijah told him his request would be granted upon one condition. He must be present when he was translated and see him go up.

The day Elijah was translated Elisha was there to see it. He saw a strange thing happen: As the prophet went up toward heaven an unseen hand slipped his mantle off his shoulders and sent it plummeting toward the earth.

Elisha picked it up and walking over to the Jordan river he said, "Where's the Lord God of Elijah?" When he smote the waters right and left as Elijah had done they parted and he walked over on dry ground.

Some young prophets were watching from a hill top. When they saw this scene they cried, "He's got the power of Elijah! He's got the power of Elijah!"

He found the power of God is transferable. And, significantly, Elisha discovered He could starr where Elijah ended. He could do in his beginning. What Elijah had done in his ending. What Elijah had done then.

I USED TO READ about Elijah and Elisha and desire to live back there in their day. Now I know there is something better for me. I can see that even as Elisha captured, by faith, a double-portion of Elijah's spirit enabling him to perform twice as many miracles, so even you and I can have the power of God transferred to us that was in use centuries ago. Power to believe, power to exercise our faith, power to heal, power to deliver mankind. That power is available and transferable to us in this our day and generation.

The story of Elijah and Elisha is the story of the church in the first century and of the church in the twentieth century. Elijah is a type of the early church that had such power that we often feel is too great to be available to us. Elisha is a type of the church in our day for he believed he could have a double-portion of his master's spirit and that God would transfer it to him.

There are those of us who believe we too can have what the apostles and the early church had and more too. For one thing the need is greater today, than back there. Also we are hungry for what they had. And at last God is transferring it to us. We are taking hold of that power and it is taking hold of us. No longer are we shy, backward, powerless followers of Jesus. We feel the spirit of God in our souls, in our minds and bodies, just as men like Peter and John and Paul felt it. With this great visitation of God's power we are going over the earth delivering people who have lost their faith, people who are frustrated and torn by inner conflicts, people without peace of soul, peace of mind, health or happiness.

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House Wrecked By Religious Mob

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

News of disturbances and destruction of private property continued to follow the trail of the sensational preacher from Nazareth as he breaks laws and customs right and left, and, so far, with impunity.

The latest damage was reported by neighbors of a prominent citizen of this city in whose house Jesus was a week-end guest. Attracted by his reputed power to heal the sick, hundreds thronged about the house and choked the entrances.

Unable to reach the door, four men bearing another sick with the palsy, mounted a ladder and actually tore up the roof and by means of ropes lowered the sick man's bed into the room below. It is reported that he walked out later carrying his bed.

No suit for damages or for breaking and entering had been filed against the men late today. When interviewed, the owner of the house smiled and replied. "Oh, what's a roof besides life?" and real estate men in this city are

But just such home owners concerned. If this thing keeps up, no man's roof will be safe.

—The Capernaum Chronicle.

June 22, A. D. 28.

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ELIJAH'S GREAT MINISTRY still stirs my soul but Elisha stirs me even more. Elisha wanted the spirit of God that moved Elijah. He wanted it so he too could roll back the waters of Jordan, challenge kings, raise the dead and deliver his people. He wanted more than Elijah had—twice as much—a double portion.

With this power Elisha went out and performed more than twice as many miracles. He had made a double-portion consecration and God enabled him to perform a double-portion of miracles.

He faced harder situations than Elijah did, yet he conquered. When Elijah was at the widow's house and saw her faced with the prospect of a failing oil-supply he commanded the oil to be sustained for her. Elisha's similar case was harder. A preacher's widow was faced with the prospect of seeing her two sons sold into slavery to pay her dead husband's debts. Elisha commanded her to take her pot of cooking oil and start pouring. As long as there was an empty vessel and as long as she poured the oil flowed. She then had enough oil to sell and pay off the creditors.

Whatever Elisha did, Elisha did twice as much. That is what he asked and believed for—that is what he got.

-Who Is Elisha?

Who is this young upset?
What manner of man is this that asks for, and uses double-portion power? How did he receive this power?

-Elisha was a young man who went all the way from his beginning.

