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As we retrace these thrilling journeys with the world's greatest interpreter of Christ, shall we not see more clearly the way our steps should go, and take courage in knowing that, once, a MAN so closely followed the Son of God?

INTRODUCTION

Paul, the world's greatest evangelist, the man who did more to spread the teachings of Jesus than any other except Christ himself, was continually running afoul of the law. We who pride ourselves on our law-abiding respectability, our good reputation among our fellows, and our conforming to the society of our day, can forget that fact at our spiritual peril. Paul, like his Master, Jesus, was a non-conformist, a radical, a revolutionary. He did not abide by the conventions, beliefs and practices of his day. He found himself continually at variance with those around him, and as public opinion is in large part the law, it followed that he was frequently a subject for arrest and trial.

Again and again Paul stood before the bar of judgement, not as the zealous prosecutor, which position he had enjoyed in his early manhood, not as the admired defense counsel pleading another's cause, but he stood there accused of crime, and must make his defense as a common criminal, despised, beaten, mobbed, facing the death penalty for his acts.

The twentieth century Christian, the student and admirer of Paul, might well pause and ask himself this question: In the light of my attitude and actions in society today, on which side of the case would my sympathies and influence have been cast, had I lived in the first century and been in the courtroom when Paul the Defendant was brought in?

Before you answer that question and as a clue to the correct answer, how do you react to the teaching and the persecution of one today who differs with you, one who does not conform to the society in which you live, who dares challenge the status quo, who dares blaze a new trail, who braves the wrath of his contemporaries in the name of ideals, justice or religion? As a few examples consider one who challenges our segregation of the Negro, one who challenges vested interests of wealth or religion, or one who conscientiously opposes war.

Paul was all of these and more. He made the startling and unpopular statement that there is "neither Jew nor Greek, there is neither bond nor free, that is neither male nor female; for ye are all in Christ Jesus." (Gal. 3:28) No white man ever held himself more superior to the Negro than did the Jew to the Greek! Yet Paul dared to say there was no difference and to treat them equally.

He told the Greeks that their gods of wood and stone and silver shrines were no gods at all, that the God he preached was the only true God, and he thereby endangered the profits of the business men of Ephesus and brought their wrath upon his head.

He frankly told the Jews that they were bigoted and blind in rejecting Jesus and clinging to their hopes of salvation under the Mosaic law; that Jesus was the fulfillment of that very law and the prophets, and that they must accept Him to be saved from their sin.

How would you feel if a stranger walked into your church next Sunday morning, asked permission to speak, stood up and (TURN TO PAGE 5)
WHICH ARMY WILL YOU JOIN?

In Joshua 25: 15, that man of God said, "Choose you this day whom ye will serve."

Today in a world gone mad with hate, when millions in every land are being called to their colors, the cry goes up from every Christian heart, "What shall I do? What shall I Believe? Whom shall I follow?"

There is an answer to these questions. There is One in all the world who know. He is NOT one of the dictators. He is NOT the supreme ruler of a great nation. He is the sensible, honest man of Galilee. Not a visionary, not an impractical idealist, but one who knows the answer—the only answer—the only cure for a war-sick world. What would JESUS do today? To that question lies the answer to our stricken prayer.

Nineteen hundred years ago conditions in the world were not dis-similar to conditions today. Nationalism was the watch-word of the hour. Greed, oppression and fear stalked the earth. Judaea bowed beneath the iron heel of Rome. That age, as now, knew corruption in Government, hypocrisy in the church and rottenness in private living.

Arrayed against these forces of evil were four philosophies, four ideals, four armies!

First the Zealots, who said, "We will FIGHT these conditions with the sword!" They called for recruits.

Second the Essenes, who said, "We will withdraw from this wicked struggle, this sinful world, and live a noble life alone." And they called for spiritual comrades.

Third the Sadducees who said, "There is no use in trying to fight these things, to stem the tide of materialism. We will embrace them. Today is all we have, for we do not believe in Heaven." They also called for kindred souls.

Fourth the Pharisees—the religious leaders, the orthodox Church men of the day. They said, "The only solution is to obey all the laws, rules and regulations of the Church." And they too called for converts.

Today in America these four armies call to you and to me. Some want to fight. Fight fire with fire, war with war, hate with hate. This is the easiest army to get men to join. Some advise turning our backs on evil and suffering, and living a life apart. Others say there is no use trying to live decently, peacefully, honestly. They say, "The forces of evil and war and hate are too strong for us. Let's get while the getting is good, let us eat, drink and be merry, for tomorrow we may die, and we don't believe in Heaven."

Then there is the church that says, "Come and obey the rules and regulations and ceremonies of religious worship. That is the solution to evil and to war."

But what is JESUS' answer?

When Jesus walked this earth as a practical, working man, He joined none of these armies that held out beckoning arms to Him. Instead He called recruits for a new army—a super army, an army that embodied the good principles of each of the other four, and discarded the bad features of all of them. It was Jesus said to the Zealots, "We WILL FIGHT EVIL—but not with evil, not with war, not with hate, but with a stronger weapon—that of LOVE!"

He said to the Essenes, "Do not turn your back on evil and suffering. We will live as pure as you, but we will help and love and lift the very wicked that you shun."

To the Sadducees Jesus said, "We too will embrace—not the sin but the sinner, not the hate but the hated and the one who hates—embrace them in our arms of love, and so strangle the evil that is strangling them."

And to the Pharisees Jesus said, "Of all the armies, you have failed the most. You have the knowledge, the key to the problem and yet you missed the solution. We will obey God's laws as conscientiously as you, not the letter but the spirit, remembering that, after all, these are God's laws and God is Love. Love thy neighbor as thyself."

If Jesus walked the earth today, clothed in the garb of a carpenter, a teacher, or a minister, and He was all of these and more, He would be saying the same things—doing the same things, He then did.

Nineteen centuries have passed, the proud Roman Empire has fallen and many others built by armies of force and hate, have fallen, while the logic of Jesus still stands to haunt the conscience of mankind.

In America today war is on every tongue. We are much concerned—not so much for those wounded and starving and dying—but most are asking how will it affect us? Will we have to go, will it cause another depression, will it make business good or cost of living higher?

We—the richest nation in the world! With the most gold, the highest wages, the highest standard of living, all of God's blessings, are crying out, "How will it affect me—will I lose some of these things or can I get more?" Jesus replies, "He that saveth his life shall lose it."

America today not only faces a great crisis, but a great opportunity. An opportunity to stand before the world as the Christian Nation it proclaims itself to be. Today in a world of darkening clouds, America holds the torch of Christian Civilization. But much needs to be done in America before we can call ourselves Christian. Instead of love and compassion we have greed, sloth, graft and peganism. We of America should be very humble today, asking ourselves, "Do we deserve, any more than some other peoples, the peace and prosperity we enjoy?"

