Whom Ye Will Serve

"CHOOSE YE THIS DAY"

"If ye will fear the Lord, and serve him, and obey his voice, and not rebel against the commandment of the Lord, then shall both ye and also the king that reigneth over you continue following the Lord your God: But if ye will not obey the voice of the Lord, but rebel against the commandment of the Lord, then shall the hand of the Lord be against you, as it was against your fathers." (1 Sam. 12: 14-15)

"For the Lord of hosts hath purposed, and who shall disannul it? And his hand is stretched out, and who shall turn it back?" (Isaiah 14: 27)
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"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

GUEST EDITORIAL
DECLARATION OF WAR

Our survival is at stake. Asia is rapidly going communist. China went communist in the past four years. In the next four years all Asia will be gone—half the world's population—unless we change our strategy.

Russia has a new weapon never before used on a world scale. She finds 90% of Asia hungry, sick, in debt, exploited, unhappy. To them she says: "Have a revolution. Go communist. Then you will have health and prosperity." That promise is her weapon. It is conquering Asia and Africa at the rate of 100 million a year. But we can wield a more powerful weapon than her promise. Our weapon is a deed. She can only promise to help in the future. We can help now. But we are not doing it on a big scale. We are playing at it, hesitating, pottering.

Our weapon does not mean sending money, food or clothes. It means give "know-how"; it means send people. It is good sense, good Christianity, and good business.

If we use this weapon, the promises of the communists will be paralyzed. In fact, they will play into our hands. They stir up desire, the stronger the better. If we fulfill it.

The communists have the Asiatic governments frightened and ready to make reforms, and that, too, will play into our hands if we go all-out to help. It will push those governments into our arms, if we use our new weapon adequately everywhere and on time.

The first step up is for all Americans to see the strategy of this war of amazing kindness. YOU WHO SEE IT, EACH ONE TEACH YOUR NEIGHBOR. Fortunately it is as simple as one and one make two.

Eliminate the negative. There must be no dissensions as to whether this job is up to government, business, philanthropy, or religion. It must be all four of them, all-out, nation-wide and soon—or America is doomed. That is total war to the finish. It is a war which we have lost to date. We can turn the tide of battle only by swift, enormous heroic effort. He who throws monkey wrenches is helping the enemy. Don't object to the efforts of the other fellow. Do your best, give your best. Give yourself.

This is the only realistic down-to-earth answer to our present humiliating and terrifying defeat. It is also the Christian answer, one hundred percent of what Jesus practiced and taught. We have professed Christianity; let's really practice it, and stop our international hypocrisies.

We all practice helping others in our private lives. Home is built on helping one another to grow and be happy. Business success is built on it. All the politicians use it to get votes. Every good teacher spends his time helping others. Preachers build their churches by helping others. This is the weapon with which we can capture the friendship and cooperation of the world. It is applying to international affairs the secret of all real success.

Here is a weapon we need not keep secret. The more we reveal it the more the world will be conquered. When we start our all-out war of astonishing helpfulness, the Voice of America will have something to boast about, something that will make the world tingle, something to give hope.

When we start this kind of war we have a tremendous advantage over Russia, for we have more technicians than we need, whereas she has an acute shortage. As for money, we have so much we do not know what to do with it.

This helping the world out of its poverty will be a great boon to American business. It will usher in an era of prosperity over the world. People everywhere will have money to buy our products. It is good sense, good Christianity, and good business.

What is your part, and mine? What is every American's part?
1. Cooperate with the rest of us; don't try to fight the war alone.
2. Talk about this idea everywhere. Read, listen, think, plan, pray, discuss. Make yourself a specialist in world need. It is the greatest issue on earth, whether you look at it from the viewpoint of America or the Church. Suggested reading: Wake Up Or Blow Up; The Only War We Seek; Peace Can Be Won; Let's Join The Human Race; The Great Alternative.
3. Help recruit trained persons qualified to go abroad. Tell them to apply to the Koinonia Foundation.
4. Help invest money in this war of amazing kindness. This war is unlike the war in Korea. We cannot tax people for it. We cannot draft our skilled workers as we do our soldiers. It depends upon the intelligent and unselfish dedication of the average man and woman to world need. Inspire your church to support more technically trained missionaries. Very few churches in America have done all they could. $3,000 to $5,000 adds another worker.
5. Plan what you can do and do it yourself. Then tell every man how he can share. "A NEW WORLD BEGINS IN ME." Koinonia Foundation is a non-denominational Christian enterprise, dedicated to:
Recruiting and preparing to send abroad an army of 100,000 men and women who can save the world from its present terrible headspin towards destruction. This army must be of men and women with a technical or professional skill; character and integrity; faith in prayer; love of God; a Christ-like compassion for people; color blindness; and willingness to serve a period of spiritual conditioning.

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placing this army in work with government, all kinds of busi-
ness concerns that are working abroad, mission boards, phi-
lanthropies, and other governments that are employing outside help.
Every member of this army who goes abroad in any capacity
must be foremost a friend-maker and a witness for our highest
christian ideals.

Enlistment blanks may be secured from the Koinonia Found-
dation, Pikesville, Box 336. Baltimore 8, Maryland. The home of
the Foundation, Gramercy, is a 45-acre former estate located in
the Green Spring Valley 11 miles north of downtown Baltimore,
Maryland. Koinonia is an incorporated, tax-free, non-profit foun-
dation established in 1949. The grounds and buildings have been in
use as a training center for Christian technicians since Novem-
ber, 1950.

Frank C. Laubach, President
Koinonia Foundation.

Guest Editorial

The Pentecostals

By Bob Shuler
The Editor of The Methodist Challenge

We high-brow Methodist preachers with our university de-
grees and new gospel of a Christ-directed social order are apt to
make a deadly mistake concerning some of our more lowly breth-
ren, of whom we often speak with condescension and sometimes
with disdain. The Church of England and her ministers made the
same mistake in their estimate of the early Methodists.

We are very quick to pity the lack of preparation shown by
many of our Pentecostal brethren and ministers of other lowly
Christian groups. Few of them have a theological training com-
mensurate with the demands of these times, when colleges and uni-
versities adorn almost every hilltop. They butcher the English
oftentimes. They are emotional and excitable. They are noisy. In
fact, they are very much like we Methodists used to be.