When Elisha threw his mantle over his shoulders he made an instant decision. He made a clean and complete break with everything that stood in his way. He left no attractions at the old homeplace. He, therefore, could never return to things he did not leave behind.

He had no questions to ask Elijah. He went without questions, without reservation, without delay.

In this he is like Jesus and in turn like a child. He simply believed without questioning.

Many people have asked me what is the secret behind God's power in my life. When I tell them they do not believe me. They think it is some strange, mysterious power not available to many people or that I was born under a sign.

The answer is so simple they stumble at it. It is simply this: I believe God like a child believes Him. I have no questions in my mind about Him. I accept Him as He is and wouldn't change Him if I could. He suits me to a T. I am so simple and uncomplicated that complicated people cannot understand me. I offer pray'r to God for the sick and expect Him to answer me, I preach the Gospel of Bible deliverance and expect Him to confirm it with His signs following." I buy the biggest tent and expect Him to fill it with people who need deliverance. I pre-
"If any man will come after me, let him deny himself, and take up his cross daily, and follow me." — Luke 9:23.

Many of us, instead of following Jesus, are demanding that He follow us. Instead of becoming His loyal disciples, we try to make a Baptist or Methodist or Southerner or American or a white man of Him.

Take the case of Deacon Jones. As he was dozing over his Sunday School lesson one Saturday night before the fireplace, these words stood out before him, "Behold, I stand at the door and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Rev. 3:20).

Was that soft knock someone at the door or only the screen thumping in the wind? Or had he been dreaming? He roused from his comfortable chair and went to the door. As he threw it open he gasped in amazement. There stood one like unto the Son of Man in flowing white robe. His face shone in the firelight and his eyes were deep and sad and loving. Jones ushered him in and they shared crackers and milk before the fire.

The Deacon did not sleep much that night. Long after he had shown his guest to the spare room, he lay awake in the darkness remembering the visitor's words to him:

"I know thy works and thy labour, and thy patience, and how thou canst not hear them which are evil; and thou hast tried them which say they are apostles, and are not, and hast found the liars: And hast borne, and hast patience, and for my name's sake hast labourd, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent and do the first works: or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

What had Jesus meant? Jones could not remember any great sin in his life. He had been a Deacon for 20 years, he taught the men's class in Sunday School and never missed a service. He tithed, gave to missions, lived at peace with his fellows, tried as best he knew to be a Christian. Of course there had been mistakes, little anger, sins of omission, but nothing that he hadn't asked forgiveness for. He was puzzled.

Misgivings left Jones next morning when he started proudly off to church with his distinguished guest.

"You'll enjoy worshipping at First Church," he said. It is the finest in the city and cost $200,000.00. The organ alone cost $20,000.00; We have the best people in town as our members. And a great minister!!

"Ye shall know them by their fruits", his companion said quietly.

"Oh, ours is a working church", the Deacon defended, "We gave $1,000.00 to missions last year, we have a living link."

In the Twentieth Century war will be dead, the scaffold will be dead. dooms will be dead, man will live. He will possess something higher than all these — a great country, the whole earth and a great hope, the whole heaven." —Victor Hugo.

The Deacon did not keep much that Jesus said. He was not the great minister of the congregation, he was the Deacon and at the door and knocked: it was a man. He started proudly into church.

"Woe unto you rich! It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of Heaven!"

This outburst was met with raised eyebrows and tolerant smiles as the well-groomed multitude swept past this "radical" and through the frescoed doors.

Faultlessly tailored ushers, each with a white carnation in his lapel, guided the embarrassed Jones and his guest to the rear seat, handed them programs and eyed with evident misgivings this brown skinned stranger in his Oriental robes.

The organ prelude swelled and rumbled through the high arched sanctuary, then sank to a murmur and the "whispering around them ceased. The black gowned choir marched in. Dr. Upton, immaculately groomed in winged collar and tails, triumphantly fed, with degrees from Yale and Oxford, the pride of all the congregation, took his place on the platform. Jones turned to see if his guest were properly appreciative of their great $15,000.00 a year minister. Jesus studied him thoughtfully.