Unless we have a challenging goal ahead we will get into all-out war. The four armies of Jesus' day are calling for our enlistment. We may join one of them. If we do, we will be defeated, as they have always been defeated.

Today Jesus calls as never he fore for recruits in His super army, in His campaign of love and forgiveness and compassion—the only campaign that has ever been permanently successful against the entrenched forces of evil.

What would Jesus do in America today? What if He were President, or Senator, or you or me? I believe first, Jesus would love all those doing wrong, saying, "Father, forgive them for they know not what they do."

Second, He would be where the need was greatest, having compassion on the sick and wounded and dying, feeding the hungry, comforting the sorrowing. I can see Jesus with the wealth of America, raising, equipping and sending abroad great armies of missionaries and Christian workers to help those most in need, wherever they were allowed to land. Binding up the wounds of a tortured world, as He always did.

I believe Jesus is saying to America today, "Join my army, instead of one of the other four. Rain love and compassion and
service upon, America, Europe and Asia and you will reap good in return. Rain bombs and hate and death and you will reap the same. Raise and equip and send marching armies of mercy, or your will be raising, equipping and sending abroad marching armies of destruction!"

"Do you call this Visionary? Foolish? Impractical? Listen! Jesus has more common sense than all the war ministers of the world! Good sense is Truth, and Jesus is Truth everlasting. "I am the Way, the Truth and the Life."

Leaders of these other armies are calling to us, "We are chaos, hate and death." In a vicious circle men meet evil with evil and still more evil—blow calls for blow and blow again, until men are dead but hate forever lifts its head. We fight evil with evil and so become the evil that we fight! Satan cannot cast out Satan! The end never justifies the means if the means is evil!

This circle can never be broken until somewhere, someone is brave and strong and wise enough to meet evil with good. Then the circle is broken, the hate is ended, the evil overcome. That is what Jesus did! That is the lesson He gave His life to teach! That is what He would do today! That is what He is asking you and me to do! "Resist not evil, but overcome evil with good!"

Friends, Christianity has not failed us! WE have FAILED Jesus! It WILL work! It DOES work! It has worked when it has been tried! That's the solution! That's the answer!

Which Army Will You Join?

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**CHRIST AND THE HEADLINES**

An earnest attempt to look at today's events through the eyes of Jesus.

**KOREAN PEACE**

Most Americans have been disappointed at the failure of the Korean peace talks and bitter in condemnation of the Communist peace envoys for their stubbornness and lack of good faith. But few perhaps are willing to put themselves in the other fellow's shoes and look at these peace negotiations through the eyes of an Asiatic, be he Communist or non-Communist.

The West, and especially America, expected our Generals to dominate the armistice talks, lay down conditions and make the Communists come to terms. They were surprised and irritated to learn that the Communists had no intention of giving in to our demands.

People in America do not seem to realize that the war in Korea, to the Asiatic, is not merely a war between democracy and communism as our press and radio would have us believe, but a war to determine whether the white man will continue to dominate Asia or whether the Asiatics will be free to rule themselves.

The war in Korea, and especially the truce talks, have been seized upon by the Communists as an excellent stage upon which they could parade before the world this struggle. Naturally the sympathy of most Asiatics, whether Communists or non-Communists, is on the side of the brown man rather than the white.

The Communists have profited and made much telling propaganda of our mistakes and the fact that in many instances we have been on the wrong side—the side of the rulers rather than the side of the common people of Asia.

This fact has allowed the Communists to pose to all Asia as the friends of the peasants in their struggle for a better way of life, for independence, and for a place of equality with the white men who has for centuries taken their resources and given them disdain in return.

When the patriots of Indonesia were fighting their war for Independence we forgot our similar crusade of 1776 and stood with their Dutch rulers in furnishing American guns, ammunition and money in vain attempt to put down this rebellion against colonialism.

We are now following this sad travesty on Democracy in Indo-China. Under the banner of "Containing Communism" we are furnishing the French with munitions and money to carry on their war against the Indo-Chinese patriots who are driving, with Communist help, for independence.

(TURN TO PAGE 10)

**PAUL — THE DEFENDANT**

Beginning in this issue The Texas Herald will reprint a book-length manuscript, "Paul, the Defendant." The first few chapters review Paul's life as recorded in Acts.

Later chapters examine Paul's doctrine and teachings on the complex questions that face the Christian of today. What did Paul believe about capital and labor, women, race, church division, drinking, war, healing, the Holy Spirit? On these controversial issues did the Apostle Paul stand with Jesus or did he have some ideas of his own?

Some churches preach more of Paul than they do of Jesus. Are they different? Peter admits that in Paul's writings "there are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction." (II Peter 3:16)

This question: "Does Paul always agree with Jesus?" is important enough to warrant our prayerful study. Some chapters to follow are: Paul and Unity; Paul and Race; Paul and Profit; Paul and Caeser; Paul and the Kingdom; Paul and Prayer; Paul and Immortality. If you save this and future issues of The Texas Herald, you will have the complete book—Paul the Defendant.

PAGE THREE
Possess The Land!

Radio message given on Words of Life Program over KNOW, Austin, Texas, Sunday, May 4, 1952, 4:15 P.M.

Are your prayers answered? Are you receiving the good things God has promised in His Book for His children? Today on this Words of Life program I want to show you how you can receive; how to pray effectively; how to stand on God's promises; how to possess the land. In the first chapter of Joshua we read these words:

"The Lord spoke unto Joshua the son of Nun, Moses minister, saying: Moses my servant is dead; now therefore arise, go over this Jordan, thou and all this people, unto the land which I do give to them, even to the children of Israel. Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses." When Joshua received this order from the Lord he in turn gave these orders to the officers under him:

"Pass through the host and command the people saying, Prepare you victuals; for within, three days ye shall pass over this Jordan, to go in to possess the land, which the Lord your God giveth thee to possess it." The children of Israel could have possessed the promised land of Canaan forty years before this if they had obeyed and trusted God. For God had promised it to them when Moses led them out of Egypt. But when they had reached its borders they were doubtful and afraid and they sent out twelve spies to look over the land and bring back a report. You remember that report. It was a divided report. Ten of the spies saw the difficulties ahead, saw the giants in the land that made them feel like grasshoppers. These ten said it was impossible for them to take the land that God had promised them. They said God was wrong, that it wasn't true that the land was for them.

But Joshua and Caleb believed God's Word. They saw that the land was a land of milk and honey and they brought back a specimen of its fruit. And they said, "We are well able to go in and possess it."