But, my brethren, they are reaching the masses and the people
are hearing them. I have been in several great interdenominational
revival movements recently. The Pentecostals and their ilk have
dominated in numbers and often in effectiveness in those mighty
religious tides that are flowing. It is all right for some of us to
boast of the intelligence and the cultured following in our
churches, but history is not very encouraging when it comes to the
worth-whileness of such people to the Christian movement. The
great spiritual movements have swept in and through the masses.
The early church was such a movement. The reformation was such
a movement. The Wesley revival was such a movement. Moody,
Finney, Sam Jones, Billy Sunday led in such movements. Criticize
them and decry them as you will, they have thus far been God's
channels and those who have ministered to the poor and humble
have been God's agents.

Mass evangelism is coming back to America and Europe and
I believe to the whole world. China is having a revival. The people
are gathering. Thousands and tens of thousands of them are sing-
ing and praying in old fashioned revivals. The cultured, scholar-
ly, trained clergy are having nothing to do with it. The fiery, Holy
Ghost filled preachers are leading in it. The same character of
ecclesiastical leadership that stood to one side in the days when
Peter was preaching in Jerusalem are standing aside now. They
are questioning, scoffing, condemning. But the spiritual tides
that are flowing are not being held back by lack of co-operation
from the major churches and their leaders. God is using as he has
used for two thousand years the despised religious groups.

The great Methodist Church, once the burning evangel of
two centuries, is now barren and without spiritual fruit. Her altars
are empty. Many of them have been destroyed. The Roman Catho-
lit service has taken the place of the revival in many Meth-
odist churches. The same thing has happened to the Northern

Baptists, the Presbyterians and other great ecclesiastical bodies.
They are engaged in large enterprises looking to world move-
ments. The fires have gone out on their altars. They are cold, life-
less, formal, dead. But the Pentecostals and others like them are
marching. They are making converts. They are building little
churches everywhere. People are kneeling at their altars. They are
the fast growing religious movements of these tragic days.

You tell me they are fanatics. Indeed, they are very near
the brink edge of fanaticism constantly. It is but a hair's breadth
between Pentecost and fanaticism. The early Christians were killed
for their fanaticism. The early Methodist were persecuted con-
stantly for their fanaticism. Billy Sunday was referred to recently
by a California Methodist bishop as a fanatic and yet Billy Sunday
under God led more people to Jesus Christ and a Christian life
than all the bishops Methodism has produced in two generations
combined. Some of us need to see a sheet let down out of heaven,
as did a hungry man of God in ancient days, and hear the words,
"That which God hath cleansed, that call thou not common or
unclean."

I am far from being a Pentecostal. I shrink from any boister-
ous show of fanaticism. I believe in doing things decently and in
order. But I am not so dense as that I cannot see the trend of these
times. The trend is for God to calmly set to one side these cold, for-
mal, intellectual priests and take up the fiery prophets for the
revival that is brewing. Mark my word, that revival is on its
way. God is ready and his people are getting ready. A world that
is lost and undone can only be saved by such a redeeming revival.
The impossibility of the world's situation has become God's op-
portunity. Nor will this thing that is now upon us be accomplished
by the might and power of men. Horses and chariots will not
suffice. We are at the door of another mighty spiritual upheaval.
It will be led by the poor and lowly who hide behind the Lord.

Have you noticed how few of these men that are now draw-
ing multitudes to their ministry have any kind of college degrees
whatsoever? Certainly the college degree is beneficial, if the Lord
is within the heart and if the power of heaven comes first. But
God has had a way from the beginning of walking forward with
those whose very disqualifications force them to lean heavily
upon Him.

Watch the Pentecostals. They packed the Hollywood Bowl in
Los Angeles with young people on a Monday night recently
and the Hollywood Bowl holds 20,000. The Methodists would be
foolish to undertake it. God and the Pentecostals did it.

The House of Prayer

There are no stained glass windows
Where soft light glows,
No expensive organ or soft plush pews
No carpeted floor the sounds to lose,
It's more than a church where creeds divide
It's a place where Truth and Love abide
Truly a place to seek God's Grace
The House of Prayer is this Holy place.

-Martha Tidmore

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"Discourse will fail, the sword will fail; it is only the spiritual nature of man that can be triumphant."

Calvin Coolidge, quoted in "The Spiritual Diary."

Master teacher that He was, at the close of His great life Jesus summed up in seven sentences all His wonderful teachings, and again demonstrated them in one grand finale at Calvary.

During His six hours on the cross, Jesus spoke seven times. They were not random words or words wrung involuntarily from His in His torture. Jesus never spoke at random nor did suffering ever master His will.

As Jesus hung on the Cross, suspended between earth and heaven, He became the living ladder up which men might climb to eternal life. And as He hung there, partly of earth, partly of God, on a raised throne of judgment where no man could miss hearing His words or miss seeing His acts; He made His brief review of what it means to be a Christian, pointed the Way for His wicked executioners.

As He was being nailed to the cross, instead of fighting, or cursing or crying for mercy for Himself, He cried out for mercy for His wicked executioners. "Father, forgive them, for they know not what they do." Luke 23: 34

In the Sermon on the Mount He had said, "But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Matt. 6: 15) "Love your enemies ... pray for them which despitefully use you." (Matt. 5: 44-45) Here, three years later He gives the supreme proof that He meant what He said.

Second, Jesus spoke to the dying thief on His right. "Today shalt thou be with me in paradise." (Luke 23: 43)

There was not just one cross there that day but three, giving a perfect illustration of the Judgment Day. Two thieves, both guilty, as you and I are guilty. One rebellious, defiant, hard, goes down to death and hell. The other, equally guilty, repents, calls on Christ for forgiveness and is saved.

Jesus had said, "I came not to call the righteous but sinners to repentance." (Mark 2: 17) "The Son of man is come to seek and to save that which was lost." (Luke 19:10) Even pain, injustice or coming death did not center his thoughts upon himself or keep Him from helping others.

Third, as Jesus looked down and saw His mother, Mary, standing weeping beside His favorite disciple, John He said, "Woman, behold thy son." (John 19: 26) and to John, "Behold thy mother." (John 19: 27) "And from that hour that disciple took her into his own home." (John 19: 27) Jesus provided for His own family. In His Sermon He had urged, first personal purity, then Christ-like treatment of your brother. Christianity must begin at home or it isn't Christianity.

Fourth, Jesus cried out in agony of body and spirit, "My God, My God, why hast thou forsaken me." (Matt. 27: 46) We cry that cry today. But there are some things a man must do himself. God himself could not help His son in that hour, for since He had become a man, to live as a man He must suffer as a man, die as a man, in man's place.

