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J.A. Dennis

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That Overcomes The World

THIS IS THE VICTORY

Early man learned that by kindling a fire at night he could keep the beasts of prey at bay, and similarly man has learned that by keeping a faith burning brightly in his life he can banish fear and doubt. If he lets the fire die down, the beasts creep closer, its rising and waning flame the measure of their boldness. Many people are finding no rest today, no peace or security of mind because the fire has died down and their inner life is filled with the mutterings and growls of the crowding fears and anxieties that stalk them. The altar of the Church is the one place we may renew the flame, drive torturing fears from our lives, bring peace into our days and nights. Are you robbing yourself and your loved ones of the warmth and protecting light of a Christian faith?
The Texas Herald

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J. A. Dennis............Editor and Publisher

"If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

STRENGTH FOR THESE DAYS

We face dark days, times of suffering and sacrifice and sorrow, unless we repent of our sins. Some day, we pray, men will own up that their plans for a peaceful world have failed and then consider the Prince of Peace as the only way to get along with folks. But what about now? What are we to do, to believe in, to build on—NOW? No matter how we may differ, no matter what we may believe about war, no matter what our task may be ahead, we can all have this reassuring answer that Paul had years ago when he faced troubles, fears, disasters. "Now abideth Faith, Hope, Charity, these three; and the greatest of these is Charity." I will try to cling to that promise and build my life on it. Faith in a God that still reigns. His laws are not broken though men are breaking themselves on them. Faith in man as God's child. Some day he will understand. Hope for the future when men will build a world of love and peace and justice. And no matter what may transpire here a hope that if we accept and trust and follow Him there will be a life going on, even though the world perish. And then Charity. Love for others. We must not lose love in a world of hate, else any outcome of the war would be defeat. I am trying to follow a formula for my life that will keep these three essentials alive in my life no matter what the future holds. As my own they would be useless to you or anyone else. But I believe this is the formula by which Jesus lived. How hold on to Faith, Hope and Love when all about us is hate and fear and revenge?

First, spend as much time each day in prayer as you spend listening to the radio. As much time communing with God and listening for His guiding Voice as you spend listening to the news commentator. That quiet hour that you spent in conference and C. E., is just as valid today and needed much more than ever now.

Second, spend as much time each day in reading the Bible as you spend on the newspaper. Nothing is so dead as yesterday's paper, while His Word is as eternally true today as 1000 years ago or another 1000 years hence. When Jesus was tempted to doubt or fear He remembered God's words from Scripture. These two will give a man, whether he is in the army, church, prison or factory, or farm, a foundation of solid rock on which to build his Faith and Hope. Jesus knew the worth of these two.

Third, do something with your hands, something manual, something physical. Farm work, athletics, walking, manual labor of some kind. Work off the tensions of mind and body through the muscles. This is sound psychology as well as religion. Jesus worked. He walked. His body was strong and relaxed by exercise. Every great religious leader that I know of uses this method and teachers it. The body and the mind and the soul are one, a trinity. When one is sick all are more or less affected. The health of one relieves the others.

Fourth, do something for others. Charity, Red Cross, church, take your mind off your own troubles in thinking of someone else. I believe Jesus used these four and I am trying to do so. I have come to believe with some other religious folks that what you say isn't of much importance beside what you do, and what you do is not nearly what you are. That if you want to help the world, change the world, lift the world, the quickest and most effective way is to change yourself, begin where you have the most power to change, in yourself, not worry so much about the sins of others as the sins of yourself. There is one man you can do something about, though you feel helpless to change others; yourself. And strangely enough, when men have concentrated on themselves until they themselves are pure, it is found that those about them are a little purer too. Only after that is done can they have any lasting or deep influence over the lives of others. We are all one, one world, one brotherhood, one body. Heal the finger and the whole body is nearer health. Jesus did this instead of concentrating on organizing and changing others, instead of setting up a world wide government. He thought Christianity must grow and spread from the seed within, and He must have known the best way. You see where this method leads. It ends criticizing others, judging, condemning others. It leads to self examination, and self repentance. It leads up over the plains of mercy and forgiveness of others, to the hills of charity and pity and love, to purity, understanding of others, to the high land of Faith and Hope and Charity. It is the upward pathway of the Beatitudes. First recognizing our poverty of spiritual things, mourning over that fact, becoming meek at the realization of our own sins, hungering and thirsting after goodness, our own weakness and sin makes us merciful of others' mistakes, forgiveness of others brings forgiveness for ourselves and purity, then peace of mind and soul so that even persecution and ridicule cannot shake us, then we are up among the prophets. It is not an easy road but one worthwhile and one that with His help everyone can climb. I need your prayers as you have mine, that I may be able to walk that path no matter what the future holds for us.

Another thing that Christians of America need to remember is that Christianity is not a child of Democracy, but that Democracy is the child of Christianity and only possible because of it. They are not synonymous as some would have us believe today. And even though Democracy should fall or America fall, God will still live, Christianity will still live. In olden days God's own nation, the Israelites, fell because of their desertion of Him, because of their sin, yet He lived on, His religion lived on. His faithful lived on in faith and died in faith and reaped their reward. If America should be defeated, or lose her individual freedoms through the necessary dictatorship of a long war, it would not mean the end of Christianity though it would be hard on individual Christians. They would then suffer the punishment for their own weakness and half hearted Christianity. More and more it is being driven home to me that the thing of supreme importance today, even more than ever before, is that Faith in God survive, trust in Jesus endure; that those are the important things even above political, national or international aims, however high.