Whenever we approach the border of some desired thing that God has promised us in His Word, our minds send out spies, questions, doubts, fears, reasoning, arguments. Is it possible? Can I possess it? Is this meant for me? The Devil with all his imps of fear, doubt and unbelief will tell you "No!" "It is impossible. This is not for you today. These things were only for those in Bible days, not for you."

But if you will listen to Jesus and the Holy Spirit you will get a good report, the true report, the report that YOU can receive the things God has promised in His Word; you CAN possess the land; you can live in the Kingdom of Heaven, victoriously, here and now.

Let me tell you how. The children of Israel didn't obtain this promised land merely by wishing for it, or asking for it, even though it was promised to them. There was a condition to that promise, just as there is to every one of God's promises in His Word. That condition was that they must go in and take the land, possess it, in spite of the dangers and difficulties. Listen: "Every place that the sole of your foot shall tread upon, that have I given unto you," (Deut. 1:30)

When Joshua led the children of Israel across the Jordan, God gave them as much of the Promised Land as they had the courage and the faith to walk into and appropriate. He did not give them what they wished for or prayed for, but what they took, by faith in His promises. In the gold rush days of the old west, the gold miner did not receive a deed to the plot of land which he wanted or first found, but to that spot which he "staked out" as his own. He had to "stake out his claim" by driving a stake at each corner of his claimed land; he had to write his name on those stakes, then go to the land office and file claim for that piece of land which he had named as his own.

Friend, in God's promised land, the land of His wonderful promises in this Holy Word, you don't get the things promised, by wishing for them or merely asking for them. You have to "stake out your claim" to them. You have to step out and stand on those promises, you have to appropriate those promises, claim them as your own.

Many wistful ones today, like many of the Israelites, merely "window shop" at God's wonderful storehouse. Ten of the spies reported the promised land to be wonderful but they said the giants and the cities were too strong for them. Thinking they could not take the land, they perished in the desert.

Millions today see and wish for the joy and power and peace, the health and happiness and Holy Spirit, which are advertised in God's Word and displayed in Jesus, Paul, the twelve Disciples and in some men and women of today. But they sigh and say, "How nice these things would be, but, of course, they are out of my reach, they are not for me." And thinking they cannot possess them, they live and die in spiritual deserts.

What was the difference between Joshua and Caleb, and the other ten spies? What is the difference between these modern dwellers in God's promised land and those who gaze wistfully at them through the windows of their doubt? Merely this: Caleb and Joshua and their modern counterparts saw the same things the others saw, wanted them as the others did; but they dared to walk into the land and take the good things offered, standing on the promises of God, by appropriating faith.

God's Word is an ever-full and everlasting storehouse. Every promise in it lies waiting for the day when some believing soul will come boldly to the Owner of the Store, claim the promise as his own, and take it home with him. Health is there, and joy and peace, power and happiness and the Holy Spirit. Each has your name on it and each has been paid for at Calvary by God's Son. Prayer and desire will not deliver them. But when you come boldly to claim them, by faith in His promises, they are yours.

Do you want to know how you can possess your Promised Land? There are three things you must do.

First, you must believe God's Word.
boldly told you that you were not living as Christians, that you were lost in your sins and self-righteousness, that you were being led astray by cowardly and foolish ministers? You can picture the righteous wrath from pulpit and pew at such a statement. Paul might not be stoned today for such an act but if "looks would kill" he would most certainly fall down dead before the altar. Even the truth of his indictment would hardly protect him!

Paul censured his listeners for going to court when wronged, and for fighting; exhorting them rather to suffer wrong, to overcome evil with good. Consider the average person’s reaction to the pacifist today.

And remember, Paul was not speaking in a land or a time of freedom of speech and conscience and religion; not in America of the twentieth century, but under an emperor of Rome where these freedoms were unknown.

It is with this conception of the audacity of his acts that we examine the case of Paul, the Defendant.

PART I
STATEMENT OF FACTS
Chapter One
THE PROSECUTOR PROSECUTED

Paul, alias Saul, was not a stranger in court. Before his conversion on the road to Damascus and his becoming a minister of Christ he had been chief prosecutor for the Sanhedrin against the followers of Jesus. He had been an accomplice in the killing of Stephen. Later he had obtained warrants from the high priest for the apprehension of all Christians, had arrested them as they taught in the synagogues, confined them to prison, tortured them, and voted for their execution.

Soon Saul was to learn the truth of his subsequent statement, "Whatsoever a man sowed, that shall he also reap" (Gal. 6:7) It was not long before he was on the receiving end of persecution rather than the giving end; he was the accused instead of the accuser.

The event that changed Saul from the most zealous prosecutor of Christianity to its greatest champion was his dramatic meeting with Jesus on the road to Damascus. Saul had warrants from the high priest for the arrest of any followers of Jesus and went to Damascus threatening to seize and bring to Jerusalem for trial any whom he might find to be followers of the Nazarene.

At midday, as Saul’s party neared their destination, they were stricken to the ground by a great light from Heaven. Saul alone heard a voice, “Saul, Saul, why persecutest thou me?” And he answered, “Who art thou, Lord?” The reply came, “I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks.” Saul, trembling and astonished, asked, “Lord, what wilt thou have me to do?” He was directed to proceed to the city and there await further direction.

Saul rose from the earth but his sight was gone and he had to be led by his amazed companions into Damascus. After three days of blindness, during which Saul fasted and prayed, the Lord directed Ananias to him. Ananias instructed Saul in the Christian way and this once proud Pharisee received his sight and was baptized.

When we rely upon organization, we get what organization can do; when we rely upon education, we get what education can do; when we rely upon eloquence, we get what eloquence can do. But when we rely upon prayer we get what God can do.

A. C. Dixon

Saul began immediately to preach in the synagogues of Damascus that Jesus was the Christ, the Son of God, the Messiah, long awaited by the Jews.

The first violent attacks upon Saul were the actions of Jewish mobs rather than the authorities. At Damascus they plotted to kill him and watched the city gates day and night to prevent his escape. But Saul slipped through their hands when the Christian disciples let him down over the wall in a basket under cover of night. Quite a humiliating experience indeed for the former prosecutor.

Saul went back to Jerusalem and there boldly preached Jesus whom he had formerly denounced, but Jerusalem would have none of him. He was looked upon with fear and suspicion by the disciples, and was despised by the Pharisees whom he had deserted. A plot was laid here also to kill this turncoat and again his life was saved by friends who took him to Caesarea and sent him to Tarsus, his boyhood home.