Christ had said, "I lay down my life . . . No man taketh it from me." (John 10: 17, 18)

If a man wants to be a Christian there are some things he must do himself. If we want a Christian world, if we want peace, there are some things we have to do ourselves. And until we are willing to do those things, willing to pay the price of peace, we can pray for peace night and day and we'll still have no peace. "Let us therefore follow after the things which make for peace." (Rom. 14: 19)

God must believe in true democracy; for He made man a little democracy within himself, with freedom of choice, with majority rule. Every man is like a little democratic business company. God is the absent owner. Jesus is the secretary. He reads God's letters to your heart, makes recommendations as to what you should do. The devil is the treasurer. All he considers is what it will cost. But you are the manager, the President. You are supposed to be running the business for God, the owner, not for yourself; to be working for his interests, not your own. He has put His son in as secretary to help you.

On every question that comes up you take a vote. Christ always votes the way God would vote. Is the thing right? If so He votes, yes. But the Devil always votes no. He says, "But that is liable to cost you something, you will have to give up something." He always votes against the right.

That leaves you as President with the deciding vote. You can vote. Yes, with Jesus and please God and insure ultimate happiness, or vote, No, with the Devil and bring ruin to your life. And God himself with all His love, together with Christ with all His sacrifice can't save the business of your life without your vote on His side. He gave you the freedom of choice. It is your privilege to become a son of His. The only sure way to gain success is to surrender the presidency to Jesus Christ, let Him run the business of your life, and you be willing to act as office boy. Then your future is assured.

Fifth, after hours in the heat of the day, Christ cries out, "I thirst" (John 19: 28) There are some things Christ couldn't do for Himself. He couldn't get Himself a drink. His hands were nailed fast. He had to depend on others to help Him. There are things today that Christ can't do without the help of His followers, where He has no hands but your hands and mine. He had said, "I am the vine, ye are the branches." (John 15: 5) Unless the branches bear fruit there will be no fruit.

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**New Preacher Breaks Sabbath, Priests Aroused**

(News as it might have been written if there had been newspaper two years ago.)

The young carpenter from Nazareth continues to pile up opposition to his movement and his methods. Yesterday he stirred the anger of the priests and Pharisees by openly healing a man on the Sabbath, and in the synagogue itself! His only answer to those watching him was the question, "Is it lawful on the sabbath days to do good or evil? To save life or to destroy it?"

The Pharisees did not deign to reply to this evasive question. The law plainly states that a citizen is to do no work on the Sabbath. And healing is a rendering of medical service. This radical evangelist and social reformer has gone too far and the Pharisees are determined that he shall be punished. It is reported also that the medical profession is organizing against Jesus. His unorthodox healings have almost ruined their practice and their very livelihood is at stake.

"The Capernaum Chronicle June 29, A. D. 28."
And there are some things we can’t do alone, we must have the help of our friends, our neighbors, neighboring races, neighboring countries. That is one reason for the church. So we can help one another be Christlike. “If two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in eaven.” (Matt. 18: 19)

God did not make man to live alone, but to live with other folks, helping them, depending on them for help. He made the world a community.

Sixth, at the ninth hour, Christ cried out, “It is Finished.” (John 19: 30) Christ finished what He started. The night before He had said, “I have finished the work which thou gavest me to do.” (John 17:4) He had taught, “He that endureth to the end shall be saved.” (Matt. 10:22)

Lastly, Christ cried, “Father, into thy hands I commend my spirit.” (Luke 23: 46) With all His power, Christ was still dependent on God. “My Father is greater than I.” (John 14: 28)

With all that we must do ourselves, with all the help we can get from others, we still cannot be a Christian without God’s help, we cannot be saved without Him, we cannot get to Heaven but by Him. These good, honest men outside of Christ are all doomed to Hell. No man living is good enough for Heaven. (Rom. 3: 23) Only by God’s forgiving love can one be saved to eternal life. And a man can’t get God’s forgiveness until he asks for it, and accepts Christ’s atonement for his sins. “No man cometh unto the Father but by me.” (John 16: 6)

The test of any man’s religion is how it stands up in the time of trial. Jesus’ words and attitudes on the cross, show His mind and spirit under the stress of suffering and injustice, to be exactly the same as it was portrayed in His Sermon on the peaceful mountain at the start of His ministry. Here then he sums up the Christian Way:

1. Forgiving and loving even our enemies.
2. Always ready to help others, no matter what our own circumstances may be.
3. Beginning to be Christ-like right in our own home.
4. Doing all we can do ourselves, since God has left with us the power of obeying or disobeying.
5. Recognizing that we are dependent on one another, that we are brothers and must work out our salvation together.
6. Carrying through to the end.
7. Looking up to God for help, knowing that we can’t do it alone, that we must have His Spirit if we are to follow Jesus.

This is God’s Stairway to Heaven as Jesus preached it, lived it, reviewed it, and walked up it in a final demonstration as He hung on Calvary.

“If any man will come after me, let him deny himself, and take up his cross daily, and follow me.” (Luke 9: 23)

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**WANTED: STATESMEN**

I am tired of this biennial emotional upheaval that leaves us with the same kind of government we had before, merely new names on the office doors.

I am tired of the political platitudes offered by politicians who have no intention of upsetting the status quo. A politician’s campaign promise is like the step on a street car: it is to get in on, not to ride on.

I am tired of seeing the common people hoodwinked into electing officials who serve the big corporations instead of the people who elected them.

I believe it is high time for men with bravery to honestly announce for office on the platform of the Man of Galilee, upon whose life and teachings our Democracy is based. Who was a friend of the poor. Who was everyone’s brother. Who was servant of all.

Some planks in that platform might well be:

1. I will work for the best interests of the common man, the laborer, the farmer, the small salaried worker, the small businessman, instead of vested wealth.
2. I will work for peace instead of talking war.
3. I will urge that our wealth be used in caring for human need rather than spending the bulk of our national budget for war purposes.
4. I will work for State and National Prohibition. It seems foolish to try to feed the starving while at the same time wasting millions of bushels of grain in the making of beer and liquor which in turn makes drunken drivers, murderers and rapists. It seems asinine to try to save life with one hand and to kill with the other.
5. I will work for the abolition of Jim Crow laws and attitudes as unjust, un-American and un-Christian. It seems insincere to advocate liberty and justice for people across the sea if we are unwilling to grant them to our own citizens.
6. If there is any conflict of orders I will “obey God rather than man.”
7. To be elected is not so important as to be right, and to give earnest citizens an opportunity to express their belief in the Right. To quote George Washington, “Let us raise a standard to which the wise and good can repair. The event is in the hands of God.”

Yes, I’m tired of the status quo. (Latin for “The Mess We’s In!”)

I’m sick of war.

I challenge someone who is man enough to adopt the platform of the Prince of Peace.