Jesus lived in a time of cruel dictators, in fact He had to live under the rule of one. All His wonderful teachings and the blessed purity of His life were born of that environment. Instead of being concerned about governments or systems or laws, He gave His time and energy and life's blood to drive home the importance of individual purity, repentance and surrender to God. Knowing that if that seed took deep root in the heart of man, because man was the Son of God, in His heart and mind would some day be born justice and equality and freedoms. From within, not from without. That is why the great leaders of America recognize for Americans the right of allegiance to God and conscience even above allegiance to the state, knowing that if that spark of Godliness was ever put out, Democracy and America would fall. And either be under a foreign or home dictator.
GUEST EDITORIAL

OVERCOMING EVIL

"Be not overcome of evil, but overcome evil with good." (Rom. 12:21)

In these simple words Paul sets before his hearers a rule of conduct which is truly spiritual, intelligent, practical and effective—a rule of conduct which Jesus ever practiced, and whose worth He abundantly proved. Yes, and we, too, may prove its worth if we will, and we shall be blest thereby.

Something over sixty years ago I had gone to spend the summer school vacation with my uncle, a farmer who lived in Ionia County, Michigan. On the evening of my first day there, the chores being done, we sat on the back porch of the old home, looking out over a field of young corn which was nearby. I commented on the fine appearance of the crop, a subject which I knew little or nothing about, and noted the rather vigorous growth of weeds which were springing up between the rows of corn. But Uncle did not seem at all concerned.

"Oh, yes," said he, "You're bound to have weeds if the land is any good. But we don't worry about them. We just cultivate the corn, and the weeds are turned under and destroyed."

His reply impressed me greatly. In my ignorance I had feared that I might have to pull those weeds, and I had been charged before leaving home, to "Make myself useful." Now I saw that my fears, at least so far as that cornfield was concerned, were groundless.

Years later I realized that my uncle, probably quite unknown to himself, had proclaimed a principle which all the world has need to understand—a principle which every man who would change his life for the better, and every reformer who would change some existing order, might well think about and act upon.

Unfortunately, many who would bring to pass some new and better way of life, some greater degree of health, morals, prosperity, economic justice, political honesty or righteous living, all too often have their attention fixed upon the weeds of life and are determined to uproot them. Frequently they are mere weed-pullers who have learned how to make weed-pulling profitable, yet who accomplish but little lasting good, either in their own lives or in the lives of others, even though for a time they may appear to be accomplishing a great deal.

In the matter of health, for instance, we hear far more about the diseases which affect the body than we do about cultivating health. Great "foundations," liberally supplied with money through nation-wide appeals, make possible the intensive study of weeds and how they may best be pulled, but the natural hygienist who suggests that if health of spirit, mind, and body be cultivated the disease weeds will be turned under and destroyed, is dismissed as a faddist and fanatic.

In the matter of crime we hear far more about destroying this weed which flourishes so fully in the cornfields of life, than we do about encouraging, promoting and cultivating that which is lawful, decent, honorable and upright. Few will unite to employ the power of right thought—imagination, affirmation, denial, faith in God and prayer, to cultivate and call forth into manifestation the hidden reality of every wrong-doer, although they will unite daily in the devilish work of cultivating the weeds of crime in all its forms and phases, great and small, by faithfully affirming its presence and power.

Our daily papers and common conversation are filled largely with first, accounts of the awful poisonous weeds of life with which our personal lives and that of the community are affected; second, with what is being done by us or by the community to pull these weeds; and third (and this occupies but a fragment of the time and space devoted to the other two) what is being done to cultivate the positive substantial opposites of these false, negative states and conditions.

Yet we have within us a power—an unseen, force and energy, Divine in its nature, which can be so employed that men and nations will be awakened to the truth of their being, and to a desire to live lives that are in harmony with the Great and Perfect Life of God. How little this power is used, and how unwilling men and women are to rise above the narrow boundaries of creed and unite in the blending of their own individual power into one mighty Christ-guided Power for the deliverance of mankind, few realize.

War provides another excellent example of what we mean. Billions of dollars are constantly spent by the nations of the Christian (?) world to pull, by means of military might, those weeds which spring up between the rows of nations, even as weeds spring up between rows of corn.

Yet the money and effort, the intelligence and common sense that is spent to cultivate the corn of international good-will, friendly cooperation, mutual understanding, agreement and sympathy is trifling in comparison. Even our own European Recovery Plan falls very short of accomplishing this, except in small degree. There are too many "strings" connected with this plan, and they are entirely too obvious to permit it to be a true program of cultivating the inter-national corn of good will.
Several years before the Spanish-American War it was proposed to enlist as many nations as possible in a plan whereby each cooperating nation would provide a ship of some sort, possibly a naval vessel, to take a selected number of college students on a cruise, during which they would visit one or more of the sea-ports of the other nations which were in on the plan. While in the different foreign ports they would not only learn something of the countries in general, but would visit educational institutions and hear lectures from English speaking professors, or from those speaking languages being studied en route. Classes would, of course, be conducted on board ship.