After Peter had made the amazing discovery at Caesarea, that Greeks were to be admitted into Christ’s Church and God’s Kingdom as well as Jews, some of the disciples went as far north as Antioch preaching Christ to the Gentiles. When the mother church at Jerusalem heard that there were many converts at Antioch, they sent Barnabas to instruct and strengthen them in their new faith. Soon Barnabas went to Tarsus, not far distant, and brought back with him Saul, to help in the work at Antioch. Barnabas had previously vouched for Saul before the disciples at Jerusalem when they were skeptical of his conversion.

At Antioch the disciples first acquired the name of Christians. As the leaders of the church fasted and prayed they were directed to set apart Barnabas and Saul as evangelists and send them into Asia Minor to preach the Gospel of Christ in that new field.

These two missionaries sailed first to the island of Cyprus, once the home of Barnabas, and there converted a Roman official, Sergius Paulus, by causing the sorcerer, Bar-Jesus, to be stricken blind for his sins. Fresh in Saul’s mind was his own recent blindness and his resulting repentance and light. He now tries the same treatment on another, hoping perhaps for the same result.

At this time Saul adopted the name, Paul, either in honor of his first convert, Paulus, or because it was the Roman translation of his own name, adopted because he was now to travel in various parts of the Roman Empire.

Paul and his companion sailed north to Perga and from there travelled, no doubt on foot, to Antioch in Pisidia, where Paul preached his first recorded sermon. It was delivered to the Jews in the synagogue and created quite a sensation. Many of the Jews were favorably impressed with his argument that Jesus was the Christ they looked for. The Greeks were also interested and asked Paul to preach to them the following sabbath. The following week Paul spoke to a multitude, but the envious Jews heckled him as he spoke, contradicting the things he said and denied that Jesus was the Messiah. Many of the Gentiles were converted and Paul preached throughout that region until the Jews incited the leading women, and the rulers of the city, to run these radicals out of town.

The wandering preachers next went southeast some ninety miles to Iconium and there preached for some time, converting many to the Christian faith. Here, as where ever Paul went, he created a stir and the town split over this question, “Was Paul right or wrong? Was Jesus the Christ or not?” His enemies formed a mob, intending to stone these presumptuous prophets and Paul and Barnabas were forced to flee to Lystra, forty miles farther to the southeast.

Here as a result of his healing a life-long cripple, Paul was hailed as the God of Mercury and Barnabas was called Jupiter by the pagan Greeks, and they were hard put to keep the applauding populace from sac-
that stoned Paul and drug him out of the city, leaving him for dead.

But Paul was one preacher that couldn’t be stopped by throwing rocks at him. He rose up, walked back into town, stayed all night, and the next day went on to Derbe, the next town to the east.

This Paul was a persistent fellow. Threats and mobbing and stoning and being driven out of town did not keep him from going back to these very same towns and preaching to the converts he had won, ordaining elders in every church, praying and fasting with them, and as he departed, commanding them to the Lord in their certain trials.

In Asia Minor and Iconium and Perga, the footsore journey was of short duration however, for Paul was determined to take John Mark with him. The young man had opposed Paul in the decision to visit Antioch and Iconium and had wanted to continue that practice and their other Jewish customs, but so far as being a Christian was concerned it was immaterial. The church at Antioch decided to send Paul and Barnabas to the church at Jerusalem to settle this dispute.

When the two delegates met with the apostles and elders at Jerusalem, there followed considerable argument on the question. Peter rose and described how the Holy Ghost had been given to the Gentiles at Caesarea and how both Jew and Gentile were saved by the grace of the Lord Jesus Christ, and not by law. Paul and Barnabas then told of their wonderful experiences among the Gentiles to the north, and James settled the matter by declaring that it was unnecessary for the Gentiles to be circumcised but that they must be instructed to abstain from idols, fornication, from drinking the blood of animals or eating the flesh of beasts that had been strangled.

Letters to this effect were written to the Gentile churches and Judas and Silas were sent back to Antioch with Barnabas and Paul to vouch for this decision.

Not long after their return to Antioch Paul suggested to Barnabas that they go and visit again the disciples they had won in Asia Minor and see how they were progressing in the Christian faith. Because Barnabas was determined to take John Mark along, and Paul refused to take along one who had quit their first expedition at Perga, these close friends split up. Barnabas took John and sailed to Cyprus while Paul went overland through Syria and Cilicia, taking Silas as his companion for the work ahead.

At Derbe Paul and Silas were joined by a former convert, Timothy the son of a Jewish mother and Greek father, Paul circumcised Timothy and added him to his party. They delivered to the churches the letter on circumcision from the church at Jerusalem, and striking north and west, were guided by the Spirit to Troas, on the Aegean Sea. Here Paul had a vision in the night of a man of Macedonia saying, "Come over into Macedonia and help us!"

Paul's obedience was immediate. His party took ship and sailed across to Neopolis and from there to Philippi, a Roman colony. For the first time Paul was in Europe. At Philippi his ministry began with a group of women by the river outside the city. Lydia was converted with her household and she lodged the four preachers at her house, Luke having recently joined the group.

Here at Philippi Paul's ministry was opposed for the first time by business interests. He had commanded the spirit of divination to come out of a girl, thus ruining the profits of her masters. They caught Paul and Silas and brought them before the city magistrates saying, "These men, being Jews do exceedingly trouble our city and teach customs which are not lawful for us to receive, neither to observe, being Romans."

The crowd that had formed cried out against the two Jewish preachers and the magistrates ordered them to be beaten and imprisoned.

One might think such cruel treatment would crush the spirit of these wandering missionaries, but strange sounds were heard in that Roman jail that night. At midnight the other prisoners heard these two Jews, their backs bleeding, their feet imprisoned in the stocks, praying and singing to their God. And then another unearthly noise: an earthquake shook the prison to its foundations, the doors flew open and the bands fell apart; The prisoners were free but they made no move to escape. The keeper of the prison awakened and thinking the prisoners had escaped, was about to take his life, but Paul cried out, "Do thyself no harm for we are all here!"

The keeper called for a light and came trembling before Paul and said, "Sirs, what must I do to be saved?", the question that has troubled the world for centuries. Paul gave the only answer that has been found adequate, "Believe on the Lord Jesus Christ and thou shalt be saved." The jailor was further instructed in the Christian way and he and his household baptized. The next morning officers came ordering the release of the prisoners but Paul refused to leave until the magistrates had come and apologized for their unwarranted beating and imprisonment. Surely these were strange prisoners indeed!