He might not get elected. But if not, you’ll someday sure wish he had.

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Men eulogize Mahatmis Gandhi as a great man. Gandhi was great only because he put into practical politics the teachings of Jesus. Let some American statesman do that and he too will be great.
Platform For Peace

"Oh, God, that bread should be so dear and flesh and blood so cheap!"

In the Sermon on the Mount, Jesus laid down the rules of conduct for citizens of His Kingdom. At other times He amplified and illustrated those rules. Once He summed them up in two commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, this is the first and greatest commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself." (Matt. 22: 37-39)

His Golden Rule, He said, summed up all the commandments: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." (Matt. 7:12)

To replace war, the Kingdom has a positive social program for the world. In amplification of the second commandment Christ laid down a platform that struck deep into the everyday affairs of men, a program that would eventually change customs and constitutions, laws and lives, until God should rule the world.

Early in His ministry He stood up in the synagogue of His home town, Nazareth, and read the seven-fold platform of the Kingdom of Heaven: "The spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." (Luke 4: 18-19)

Jesus was reading from Isaiah 61:1-2. Just previously the prophet had pled even more vigorously for social and economic justice: "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression . . . wherefore have we fasted, say they, and thou seest not? . . . is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? Will thou call this a fast, and an acceptable day to the Lord? Is not this the fast that I have chosen? to loose the bands of wick­edness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh . . . Then shalt thou call, and the Lord shall answer; . . . If thou turn away thy foot from the sabbath, from doing thy pleasure on my holy day; and call the sabbath a delight, the holy of the Lord, honourable; and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words." (Isaiah 58: 1-13)

Could anything be more practical, more revolutionary? Yet we have declared that Jesus came preaching a way of individual salvation only, and did not meddle with politics or world affairs. Men and governments have always said to Jesus and His followers, "Keep your hands off government and business. Confine yourselves to spiritual things: worship services, life in the next world, and let us take care of life in this." And we have obeyed for we, as they, have recognized that to take Jesus literally would mean a revolution, in our lives and our nation and in the world! And that is exactly what He intended it to mean.

It was no accident that Jesus was charged with being a threat to Caesar's power, or that Paul was branded as one who had "turned the world upside down." No crown was secure, no monopoly safe, if Christ's words were taken literally! So they must be rendered harmless by being made "spiritual" and steered away from the practical questions of everyday living, away from politics and government, away from questions of capital and labor and toil and daily bread, away from freedom and justice and race, to the trivial questions relative to forms of worship and the not so trivial questions of life "over there."

But at long last men are beginning to realize that Jesus was quite practical and that He means just exactly what He said, and that we can ignore His advice at our peril. If His words are not heard from the pulpit, they will be heard coming from the farm, the mine, the factory, for Jesus is concerned with the daily wants of men. If not heard from America, they will be heard coming from Russia and India and Africa and other parts of the world. And if not obeyed we will reap the ever-recurring scourge of war.

Now, do we want peace? Here is the way and here is the price. Shall we adopt God's plan of justice and equality and have "on earth peace, good will among men," or shall we reject it to adopt some more selfish plan and send our next generation of sons to fight another world war? The issue at least is clear. The basic cause of war is the rejecting of God's plan for man, in favor of our own. "There is no peace, saith the Lord, unto the wicked." (Isa. 48: 22) God's way to peace is not "America First" but "Seek ye first the Kingdom."

Would you be a citizen of that Kingdom, rendering final allegiance to God alone, above any allegiance to man or nation? Will you pay the price of peace? Then today declare yourself a citizen of His Kingdom, today adopt His economic plan for man, and today become a messenger of Peace:

1. "Gospel (or "good tidings") to the poor." The only news that will satisfy the poor is that their poverty is ended. If we followed Christ's program there would be no more poor and no idle rich. When the hungry multitudes came to Him He commanded that they be fed. (Matt. 14: 15-21) He commanded the rich young man to "go," "sell," "give" before he could "come" and "follow." The early disciples acted on His orders and shared equally their possessions. (Acts 2: 44-45; 4: 32-35) Paul said, "If any would not work, neither should he eat" (2 Thess. 3: 10) but he also said, "For I mean not that other men be eased, and ye be burdened: but by an equality, that now at this time your abundance may be a supply for their want, that their abundance also may be a supply for your want: that there may be equality." (II Cor. 8: 13-14)

Christ's was not a communistic equality enforced by a political dictator. It was a sharing under the compulsion of love, the voluntary sharing of a loving family, whose members could not bear to see a brother suffer need.

It is true that man does not live by bread alone, but without bread he cannot live at all.

Are you sharing, cooperating? Treating your employees or your employer according to the spirit of the Golden Rule? Are you living on the basis of need, or Greed? Are you working on Sunday, to make more money? Or breaking any other of Christ's economic commandments? "Ye cannot serve God and Mammon." (Matt. 6: 24)

2. "Heal the brokenhearted." Until bitterness and hate are healed, the seeds of the next war are already sown. Until all nations and races have a voice in the peace,
there is no peace. You are surrounded by sadness, strain, doubt and fear. Your faith and hope and love can heal some of it.

3. "Deliverance to the captives." What does this mean to India, Africa, Indonesia, and the islands of the Pacific? Is it merely for the white race? More than half of the world's population are colored. Until they, too, are free there will be no peace.

Is your attitude towards the Negro, Mexican, Japanese, Jew, or the poor, keeping him in bondage to our system of race and class prejudice? You are now a citizen of the Kingdom of Heaven "Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all and in all." (Col. 3:11)

4. "Recovering of sight to the blind." Jesus spent a large part of His time healing the sick, and in His Kingdom the health requirements of everyone must be met. "And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the Kingdom, and healing all manner of sickness and all manner of disease among the people." (Matt. 4:23)

You have many opportunities in home and hospital to minister to the sick. "I was sick and ye visited me." (Matt. 25:36)

5. "Set at liberty them that are bruised." Bruised by life, by sin. Though man must have bread, he cannot live by bread alone. Redemption from sin is an integral part of God's plan for only Godly men can put it into operation. No others will love enough, sacrifice enough. (John 3:16)

Someone is waiting for you to say a word to indicate that you care about them. "Blessed are the merciful" (Matt. 5:7)

6. "The acceptable year of our Lord," the year of Jubilee (Lev. 25: 8-16; 23-55), the year of a new beginning in the name of equality and justice. Men and nations must have equal access to the necessities of life, equal distribution, equal opportunity, if we would know peace. The Kingdom of Heaven stands for a New Day: economically, politically, mentally, physically and spiritually. Nothing less will be acceptable to the Lord, nor to the world! The world today is not particularly concerned about methods of baptism, frequency of communion, or church membership, it is dying for bread and brotherhood.