But the verdict of the "higher ups" was that the plan was too expensive and impracticable. Yet the cost of all these "floating colleges" of the different participating nations would have been trifling in comparison to the cost in lives and money which each nation has since been called upon to bear through war. Moreover, more than one war might have been prevented, and this would have paid for the entire undertaking.

But all this was a matter of cultivating the corn of mutual understanding, and of turning under and destroying the weeds of suspicion, ignorance, misunderstanding and prejudice. In other words, it savored too much of the Gospel of Jesus Christ to even be considered. Long ago Christ came declaring:

"I am come that they might have life, and that they might have it more abundantly." (John 10:10)

He told us of the best in life and how this might be cultivated—how we might secure the help of the Almighty to do this. He came declaring salvation to men. But salvation has but little to do with the sin that so many proclaim. "Salvation" is from the Greek "Soteria" which means "a safe return to God." The burden of His message was not how to be saved from anything, but how to be saved or brought back to the Father and to His light, love, peace, joy, truth, purity of heart, provision for every child of His and to the perfection of that kingdom which He declared was in each one.

Christianity is not a weed-pulling religion. According to its founder it is a way or means of coming into a right relationship with God and with that which God is. It teaches man how to cultivate that which must ever bring him up out of the darkness of sin into the divine light of righteousness, reality and Truth—into an experience and an enjoyment of the happiness, harmony and order of God.

Yes, it is the way which leads back from the husks and swine of the Prodigal's "far country" into a reunion with the Father who ever waits to bestow the symbolic robe, ring, shoes and fatted calf on every soul who repents and returns to the positive, eternal, real and true.

May we of this Christian Fellowship of Prayer unite in keeping our vision on the grain of life, and may we cultivate its growth by every means at our command. So doing, we shall "turn under" the sin and evil which is in our own lives, and in the life of the world about us.

(Reprinted From Fellowship Messenger)

GUEST EDITORIAL FROM ENGLAND

A SERVICE WITH A SMILE

In 90 minutes you can play a football match. You can fly to Monte Carlo in this jet-propelled age. You can see the feature film at your cinema.

But come, instead, with me to a church with cream-painted blue-curtained windows within organ sound of the busy Wolverhampton Road.

In the 90 minutes of a service at Warley Baptist Church on Monday afternoon I witnessed an expression of faith which surely must be one of man's answers to empty churches.

The man who was able to draw nearly 150 ordinary folk to church on a Monday afternoon was the Rev. Roland Brown, of Chicago.

Who were there at this "wash-day" service? As well as members from half-a-dozen neighbouring churches, there was a man from Henley-in-Arden who had come up specially.

There were young girls, middle-aged women—all sorts of ages of women. Yet this was Monday afternoon, remember.

The night before, over 350 crowded into the little church.

Why? Mr. Brown, they had heard, had something to share, something to help them meet the worries of this work-a-day world.

So they went. Whether or not they all found what they were seeking, I do not know.

What I know is that Mr. Brown brought laughter to a church service. And what a rare commodity that is.

He spoke of the power of prayer. That was the first thing.

He has prayed for thousands of sick people throughout the world, and hundreds have been healed.

His friendly congregation found his American way of approach much to their liking.

He asked: "How many of you have difficulty in getting to sleep at night?"

The hands shot up. "Oh boy!" he quipped, "you wanna stay." There was a gust of laughter.

He told of his cookery—how he took a cup of flour and a spoonful of milk to make a batter. He thought the cookery book was wrong until he looked again and found he had reversed the quantity of the ingredients.

The theme of this thought: "You might think you know it all, and when things go wrong you blame the Book. The Book is not wrong, but you have got the recipe the wrong way round."

Seems to be plenty of good horse-sense in that idea, Mr. Brown.

Then Mr. Brown got to what he calls his laboratory session. The practice of all the aids for living of which he has already spoken—the way to relax, to put aside the cares of the day.

"People are too tensed up these days," he said. And the congregation laughed with him.

And then in a little while he told them to put into one corner of their minds all the jealousies they had.

"Put them into a pile. Take all your worries; put them into another pile. Put them near to your right hand. You can pick them up again if you want, But you won't want."

After the service I saw a man and woman go up to Mr. Brown to enlist the aid of prayer to cure her leg affliction.

Quite oblivious to the people round them they sat together with bowed heads. Hoping, praying.

Some of the churches where he has been are literally becoming new churches. And he doesn't do a thing but love the people, and tell them how wonderful Jesus really is.

Everywhere he goes he is expecting a miraculous breaking forth of a real spiritual awakening. When it comes he believes it will be like a conflagration which will sweep the churches, and all Britain and the world.

"Since infantile paralysis and influenza break out because of hate and fear filling the world," he says, "we can expect something the opposite to happen when there is enough love and faith. And I believe it is going to happen. And maybe SOON. At times my soul becomes overwhelmed with the realization of this, and just as though the miracle is imminent, and may happen any day, in any service."

Empty churches can be filled this way.

CHAPTER TWO
MOBBED AT JERUSALEM

During the fourteen years of his missionary journeys Paul had been the victim of many mobs, had been beaten, arrested and arraigned, but as yet had been given no opportunity in court to plead his defense. Upon his return to Jerusalem he was assaulted by the Jews, rescued by the Roman soldiers, and tried by Roman law. This law, as ours, not only protected the defendant's legal rights, but protected his life from violence by fanatical and prejudiced mobs. Yea, verily, it is often that the bearer of a challenging new idea has less to fear from the authority he is accused of endangering than from his fellow citizens whom he seeks to serve! The first century is not the only time, nor the near East the only place where men hide their jealousies, their selfishness, their intolerance, behind the guise of piousness and patriotism.