The organ swept them to their feet and they sang the Doxology. Jones could hear the Master's full, rich voice beside him. Then they bowed while the minister's musical voice flowed out over the congregation in an eloquent prayer. He covered the usual ground: remembered President, Congress, UNO, America, World Peace, business leaders, missionaries, and put in a few words for the sick and needy. It was as good as the Deacon had ever heard. He hadn't left out a thing. Jones glanced shyly at his companion and saw deep, sad lines on his quiet face.

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Next came the anthem by the choir with Mrs. Richly carrying the solo. Her voice had a fine range and she was beautiful. With pride Deacon Jones looked at his guest and noted with shame that he seemed fast asleep!

Now Dr. Upton was speaking. His sermons were always studiously prepared, up to the minute, and never over twenty minutes long. The Deacon was soon lost in pleasant reverie and pride over their magnificent church and fine minister. He caught a few familiar phrases. Dr. Upton was recounting some of his war experiences telling how God had helped his squadron wipe out the town of Liege without the loss of a single American. Later he heard, “We must stamp out Communism — we must be prepared — train our young men — God has given us the atom bomb — must uphold democracy — make the world safe for Christianity — decency, peace!”

The sermon rose in graceful curves to the climax, “God has raised up America for this hour. Shall we let the Communist hordes black out our Christian civilization, or shall we rise up in our might and wipe out this devilish scourge from the face of the earth, as David slew Goliath, as Joshua destroyed Jericho; as Gen. MacArthur licked the Japanese? Christ calls for men! Who follows in his Train?”

Dr. Upton finished in triumph and sat down wiping his brow. A subdued rustle stirred through the sanctuary, as though the audience had almost burst into applause but had thought better of it and substituted nodding of heads instead.

With pardonable pride Deacon Jones turned to his guest. The Master’s head was bowed and tears rolled down his cheeks. The sermon had evidently touched him deeply.

They were swept out of the building on booming waves of sound from the organ and visiting neighbors all around. Jesus was quiet on the way to the Deacon’s home and throughout the excellent dinner Mrs. Jones had stayed home to prepare. He seemed to have little appetite, indeed almost choked on the roast that the Deacon had paid $4.00 for.

After a good nap Jones got a snack from the refrigerator and went to call his guest. “We’ll have an early supper and go to the evening services. Dr. Upton is preaching on “A Christian Peace”. I’m sure you will enjoy that.”

The said, dark eyes held Jones’ gaze. At last he said, “The way of peace they know not.” “There is no peace, saith the Lord, unto the wicked.”

Dr. Upton is the most consecrated minister I have ever known,” defended Jones. “He knows the Bible, does lots of visiting and has taken in 50 new members this year.”

"If we are tempted to make war upon another nation, we shall remember that we are seeking to destroy an element of our own culture, and possibly its most important element. As long as war is regarded as wicked, it will always have its fascination. When it is looked upon as vulgar, it will cease to be popular.” — Oscar Wilde.

"Not everyone that saith, Lord, Lord shall enter into the Kingdom of Heaven, but he that doeth the will of my Father who is in Heaven.”

There is no church in town that does more work than ours,” the Deacon replied. “We have no man-made creed. Only Christ is our Creed. We are the true church. I don’t know what more we could do than we are doing.”

“If any man do my will, he shall know.”

I know thy works, that thou art neither cold nor hot: I would thou wert cold or 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 wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of me gold tried in the fire, that 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 as I love, I rebuke and chasten: be zealous therefore, and repent” With that the strange visitor walked off across the tracks, leaving Deacon Jones standing on his wide porch, gazing after him. He heard the master saying sadly to himself, “They have rejected me, that I should not rule over them.”

The Deacon never forgot the ribbing he got at the men’s brotherhood about his fanatical guest. It seems he sold the gold watch that Jones had given him to buy groceries for a poor negro family with a crippled son. And stayed all night with them! (CP. John 4:40). And it was rumored that instead of serving his country during the war, he had done time in prison as a conscientious objector. His only defense had been, “Put up thy sword; the Son of Man came not to destroy men’s lives, but to save them.”

Deacon Jones never lived it down. But neither could he quite forget those sad eyes, that voice of disappointment, nor lose the haunting question, “What if He were right?”

Perhaps we had better go to Jesus and find out what He expects a man to do, who calls himself a Christian.