Leaving Philippi Paul and his party travelled westward to Thessalonica where Paul preached in the Jewish synagogue and converted quite a number of Jews and many Greeks. But the unbelieving Jews gathered a mob of roughnecks, stirred the city into a uproar and marched on the house of Jason where the missionaries were staying. Paul and his companions being absent from the house, the mob took Jason and some others to the city rulers and charged them with harboring those seditious men who had "turned the world upside down" by doing "contrary to the decrees of Caesar, saying that there is another king, one Jesus."

Jason and the others were required to put up bond and were released, and they sent Paul and Silas away in the night to Berea, a little farther west. Here also they preached in the Jewish synagogue and many were converted. Paul's Jewish enemies followed him from Thessalonica and stirred up the citizens of Berea against him, so once more he must cut short his profitable ministry and leave town. The missionaries separated, Paul going two hundred miles south to Athens, and Silas and Timothy were left behind.

Paul was stirred by the idolatry of Athens and he argued daily in the synagogue and the market place. His activity caught the attention of the philosophers of this heathen metropolis, who took him to their out-door amphitheatre and gave him an opportunity...
to speak his piece about this new religion. His speech on Mars hill was received with skepticism by these high-brows and Paul won but few converts.

Again Paul hit the trail and we find him next in Corinth, forty miles to the west. Here he stayed with Aquila, working with him as a tentmaker, and preaching in the synagogue each sabbath. Here he was re­joined by Silas and Timothy. When the Jews repudiated his teaching, Paul left the synagogue and continued his ministry in the house of Justus, for a year and a half, converting many to Christ. Here Paul had another of his visions, The Lord spoke to him at night saying, "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."

This lull in persecution was soon ended when the Jews seized Paul and brought him before Gallio, deputy of the district, charg­ing him with persuading men to worship God contrary to the Mosaic law. This was the first honest indictment Paul had faced but before he could answer the charge Gal­lio threw the case out of court on the grounds that it was not a breaking of the civil law but of religious practices and as such was not under his jurisdiction.

Not long afterwards Paul sailed to Ephes­sus on the west coast of Asia Minor and then to Caesarea, went up to Jerusalem and saluted the church and from there back to Antioch.

After reporting on his second missionary journey, Paul soon started on his third. This led him north and west through Gal­tania and Phrygia where he encouraged the disciples in the churches formerly established by himself and Barnabas. Coming to Ephesus Paul preached boldly in the synagogue for three months but when many opposed him, he withdrew with the other disciples to the school of Tyrannus, con­tinuing his ministry there for two years.

Ephesus proved perhaps the most fruit­ful field of all Paul's ministry. Here he did special miracles, here the fortune tellers were put to rout and burned their books, and here again Paul narrowly escaped the vengeance of a mob, after he had aroused the opposition of business, this time or­ganized business. Because of his preaching of the true God, and against the use of idols of wood, stone or metals, the business of making silver shrines to the goddess Diana had suffered badly.

The silversmith Demetrius called an in­digation meeting and warned his fellow craftsmen that not only was their business threatened but that the great Goddess Diana was suffering in prestige because of Paul. These men stirred up the city, a mob seized two of Paul's companions, Gaius and Aristarchus and rushed them into the theatre. Paul, learning of the tumult and of his friend's danger, started to enter the crowd but his friends restrained him.

After two hours of tumult the town clerk was able to disperse the mob with a speech which displayed both his statesmanship and the high standards of the Roman law.

"Ye men of Ephesus, what man is there that knoweth not how that the city of the Ephesians is a worshipper of the great god­dess Diana, and of the image which fell down from Jupiter?"

Seeing then, that these things cannot be spoken against, ye ought to be quiet, and to do nothing rashly.

For ye have brought hither these men, which are neither robbers of churches, nor yet blasphemers of your goddess, Wherefore if Demetrius and the craftsmen which are with him, have a matter against any man, the law is open, and there are deputies: let them in­plead one another. But if ye en­quire anything concerning other matters, it shall be determined in a lawful assembly.

For we are in danger to be called in question for this day's uproar, there being no cause whereby we may give an account of this concourse."

Paul bade farewell to the disciples and departed on another visit to Macedonia and Greece. After a three months stay, upon learning of a plot to kill him as he was about to take ship, he outwitted his en­emies by backtracking through Macedonia and sailing from Philippi to Troas. He was accompanied by several co-workers, in­cluding Luke, his historian.

The party stayed a week at Troas and met with the disciples on the Lord's Day and Paul preached to them. His was no mere thirty minute sermon. He preached until midnight. But even his passionate preaching was unable to prevent one of his hearers from falling asleep. Eutychus not fell asleep, he fell out the window, and was picked up dead. Paul restored him to life and the service went on. They had communion and Paul talked on until morning. Then bid­ding the brethren farewell he walked across the peninsula to Assos and reboarded the ship. Sailing southward with frequent coastal­al stops their ship came to Miletus and while it remained there Paul sent word for the Elders of the church at Ephesus to come and meet with him, which they did.

When the elders arrived Paul told them of his going to Jerusalem, not knowing what he should there face, but that they would see him no more, and urged them to guard carefully the disciples at Ephesus. After they had knelt in prayer the elders accompanied Paul to the ship and there bade him a sorrowful farewell.

Sailing on to Patara the missionary group found a ship sailing to Tyre and embarked on it. From Tyre they journeyed south to Caesarea and stayed there for some time with Philip, one of the first seven deacons in the Jerusalem church. Here Paul was warned to stay away from Jerusalem lest he face arrest, for the Jews at the Holy City were very bitter towards him.

Not to be halted by threats of danger, Paul set out on the last stage of his journey and soon came within sight of Jerusalem. Jerusalem, storer of prophets, crucifier of Christ, scene of Paul's persecution of the Way which he now preached, What fate awaited him behind those sacred walls?

(Continued next month)

Being a Christian is much simpler than most people suppose. It consists in coming to the Father, acknowledging Him as your Boss and promising to obey His commands. It is done simply like the Prodigal son did. Come back home, admit he was a fool to run off, and ask forgiveness, and when that is given, promise to stay and work for the Father from then on.

When that surrender is made there are just two important things to be concerned about. The first is knowing what God wants you to do. What to do to keep pure and fit, for Him? What to do in life? What to do for others?

How find this out? There is only one source of this information: from God, from His Word, the experiences of life He sets before you, the intelligence He gives you, the Christian conscience He builds up within you, the direct Voice of the Spirit in your heart, all tested and checked by Christ's commands and His life.

But all this confused you doesn't it? So many questions arise, so many problems, so many decisions, so many commands. We give up in despair. But Christ simplifies it. He says take it just one day at a time.