Do you stand on your legal right or go the second mile? Do you give the erring a second start, a new beginning? Do you hold in your possession anything that Jesus would feel belonged to one of His more needy ones?

What is the Christian standard of living? Since the first century the church has never dared face up to this question. Christ's answer is: what you need to best fit you for service in His Kingdom. All over that is in the field of luxury and sin and is forbidden territory. All surplus over needs must be distributed among others less fortunate. (Matt. 5: 42; 19: 21; 25: 40)

Becoming a Christian extends the love of the family circle from the walls of our own home to the ends of the earth. I can no longer lay up treasures on earth for myself and my wife and children only, for all men are now my brothers, we are one family under God's Father...

At your home table if mother cooks one piece of meat for each in the family and one piggish child takes two pieces, that would cause someone to go without. You would rebuke that child and make him divide so that all could have enough. Your Heavenly Father looks with the same disapproval upon your taking more than you actually need while others go without. God has put enough on this earth to feed every man, woman and child upon it, if some do not hoggishly take more than their share; if men will distribute it in peace, instead of destroying it in war.

What you need is enough food, clothing, shelter, education and recreation to make you physically, mentally and spiritually fit to serve God. A Christian is to be about the Kingdom of Heaven, not spreading the Kingdom of Heaven, not preaching the Kingdom of Heaven, not attempting to set up this Kingdom in his own home, not live as a citizen of it before the world. Without His Spirit one cannot see the Kingdom, neither enter.

"And Jesus went into the house of Simon; and when he had seen the multitudes, he was moved with compassion for them, because they were as sheep not having a shepherd: and he began to teach them many things." (Matt. 9:36)

If you refuse to share with the poor we are starving Christ. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25: 40)

7. "The spirit of the Lord is upon me" and must be upon the Christian who would attempt to set up this Kingdom in his own life, and live as a citizen of it before the world. Without His Spirit one cannot see the Kingdom, neither enter.

It is easy in the world to live after the world's opinion; it is easy in solitude to live after our own; but the great man is he who, in the midst of the crowd, keeps with perfect sweetness the independence of solitude.

Ralph Waldo Emerson

PAGE SEVEN
Receive Ye The Holy Ghost

"Have ye received the Holy Ghost since ye believed? and they said unto him, we have not so much as heard whether there be any Holy Ghost." (Acts 19: 2)

In discussing the Holy Ghost there are three vital questions to ask and answer:

1. Is the Holy Spirit available today?
2. If so, what shall we look for?
3. If available, how can we receive Him?

Many ministers are preaching that there is no Holy Spirit available today; that this gift ceased with the death of the apostles and those upon whom they had laid their hands. They say you can hear His voice only through the Scriptures.

Other ministers and most church members merely skip over this important question in silence. But those who deny and those who doubt continue to intone in their benedictions: "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all, Amen." (II Cor. 13: 14)

What do the Scriptures say on this question? The Holy Spirit is mentioned 24 times in the Gospels, 42 times in Acts, and 93 times in Paul's writings, a total of 159 times. If you cut out the passages where this power is mentioned you would mutilate half the pages of the New Testament.

Christ said, "Except he be born of water and of Spirit, he cannot enter into the Kingdom of God." (John 3: 5) "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14: 26) He commanded His disciples to tarry in Jerusalem until they had received this power. (Luke 24: 49)

Peter, on the day of Pentecost preached, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost, for the promise is unto you, and to your children and to all that are afar off, even as many as the Lord our God shall call." (Acts 2: 38-39)

And Paul said, "If any man have not the Spirit of Christ, he is none of His." (Rom. 8: 9)

To say Christians cannot hope to receive the power of the Holy Spirit today is to deny the promises of Jesus, make liars of Peter and Paul, and to repudiate the very Book upon which our Christianity is based; to say anything of trying to refute the experience of thousands who by their testimony are now "living in the Spirit."

We who claim to believe Christ and the New Testament must believe in, teach, and seek the Holy Spirit or haul down our banner.

This question is of tremendous importance because without the Holy Spirit man cannot "see" the standard of Christianity which Jesus lived and outlined in the Sermon on the Mount. And if one does believe it and wish to follow it, without the Spirit he does not have the power to achieve it.

The disciples, after spending three years with Christ, on the very night of His resurrection, were hiding behind locked doors for fear.

"Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you." (John 20: 19)

And the disciples didn't get out from behind those closed doors until they received the Holy Spirit on the day of Pentecost. After receiving the power of the Spirit they were never again afraid. "For God hath not given us the Spirit of fear, but of power and of love and of a sound mind." (II Tim. 1: 7) They walked the streets with heads up, eyes forward, boldly, surely, laughing at danger, rejoicing over stripes and imprisonment.

The church today is in the position of those disciples before Pentecost: hiding behind closed church doors for fear. We know the answers. We know Christ is the solution to the world's troubles. We come to church on Sunday and glibly talk of those answers. But the world goes by those doors, and those upon whom they had laid their hands. They say you can hear His voice only through the Scriptures.

We argue and quarrel like little boys over which has the best horse and foolishly think we can ride our little stick horses into Heaven.

What are these four legs of Christianity? First, the life and teachings of Jesus Christ. He is the living Example and the unalterable standard by which men must live if they would call themselves Christian. "I am the Way," "Follow Me." But the church that stresses this one truth to the exclusion of the others is like a man on a crippled horse.

The second truth is the death of Christ and His everlasting atonement by that death, for your sins and mine. (I Cor. 15: 3) Some churches stress this truth almost to the exclusion of the other three. They are riding one-legged horses.
Third truth is Christ's resurrection. On this fact is based our hope of eternal life, the fulfillment of His promises. (I Cor. 15: 14) Some churches stress life in the next world and almost ignore men's duties here. They, too, are trying to ride crippled horses into Heaven.

Most churches accept and teach with varying emphasis these three great truths, but stop there; are content to try to ride three-legged horses into Heaven.

The fourth truth is the fact of the coming of the Spirit of Christ into the lives of men at Pentecost. (Acts 2: 4) Without this fourth leg our horse is lame, our progress halting, our service crippled.

But we are afraid of the Holy Spirit. The antics of some who claim to have it have made us suspicious of it. It looks dangerous and unbalanced and erotic. Yet it is the driving force that sets the Christian into motion, makes him a doer of the word and not a hearer only.