When Paul arrived at Jerusalem with the offerings sent by the churches of Asia Minor, Macedonia and Greece, for the needy Christians, he met with James and in a public meeting at the Temple confessed his wrongdoings, and in turn asked forgiveness for his own actions. Both men returned to Louisville, to bring them which were there bound unto Jerusalem, for to be punished.

And it came to pass, that, as I made my journey, and was come nigh unto Damascus about noon, suddenly there shone from heaven a great light round about me. And I fell unto the ground, and heard a voice saying unto me, Saul, Saul, why persecutest thou me?

And I answered, Who art thou, Lord? And he said unto me, I am Jesus of Nazareth, whom thou persecutest. And they that were with me saw indeed the light, and were afraid; but they heard not the voice of him that spake to me. And I said, What shall I do, Lord? And the Lord said unto me, Arise, and go into Damascus; and there shall be told thee of all things which are appointed for thee to do.

And when I could not see for the glory of that light, being led by the hand of them that were with me, I came into Damascus. And one Ananias, a devout man according to the law, having a good report of all the Jews which dwelt there, came unto me, and stood, and said unto me, Brother Saul, receive thy sight. And the same hour I looked up upon him.

And he said, The God of our fathers hath chosen thee, that thou shouldst know his will, and see that Just One, and shouldst hear the voice of his mouth. For thou shalt be his witness unto all men of what thou hast seen and heard. And now why harriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

And it came to pass, that, when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; and saw him saying unto me, Make haste, and get thee quickly out of Jerusalem: for they will not receive thy testimony concerning... (TURN TO PAGE 8)
Radio message given over KNOW, Austin, Texas, Sunday, May 11, 1952, 4:15 P.M.

Good evening, friends. I have some good news for you today. Into a world filled with bad news: hate, greed, graft, murder, war; Jesus bursts with His Good News: “Peace on earth, good will toward men.”

The thing most desired among all people is summed up in one word; Peace. Peace is not merely the absence of war, of armed conflict between nations. Peace is a state of being, a joy deep within your soul, an absence of fear and doubt and turmoil, contentment in your body, your mind and your soul.

It is not strange, therefore, that almost the entire theme of Christ, from before His birth to after His resurrection, was the message of Peace.

Before Jesus was born, Zacharias proclaimed the purpose of His coming:

“The dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.” (Luke 1:78-79)

Today, the world sits in darkness and the shadow of death. War clouds with war’s thundering and lightning of death, hang over the whole world. Man’s creation, the atom bomb, threatens annihilation of God’s creation, Man. Everywhere men are fearful, men are afraid. No one knows what tomorrow’s headlines or tomorrow’s radio announcement will bring. There is unrest and discontent in Washington and America, in Korea and China and Russia, in Africa and India and England.

But Jesus’ purpose was to “guide our feet into the way of peace.” The angels repeated that purpose when they said to the fearful shepherds on the hill of Galilee: “Fear not: for behold I bring you tidings of great joy, which shall be to all people. For unto you is born this day in the city of David, a Saviour, which is Christ the Lord...Glory to God in the highest and on earth peace, good will toward men.” (Luke 2:10-14)

What is Peace? The angels gave us a key—it is good will toward men. Not doubting men, not fearing men, not hating men, not harming men; but good will toward men.

Jesus commanded, during His lifetime on earth, in Mark 9:50: “Have peace one with another.” When He rode into Jerusalem and wept over it, He said:

“If thou hadst known, even thou at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.” (Luke 19:42)

And He said to His Disciples on the last night at the Lord’s Supper,

“Peace I leave with you, my peace I give unto you. Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.” (John 14:27)

“These things I have spoken unto you that ye may have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world.” (John 16:33)

And after His resurrection Jesus said to His disciples: “Peace be unto you.” (John 20:26)

Do you see how tremendously concerned Jesus was about peace? How much He wants us to have peace in our hearts and in the world? Why don’t we have peace? Is it merely because the Germans or the Japanese or the Russians won’t let us? Or are we, too, to blame?

Peace requires a spirit of brotherhood. But no one can be at peace with his neighbors until he is first at peace with himself. And no one can be at peace with himself until he has first made peace with the God who made him, gave him the desire for peace and traced the way to peace.

No one separated from God is at peace, just as no son or daughter at enmity with their parents is at peace. No separated or divorced wife or husband is at peace. They know, deep inside their hearts, that they have broken their promise to the other, “till death do us part” and they have broken their covenant with the God who made them one.

The great unspoken, unrealized hunger of man is to be at peace with God; to make up with the One with whom we quarreled when we disobeyed His commands and forsaken His Way. The world’s sickness today is primarily homesickness. We’re all prodigals, but not all have gotten sufficiently tired of living with the hogs and eating husks to come back to the Father and own up to our foolishness.

When the prodigal returns, he is at peace with His Father, and finds that he is also at peace with himself. Most angers, fightings, hate and fear come from the evil within. We think we are angry at another for his bettering us. We are really angry at ourselves for allowing ourselves to be tricked into a fight with him. Our fear of others is due to a lack within ourselves: a lack of strength, a lack of sureness, a lack of faith in God, a lack of love. “Perfect love casteth out fear.” (1 John 4:18)

Why don’t we have peace today? Because we haven’t done the things that make for peace—right here in America, right in our churches, right here in Austin, right here in our own hearts. Why are we afraid?