Suppose you hired a hand and began telling him what you wanted him to do. He must do this thing this morning, this other task this afternoon, something else tomorrow and so on. Soon the man is confused. The tasks pile up so formidably that he can't remember them, nor does he have the courage to try doing all those things. He is new. He wonders what to do. There isn't time to go to the boss or the boss is away. So he does the thing that he thinks best, for asking is this in line with the boss' orders and his example? It either turns out right or wrong. He tells the boss about it. If wrong the boss says, "No, you were wrong. Do it this way next time" and Jim says, "Alright, I'm sorry. Forgive me." If Jim learned to think as his father his foreman here. He does it just the way I want it. Do what he does, what he says.

Jim may not want to take orders from the boss, but that is what the boss says, and he must do it if he is to stay on the job. So he says, "O. K. Boss, I'm catching on. Don't worry about the work. I'll get along alright, and anything I don't understand I'll take orders from your son." So the Christian must look to God's Son, Jesus, His Foreman, for His example and His orders. God said, "This is my beloved son, in whom I am well pleased. Hear ye him." (Matt. 17:5) The Christians can also look to Paul, God's top rider, and the disciples, all experienced hands, for help.

Jim also learns by his own experiences. While out alone something comes up that is new. He wonders what to do. There isn't time to go to the boss or the boss is away. So he does the thing that he thinks best, for asking is this in line with the boss' orders and his example? It either turns out right or wrong. He tells the boss about it. If wrong the boss says, "No, you were wrong. Do it this way next time" and Jim says, "Alright, I'm sorry. Forgive me." And the boss says, "Sure, you can ride him." So it is with the Christian. After hours of prayer, of seeking to know God's will, after months of daily association with God and His Son, he learns to hear and understand the voice of the Holy Spirit in his heart.

Thus Jim learns better each day what the boss wants him to do. His past experience, his practice make it easier as he goes along. Only one other thing is necessary to make Jim a good hand.

That is to do the thing he is told to do, to obey orders. Not half-heartedly, not in a slip-shod, don't-care attitude, but to the best of his ability. Not tomorrow, or next week or when he gets around to it or feels like it; but today.

Maybe it is hard task and takes courage. Perhaps the horse he is asked to ride that day is a little too tough for him and he is afraid. If left alone he may back out and ride the gentle one he rode yesterday, or figure out some safer task for today that he can say needed doing. Then he needs the backing of the boss and the wise boss will be there, helping him saddle, encouraging him, saying, "Sure, you can ride him." And seeing the boss get on a tougher horse yet, hearing his encouraging voice, feeling his eyes upon him, Jim will come through and ride the horse.

So the Christian will find that at the hard times the Spirit of the Master is there with him, backing him up, encouraging him, and he can look at the Master's life and see that the Boss never asked him to do a job that the Master hadn't first done, never asked him to ride a horse that He hadn't ridden first. "He went a little farther." (Matt. 26:39)

So Jim has in a few years become a No. 1 cow hand. How? By doing just two things. First, finding out what the boss wants him to do. And second, doing it. And working at it just one day at a time!

Fellows, that is all God asks of you if you want to ride for His outfit. You don't need to know much to start. You don't need an education to be a Christian. You don't need to be able to get up and talk or pray in public, you don't need any Sunday clothes. God doesn't need educated men, men with fancy ideas of their own, fellows always ready to tell the Boss what he means a certain thing, when he points in a certain manner he means another thing. He also learns by close association with the boss to understand his words. For the boss speaks with a different accent; at first Jim could hardly understand him at all, but after a few months he could easily tell what the boss said.

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he ought to do. He knows what to do—He knows what He wants done—what may be done to save this crazy world—to save you. He has all the wisdom necessary. What He needs, and needs badly, are men with just sense enough to understand what He says to do, and nerve enough to do it!

Are you that kind of a man? Are you tired of working for cheap outfits or a bunch of outlaws? Then come to the Boss and say, "I want to sign up and ride for you. I'll try my best to learn it your way, and I'll obey your orders, a day at a time."

Fellows, don't think you are giving up everything worthwhile. Just as a small two-bit rancher might better go to work for a really big outfit, stay with him and some day have an interest in the great ranch, so God has promised those who ride for him a stake, an interest in something bigger and better than he can ever earn on his own.

"Whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it." (Luke 9:24)

"Blessed is that servant whom his lord when he cometh shall find so doing (watching and taking care of the boss's interests) Of a truth I say unto you, that he will make him ruler over all that he hath."

(Luke 12:43-44)

And don't kid yourself into thinking you are working for yourself if you're not working for the Cross-G. If you're not working for the Cross-G, you're working for the D-V-L.

"He that is not with me is against me; and he that gathereth not with me scattereth abroad." (Matt. 12:30)

There'll come a day when you'll wish you rode for the Cross-G. Some day a prairie fire is going to sweep across this earth that will burn up all the ranges, homes, everything. Everyone will have to move. You'll have to move. Maybe you will have to move before that terrible day. You'll have to move across the River. But over there you'll find the heat and drought and fire even worse. All except in one place. The Boss has a Home Range over there, the only range there is with grass and water. He is reserving the place for the long winter of eternity. There He will gather His cowboys, all that are on His payroll and there they'll live forever. I expect Will Rogers will be there and a lot of others we'd like to meet. Some of our loved ones will be there.

But we'll be there only if we've ridden for Him on this side, on this earth. Will you ride for the Cross-G?

God is the Boss. Jesus is His Son and Foreman. Paul is His top rider. Here in this Bible are His instructions. He'll tell you what to do and show you how and help you do it.

Only two things are needed. Find out what the Boss wants you to do, and then do it.

(TURN TO PAGE 12)
CHRIST
AND THE HEADLINES

An earnest attempt to look at today's events through the eyes of Jesus.

(FROM PAGE 3)

In Egypt, in Iran, in Africa, the story is similar. We are caught on the wrong side of this world-wide struggle for independence. And in every case it is a struggle of dark skinned people to throw off the domination of white rulers.

This gives the Communists a double advantage. They can pose as not only the friend of the poor, but also as the champion of the colored races in their struggle for equality with the white man.

It is tragic that America, once the haven and the hope of oppressed people everywhere, is now all over the world the champion of the oppressor rather than the oppressed, the ally of the white rulers rather than the dark skinned men and women fighting for freedom.

Why is this true? Why do we do this? For two reasons. First, because of our arrogant feeling of superiority to all men whose skin is not white, be it American Negro, Asiatic Chinese, or African black man.

Second, because of our wealth and economic power and our desire to "play ball" with the governments whose friendship would seem advantageous to us in our struggle against Communism.