2. What kind of a Spirit is the Holy Spirit?

Modern Christians associate being “filled with the Spirit” or “getting the Holy Ghost” with the abandoned gyrations and maudlin moaning of the illiterate. Hence most people of intelligence have fled from any search for the Holy Spirit.

The scriptures never mention Jesus as dancing, shouting irrationally or babbling in tongues. He was always calm, poised, sane. But He was filled with a passion, controlled but powerful, for serving God and helping man, that we are lost without. The disciples after Pentecost were like Him: filled with joy, faith, enthusiasm and audacious courage, but always sensible and sane.

Christ said, “By their fruits ye shall know them.” (Matt. 7: 20) Not always those who shout the loudest or brag the most about having the Holy Spirit are the most Christ-like. Many times they put so much emphasis on enjoying emotional “drunks” as to forget to follow the commands and example of Christ in daily life. “He that saith he abideth in Him ought himself also to walk even as he walked.” (I John 2: 6)

Paul tells us what the fruits of the Spirit are; what to look for in one who is filled with the Holy Spirit:

“The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. Against such there is no law, and they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit.” (Gal. 5: 22-25) These nine proofs of the Spirit parallel the nine Beatitudes in the Sermon on the Mount and match the rest of Christ's teachings.

Significant it is that first of all is Love. “God is Love.” “Love thy neighbor,” “Love thine enemy.” Second, Joy, “Rejoice and be exceeding glad” when persecuted. (Matt. 5: 10-12) Only those filled with His Spirit can do that.

Third, Peace. “My peace I give unto you” (John 14: 27) “And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.” (Phil. 4: 7)


Fifth, Gentleness. “Blessed are the merciful for they shall obtain mercy.” (Matt. 5: 7)

Sixth, Goodness. “Blessed are they that hunger and thirst after righteousness, for they shall be filled.” (Matt. 5: 6)

Seventh, Faith. “Take therefore no thought for the morrow:” (Matt. 6: 34)

Eighth, Meekness. “Blessed are the meek, for they shall inherit the earth.” (Matt. 5: 5)

And ninth, Temperance. “If any man will come after me, let him deny himself, and take up his cross daily, and follow me.” (Luke 9: 23)

The Gospels, the account in Acts and the writings of Paul, as well as our modern saints, all testify that the Holy Spirit is a Christ-like Spirit and one filled with it assumes the responsibility of walking on the flood gates of Heaven are opened and our souls are bathed in the Spirit from on high.

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(John 11: 5-13) “And ye shall seek me, and find me, when ye shall search for me with all your heart.” (Jer. 29: 13)

The one thing supremely necessary is complete surrender of self. The independence, the stubborn will, the desire to rule the throne of God. God is still a jealous God. He cannot come into the heart of any man where dwell other spirits hostile to His Rule. Nor could He give the power of His Spirit to any man until that man was wholly committed to the doing of His will. It is not given to those who might use it for selfish ends.

One who dares ask for the Holy Ghost assumes the responsibility of walking on the plane of the Son of God, of being treated as another son. He is asking for God's greatest gift: Himself. He can only have it by giving in exchange: himself.

It isn't necessary to have a college degree, to read many books, to search in this church or that. Just stop and surrender, give in, give up, yourself. Trust—and obey.

“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)

You open that door when you hand over the key to your heart to Him, say honestly and completely, “Not my will but thine be done.” (Luke 22: 42)

Being a Christian is after all a simple thing. It depends on just three things. Receiving the Holy Spirit requires those three things. First, find out what God wants you to do. Second, be completely willing to do it. And third, do it, and do it now.

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

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**EASTER RETREAT**

with **RUFUS MOSELEY**

**Place:** "CAMP UNDY," ATHENS, TEXAS

**Time:** April 10 (noon Thurs.) through April 14 (noon Monday).

**Price:** $3.50 per day; no registration fee.

Bring linens, blankets and a coat. Notify me as soon as you know you can come and the day or days you can stay.

COME with an EAGER HEART and GREAT EXPECTATIONS for an IN-FILLING and OVERFLOWING of the HOLY SPIRIT. We will be seeking an outpouring through us as we join with similar groups the Nation over. Our Theme Song will be "Spirit of the Living God, fall Afresh on Me, Melt me, Mold me, Fill me, Use me, Spirit of the Living God, Fall Afresh on Me."

Lovingly Expectantly,

3426 Grenada, Dallas, Texas — Roberta Fletcher

PAGE NINE
Between The Lines

CHARLES A. WELLS

THE SKY BRIGHTENS: The developments reported here reveal why military extremism in our political-military councils is losing ground. While we still have the "all-outers" who consider war with Russia inevitable and the sooner-the-better, we also have other strong and able men in the high councils who are more moderate and comprehending, who recognize that the struggle with communism is chiefly in the hearts and minds of men — and only partially military, if at all. Reason and insight are far more potent weapons of defense than the instruments of war.

AS THE TIDE TURNS

The U.S. policy in Europe hinges on Germany because German industry is the largest, German manpower the most potent military factor in Europe. Consequently what happens in Germany soon affects life here. The U.S. occupation authorities have naturally tried to fit Germany into our plans and preferences for the future. The West German Government under Chancellor Konrad Adenauer is our creation; its "independence" is the right to choose more or less what we demand, which is the conqueror's right and a right we have certainly exercised with more restraint and justice than evidenced in Nazi German occupation of conquered France, Belgium and Holland. But such restraint even then cannot deliver us from the results of the military diplomacy and power politics to which our politico-military leadership is still devoted. The BACKBONE OF OUR GERMAN POLICY has of late centered on the rearmament of Germany and the integration of that force in the American dominated West Europe defense system. After months of soft-pedaling our German rearmament plans, press reports here have reluctantly admitted that French opposition to German rearmament has checked our course. But almost nothing has been reported in this country concerning a far more significant development in Germany that will inevitably bring about great changes in the entire European-U.S. relations. We refer to the rise of the rapidly growing Socialist party headed by the able and forceful Dr. Kurt Schumacher.

SCHUMACHER'S SOCIALIST DEMOCRAT PARTY has become a major force in West Germany and a powerful under-ground factor in East Germany. The Socialist party has a strong Protestant flavor (Germany is about two-thirds Protestant) and works against the manipulations of the Catholic hierarchy which is dominant in the U.S.-sponsored Adenauer Government. However, the rising Socialist party forces also have a strong Catholic element in their ranks — the progressive Catholic laymen who, though devoutly loyal to the great spiritual mission of the Church, rebel against the machinations of those elements of the hierarchy that continue to practice medieval congnisance with great violence for political and economic domination, such as still exists in impoverished Spain, Italy and throughout much of Latin America.