Isaiah says in Chapter 59: 1-3 verses:

“Behold, the Lord’s hand is not shortened that it cannot save; neither his ear heavy, that it cannot hear: but your iniquities have separated between you and your God, and your sins have hid his face from you that he will not hear: for your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness.”

And in the 8th verse Isaiah continues:

“The way of peace they know not; and there is no judgment in their goings: they have made them crooked paths: whosoever
That is the reason we do not have peace today, within our selves or in the world. We have made us crooked paths, our iniquities have separated between us and God, our hands are defiled with blood, the way of peace we know not.

We have looked this way and that for peace; we have tried this plan and that plan; we have followed Truman's plan or Roosevelt's plan or the United Nations' plan, or some other man-made plan, and we have no peace.

We have no peace because we have rejected the only peace plan that has any hope of ever bringing peace to this troubled world: the plan of the One who is the Prince of Peace. Isaiah prophesied in Chapter 9, verse 6:

"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

Do you really believe that Jesus is the Prince of Peace? That the only way to peace is the Way He traced by His life and His Words? Does America believe that? Not if our actions are any guide to what we believe. And we only believe what we believe enough to act upon.

Practical news men, military men, and politicians: like Drew Pearson, General MacArthur and Franklin D. Roosevelt; have said that the ONLY solution to the world's problems of war is to follow the way of Jesus, the Prince of Peace. Yet neither they nor we follow the ways of Jesus; in fact we often do the exact opposite of His Way as plainly shown us in His Word.

"They have made them crooked paths."

Do you realize that we in America spend a hundred times as much for war every year as we spend for peace? Billions for armament and only a few millions for feeding the hungry and winning friends peacefully. Though Jesus said: "Put up thy sword ... for all they that take the sword shall perish with the sword." (Matt. 26:52)

"Your hands are defiled with blood."

Do you know that American bombs have killed more Koreans than the Russians and Chinese combined? All in the name of peace. To say nothing of the blood of those at Hiroshimo and Nagasaki which is on our hands.

"The way of peace they know not."

We go to politicians, governments, pacts and leagues, seeking peace. We build armies and navies and atom bombs, and kill men as though they were rats, all in the name of peace. We follow men instead of the Prince of Peace, therefore we have no peace.

No wonder Jesus wept over Jerusalem. He foresaw its destruction because they rejected Him and His Way. They relied on Is. 41:20:

"Let goeth therein shall not know peace."

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"For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace."

Do you really believe that Jesus is the Prince of Peace? That the only way to peace is the Way He traced by His life and His Words? Does America believe that? Not if our actions are any guide to what we believe. And we only believe what we believe enough to act upon.

Practical news men, military men, and politicians: like Drew Pearson, General MacArthur and Franklin D. Roosevelt; have said that the ONLY solution to the world's problems of war is to follow the way of Jesus, the Prince of Peace. Yet neither they nor we follow the ways of Jesus; in fact we often do the exact opposite of His Way as plainly shown us in His Word.

"They have made them crooked paths."

Do you realize that we in America spend a hundred times as much for war every year as we spend for peace? Billions for armament and only a few millions for feeding the hungry and winning friends peacefully. Though Jesus said: "Put up thy sword ... for all they that take the sword shall perish with the sword." (Matt. 26:52)

"Your hands are defiled with blood."

Do you know that American bombs have killed more Koreans than the Russians and Chinese combined? All in the name of peace. To say nothing of the blood of those at Hiroshimo and Nagasaki which is on our hands.

"The way of peace they know not."

We go to politicians, governments, pacts and leagues, seeking peace. We build armies and navies and atom bombs, and kill men as though they were rats, all in the name of peace. We follow men instead of the Prince of Peace, therefore we have no peace.

No wonder Jesus wept over Jerusalem. He foresaw its destruction because they rejected Him and His Way. They relied on Is. 41:20:

"Let goeth therein shall not know peace."

THIS MEANT A RETURN TO JERUSALEM AND THE QUESTION OF RESURRECTION REFUSED. BUT PAUL WAS ONCE MORE CONFIDENT. "AND THE MORNING FOLLOWING THE LORD STOOD WITH ME, AND SAID, BE OF GOOD CHEER, PAUL: FOR AS THOU HAST TESTIFIED OF ME IN JERUSALEM, SO MUST THOU BEAR WITNESS ALSO AT ROME."
to a charge which, if sustained would cost him his life. He had not a single witness in court for his cause. He must rely on the truth, and trust the promise of Jesus for words, that would convince his hearers, “For I have trusted in the working of His wisdom which all your adversaries shall not be able to gainsay nor resist.” (Luke 21:15)

Felix motioned for Paul to answer the charge against him and Paul presented his defense. It contained a general denial and a specific denial to each charge. He confessed to being a member of the Way which the Jews called heresy but insisted that he had been a dealer in truth. At the end of two years Felix was succeeded by Procius Festus and Paul was still in prison. Three days after Festus arrived at Caesarea as governor of the province of Judea, he went up to Jerusalem. The priests and elders had not forgotten their grievance against Paul and they requested Festus to send Paul back to Jerusalem for trial, thinking to have him killed on the way. Festus however replied that Paul would be kept at Caesarea and suggested that their leaders go with him on his return and lay their charges against Paul, for it was against the Roman law to condemn any man without an opportunity of facing his accusers in open court.