These two domineering traits blind us to the truth that they are in fact alienating the world's people from us and hastening their acceptance of Communism. We are literally pushing the people of the world into Russia's arms. And our press and radio, dominated by big business, big military and big government, keep us uninformed of this fact. Everywhere in the world, as unbiased Christian voices like Frank Lauback, Charles A. Wells, E. Stanley Jones and others tell us, America is becoming hated. Our mouthed phrases about "Democracy" and "Freedom" and "Equality" are considered hypocritical lies to screen our drive to dominate the trade and the lives of the world's people.

The peace talks in Korea have the eyes and the ears of the Asiatic people of the world, as well as our own. What the Communists have said there has been said to a listening Asia more than to the American envoys. To their Asiatic listeners the Communists have been saying:

"We have defeated the famed American general, MacArthur, with our Chinese general, Mao. Now we are meeting on equal terms with his successor. We do not beg—we demand, as they do. We do not cringe—we swagger, as they do. We do not admit to atrocities or wrong doing—we charge them with atrocities, as they do us.

"We are your advocates as well as your army of freedom. We are your hope for independence. America would keep you enslaved by your foreign rulers: France, England, Holland, Portugal. We are your liberators and your friends."

These arguments, too true for our comfort, have had telling effect on both sides of the table at the "peace" talks, it is not surprising that nothing much has been accomplished.

American prestige will not be regained until America stands on the side of RIGHT, leaving aside questions of expediency, power, trade, and "containing Communism." Communism can only be successfully contained by giving the world something better—not by telling them to be satisfied with the domination of the white man they now "enjoy."

We have that "something better." It is the brotherhood, the sharing, the understanding, the love of independence, equality and justice that is our heritage and responsibility as Americans and Christians.

Do we really believe in Liberty? Or only in liberty for white Americans? Do we really believe in Equality? Or only in equality of the privileged? Do we really believe in Christ's Way? Or only the American way? Three fifths of the world's peoples are waiting for our answer. Most of them think they already have it and that, for them, it is the wrong answer.

PRISON CAMP RIOT

The American press and public were outraged at the word of the capture of Brigadier General Francis T. Dodd by the Communist prisoners on Koje Island in Korea, in what was called a "Communist inspired attempt to stir up dissension and charge us with cruelty."

Perhaps, on the other hand, this capture of General Dodd was a result of the prisoners reading in an American newspaper or the hearing over their radios of the similar riots and capture of guards which recently took place in several American prisons in New England and Minnesota.

These prisoners in America were not "those awful Communists," but Americans in rebellion at what they termed unjust treatment.

No longer do we live to ourselves. What we do in America is seen and heard around the world. Will what the world sees and hears from America win the world for Democracy and for Christ or does it sound too much like what they see in other places?

WASHINGTON

Democracy can only survive as it is founded on Christian principles and maintained by Christian men and women. For democracy is based on the theory that men are capable of governing themselves. Men can only govern themselves when they are considerate of others' rights as well as their own, when men are honest, when men are just.

Whenever these traits cease in the hearts of men, no system of laws, no constitution, no form of government can make democracy possible. When men become corrupt, selfish and unthoughtful of the rights of others; when men lie and steal and betray their trust; then a dictatorship is inevitable. For unless men are ruled within by their own consciences, they must be ruled from without, by tyrants.

We fondly enjoy the delusion that "it can't happen here." That, because we have enjoyed the freedom and privileges of Democracy, we will always enjoy them; that because our founding fathers were good, honest men, our rulers will be honest, too.

Americans have forgotten that goodness, honesty, fairness and justice are not American traits. They do not belong to us because we live in America or because we were born an "American."

These are God-given traits and only come from Him.

When men forget God—as America has largely done—when men put expediency and self and profit first in their lives—as America has largely done—it is inevitable that these traits disappear, whether in Germany, Japan, Russia or America. And when they disappear men are no longer worthy or capable of governing themselves. Then they must be restrained from their lying, their stealing, their corruption, by strict rule.

Hence, among wicked men, only one system of government is possible: dictatorship; be it by dictator so called, or President or King.

The wave of dishonesty that has come to the surface in America: cheating at West Point; corruption in Washington, and dishonesty and bribery in the Internal Revenue Department, are merely indications of the moral collapse taking place in America. Officials are corrupt because people are corrupt, for officials are merely average Americans.

Here lies much more danger to Liberty and Democracy than from any threat of Communist aggression. If we get much lower no constitution or government will save us from dictatorship. We will have made it inevitable that some ruler force us to do what we have refused to do of our own accord; use our citizenship with proper regard to the rights of all other citizens.
DESTROYING HER FOUNDATIONS

TRUMAN VERSUS THE CONSTITUTION

The little man in the White House, in his controversy with the steel companies, has let the cat out of the bag as to how the President of the United States feels about his power, regardless of the Constitution. His spokesman at the hearing before Judge David A. Pine in Federal District Court stated that there was "no constitutional limit" on the President's power. In other words, the President of the United States could do anything he pleased whenever he thought it was for the public good, without restraint by Congress or Supreme Court.

No wonder Judge Pine was amazed. But no keen observer of Washington events over the past two decades need be amazed at that statement. Truman has shown before that that was the way he felt, though he never so baldly stated it before. And Franklin D. Roosevelt plainly felt himself above any restraint of Congress or Courts. His tremendous popularity permitted him to get away with everything he attempted except the packing of the Supreme Court.

It is good that this issue has come out in the open. The question is simply this: Are we to be ruled by Jaw or by men? Is the American government one of delegated powers only, a system of checks and balances, a land of freedom where all inherent powers are in "we the people"; or is it, like other countries, a place where whoever is ruler has absolute power over those ruled?

This ideology of the President's unlimited power has been gaining strength in the minds of the last two Presidents and has been quietly put into practice by both of them. Roosevelt, unknown to Congress, secretly gave England war destroyers (an act of war in peace time) and laughed at Congress when they questioned his authority to do so. Both he and Truman declared a "state of emergency" whenever they wanted to exercise their power in a field that was not theirs by law. And the American people, apathetic, becoming dishonest to themselves, seeking wealth and ease; were not sufficiently interested to do anything about it.

This question should not be decided on the merits of the case of either the steel companies or the workers; it should be decided on its own merits and for its tremendous results in the life of future Americans.

Are we ruled by the man we elect President? Or are we ruled by our Constitution and laws and merely elect men to execute those laws? The answer is of grave importance to the world.

TEXAS POLITICS

Truly politics makes strange bedfellows.

In 1948 in the Austin precinct conventions of the Democratic party, a group of young "liberals," some of them University students, spoke out against the archaic party pledge, whereby Democrats have been accustomed to pledging themselves to vote for their party's nominees, regardless of whether they thought them qualified for the office.