ONE REASON the Socialist party has now become a leading factor in American-German relations is because it opposes German rearmament as designed by U.S. officials. The Germans fear Russian domination and are to considerable extent willing to rearm, although there is much pacifism and distaste for everything military among the German youth. But all Germans resent their armies' becoming a wing of the U.S. defense system and the certainty that American tactics would make Germany the battleground of the East-West conflict. The Socialists are gathering strong support around their slogan "No rearmament without independence." U.S. GENERALS AND NAZI GENERALS have admittedly been cultivating friendly relationships — although such news is hardly whispered here. The former Nazi brass are eager to get back into uniform under any insignia. American military leaders correctly rate the German generals as among the world's best, consider them indispensable, along with German manpower, in case of war with Russia. The fact that these generals were the backbone of Hitler's field command in his onslaught against the freedom of Europe is now politely overlooked. This helps the Socialists party leaders to rally German discontent. The fact that the generals have always been part and parcel with the old Junker political oligarchy and landed aristocracy of Germany—along with the big Ruhr industrialists—presents the Socialists with about everything they need to acquire dynamic leadership.

ABOVE ALL the Socialists are the arch enemies of communism in Germany. That is little understood in America because such a large portion of our press and radio management seem to have a pact never to let the American people know the true relationship between democratic socialism and communism. Men of wealth in this country, fearing democratic socialism with its limited state control of basic resources, by contrast with the total state control and collectivism in a Communist tyranny, have seen to it that socialism and communism are made to mean the same thing in American thought. But the Communists understand the difference and realize that the social reforms that Socialists inaugurate make the Communist revolution almost impossible as evidenced in Finland, Sweden and other countries hard by Russia which have successfully withstood all Communist infiltrations.

Thus the Germans and the Russians both recognize that the German Socialist party can offer the strongest resistance to Red infiltration, a recognition Moscow has demonstrated by the savagery with which they have repeatedly dealt with the Socialist leaders who fell in their hands. The Germans have felt considerable bitterness towards the Americans over this for, knowing these things, the Germans have especially been baffled and disillusioned that the American occupational forces have constantly favored the more reactionary feudalistic elements in German economic life and have thwarted the Socialists at all points. At the end of the war the German Socialist urged that the U.S. act to reestablish German industry on a cooperative basis, with the workers, small independent business men, especially those engaged in processing steel, iron, and chemical products, to be drawn into cooperative ownership and management boards with the old baronial owners. This would have guaranteed democratic and peace-minded control of the German industrial strength which had so often in the past been turned to the arts of war by its masters. But from the very first of the U.S. occupation, the representatives we sent to deal with Germans in economic matters were attaches of the German economy, feared and distrusted even more than the Communists, who fell in their hands. The Germans have felt considerable bitterness towards the Americans over this for, knowing these things.

The Socialists, who fell in their hands. The Germans have felt considerable bitterness towards the Americans over this for, knowing these things. The Germans, with whom Between The Lines maintains contacts, have all seemed convinced that, given time, nothing can stop the Socialist party drive which is summarized in these words translated from a current Schumacher circular, "We demand that the Americans and British get out of Germany, that the German unity be established under the anti-Communist Socialist party and then, as quickly as the German economy will permit and with what help the West desires to provide, Germany can be rearmed so that she can fill the power vacuum of Europe."

GERMAN UNITY

The American policy-makers have also been hedging on German Unity — the one true desire of all Germans. Distrustful of the Communist seed-planting in East Germany, American policy-makers want a divided Germany, rearmed and integrated in the West European defenses. All Germans despise such a prospect. The Communists, never failing to capitalize on our weaknesses, have been pushing their own brand of "unity." Against this background, the Socialists' campaign for German unity and independence has been so keen and adroit that American officers stationed in Germany, with whom Between The Lines maintains contacts, have all seemed convinced that, given time, nothing can stop the Socialist party drive which is summarized in these words translated from a current Schumacher circular, "We demand that the Americans and British get out of Germany, that the German unity be established under the anti-Communist Socialist party and then, as quickly as the German economy will permit and with what help the West desires to provide, Germany can be rearmed so that she can fill the power vacuum of Europe."

IN KOREA

THE STALEMATE IN KOREA, which involves thousands of American boys and casts a shadow of anxiety over millions of homes, is still not being adequately reported. The truce is being
BLIND LEAD THE BLIND

prolonged by the Communists as they continue to use the truce negotiations as a sounding board to champion the cause of the peoples of Asia—non-Communists and Communists—against Western-white domination, while U.S. negotiators have countered by trying to limit negotiations to the Korean war. That's the Communist view.

THE COMMUNISTS HAVE THE FOLLOWING ASSETS to work with: (a) Their military leaders defeated the famed MacArthur (Most American newsmen on the ground support this view of MacArthur's defeat), and the Reds now claim they have held MacArthur's successors to a costly stalemate in spite of superior western fire-power. Thus the Reds have gained great prestige before the eyes of over a billion Asians, two-thirds of whom are yet non-Communists. Since the Communist forces have accomplished this without using air bombing attacks against civilian centers in Korea, all the talk in the U.S. about our extending to the Chinese cities our devastating bombing attacks (which have already killed more Korean civilians than Communists) only adds to the Communist prestige. (b) This situation has given the men of color their first opportunity in history to meet the dominant white man on a dead level and to the world of color this is a tremendous event. The Reds are not missing the chance, therefore, to make the truce negotiations a prolonged and dramatic pageant of this historic transition. (c) The U.S. military has assumed the right to dominate all the coasts of Asia with our fleets and bombers, and while the non-Communist Asian nations fear Russia, they resent the trade and political domination that goes with our guns and are afraid that our presence will increase tensions and the likelihood of war—rather than bring peace. Our insistence on keeping Chiang Kai-shek's armies on Formosa, as an auxiliary of American armed power, is like keeping a knife at China's belly. Our non-Communist allies—such as India, Indonesia, Burma, etc.—resent this as much as the Reds. Racial pride, military censorship and political pressure here and abroad prevent these broader truths from being adequately presented to the American people, although such eminent observers as Walter Lippman, Justice Wm. O. Douglas, publisher John Cowles and others have courageously borne witness to these facts. (See Washington Post, Dec. 5, 1952)

BUT TIME IS VERY MUCH ON THE HOPEFUL SIDE: The Communists have about satisfied themselves that they have fully capitalized on their propaganda opportunity in the truce negotiations. Chiang Kai-shek is getting too old for effective leadership and his armies are also aging and disintegrating to the point where we would have to rearm them soon or lose them, and we haven't enough new armaments to spare to rearm even our closest European allies. And the cost of our rearmament is now biting hard on the American taxpayer. Politicians are warning the military that they'll have to shorten their lines—save money—stay nearer home.