“WHATSOEVER IS RIGHT”

[PAGE 3]

to receive “whatsoever is right” in His eyes, not your own, and until you have enough faith in God’s goodness and power to care for you as you would for a beloved son or daughter who would “let you help them.”

The reason we receive so little from God is because we refuse to permit Him to give us the “good things He hath prepared for those who love Him.” “Ye have not because ye ask not.”

How often do we say, “Oh, nothing good like that could ever happen to me.”; “That’s too good to be true.”; “I don’t suppose I’ll ever be well.” etc. We have “settled” for what we have received. And God says that is “right.”

The souls who live in the Kingdom of Heaven here, are those laborers who have not limited God by their own limited thinking. They believe in God’s goodness and in His ability to “do more than we are able to ask or think.” They are willing to leave results, pay, benefits, to God, knowing that God’s idea of “right” is so much better and bigger than our own. Free from doubt and fear and selfishness, they work gladly and are not surprised when God treats them well.

If you are sick right now, it is because you do not believe God can or will heal you, as He promised to do if you asked Him, sent for the elders of the church for prayer, believing and ready to accept His healing.

Many invalids take pride in cataloguing their ills, pointing out how their case is unique, no doctors can help them, they must suffer as martyrs, etc., etc. They have “settled” for sickness and sickness they will have.

Others refuse to accept sickness or keep it if it comes. They ask, yes demand expectantly, health from their Father who has promised it, and they receive health.

So it is with the right vocation, with happiness, with service and joy in the Lord. “According to your faith,” “Whatever you really expect”, that’s what you’ll receive.

We have the choice. We can bargain with life for a penny and so limit God’s goodness to our small ideas of His love and power. Or we can demand and expect His best, by giving our best and trusting His best to be far greater than anything we can imagine.

What kind of a bargain have you made with life, with God? Your present state is the answer.

By one who, too long, worked for a penny, and who now is living in the Kingdom on God’s goodness, not his own.

PAGE SEVEN
Is The Power Of God Transferable?

(FROM PAGE 5)

pare Healing Waters broadcast and expect God to use it on the best stations to deliver the people. I publish this magazine and expect Him to anoint it and send it to the ends of the earth. I pray over thousands of prayer cloths and send them to those who ask for them, I expect the Lord's power to be upon these cloths and for them to be used as a point of contact to heal whatever person they are placed upon. I prepare to go on television so people can "see" as well as hear the miracles of God's power and turn to God and I believe He is even now preparing things and people for my television ministry to start very soon.

When I do these things I believe. Of course, that is too simple for complicated folks. They want more ceremony, they want to make it seem big and complicated.

Neighor, that little child near you has one faculty that God loves most of all, HE believes. If he ever doubts, someone has to teach it to him. If he is left alone and not fooled by people, that child will always believe in God and will believe that God can do anything.

It is high time grown folks like you and me reduced ourselves back to the child-like faith of believing in God and believing that He is a good God.

- Elisha heeded his deep premonitions.

When asked by the sons of the prophets, "Did you know God will take away your Master from you today?" (speaking of Elijah's translation),

Elisha replied, "Yea, I know it, hold ye your peace.

How did Elisha know of Elijah's imminent translation to heaven? No one had told him. Yet he said, "I know it."

He felt it from within his spirit. It was a deep feeling that he could not shake off.

That is what premonition is.

Premonition is not something you try to make yourself feel and believe, not something you wish for, rather it is something you cannot doubt. It is an inner knowledge you know from within your soul, the voice of God.

A great man once said, "If every human being would always obey his deep premonitions, he would never make a serious mistake."

I believe that.

What success I am having I attribute to the fact that I obey my deep premonitions, always listening to the voice of God in my spirit. My greatest mistakes have been made when I disregarded my premonitions and walked roughshod over the warnings of God.

Many mysteries of God are as simple as the ABC's. We simply are not discerning them. No child of God should be crying, "I don't understand, I don't understand." If you will live a life of consecration to God you will be moved by premonitions. You will hear God's voice in your spirit and the Holy Spirit will guide you into all truth.