These men took that stand because they hoped Eisenhower could be enticed into becoming a presidential candidate and they could, with free conscience, vote for him instead of Truman. Their arguments were short lived and cast aside by the party leaders.

This year, in Texas, we have the strange case of the Democratic party leaders themselves taking their stand against the party pledge and advocating that uninstructed delegates be sent to the national nominating convention who would be freed from any pledge to support Truman or any other "Fair Deal" candidate who might be nominated, and free to vote for a man more nearly to their liking. And this year the liberals are themselves stoutly contending for the party pledge, in order to compel the party's members to support Truman or his successor in the "Fair Deal."

The party pledge is un-democratic and un-Christian, regardless of who advocates it, or who wishes to disregard it, or their motives for either stand. It puts party loyalty above the best interests of the country. If followed, it requires at times a person's voting for a candidate whom he does not think the best man for the office, merely "because he is a Democrat." It smacks of dictatorship, censorship and tyranny. It is unworthy of Texans, Americans or Christians.

In this case it is being used as a football by those who oppose to Truman and those who believe in his "Fair Deal" platform. It should not be mixed up with the issues of FEPC, the Korean War, Dean Atchison, Dixiecrats, etc. It is worthy of a decision on its own merits.

Shall we put America and her best interests first when we vote, or shall we put our loyalty to our party first? Many admit that they do not follow the pledge. Some do not feel bound because they do not sign the ballot upon which the pledge is printed. Some merely disregard it because few will know whether they do or don't.

Regardless of the issues between Governor Shivers and his opponents, it will be a victory for Democracy when the pledge is discarded.

—J. A. D.

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PAGE ELEVEN
Possess The Land!

[FROM PAGE 4]

Jesus said, "All things are possible; only believe." "According to your faith be it unto you."—What is faith? Faith is not some mysterious quality that some have and some do not have. Faith is believing that what God said is true. Believing that God tells the truth. Believing that what God said, He will do! And believing that His promises are for you. Not just for the Disciples, not just for the Jews, not for someone else—but for you. "God is no respecter of persons" What He promises anyone, He promises YOU. His words are: "Whosever will" "Is any sick among you?" "He healed all." These are universal words, they are meant for you. Believe it!

Second, you must openly, boldly claim your promise. The gold miner wrote his name on the stakes around his claim so that all could see it, he went to the land office and said, "This is mine. I claim it!"

In Mark 11: 22-24, Jesus said, "Have faith in God, for verily I say unto you, that whosoever shall say unto this mountain Be thou removed, and be thou cast into the sea; and shall not doubt in his heart; but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith." Notice that Jesus did not say he would have whatsoever he prayed, but whatsoever he said!

Have you dared to openly, boldly say that the thing you have been praying for, the thing God has promised you, is going to come to pass? You do that about other things. If your company promises you a vacation, you tell your family and your friends that you are going to get a vacation, even if some relative promises you a college education, you joyfully tell your friends you are going to college. Why? Because you believe it's going to happen! Do you put more trust in their word than in God's word?

And, third, you must do something to prove to yourself, to the world, and to God, that you believe Him, and are expecting His promise to be fulfilled.

Listen to what Joshua told his people: "Prepare ye victuals, for within three days ye shall pass over this Jordan, to go in to possess the land, which the Lord your God giveth you to possess it." (Joshua 1:10) Prepare ye victuals! If there had been doubters or scoffers among the Israelites, as there are thousands among the church folks of today, they would have said, "Oh, well, the Jordan river is overflowing its banks at this season. There is no use of putting up any lunches for travelling until the river goes down. We'll just wait until we see whether we need it or not before we fix our lunch and help ourselves.

Is that the way you act? If so, you'll never possess your Promised Land. It was the Israelite's duty to obey God and get their victuals ready. It was God's responsibility to divide the waters of the Jordan so they could cross.

"Prepare ye victuals!" Do the thing which you would do if you knew God was going to do the thing He has promised to do!

Remember that we are but mirrors to reflect the glory of God. And a mirror never calls attention to itself unless there are flaws in it.

A great evangelist tells this story. A couple brought their child to be prayed for. The child had one crippled foot which required a specially made shoe. On their way to the service they stopped at a shoe store and bought a pair of regular shoes for their child, expecting him to be able to wear them after he was healed. And the boy went home wearing the new shoes, healed!

Last summer I heard Betty Baxter personally tell the story of her miraculous healing, the greatest modern miracle I have ever heard of. Crippled and deformed and hearing the news, she testified that she was instantaneously and miraculously healed by the Lord Jesus Christ through faith and prayer. When Betty and her mother became convinced that the Lord was going to heal her, Betty asked her mother to go to town and buy her a new dress and a pair of shoes so she could wear them to church and testify to her healing. And the mother went to town and bought the dress and shoes! They invited the neighbors in, she put on the dress and shoes—and she did go to church that night and testify to her marvelous healing! That is faith, appropriating faith, claiming faith. That is the kind of faith God honors.

"Prepare ye victuals"—Step out on His promises. I thank God that He has opened my eyes to this truth. Almost a year ago it was impressed upon me that I was to bring you God's Words of Life and Faith over the radio. I had no money then for this work and little prospect of its being made possible. But the Lord impressed upon me that my job was to get the "victuals" ready—His job was to open the way. So I inquired about radio time and its price. And I began writing messages for the radio broadcast that there seemed no hope of having. The first message on this Words of Life program, which you heard on April 20th was written almost a year ago! By faith in His promise: "What ye hear in the ear, that preach ye upon the housetops." And now God has opened the way and the program is on the air.

What is your Promised Land, that you are afraid to enter or doubt that you can ever possess? If it is promised in God's Word, it is for you. Believe it, Second, say it; say you believe it; say God is going to do it because He said it and He tells the truth. And, third, prepare ye victuals. Make your plans as though you knew it was coming to pass, and it will. If you are sick, start planning the things you are going to do when God heals you, and then start doing them—NOW! Remember, "Every place that the sole of your foot shall tread upon, that Have I given unto you." Go in to possess it.

And, now let us pray. "Heavenly Father, help us to believe you and your Word; help us to boldly say we believe it; and help us to prepare the victuals necessary for the trip into our promised land; here and now. In Jesus name, Amen."

RIDING FOR THE CROSS-G —

[FROM PAGE 9]

Don't worry about the things you don't understand, the things you might have to do tomorrow. All you have to do today, to start, is come and surrender your life to Him, sign up to work for Him, promise to do your best to learn His ways and to obey His orders. That's all you have to do to be a Christian. Now, TODAY!

Will you do it? God can make you a top hand—just like you train a tender-foot to be a rider. Just like you break an outlaw and make a real cow horse out of him. God needs men to ride for Him. Are you that much of a man?