Eight or ten days later Festus arrived at Caesarea, mounted the seat of judgment and commanded that Paul be brought in. The Jews that had come down from Jerusalem brought against Paul many serious charges but they failed in establishing their proof.

Paul briefly repeated his defense, made at the former trial before Felix: he had not broken the Jewish law, had not profaned the temple, nor had he attempted insurrection against the Roman Government.

Since the Jews had failed in their proof and the defendant pleaded not guilty to each charge, he should have been released, but Festus did not want to incur the ill favor of the Jews at the very beginning of his reign, and so asked Paul if he would consent to a new trial to be held at Jerusalem. This was a reversal of his stand of a few days previous, in concession to the demands of the Jews. Caesarea was the seat of government for the province and Festus had no right to order the trial of a citizen to be held elsewhere except by consent of the accused.

Paul had not forgotten the plot of the Jews to kill him. He also remembered his dream of seeing Rome and of Jesus promising that dream would be fulfilled. He would stand on his rights as a Roman citizen, if he could not go to Rome as a free minister he would go as a prisoner. He therefore appealed his case to the imperial court of Caesar at Rome. He stated that he was innocent of the crimes charged as the governor knew, if he was guilty of a crime worthy of death he would accept the punishment, but if he had been found innocent he should be set free and not sent to Jerusalem where his life would be in danger at the hands of the Jews. If that was Festus’ intention, he would appeal to Caesar. Festus said, “Hast thou appealed unto Caesar? Unto Caesar shalt thou go.”

(Continued Next Month)

GOOD NEWS

[FROM PAGE 7]

the sword, and the Roman’s,—with their stronger swords,—destroyed them.

Jesus is weeping over America today. Because we, like the Jews of His day, have rejected Him and His Way and substituted our own way. We have chosen to put our trust in the sword rather than the cross, and, unless we repent quickly, we will go the way of destruction that has overtaken all nations that reject God’s Way.

They have made them crooked paths, Whosoever goeth therein shall not know peace.

We’ll never know peace until we are willing to abandon our ways and go His Way. That’s why He came, Zacharias said:

“To bring light to them that sit in darkness and in the shadow of death; to guide our feet into the way of peace.”

Peace is available whenever we want it sufficiently to go to its only source and get it. Peace, like war or bread or potatoes, has its price. It has its supplier. Wo do not go to a hardware store for vegetables or to a garage for bread. When we want groceries we go to a grocery store.

Yet we go to men, methods and institutions that deal in every other commodity but peace; and pass by the one producer, dealer and salesman of the world’s most precious jewel: Peace, and that is Jesus Christ. There is no peace, there never has been peace, there will never be peace, apart from Jesus Christ, the Prince of Peace.

Yes, we want peace, and we pray for peace, but most of us want peace on our own terms—a peace that will leave us with our selfish enjoyment of the world’s best, though millions in the world have not enough to eat or wear. We want a peace that will leave us our pride, and domination of the world’s business and politics, though millions of dark skinned people write under the rule of the white man.

Yes, Jesus promised us peace; His peace, but He said, “Not as the world giveth, give I unto you.” We are asking for our kind of peace, the world’s kind of peace. He doesn’t promise that kind of Peace, Are we willing to pay the price of peace? Do we hope His kind of Peace? If so, we can have it—but only on His terms.

Some day, we pray, men will see in Jesus, not a pious religionist, but the wisest realist of all time. Some day, I hope, we will learn that to have peace—individual or national or world peace—we must go to the One who alone has it, and go the road He said is the only Way to get it:

“Follow Me.”

PAGE NINE

"Be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." (I Cor. 15:58)
CHRIST
AND THE HEADLINES

WILL WE NEVER LEARN?

Winston Churchill recently warned the English Parliament and the English people that England was on the verge of an economic collapse. Churchill doesn't talk just for the exercise, nor are his speeches usually made to Britishers alone. As usual this speech was tuned to American ears, particularly ears in official Washington. It was, in reality, a warning that England is not able to keep up the armament program that the United States has demanded of her, without additional hand-outs from the American taxpayer.

In other words, Britain's economy will not stand both re-arming and the feeding of her people; there isn't enough for both guns and butter.

England is not alone in this mad predicament. The rearmament race which the United States is forcing on an unwilling Europe is pushing France, Italy and Germany into bankruptcy. These countries simply do not have the resources for spending billions on armaments while at the same time meeting the needs of their people. Only by grants from the United States can they re-arm.

At the same time the great reaarming drive is draining the world of its raw materials: rubber, oil, tin, etc., most of it going into American factories and American pocketbooks.

By these two things: the impoverishing of our allies and the wasting of our resources, we are hastening the very situation that Russia has hoped for and counted on. Communism is not spread by marching Russian armies, but by capitalizing on unrest and poverty wherever tactics such as ours have born their inevitable fruit of economic collapse.

Still, we never seem to learn, though history and God's Word could both tell us the answer. Blinded by greed and fear and sin, we go madly on to destruction, dragging the western world down to collapse with us, setting the stage for the very things we say we are fighting to avoid.