As you study the scriptures God will give you light on things that have confused you. You will find yourself saying, "Why that's simple, why had I not seen that before?"

You need not be caught unawares when Jesus returns for His bride. The most powerful premonition God has put in the soul of man today is this warning: the coming of the Lord is at hand, it is later than you think. Everywhere people feel it. If they will heed that warning voice, they will be ready when Jesus comes.

"It is later than you think," is a statement that is ringing in everybody's ears.

The lateness of the hour is the chief cause of the present world-wide revival of signs and wonders. God will not leave this generation to the devil. He will not stand by and watch sickness disable His bride or demons disrupt His program of human redemption. God is still in the saddle.

"My horse was very lame, and my head did ache exceedingly. Now what occurred I here avow is truth — let each man account for it as he will." Suddenly I thought, "Can not God heal man or beast as He will?" Immediately my weariness and headache passed; and my horse was no longer lame."

— John Wesley's Journal.

A lot of religious leaders, including some in my own church, are trying to straddle the fence. They think this great wave of healing power will soon diminish and run its course. Then they can say, "I told you so" and further enhance their political and denominational position.

But these men are deceiving themselves. The healing revival cannot and will not diminish, rather it will increase. It is not only a permanent part of God's last day revival but will increasingly be more emphasized. For two reasons this is true. The sick body of the bride of Christ is to receive a healing, and the healing ministry which has been the most neglected of all the ministries of the gospel will at last be allowed to reach its climax.

The day is coming and is not far distant when the people will rise up against their leaders who have no faith and compassion to heal suffering mankind. Today the people are crying and praying that their leaders will get their eyes open and stop opposing God's healing emphasis now abroad in the earth. The people believe in healing, want healing and are supporting its ministers. They will continue to do this until the coming of the Lord.

I write these statements as prophecy (history written in advance). If Jesus tarries these prophecies will confirm my word.

Already, healing has reached a new dignity in America, a new respect, and is rapidly coming into its own place. Many business and professional men are interested in its sweep. Because it is the Lord's doings He will give it favor with the people.

I am proud that I have a part in this ministry of Bible Deliverance.

- Elisha dared to go beyond the conventional, the ordinary and asked for a double-portion.

He knew what he wanted—he wanted a double-portion of the spirit of Elijah. His keen, discerning mind saw that the greatest power in the world is in the spirit of God. There is nothing it cannot accomplish.

Elijah said, "Young man you have asked a hard thing, nevertheless, it is no impossible. There is one condition. If you see me when I go up, you will get your double-portion, if not, you won't receive it."

Elijah knew Elisha had asked a hard thing. But he pointed out it was possible to receive a double-portion. (contrast what Elijah said with what some leaders are trying to get people to believe, that the day of asking for double-portion power to perform miracles of deliverance, is over).

The prophet knew it was hard, not because he was unwilling, or God was unwilling, but because it is hard for a human being to be simple enough to believe and determined enough to meet God's conditions.

We simply don't train ourselves right. We don't subordinate ourselves to seeking God for His power.

Elijah put the responsibility on Elisha.

"If thou see me go," he said, "It will be done."

Jesus said, "If thou CANST believe, all things are possible to him that believest."

If thou CANST! The emphasis is upon CANST.

CANST is a human action.

In other words the power of God is held in readiness as electricity is resident in the atmosphere about us. Electricity will provide power to give light and run machines only as men provide electrical conductors for it to flow through.

In other words: If thou canst get electrical power — electricity will flow through them for human use.

This is what Elijah meant: If thou see me, it will be done.

This is what Jesus meant: If thou canst believe, all things are possible.
Nothing is completely automatic.

Some human effort must be called for in order for the most automatic of all devices to operate. Somebody must throw the switch.

When Elijah was praying for rain he continued to pray until his servant saw a cloud rising out of the sea "like a man's hand." By this sign Elijah knew God would send rain and deliver the people.

Your hand is what God works through. It may be by that, you must do something. When you do it, God's power will flow. When it flows into and through your life you will think it is automatic. But it is not. It will flow only as you do your part and continue to meet God's conditions.

Don't let anybody tell you it is impossible to have a double-portion of the spirit of God that was on this earth centuries ago. It is not only possible but entirely probable that you will have it before you leave this world.