Platform of Peace —
(From Page 7)

our foreign policies, our trade policies, our attitudes and our statements towards others?
Well, what are the possibilities? The chances for winning the game, keeping the country intact, the people happy? What first must be done? We might suggest a possible plan:
1. Pursue a policy that will be fair and just to all those countries around. As fair and equitable to them as to us. Most men are satisfied with justice and equality. For they are created in the image of God.
2. This would probably mean a conference with the surrounding nations as to their needs and our possibilities of serving them, and of our needs and of their chances to provide us with them. And a living up to the Golden Rule in our trade relations.
3. It would mean an honest, out-in-the-open policy at all times, with public opinion, not of our country alone, but of all the countries as our judge.
4. It would mean a just and equitable policy at home with our own citizens, so that none would be tempted to work for our overthrow, and this would make the citizens of the other countries want to join us rather than fight us.
This well being would be increased by our putting all of our resources into good things rather than into war materials.
5. But what if some country or dictator persisted in aggression, insult and war against us? And remember, according to the rules of the game, we are barred from defensive war. What can we do to survive?
In the first place it would be practically impossible for any dictator to force his armies to attack folks who had been honestly and fairly trying to serve them and help them, and not trying to get any advantage over them.
But in the remote possibility that some dictator was able to start an attack, to take over our country, and still war is barred?
Keep on being open and honest and loving. That would soon end most invasions. But if not, keep on with doing right and justly, no matter how mistreated. The soldiers in the opposing army would soon be influenced if the mad dictator were not. Some of us would be killed but not nearly so many as if we fought.
We might even be annexed to the other country for a time. What then? Keep on being kind and loving, protesting wrong but appealing to the best natures of the conqueror. For if we are sincere and honest in our desire to serve our people best and those in the other country also, our ideals and way of life will soon permeate their nation and we would have a larger nation than before based on those ideals, though it were known by a different name than our own. “He that saith his life shall lose it, but he that loseth his life for my sake shall find it.”
Do I hear you say, “But you just copied that plan from the teachings of Jesus!”
Exactly! Do you know any other way to win the game?
Is it only an imaginary game? Or is it life? Is it only an imaginary rule, the barring of war from our plans?
War has been outlawed as far as the disciples of Christ are concerned, since He commanded, “Follow Me!”
“God is not dumb, that He should speak no more; It thou hast wanderings in the wilderness And findest not Sinai, 'tis thy soul is poor . . . .”

James Russell Lowell, from the Spiritual Diary, edited by Bennie Caroline Hall, Jordan House, N. Y.

Numbers 13, 14.

Hearing the cry of anguish from the Israelites in Egypt, God sent Moses to deliver them from bondage, lead them through the waters of the Red Sea, give them the Law at Sinai, and lead them to the Promised Land of Canaan.

The point of their escape from slavery was the crossing of the Red Sea. On the other side was not the Promised Land, however, but the wilderness. Ahead were years of instruction, testings, and confused wanderings before they achieved their goal.

At the borders of this new land, the tribes sent out twelve scouts to spy out the land and report to the Israelites. The majority report was one of fear, of impossibility of attainment, a report to turn back. Only Caleb and Joshua were strong in faith. They urged the people to go forward and possess the land God had promised them.

Seeing dangers and privations ahead, confused by doubts and fears, the Israelites longed for the food and the security of their slave life in Egypt and repented of having started their journey.

Because of their lack of faith in Him, God caused the people to wander for forty years in the wilderness, around and around, until all the adults had died, and the children of the Exodus had grown to maturity. Even the great leader Moses, because of his rebellion, had to die.

Then Joshua, their new leader, led the Israelites into the land that had been promised and made ready for them from the beginning.

Hearing the anguished cry of His children on earth, God sent His only begotten Son, Jesus, to deliver them from their bondage to sin, lead them through the waters of baptism, instruct them in the Way, and lead them to the Promised Land of oneness with Him, where men were filled with His Spirit and lived in the Kingdom of Heaven on earth.

Usually after baptism, there are years of confused wandering. When confronted with the promise of perfect guidance and perfect fellowship in the Holy Spirit, the Christian pilgrim sends out spies of doubts, questions, fears, speculations. These thoughts bring back a conflicting report and argue the obstacle of attainment, a report to turn him back. Only Caleb and Joshua were strong in faith. They urged the people to go forward and possess the land God had promised them.

This doubt and fear, this confused wandering in circles, must continue until the old self is completely dead, crucified, surrendered. Until the new man, born at conversion, has grown to maturity, to “the full stature of Christ.” (Eph. 4: 13)

Then comes the complete abdication of self, complete trust and obedience to the new leader, Jesus. Not until then is the Christian pilgrim ready for the second baptism, of fire and the Holy Spirit; ready to walk across Jordan into the land Jesus promised His followers.

Until this death and re-birth, this exchange of leaders, this baptism of the Holy Spirit, is accomplished in our lives it is impossible to “see” the Kingdom and the high standard of Jesus as outlined in the Sermon on the Mount. Or if we do “see” them it is impossible to carry them out in our lives.

Psychologists tell us that the mind is like an iceberg: nine-tenths submerged; that the larger part of the mind is the subconscious.

The conscious mind accepts Christ at conversion, but often the deep subconscious, the seat of the emotions, is still unconverted and un-Christian. The emotions must be converted before the Holy Spirit can come in to dwell in a man’s heart.

We like to think that our minds rule our lives, but this is hardly the case. In the vital decisions of life our emotions rule. Jesus recognized this fact when He commanded, “Thou shalt love the Lord thy God with all thy heart and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment.” (Mark 12: 30) He put the heart first, for He knew, “Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.” (Matt. 15: 19)

Our minds tell us we should marry the quiet country girl who is a good cook, born housekeeper and who adores children. Our emotions urge us to marry the doll-like blond who never cooked a meal in her life, or made a bed, and who prefers beauty to babies. So what do we do? We marry the blond, eat burnt toast and play with the neighbor’s kids.

Our minds tell us that war is insanity, but our emotions march us off to war when the flags wave and the drums roll.

Our minds tell us Jesus is right, but our emotions make us afraid to trust the Russians or God, and we feverishly make the atom bombs that we know spell our doom.

Conversion of the subconscious mind and the emotions, then, is the point of being filled with His Holy Spirit.

Once across this Jordan we live in the land He promised: the Kingdom of Heaven on earth.

“Receive ye the Holy Ghost.” (John 20: 22)