Moral and economic collapse will open the way for communism or dictatorship, or both, in Europe and America as well.

Unless America repents of her madness and her sin and reverses her steps, both as a nation and as individuals, the United States is doomed to destruction. Yet millions believe that the United States' present foreign policy is "practical"; that Christ is merely an "idealist."

Christ has the only practical plan to save the world and the U. S. from doom. Frank Laubach and a few others are feverishly working at that plan. But most Americans go their mad way, blind led of the blind.

"Whom the gods would destroy, they first make mad."

—J. A. D.—

THE STEEL CASE DECISION

The people of America were reassured on June 2nd that Democracy in America was not dead, that the Constitution was still stronger than the President. Upon that date the Supreme Court of the United States in majority opinion declared President Truman's seizure of the steel industry unconstitutional and illegal, as having been done without authority of law or any inherent authority pertaining to his office.

This decision was a momentous one, regardless of its effect on the end of the steel strike, the production of steel, or the armament program.

The court, rightly disregarding these side issues, went directly to the heart of the case: Can the President do what ever he wants to, whenever he feels it necessary, because of his executive position or because of inherent or implied powers as President?

The Supreme Court has rightly said, No. Any other decision would have left the people of the United States at the mercy and will of whoever might be President. He could take whatever command over citizens or their property which he might deem necessary, under the guise of an "emergency," real or imagined.

The country as a whole breathed easier after the Supreme Court decision was announced.

And now what becomes of the steel dispute? It must be settled by arbitration or by law—not by one-man edict.

USA SHIFTS POLICY

When the Administration chose to oppose the request of 12 Arab and Middle Eastern powers that the case of Tunisia, now in a state of turmoil under a French protectorate, be placed on the agenda of the Security of the United Nations, two momentous changes in her foreign policy were thus registered. The first change reveals all previous declarations and action which have consistently stood for the discussion of all questions of international relations within the UN. It was, ironi cally, the United States which opposed making the veto in the Security Council applicable to placing items on the agenda. Now, by abstaining on the resolution to place the Tunisian question on the agenda, we actually veto it, since under the rules of the Council abstention is regarded as a veto.

We have thus given notice to the world that we do not intend to support discussion in the UN of any issue which involves our own interests or those of our major allies, which in this case mean the European colonial powers, where it appears we might lose the case. What will become of our case, repeatedly stated in recent months in reply to Russia's request for conference on matters that divide the Soviet and the western blocs, that the United Nations is the proper place for all such matters?

The other shift in policy is, if possible, even more crucial. For it demonstrates that the Administration has deliberately, if reluctantly, decided to support the colonial powers against the claims of their subject peoples. The repercussions of this action in Asia, Africa, and to a lesser degree in Latin America, have already been tremendous—and foreboding. "The United States might as well pack up its information service, point four program and military mutual security planning and get out of the Middle East, Asia and Africa," according to Ernie Hill, foreign correspondent of the Chicago Daily News, writing from Cairo April 19. This, he says, is the consensus of opinion of "diplomats, political leaders and newspapers in this area."

"We are shocked at American reversal of a policy favoring freedom and independence for all peoples." Mr. Hill quotes the pro-Western minister of Egypt, Mortada Maraghy Bey, saying, He continues, "All of us must readjust our conception of what the United States once meant to us." Mr. Hill quotes Al Ahran, leading independent newspaper of Egypt, as saying, "Soviet communism wins millions of backers without spending a penny."

The United States is steering a dangerous course which can only saddle hundreds of millions of people who have looked to Washington as a friend of humanity.

It is some consolation to know that this new policy is not acceptable to many American diplomats in high places. Mr. Hill quotes one such anonymously as saying, that "the good effects from all of the hundreds of millions of dollars spent here since the end of the war have been nullified by the vote on Tunisia." This vote, one may add, not only was an abstention on the question of placing the discussion of Tunisia's case against her colonial "protector," France, but our delegation refused to support a compromise offered by Chile that would have placed the item on the agenda but would have postponed indefinitely the discussion of it.
NEW WEAPON NEEDED

THE WEAPONS WE NOW HAVE WILL KILL MILLIONS OF THE INNOCENT TO STRIKE DOWN THE GUILTY

WE DO LITTLE ABOUT WEAPONS THAT WILL STRIKE DOWN THE GUILTY AND PROTECT THE INNOCENT

_—W. W. Sikes, in Social Action Newsletter._

"SCARE 'EM AGAIN!"

CIVIL DEFENSE OFFICIALS are scaring the public afresh with the propaganda that "now, between May 15 and Sept. 30, flying conditions over the Arctic are at the best, so we must be on the look-out for an A-bomb attack during this dangerous period." Of course civil defense people are just handing out stuff that has been handed down to them. But it is an unwarranted exploitation of public sentiment and a mutilation of the instincts of children who are being taught to dive under archways and run flying into school basements "so the Russians can't kill them with atom bombs." Some reasonable system of civil protection is needed but it should be presented as a disaster relief program for all calamities—floods, fires, earthquakes and war. What we are getting is geared only for bombs from Russia.