Remember, it is through a man's hand—your hand, my hand—that God's works are performed. Put your little hand in His big hand and then let your hand be as His hand. Double-portion power will flow through you like electricity flows through its conductor. Whomsoever you touch in Jesus' name will be blessed.

**Transferred Power**

A STRANGE THING happened when Elijah was translated. As he went up Elisha cried, "My father, my father, the charriot of Israel and the horsemen thereof." He thought when Elijah left the world, God's power of deliverance and protection for Israel was being removed from the earth.

When Elijah was gone, the power would be gone.

He was wrong.

When Elijah went up his mantle came down.

While Elisha cried, "There goes the power of God," the Lord shouted, "Here it comes!"

Elisha's mantle fell at Elisha's feet near the water's edge of the Jordan River.

God: "Pick it up, son."

Elisha: "Who me?"

God: "Yes, you."

Elisha: "I'm just a farm-boy."

God: "Pick it up."

Elisha: "You mean you want me to pick up Elijah's mantle?"

God: "You asked for a double-portion didn't you?"

Elisha: "Yes, but..."

God: "You asked for it and I have granted your request. You have only to pick up the mantle and smite the waters."

Elisha: "I'll do it, I'll put into practice what you asked for."

He picked up the mantle, walked over to the river, smote the waters and said, "Where is the Lord God of Elijah?"

With dramatic impact his faith struck the waters and they parted right and left. As Elijah had walked over dryshod, so did Elisha.

He found God's power is transferable! Also he discovered he could **start where Elijah ended.** He could do in his **beginning** what Elijah had done in his **ending**, he could do now what Elijah had done then.

Elisha didn't whine for the "good old days" when Elijah was on earth. For from that hour he had everything Elijah had and twice as much.

Yes, the power of God is transferable. It was then and it is now. It was transferred from Elijah to Elisha. Even a thousand years later it was still being transferred. John the Baptist, according to Jesus, "Came in the spirit and power of Elijah." Elijah's power had leaped over ten centuries and was the force back of the forerunner of Christ.

No wonder teeming multitudes flocked to hear John. He was using transferred power!


Where is the power Martin Luther had? John Wesley? Charles Finney? D. L. Moody?

Where is the power Aimee Semple McPherson once had? Charles S. Price? Smith Wigglesworth? Other great men and women who wrought miracles of deliverance?

Is their power gone from the earth? Is it passed away for ever?

What about lost and suffering humanity in this generation? Shall they go unsaved, unhealed, undelivered? Will not God raise up deliverers and transfer the power of the ancients to them? Are there no men and women to accept the challenge of Elijah's mantle first being cast over their shoulders and next at their feet before the waters of human need?

The answer to all these soul-searching questions is, yes, God's power is transferable—it is being transferred daily—and all over the earth men and women are getting and using transferred power.

Faith is on the march because people who have faith are on the march. We know where we are going and where our journey will end. Our Lord and Master is coming soon. It is for Him we are "turning our faith loose" and seeing tens of thousands delivered.

Neighbor, this is personal, it is to you. There is a mantle of power for you. Already some evangelist has come your way and cast it over your shoulder. Now it is at your feet. Your name is written upon it by the hand of God. No other person can claim it. It is your personal property. You have waited too long already. Stop right now and pick it up. Go on, pick it up.

Remember, it is your mantle. If you don't pick it up today, you perhaps never will. With it in your hand you can roll the waters back, you can deliver men lost and suffering people.

Write me today and tell me you have picked up your mantle of power and are using it. —The End

(Reprinted from Oral Roberts' Healing Waters Magazine by his special permission.)
Between The Lines

CHARLES A. WELLS

Since the start of the Atlantic Defense Program, we have frequently reported that the very purpose of our defense effort would be defeated if American military extremism were not curbed, that plans to rush the rearming of an exhausted, hungry, war-sick Europe, along with the rearming of Germany, would only frighten our friends and alienate our allies.

The American public is not yet aware of the degree to which these military objectives of 1949-51 were attempted — and have failed. U. S. military extremists ignored the economic factors involved. They were demanding that 200 million of our allies give up hope of having any butter on their bread — before they even had enough bread. The attempts to rearm Europe on what was called here "an adequate scale" brought resistance from European peoples who saw their meager economic recovery on the verge of being wiped out. Even England has buckled — another instance where only the partial truth has been made public. The denunciations of American rearmament plans by leftist Laborite leader Aneurin Bevan, who was hounded, forced to live in镉nomastic freedoms as "corruption". The domestic policies today closely parallel the Nazi attitude toward democracy; the Franco regime labels personal freedom and democratic freedoms as "corruption".
The key to America's relationship with Indo-China can be understood by looking at a map and discovering that the French colony is the gateway to the great, rich, Southeast Asian archipelago where oil, tin, rubber, copra, jute, hemp and many other products, vital to the Western capitalist economy, exist in unparalleled abundance. Through interlacing connections between the large Dutch Shell oil combine and American oil corporations, the international rubber cartels and other such groups, heavy pressure can and often is brought to play on American policy.

It was thus, in 1946, as the people of Indonesia first tried to break the Dutch yoke through the fulfillment of the promises of the Atlantic Charter, that large quantities of American munitions, produced for defense against Japan, were turned over to the Dutch colonial armies to be used in slaughtering thousands of Indonesian patriots fighting for the liberation of their people. In providing the weapons for this unjust war, the American people were also betrayed, our traditions mocked.

THIS SUPPORT OF DUTCH COLONIALISM, arranged in the twilight of secret diplomacy, was the big sell-out of the American people in Asia, a sell-out that did more to alienate the people of China, Korea, Indo-China away from us—before the Communist sweep in China—than all the other failures of American policies in Asia put together. But no congressional investigating committees have even been set up to ferret out the powerful influences in Washington that engineered this betrayal—for they would come too close to the sensitive nerve lines running from banks and big industrial plants into high places in Washington.

Today, are we to repeat the same incredible miscalculation in French Indo-China? It is true that the Reds, buttressed by Chinese Communist forces, are about to make a thrust into Indo-China, the gateway to Southeast Asia. And it is no doubt true that if we don't help the French stem the tide, the Red horde will sweep on South. Yet so far there is no record of any adequate demand being made upon the French to clean house in their feudalistic Bao Dai regime. Millions of Asians who would much prefer to be on our side, standing with us under their own flag, have been driven in desperation to accept Communist leadership to save them from continued bondage under a French flag. For a big point our news reports continue to muff is that the Communists' cause in Indo-China has won, and continues to win and hold, a very strong and wide following among the Indo-Chinese.

The French are not fighting Russians, nor have they as yet fought Chinese Communists: they have been fighting armies of Indo-Chinese under native Communist leadership, backed by an impressively large proportion of the people of Indo-China.

But now large quantities of American armaments are being poured in to help the French. Remember, as we have pointed out previously, that Mao Tse-tung, Red leader in China, rose to power on the promise to end racial domination in Asia, which is the heart of the Communist program in the Orient. As we take steps to reinforce the French bastions in Indo-China, lying alongside China's southern frontier, even the strategy they teach at West Point would demand that Mao Tse-tung do everything possible to curb, undermine, thwart and defeat the build-up of belligerent power at his doorstep. These are the steps that lead to war.

IF YOU WILL LOOK AT THAT MAP AGAIN, you readily see that if we join forces with France in Indo-China, we will then have established our military power on each flank of China's territory. From Korea in the north we might seek to drive through to Southern Manchuria. From Indo-China we could drive north into southern provinces of China, thrusting behind Canton and perhaps severing the head and feet of China. The ABC's of military strategy require that China's defensive forces should prevent such flankings forces from being established, or counter the move with all possible energy. Consequently when the U. S. armaments, tanks, planes, bombs began to pour into Indo-China, Mao Tse-tung began to pour troops into the southern provinces above Indo-China, then our headlines blared forth that the Chinese Reds were preparing to attack! They no doubt are, for Mao would be considered a fool by military strategists if he didn't react to our own maneuvers as he has. But few of us seem to care how things look to the other fellow. It is at this point that matters now stand in rather a delicate balance.