Behind this new flare-up: The civil defense program, based only on war and war scare, has bogged down; people are tired of war talk, have slowly come to realize that Russia is not going to accack us but will continue trying to involve us elsewhere. And Congress is beginning to balk at the big military appropriations, has been trying to cut down some armament spending—in response to protests over high taxes. So the military bosses have put the heat on to "scare 'em again, get civil defense going, get the appropriations passed." Hence, every little rumor is being twisted into a war scare—when there is not a single authentic report of either a Russian or satellite mobilization in any responsible hands now.

These warnings of a hovering Russian A-bomb attack are usually attributed to "military intelligence"—which has repeatedly proved to be unreliable. At Salerno and Anzio in Italy, before the Battle of the Bulge, with MacArthur in Korea—"military intelligence" was so inaccurate and blundering, that we would have been as well off with a ouija board. Even from the fighting zones, the best sources of information now are the diplomats, newsmen and tradesmen, who are going and coming constantly through the iron curtain. They bring no reports of military concentrations and preparations as would have to precede an effective assault on this country. That would be too big an operation to hide.

Pearl Harbor is often held up as a warning, but our Government had received ample warning of a Japanese attack build-up before Pearl Harbor, as the results of the Pearl Harbor inquiry show. The politicians were just too busy "politicizing" in Washington, while the Army and Navy boys were too much involved with traditional Saturday night parties to pay adequate attention.

Now our military extremists are building big bomber bases in a dozen places close to Russia—Turkey, Greece, Crete, Iran, North Africa and are planning to do the same in Norway—all within close range of Russian cities. Then we see the Russians are suspicious and hard to deal with! But whenever the Reds build an air base between their cities and our crowding attack centers, we are told that the Russians are getting ready to attack us!

ONE OF OUR FORECASTS hasn't yet materialized—that the military extremists were losing ground to our more moderate military leaders. The trend is still there, but for the present, extremism has been revived. To keep the issue clear: the moderates favor a reasonable defense pattern in cooperation with England and Western Europe, neutralizing Germany rather than forcing German rearmament, keeping strong in the Far Pacific with what cooperation we can get from Japan without precipitating a crisis there, localizing and liquidating our conflict with China as soon as possible, keeping most of our men and guns in our own Hemisphere.

The military extremists want to chain Japan and West Germany down to military servitude; cut China's jugular vein; keep a knife at Russia's back in Asia, at Russia's belly in the Near East and at Russia's throat in Central Europe. Such extremism historically has always led to disaster abroad and tyranny at home. They are now demanding that all American youth be put under military domination. In their policy of over-extending our armed might, forcing the issue upon our potential foes, aggravating existing animosities rather than seeking to ameliorate them, draining our economic life of its resources by wasteful, graft-ridden military expenditures, these military extremists in and out of uniform are more dangerous to American security and freedom than all the rag-tailed Communists in the Western Hemisphere.

This danger resides, not just in Washington—it is all around you. You can find chances every day to combat it and in so doing to serve the noblest interests of your country, realistically and constructively.

—Charles A. Wells, _Between The Lines_, June 1, 1952.
A MESSAGE FOR MEN

HOW FIND GOD

Making a cow horse out of an outlaw.

Rom. 6:13, “Yield yourselves unto God.”

Becoming a Christian means just one thing: surrendering one's life and will to Christ, being willing to obey Him, no matter what He wants you to do, willing to do His will instead of your own. God can be found by anyone who is willing to renounce self, surrender their stubborn will, bow before Him as ruler and King and obey His commands.

A man becomes a Christian, knows the joy of finding God, a real fellowship, a real presence, the same way a wild bronco becomes a good cow horse and a friend of the man who rides him. How do you make a bronco into a cow horse? First you break him. Either by brutality or kindness you make him quit "bucking" at his boss, quit kicking at his captivity, quit rebelling at orders, quit trying to have his way and goes only yours. For a time when you pull on the rope he rebels. When you try to turn him, he goes straight on. When you give him an order he doesn't obey. He is still a bronc, still independent, still useless.

But the day comes when he is subdued, submissive, surrendered. He starts when you speak, stops when you command, turns with the touch of your rein or the swing of your body. He is willing and anxious to do what ever you want—his pleasure and will are forgotten. What does he get in return? He gets your care, is fed and curried and sheltered while the broncs run out in the cold. He gets your affection. He gets your attention and your petting and your lump of cake. Which has the better return? He gets your attention and your care.

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven and will forgive their sin, and will heal their land." (II Chron. 7:14)

and figure and wonder and doubt and seek fruitfully for years, to find God.

Just stop and surrender, give in, give up, yourself, your future, ambitions, plans, desires, will, to Him. And He is yours. He will then come into your heart and you will know Him, “Behold I stand at the door and knock. If any man will open the door I will come in and sup with him and he with me.” (Rev. 3:20)

You open the door when you hand over the key to Him, relinquish the rule to Him, completely surrender and bow to Him. You ask for Him to come into your life, you ask for Himself. That gift requires first your gift: yourself.

"If any man will come after me, let him deny himself, and take up his cross daily, and follow me." (Luke 9:23) Renounce himself. That surrender is his cross. It goes against the grain of his independence to accept the rule of another.

Do you want to be a Christian? All you have to do is surrender your will to His way, and He is ready to pardon your past sins, show you His plans for you and fill you with strength to carry them out.

Are you a church member who has never known the joy of the Holy Spirit in your life? Who have found it impossible to live up to His standards? Come and surrender.

PAGE TWELVE

"Corrupted freemen are the worst of slaves.” _Garrick