THE HOPEFUL SIDE is that the debacle in Korea and developments in Europe have dampened somewhat the hot heads
in our military councils. Our military planners, who are now sternly contemplating these facts, know: (1) that if we follow our increasing shipments of armaments to Indo-China with American manpower, Mao Tse-tung will also move into Indo-China; (2) that such an event is exactly what Moscow is hoping for; that it is in reality a trap as was the case in Korea, for Communist strategy for over 30 years has contemplated the doctrine of playing the Western capitalist powers against the embittered colored colonial peoples; (3) that, knowing how we had involved ourselves in Indo-China as well as Korea, the Reds will then be in a much stronger position to intensify their machinations in Burma and in the oil-rich Near East where Western commercial interests, such as the French in Iran, have by blindness and procrastination set the stage for a revolutionary break-up of the old tottering systems of native and foreign exploitation.

The French cannot hold Indo-China without our help; we can’t do much more without serious involvement. The chances are that eventually the French will be driven out, but the chances are also very strong that we will stay out and take our stand on more defensible grounds, such as along the frontiers of Free Indonesia where we honestly can say we are defending a free people.

As Congress reconvenes, legislation on Universal Military Training will again be a hard-fought issue, although a deliberate effort has been made to mislead the public into thinking that UMT is already on the books. The strategy for promotion of UMT has included: (1) burying the UMT law in with other more palatable defense legislation, with final action postponed until public resistance has been lulled or diverted elsewhere; (2) changing the name again (it was once Universal Military Conscription, then Universal Military Training) to National Security Training Service, to sidetrack the traditional distaste the American public has always had for military conscription in peace time. Thus the conscription promoters believe that by this action, after 30 years of effort, universal conscription can be clamped on the American people. It is the old halter game—hold the halter behind your back where the horse can’t see it, hold out a handful of oats, and when the horse is nibbling slip the halter on! This strategy of deception speaks for itself as to the value put on truth and democratic process by those particular military minds who are promoting UMT.

Between The Lines expects every Christian layman to do his own thinking on this issue, to arrive at his own conviction. But how can that be done when deception is used — when truth is withheld? For this reason we have given considerable space to this question to provide a balanced picture, to present the facts that are being suppressed or deflected.

The leading facts a layman should know about the conscription law, which have been detailed in Between The Lines reports during the past year, are briefly: (1) Many outstanding military scientists and strategists are against UMT because such a system of training is out of date and out of key with scientific developments in warfare. A forceful denunciation of UMT recently came from a military figure, Gen. Thomas R. Phillips (U. S. Army retired), who charged that UMT is an ineffectual, wasteful and tremendously expensive system, unsuited to American military needs. Also see statements by Hanson Baldwin, top military analyst (BTL April 9, ’51; also see BTL March 5, October 22, ’51, for statements of other eminent military figures.) (2) It has been repeatedly demonstrated that except during a major war, conscription is not necessary to build Army, Navy or Air Force up to desired strength, that volunteer enlistments can fill the ranks when the career of the soldier is made attractive and representative of our standard of living. (3) The usual arguments given to support UMT are exaggerated or outright false — that UMT would save lives, produce a healthier, better disciplined youth, save money in military expenditures, prevent war, deter Russia from aggression, teach democracy to our youth, etc., etc. As has been shown in past reports, the facts fail to support these claims. (See BTL Feb. 5, ’51.) (4) American military failures have never been due to inability or lack of courage on the part of the American soldier; he has always shown courage and skill far above that of the regimented armies of such nations as Germany and Japan, which traditionally had universal conscription. American military disasters and failures have been almost entirely due to the failure of the generals and commanders, in planning and battle direction. No military historian denies this, yet UMT offers no provisions whatever for the improvement of our command system and correction of glaring faults in military planning and administration that have repeatedly cost us thousands of lives and billions of dollars.

And history is in almost universal agreement that military control means dictatorship — it can be endured in war, but in peace, it is the path to tyranny. These truths are being held back during the drive to force through a system that will affect the lives and happiness of everyone. This issue will soon be boiling again in Congress. Your congressman is under pressure from military organizations, the American Legion and industrial groups that will profit by UMT. Is he hearing from you?

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